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"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

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A WORD FROM THE WAYSIDE.

O, reaper in life's harvest field, among God's chosen ones,
Did I hear thee say, "I'm weary now, and long to be at home;
To lay the burden down for aye, and enter into rest,
Free'd from earthly toil and care, and in the Master's presence blest.

Thinkest thou, thou could'st be happy there? The reaper's busy hum
Ascending still, reminding thee of the work that's yet undone;
The Master's call for reapers more, still sounding on the air,
To reap, though it may be 'mong the tares, the wheat so bright and fair?

To know that thou had'st left the work to others weak as thou;
Had shunned the toil that will earn the crown upon the laborer's brow;
Had'st entered all unbidden, in the harvest feast to share;
The summons not yet being given, nor the feast for thee prepared?

In toiling for thy fellow man, thou'dst not so shun the work,
Much less in the service of thy God—the Lord of heaven and earth;
And though at times the grain seems scant,—scarce worth the laborers' care,
The field is the Master's, thine the work, and thy reward is sure.

What though the toil and heat of day at times oppressive be,
Now is the reapers' time to work, *now* the Master calleth thee;
Like clouds that flit o'er harvest sky, cool shades the toilers bring,
Thou'lt oft rejoice in the peaceful ca'm—the shadow of His wing.

So boldly toil till eventide, then half thy joy may be,
The knowledge thou hast earned the crown that the Master hath for thee,
Hast merited the welcome words, "Well done, my child, come in."
O joy supreme! freed evermore from all sorrow, toil, and sin.

Reaper, rejoice, that yet there's time, the great reward to win,
Ere the Lord of harvest shall appear, to call his reapers in;
May I, with you, and all his Saints, join in the glad refrain,
The chorus sweet, of the "Harvest home," when Jesus comes to reign.

V. V. SHORT.

MILLERSBURG, Ills., May 29th, 1881.

Baptism of the Holy Ghost.

"I INDEED have baptized you with water, but he shall not only baptize you with water, but with fire and the Holy Ghost." (John).—Mark 1: 6. Inspired Translation.

That the baptism of the Holy Ghost was promised to believers in Christ Jesus, no Bible reader will deny. That it was given as the seal of adoption can not be successfully denied; yet we find Bible readers differ widely in opinion as to whom it shall be given, and whether it shall be enjoyed in the present day. Some clamor lustily for this baptism, and contend that where this is received no baptism of water is necessary; forgetting the case of Cornelius, in Acts 10th and 11th. Most of the "Orthodox" deny that the operations of the Holy Spirit are the same in all respects as in the days of the Apostles. I will endeavor to prove, First, that the baptism of the Holy Ghost is essential to believers in all ages. Second, that it was promised to all true believers. Third, that the operations of the Holy Ghost in man were to be the same in all ages; or in other words, that the Spirit would produce the same effects. Fourth, that the baptism of the Holy Ghost does not dispense with the necessity of baptism by water. Fifth, that in the order of the gospel it was not intended to precede water baptism, but to follow it. Sixth, that the ordinance observed by the Apostles to invoke this baptism, was that of laying on of hands and prayer.

1st. Man is composed of a two-fold nature, physical and spiritual. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Job 32: 8. See also Luke 24: 35, 39; Acts 7: 59. The spirit is superior to the body as the man is superior to the house in which he dwells, for the body is the tabernacle of the spirit. 2 Cor. 5: 1, 4. No utterance could be more in harmony with facts than the above scripture. No better solution can be given to the problem "What is man?" than the above scriptures. They are in perfect agreement with all human experience. They fully account for the intelligence of humanity. No other scheme of philosophy can give so reasonable an account as is found therein. Man is indeed, endued with a wonderful degree of intelligence, above all other works of the Creator here below. The body partaking of the nature of the material creation forms a medium, by and through which the spirit is enabled to acquire a knowledge of all things terrestrial. It was absolutely necessary that man should be endued with power to comprehend to some extent, at least, the nature of the physical world, in order that his existence might be perpetuated, and that he might fill the measure of that existence. And when we read the divine decree that he should "subdue the earth and have dominion," it follows that he must have been made capable of obtaining knowledge by observation and experience, of all the physical world; and that such knowledge is the seal of his perfect manhood. This power is the natural endowment given to man, irrespective of virtue or its opposite; hence is not confined to the good alone, but but may be equally possessed by the vicious. This was, and is essential for the perpetuation of the race, and to justify God in holding him responsible. But the physical alone will not satisfy the wants and cravings of humanity; he can not be satisfied with a degree of knowledge that only circumscribes the narrow bounds of earth; he has a yearning for the infinite. Whence comes this? From a purely finite nature? Is it from the groveling clay? Is it a true principle of philosophy, that any thing can have aspirations higher and better than its own nature? I do not refer to our moral state; I mean the original and fundamental nature, the real essence of things. Does the lily aspire to the greatness of the oak? Do the lower animals strain themselves to become higher in the scale of being than they are? Everything in existence, but man, seems to be content to remain as it is, and seems to fill the measurse of its existence, which seems to be to contribute to the pleasure and well being of man. But mankind in all lands, and in all ages, seems impressed with the fact of responsiblity to some higher being, and acknowledge a governing power. They also have ideas of a future state. They are aware that this life is but a span, and they are anxious to understand the future. Man's reason tells him that the noble powers with which he is endowed were not to be chained down to the things of earth, that they must reach beyond the bounds of time in their duration, that there must be a higher scale of being than the one he now occupies; and something within him whispers of the necessity of a preparation for that holier sphere, but what that condition is, or how to prepare for it, unassisted reason can not tell. Man stands on the boundaries of the unseen, but his eye can not pierce the vail; he has no means of his own by which he can read its mysteries. He can not read his future destiny, nor can he solve the problem, who, and what, is the

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author of his being? "Such knowledge is too wonderful for him." And yet without it there is a void in his soul, he is unhappy, the subject of fears and doubts, and the plaything of every foul and delusive spirit. He is at sea without chart or compass. The most learned in physical sciences are no exceptions to this rule, which proves the truth of the scriptures, which implies that "man by searching can not find out God." Job 11:7. And again, "The things of God knoweth no man except he has the Spirit of God." 1 Cor. 2:11. Has the Almighty determined to leave mankind in ignorance of these things? No. He has made provision whereby all may become acquainted with him, and understand all things that pertain to the welfare of humanity, and how to prepare for the highest enjoyment in the great future that awaits us. And having made this provision he has made man responsible for his continued ignorance of these matters. And as a spur to our desires for this intelligence, He has declared, "This is eternal life to know thee the only true God, and Jesus Christ whom thou hast sent." John 17:3. And again, that "Christ will come, taking vengeance on them that know not God." 2 Thes. 1:8. The medium through which alone this knowledge can come, is the Holy Ghost. Jesus says, "No man knoweth the Son, but the Father, neither knoweth any man the Father save the Son, and they to whom the Son will reveal himself; they shall see the Father also." Matt. 11:28. Paul declares, "No man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12:3.

In order that man may have an opportunity to obtain this desired knowledge, Christ sent the Holy Ghost in fulfillment of the promise given, John 14:16, 26. It was to comfort the children of God by "teaching them all things." Verse 26. Bringing Christ's teachings to their remembrance, by testifying of Christ, (John 15:26); "guiding them into all truth," and "showing them things to come." (John 16:13). Thus we see the goodness and love of God for his creatures in opening up the way whereby they may know him, and have the future revealed to their minds, that every righteous desire may be answered, and man put in possession of the greatest gift of God, eternal life. Surely, all mankind will admit the necessity of these blessings. And will they not desire to know how to obtain such a divine teacher as the Holy Ghost, that they may be put in possession of them?

HOW SHALL WE OBTAIN THIS GUIDE?

God has not left us in ignorance upon this matter. He has instructed us by precept as well as by example. The gospel is the means of preparation for the reception of this guide, teacher and comforter. For as He is holy, we must be holy too; "He dwelleth not in unholy temples." Faith in God is the first preparatory step to this divine knowledge. Then repentance, or the forsaking of all that is unholy. Third, baptism in water for the remission of our sins; then follows the baptism of the Holy Ghost. The first example of this we find in the case of the repentant Adam, in Gen. 4:9, (Inspired Translation) Also Gen. 6:67, 69. Enoch was a subject of like baptism. Gen. 6:26. Noah taught, and of course enjoyed the like outpouring of the Spirit. Gen. 8:11. But the Son of God gives the eternal seal to the necessity of this ordinance in the commencement of his ministry, and by his example makes it plain to all. Matt. 3:40, 46. (A. V. Matt. 3:16). "And Jesus when he was baptized, went up straightway out of the water; and John saw, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon Jesus. And lo, he heard a voice from heaven, saying, "This is my beloved son, in whom I am well pleased. Hear ye him." And in his teachings to Nicodemus, while explaining the nature of the new birth he declared, "Verily, verily, I say unto thee, except a man be born of water, and the Spirit, he can not enter into the kingdom of God." John 3:5. This is conclusive evidence of the necessity of the baptism of the Holy Ghost. If it was necessary for the Great Teacher, the Son of God, certainly it is necessary for all his followers; and especially since he has declared that none can enter into the kingdom of God without it.

IT IS PROMISED.

The baptism of the Holy Ghost was promised to all true believers. I quote first the language of the Lord to Adam; (Inspired Translation), "Therefore I give unto you a commandment, to teach these things freely unto your children, saying that by reason of transgression cometh the fall, which fall bringeth death; and inasmuch as ye were born into the world by water, blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory." Gen. 6:61, 62, 63.

From the foregoing we learn that Adam's children were to be born of water and of the Spirit. And John the Baptist declares that Christ should baptize with fire, and with the Holy Ghost." Mark 1:6. On the day of Pentecost we find this promise fulfilled to the believers of that time. And an assurance given by Peter as follows: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are afar off, even so many as the Lord our God shall call." This includes all the children of Adam if they will believe and obey the gospel. It would be impossible to make the promise broader than God has made it. It applies to all mankind in all ages, who comply with the conditions laid down. In fulfillment of this promise, the believing Samaritan received it. (Acts 8). And Peter declares God had given the Holy Ghost to them that obey Him. Acts 5:32. Paul received it. Acts 9:17, 18. Cornelius and his household received this gift of the Holy Ghost, Peter declaring, "The Holy Ghost fell on them as on us at the beginning." See Acts 10th and 11th chapters. It was poured out upon the Ephesians. Acts 19:6. Paul in writing to the Corinthians, says, "By one spirit are we all baptized into one body." 1 Cor. 12:13 To the Thessalonians he says, "God hath not called us unto uncleanness, but unto holiness; he therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit." 1 Thes. 4:7, 8. The Romans had received the Spirit as the seal of their adoption. Rom. 8. And Paul tells them, "If any man have not the Spirit of Christ, he is none of his. Verses 9, 17. The Ephesians were sealed with that Holy Spirit of promise. Eph. 1:13. And to cap the climax, God has pledged himself, through Joel and Peter, that "In the last days He will pour out his spirit upon all flesh." Joel 2:28; Acts 2:17. Here then we have incontrovertible evidence, that the baptism of the Holy Ghost was intended for every true believer in all ages of the world; thus establishing the fact that God is no respecter of persons, but is willing to bestow his highest favors upon all, that all may become heirs of eternal life. If we have not received this baptism it is evident that we have not obeyed the gospel, and are aliens, and not sons and daughters. Hence the necessity of speedy and full obedience thereunto, that we may be "Heirs of God and joint heirs with Jesus Christ."

ITS OPERATIONS.

Third. The operations of the Holy Spirit in man are the same in all ages, whenever enjoyed. We glean from the history of God's dealings with man, that the Holy Spirit was the medium of communication between God and man. All the prophets from Adam down, were inspired by it. Its means of communication were various: visions, dreams, prophecies by inspired utterances, where no

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previous vision or dream was had; suggestions of wisdom and knowledge in such forcible manner as led the recipient to realize the divine origin, sometimes by audible voice; languages of heaven or earth, as the gift of tongues, interpretation, power of discernment of spirits and influences, and the power to preach the gospel, or to record the truth for the benefit of the world; these were among its modes of communication in the ages past. It gave power over unclean spirits, gifts of healing of the sick, working of miracles when necessary in the economy of God, making the deaf to hear, the dumb to speak, and the lame to walk. It bore witness of Jesus; it took the things of God and revealed them to man; it was the seal of adoption to the child of God; it was the earnest of their inheritance until the redemption of the purchased possession. It enabled them to cry, "Abba, Father." Thus it gave the comforting assurance that they were the children of God, inspiring them with the glorious hope of eternal life and immortal glory. Man stood in need of just such a comforter; these operations were essential to lead him in the way of life, and enable him to cope with all the powers of darkness, and to bear up under all the trials and difficulties through which he must pass. They were essential to enable him to know God, and come off triumphant through Him who has loved him. Man, to-day, is essentially the same being he was thousands of years ago, the creature of the same dread circumstance; alien from God, yet responsible to him, and dependent upon him for all that he has, or may enjoy. Surrounded by the same evils, struggling with like difficulties, filled with the same weaknesses, opposed by the same evil powers, possessing the same wants, has the same future of shame to avoid, the same blissful state to obtain. And like the ancients he needs the same blissful hope, unflinching faith and unfaltering integrity, that he too may overcome, and enter the rest prepared for all the children of God. If man unaided by the divine influence, in the past, could not successfully cope with the evils in and outside of himself, he can not now; hence he needs the Holy Spirit with its varied operations in him, and without these the redeeming work of Christ is vain. Man must be purified, perfected and prepared for the salvation and glory provided, or he can not enter its enjoyment. It would be unjust in God to hold one age of mankind equally responsible with more highly favored ones. It would be unjust to deny one generation the privilege of eternal life, without giving it all the aids and means of obtaining it, while to other generations he has held out every inducement, giving every encouragement and help essential that they might overcome. He has declared himself a just God, with whom there is no partiality; no respect of persons; equal in all his ways, and unchangeable; hence we may reasonably expect like favors, if, like the ancients referred to, we humbly seek to our God. To this the word of God bears witness. First, the gospel is sent to every creature; none are exempt from its saving truths and redeeming power who will believe and obey. See the great Commission, in Matt. 28, and Mark 16. The present fruits and final results of that gospel must be the same in all ages; hence we are warranted in expecting them. And Jesus has assured us that these blessings shall follow all true believers. Compare Mark 16:16, 19, with 1 Cor. 12:13, and 14th chap. Also with Eph. 4:1, 16. If these were God's means then for the work of the ministry, perfecting the Saints and edifying the Church, "Till all came to the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Can we find a better means of perfection? If they were essential in that day, why not now? Can man by his own research find out God to-day, any more than the ancients? Verily no! Christ would not have promised these blessings to all believers if he had not intended they should receive them. This promise, the wants and necessities of humanity, the truth and immutability of God, warrant us in the conclusion that the same blessings, gifts and operations of the Holy Spirit are to be enjoyed in all ages by the true believer in Christ Jesus. They are given to perfect the child of God, to make us perfect men and women, and bring us to the measure of the stature of the fulness of Christ. Until this is accomplished, that Holy Spirit and its operations must be given.

WATER BAPTISM NOT DISPENSED WITH.

Fourth. The baptism of the Holy Ghost does not dispense with water baptism. Jesus said: "I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say." John 12:49. This settles the authority of Christ's words. Respecting the new birth, He said to Nicodemus: "Verily, verily, I say unto thee, except a man be born of water, and the Spirit, he can not enter into the kingdom of God." Here God has joined these two together, the water and the Spirit. Will the unchangeable God alter his own command? Shall mortal man presume to change it. It is written, "What God hath joined together let not man put assunder." From this text it is evident that obedience to the one does not excuse us from obedience to the other. Let us search the scriptural examples. John baptized for the remission of sin in the river Jordon, but he was careful to tell his followers that there was one coming after him who would baptize them with fire and the Holy Ghost. Why did he not tell them to wait, until Christ should come and baptize them with fire and the Holy Ghost, and that would dispense with the baptism of water? They would not have had long to wait, He was there among them. John understood the divine ordinances too well to make such a blunder. Why was not Christ content to wait until the heavenly baptism came? If it dispensed with water baptism, surely He would have known it. But it appears this had to be obeyed in order to bring him the divine approval, and recognition as the beloved Son. The Disciples were all baptized with water before they received the baptism of the Spirit, and in that memorable hour, while wrapped in the divine influence, the inspired Peter says, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." No separation of the divine ordinances. The Samaritans received both. Paul, also. And he declares, "He saved us by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:5. But if there could be any good reason found for dispensing with water baptism it would be in the case of Cornelius. He and his household had already received the baptism of the Holy Ghost; yet Peter commanded them to be baptized in water in the name of the Lord Jesus. What! Use that sacred name in a non-essential ordinance? That must not be! Nor must that ordinance be cast aside. It is of God's appointing! For this purpose Peter had been sent to Cornelius, to tell him what he ought to do. See Acts 10th and 11th chapter. And now after the seal of heaven has been given to the acceptance of the Gentiles, the inspired man of God commands him and his to be baptized, and they obeyed. Thus we see that God changes not, and his word remains eternally the same. The gospel is everlasting; its laws and ordinances change not, nor does one supply the place of another. All are essential in their order. If any exceptions are to be made, that must be the work of the Lawgiver, not of puny man. The commands of God to-day are the same as they were eighteen hundred years ago, and to-day if we are saved it must be "by the washing of regeneration and the renewing of the Holy Ghost; for it is written, "Verily, verily, I say unto thee, except a man be born of water, and the Spirit, he can not enter into the kingdom of God."

WATER BAPTISM FIRST.

Fifth. In the gospel order the baptism of the Holy Ghost does not precede water baptism. There are not more than two instances

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in which it did precede it, and one of these was that of Cornelius; and this was for a witness that the Gentiles were to be made partakers of the heavenly gift. It had that effect, and now it is known that the middle wall of partition between Jew and Gentile is broken down, and all are alike admitted as Abraham's seed, and heirs to the promise through obedience. Thereby giving another proof that "God is no respecter of persons, but every man in every nation that feareth God, and worketh righteousness, is accepted of Him." Let each and all obey the gospel in the order He has commanded, and we shall be made heirs of eternal life.

LAYING ON OF HANDS.

Sixth. The ordinance observed by the Apostles to invoke the baptism of the Holy Ghost was, The laying on of hands. It is not likely that the inspired Apostles would introduce any forms or ceremonies of their own into the gospel order. Jesus had strictly abided by the order established by the Father. And he had as strictly commanded his disciples what to teach and practice: and had also enjoined upon them to teach the nations to observe all things whatsoever he had commanded them. Matt. 28:19. Hence we may with confidence look to the teachings of the Apostles and the ordinances they administered, as reflecting the teachings of Christ to them. In Heb. 6:1, 2, we find the principles of the gospel enumerated, and it would be folly to take one or two of those principles, and utterly ignore the rest, and at the same time expect a perfect salvation, when in fact we had not obeyed the gospel in its fulness. If those are indeed the principles of the gospel, and that gospel is the only means of salvation, it follows that it must be obeyed in its fulness if we are to receive its blessings. If faith, repentance and baptism are parts of that great plan, then also is the laying on of hands; for it is incorporated with them as "principles of the doctrine of Christ;" hence it can no more be dispensed with than the three preceding ones. The gospel being the "perfect law of liberty," must be obeyed in its entirety. We are commanded to "observe all things which Christ commanded his disciples.

In the case of the Twelve there were none who could legitimately administer in this ordinance, until they had received it for themselves, except Jesus. Luke tells us that just before His ascension He lifted up His hands and blessed them." Luke 24:49. It appears also from the same authority, in Acts 1:8, that Christ then told them they should receive the Holy Ghost, which promise was fulfilled in a remarkable manner on the day of Pentecost. Acts 2. There was this distinction between Jesus and the Apostles. It was his prerogative to baptize with the Holy Ghost. It was their duty to pray in His name that this baptism might be given. This they did, observing the ordinance of "laying on of hands." Luke says, "Now, when the Apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost. * * * Then laid they their hands on them, and they received the Holy Ghost." Acts 8:14, 17. See also Acts 19:1–7, (the case of the believers at Ephesus): "And when Paul had laid his hands on them, the Holy Ghost came on them." Annanias was sent to administer to Saul, that he might receive his sight and be filled with the Holy Ghost. He also observed the order of laying on of hands. It is written, "In the mouth of two or three witnesses every word shall be established." The laying on of hands for the baptism of the Holy Ghost is, then, one of the principles of the doctrine of Christ; and as such was practised by his Apostles and servants; and if that doctrine changes not, it must be the same to-day and forever.

In conclusion, let me urge upon all who profess to believe on the Lord Jesus Christ, the necessity of consistency in their profession. If you accept a part of his word, do not throw discredit upon him by rejecting another portion; for it is written, "Man shall live by every word of God." The Holy Ghost will not dwell in your bosoms while you reject any part of Christ's word's; for he is sent to testify of Christ, and to bring all things to remembrance whatsoever Christ has said. He is sent as a witness of our adoption; but no man can be a child of God who has not obeyed the law of adoption; neither will the spirit of truth bear witness to a falsehood. "Except a man be born of water, and of the Spirit he can not enter into the kingdom of God." Then, in the language of the heavenly message restored to man in these last days we say, "Believe in God, and in his Son Jesus Christ; repent of your sins, be baptized for the remission thereof, and receive the baptism of the Holy Ghost through the prayer of faith and the laying on of hands. And ye shall receive the gift of the Holy Ghost, for the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

CHARLES DERRY.

PRAY AND GIVE.—It requires considerable religion to pray, but still more to give. The prayer meeting is called the pulse of the church; the treasury is the test of its loyalty. We are commanded to honor, that is to worship God with our substance, to bring tithes into his house, to give liberally; to lay aside of our money on the first day of the week, as God has blessed us, and devote it to the service of the gospel. This is the most trying part of religion. Many are delighted with the whole of religion except its cost.

Rev. T. W. Smith Lays Down the Lines Separating the True and the False Mormons.

SATAN IN BRIGHAM YOUNG THE ONLY AUTHORITY FOR THE POLYGAMOUS REVELATION.

[From Louisville Courier-Journal].

CHICAGO, Nov. 26th.—Some time since, your correspondent gave a detailed account of the establishment of a very flourishing branch of the true Mormon Church in this city, as well as many interesting features of the work of this sect in the North and West. The system under which the clergymen labor provides for a sort of alternating or colporteur work, which brings each year, to each charge, several new clergymen. Happening to make the acquaintance of the latest acquisition here, the Rev. T. W. Smith, I secured from him some additional facts, which are of special interest in connection with the discussions now going on in the public prints regarding that foul blot upon American civilization, Utah Mormonism. The following is the substance of the interview:

"I believe, Mr. Smith, that your church is called the Reorganized Church of Latter Day Saints?"

"Yes; or rather the Reorganized Church of Jesus Christ of Latter Day Saints."

"Are you, as is generally believed, an offshoot of the Mormon Church, or the Salt Lake Mormons?"

"By no means. The men who began the reorganization, in 1852, were never indentified with the church which was then under Brigham Young. Indeed we do not accept the name 'Mormon' at all. The church, even in the days of Joseph Smith, did not acknowledge that name. We claim to be a continuation of the original church."

"What was the origin of the name 'Mormon,' and how came these people to be called by that name?"

"These adherents claim to believe in the inspired character of a book called 'The Book of Mormon,' which was called so because it was compiled by an individual named Mormon, he having made a compilation and an abridgement of the alleged history of his ancestors, who, the book claims, originally came to this land from Jerusalem aome 600 years B. C."

"Then the Salt Lake Mormon profess to believe in this book as an inspired work of equal authority with the Bible."

"Why, yes, they *profess* to accept it as such; but they do not, by any means."

"How do you explain that?"

"It is impossible for them to really believe that book as containing the law of God to them, and practice polygamy; for The Book of Mormon condemns polygamy in the severest terms, and let me explain that it is made up of various books or writings by different men, supposed to have been written at different times, similarly to the Bible. One writer, named 'Jacob,' claims to speak in the name of the Lord as the Bible prophets did; and, addressing his brethren, who had begun to practice polygamy, he said: '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 contin-

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uing whoredoms, because of the things written concerning David and Solomon, his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable in my sight saith the Lord."

"But the Utah Mormons cite David and Solomon as illustrious examples of good men, prophets and inspired teachers, practicing polygamy, do they not?"

"Yes, they do; and, like these brethren of 'Jacob,' they do not understand the scriptures in seeking to justify themselves in practicing what they call the 'plurality of wives' system, which the Lord said was 'abominable' in His sight. The same writer, 'Jacob,' also says it was a 'grosser crime' than the many other gross sins referred to. But this is not all that is said on the subject."

"The language you quote is certainly pretty strong. What else is said in relation to the matter?"

POLYGAMY EXPRESSLY FORBIDDEN.

In answer to this, Mr. Smith then read the following from the "Book of Mormon:"

"'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.' This is doubly clinched by the following: 'The Lord God delighteth in the chastity of woman.'"

"Then, according to their own Bible, the plural wives of all Utah Mormons are living in adultery?"

"Exactly.

POLYGAMY IS BUT ANOTHER NAME FOR ADULTERY.

It is adultery both in name and in fact."

"And their children?"

"Are simply bastards. It is impossible that they can be considered in any other light, either morally, religiously or civilly."

"But is it not really a 'religious institution' as it now exists?"

"Unfortunately, to a great extent, yes. The fatal delay on the part of our Government, the moral cowardice of the great political parties and the amazing turpitude of all religious denominations concerning this great national crime have permitted the delusion of so great a number by wicked and designing men that the pitiable condition now existing in Utah among those honestly practicing polygamy gives the whole matter the importance of at least a quasi-religious status."

HYPOCRISY OF MORMON LEADERS.

Don't you think that Taylor, Cannon and other Utah church leaders really believe they are following the command of God, through Joseph Smith, in this matter?"

"As to Mr. Cannon and others who have united with that church since polygamy was announced as a church tenet in 1852, I can not judge; but I can not think that John Taylor really believes any such idea, or any other of the old 'Elders' or 'Apostles' who were in the church at the time Joseph Smith was killed."

"Why do you doubt this?"

"Well, in the first place, they offer no other evidence than Brigham Young's word that such an alleged covenant or revelation from God was ever given through Joseph Smith. This brilliant, able, but thoroughly bad man, Brigham Young, simply claimed that such was the case, and that this revelation was placed in his charge at Nauvoo, July 12, 1843, and kept safely locked in his desk until 1852 a period of nine years! Neither Taylor, Pratt, Kimble, Richards, nor any of the old and trusted associates of Young ever claimed that they saw, or even heard of, such an important revelation until after Young brought it to the surface at the date mentioned."

"Did Brigham Young claim that this revelation was in Joseph Smith's handwriting? and couldn't that handwriting be identified?"

"The flimsiness of the whole claim lies right there. Young merely produced a *copy*. No such original revelation ever existed."

"What became of the original?"

"Why, Brigham Young alleged that Joseph Smith's wife, Emma, surreptitiously got possession of that and burned it. He was ready, however, with the solemn assertion that a copy of the alleged original had been made before this light-fingered business occurred."

REVELATIONS COMMANDING POLYGAMY ABSOLUTELY DISPROVED.

"Then the whole theory of polygamy is simply based on Brigham Young's assertion that he possessed a copy of an alleged original revelation from the Lord through Joseph Smith?"

"Exactly."

"Was there no way to prove or disprove this?"

"Yes; the whole thing was absolutely disproved. Joseph Smith's wife, Emma, when interrogated concerning the matter, always most emphatically declared that she never saw, handled or heard of such a writing until after its publication, in 1852, by Orson Pratt, in a paper called 'The Seer.' All who knew her testified that she was a woman of fine mind, of strict veracity and of absolute purity of purpose and character."

"Have you any other reasons why these ancient and erratic elders of the church are not honest in this matter?"

"Yes, several. John Taylor has, on different occasions, since the date of the so called revelation ('43), denied any knowledge of the existence of either a religious belief in, or practice of, polygamy in the Mormon Church. April 1st, 1844, in a periodical called the *Times* and *Seasons*, published in Nauvoo, of which Taylor was editor and proprietor, he printed, as an editorial, an 'Address to the Elders Abroad,' in answer to inquiries concerning this very matter of polygamy, which was reported in distant fields as being practiced at headquarters. He said: 'if any man writes to you, or preaches to you, doctrines contrary to the Bible, the Book of Mormon or the Book of Doctrine and Covenants, set him down as an impostor. You need not write to us to know what to do with such men. You have the authority with you—try them by the principles contained in the acknowledged Word of God. If they preach, or teach, or practice, contrary to that, disfellowship them; cut them off from among you, as useless and dangerous branches.'"

"What was meant by the 'acknowledged Word of God?"

"The books referred to, which had been acknowledged by unanimous vote of General Conferences of the Church, and which the ministry were commanded by revelation to teach."

"What is the 'Book of Doctrines and Covenants' referred to?"

"A book containing various revelations, laws and commandments and rules and regulations for the government of the Church as a body and its individual members; and also containing church articles, not revelations, but simply agreements or expressions of ideas and principles adopted by these General Conferences.

THE BOOK OF DOCTRINE AND COVENANTS ON THE MARRIAGE QUESTION.

"Does that contain anything concerning this marriage question?"

"Most decidedly. And there was never anything clearer written, ordered or ordained, absolutely prohibiting polygamy—previous to the alleged revelation which Brigham Young palmed off upon the Mormon Church. Here are a few things upon the subject: '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.' Again, in the revelation given March, 1831: 'And again I say you, that whoso forbiddeth to marry is not ordained of God; for marriage is ordained of God unto man. Wherefore it is lawful 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.'

"You see that a man can not love his wife 'with all his heart' and practice polygamy. Logically, it is impossible for even Utah Mormons to have a plurality of wives without becoming apostates. That is precisely the position of these Utah leaders to-day, and it is a strange thing that the press of the country does not insist on the immediate suppression of this cursed thing, when there is neither civil nor religious command behind the iniquity to sustain it. In my estimation, if nothing else could prove the inspiration of Joseph Smith, the now fallen condition of these once strong spiritual men would sustain it. They have absolutely lost the Spirit of God in the revelation of his law. The largely developed Satan in Brigham Young was the only source of this alleged revelation."

"Can you give me some idea of the marriage formula of your church?"

"Yes; it is simply one of the church articles. It is not a command, but simply an expression of the church views. It reads thus:

"'Marriage should be celebrated with prayer and thanksgiving, and at the solemnization, the persons to be married standing together, the man on the right and the woman on the left, shall be addressed by the person officiating as he shall be directed by the Holy Spirit, 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. When they have so affirmed, he shall pronounce them husband and wife in the name of the Lord Jesus Christ, and by the virtue of the laws of the country, and the authority invested in him.' You see

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the covenant made with us is that the man and wife keep themselves 'wholly for each other and from all others during their lives. They are to be married 'by virtue of the laws of the country.' "Every polygamous marriage is an illegal marriage; is an absolute crime, and is an insult of such character to the Government which permits it, that it renders the latter thoroughly contemptible. Again, another of the church articles is: '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 but one wife and one woman but one husband, except in case of death, when either is at liberty to marry again.'"

"I notice these quotations are from an edition of the works published by the Reorganized Church. Are they found in the Utah edition, or do they issue none?"

"Yes; they have issued several editions since they have divulged their alleged 'revelation' authorizing polygamy. But, mind you, the same quotations which I have read are found in them."

"How do they harmonize these with their polygamous doctrines and practices?"

"As you and I can harmonize virtue and vice, truth and error, light and darkness. In other words, it is impossible. If the alleged 'revelation' authorizing polygamy is of God, these direct commands which I have read from the Doctrine and Covenants and the Book of Mormon are not from God."

"Perhaps God changed his mind?"

"That may be a matter for individual speculation; but such a position would not hold according to their own theories. One of the most persistently urged arguments of the Utah missionaries in preaching the gospel (for they preach a good deal of gospel truth, as no one can deny who hears them) is the unchangeable character of God. On this powerful statement they build the claim that the doctrines, ordinances, gifts, etc. belonging to the church eighteen centuries ago should stand to-day because God does not vary; or, as the Apostle James has it: 'In whom there is no variableness, neither shadow of turning.' Therefore, we Latter Day Saints, whatever the general public may believe, are glad to accept this thought because it assures us that after God had condemned polygamy as a crime and an abomination, he could not have subsequently authorized it as a religious duty. To practice polygamy really requires a repudiation of the Scriptures by those who practice it."

CANNON AND TAYLOR

"But I see that Mr. Cannon has publicly stated that the polygamists of Utah accept both the Book of Mormon and the Doctrine and Covenants."

"Yes, and thousands of people pretend to believe the Bible, but practice squarely against its teachings. No people can believe in the Book of Mormon and be polygamists."

"What about the claim of John Taylor, chief of the Utah church, that he justifies himself and his followers in the practice of polygamy, in the violation of the laws of the country, because it was commanded of God?"

"He can have no such justification, what ever he claims. And right here the real ignorance of the general public on all this question is what, in my mind, accounts for the distressing public turpitude in this entire polygamy question. He can have no such aid. It is clear violation of the law of God given to the church, which reads thus: '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; therefore, be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under His feet.' This was given to the church as the word of the Lord in August, 1831. Their own acknowledged books convict them of crime. They are confessed criminals, not only under what they admit to be the laws from God, but under all social and civil laws as well."

REGARDING THE FIRST MORMON MARRIAGE."

"In conclusion, your correspondent called the Rev. Smith's attention to an article recently published in the San Francisco Chronicle, and which has had a very wide circulation, in which it is charged that Joseph Smith himself "sealed" the first Mormon, or polygamist marriage, at Nauvoo, the bride groom being one James Noble, and that when this occurred the latter also married Smith to a second wife, and asked him regarding the truth of these and other unpleasant statements contained in the article referred to. He said:

"As to the 'sealing' of James Noble to a second wife, I don't believe it can be proved. If Joseph Smith ever had two wives, but one, Emma, was ever known. She has stated on innumerable occasions that such charge was absolutely untrue. It is well, however, for the general understanding of this subject, that the marriage question, as developed by the Utah church, exhibited itself in two stages; a 'spiritual wife idea,' in which a woman was 'sealed' to a man to be his wife in 'eternity,' but not to hold that relationship here. This doctrine was taught by some just before Smith's death, as I have been informed. Out of this undoubtedly originally grew the polygamy idea, which was seized upon and subsequently developed by Brigham Young. However this may be, there is one thing supremely true: In none of the books, or writings, accepted by the church in Smith's day, nor in any of his writings or public teachings, was there the least foundation for either spiritual wifery or its polygamous outgrowth. It is no part of genuine Mormon religion. The doctrine of the church was then, and is now, that taught by our Savior. The first was a fallacy, the last, polygamy, a crime. As to the statement that Mrs. Joseph Smith married a 'Gentile' after her first husband's death, that is true. She undoubtedly had for him a proper regard, but this cuts no figure in the matter whatever. Mrs. Smith died two years ago in Nauvoo. The remarks of the writer in the *Chronicle* article, that the Utah faith now is that polygamous Mormons become angels, and opposing Mormon wives either suffer in hell or become subordinate angels, are undoubtedly true. It is not true, however, that such is the substance of the Mormon religion, if by that phrase the faith and order taught by Joseph Smith, Sidney Rigdon and others, since April 6th, 1830, is meant. Mormonism, if any thing, is the faith and practice taught in the Book of Mormon —no matter who wrote that book—whether it be a plaigarism on Solomon Spaulding's romance, or was a written inspiration from heaven. The doctrine of that book is as pure, as evangelical, and as severe on sin and folly as is the New Testament. Whether the book be human or divine, necessary or not, it teaches the same gospel, enjoins the same life and character, and denounces sin equally with the New Testament; and is simply another witness for the Christian religion, which, with common law and common decency, was never so villainously outraged as it is done in Utah under the protection, and, it would almost seem, the paternal solicitude and regard, of the United States Government."

In Evidence.

IN reading the letter of Wingfield Watson, in the *Herald* for September 15th, I could not but note the words, "Whether we should receive Young Joseph Smith, son of the martyr Joseph, as president of the Church." Who are the handful of Strangites that they should say, "Shall we receive him." It would have sounded better if they had said, Will the Reorganized Church receive us? Yes. By doing as I have done, repent and be baptized and forsake such abominations as Strang and many of his adherents went into. By the expressions I heard at a conference of the Strangite faction, at Voree, I thought Strang was possessed of a good spirit. In speaking in regard to the Utah apostasy he said that if a man wanted more than one curse, let him get more than one wife, and he would be sure of it. Then sister Jason W. Briggs came out with an exposure of his acts, stating that the Charley Douglass, who was then in the eastern States with Strang as his scribe, was a young female dressed in men's clothes; which statement I could hardly credit, from what I had heard him (Mr. Strang) say the year before. But such proved to be the case. He wanted another curse, and so he took another wife. I do not intimate that his first wife Mary was a curse; for I always thought her a true sample of a good and loving wife to Strang My disbelief in Strang being so bad as represeted was so strong that I went to conference on Beaver Island, commencing July 4th, 1850; and on the night of July 3d, while watching the Tabernacle with Strang and several others, he told all the history of his taking Alvira, and how that he stopped at his father's, or his wife's father's, in Ohio, and stayed a week in company with wife No. 1, and no one mistrusted that Charley was a young lady.

Also the same abomination was practiced by others on the Island. Several of my acquaintances entered into the same abomination, whose names I will not here mention, hoping that they are all ashamed and ready to repent of their abominable practices. Bro. Hickey with all the rest who was on the Island at that conference of 1850, and saw G. J. Adams place the scepter in the hand of Strang, and put a crown on his head, and crowned him king of the whole earth, can not deny this statement. I then and there told my brother, H. P. Brown, that was the most disgusting sight that I ever saw; and that either G. J. Adams had a devil or I had. I left the Island in disgust, with many regrets

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to leave some of my near and dear friends there to be led to destruction.

And now, my dear Strangite friends, do as I have done, repent and ask some authorized servant of the true Church of Christ to baptize you, before it is too everlastingly late, is the prayer of your friend in Christ,

E. C. BROWN.

A Dream.

Dear Herald:—I have just read the article in your pleasant, free columns, entitled "The mother of harlots," denying that the church of Rome filled the bill; and as the writer professed to have received said understanding by the Spirit; and as many of the Elders have professed to have the Spirit of God when teaching such doctrine; and in fact, the first preaching I ever heard by a Latter Day Saint Elder, this was the burden of his theme, that the Church, the organized body of Christ, became corrupt, and although still a woman, after she went into the wilderness, yet she was no longer the pure virgin, preparing for the Bridegroom, but the reverse, very foul. I will not mention how foul, lest in so doing I might offend the delicate ear; and as you have instructed us often to try the spirits, that none may be deceived by false spirits, I desire your permission to present for your consideration a vision on the subject.

In the month of February, 1872, in Fort Madison, Iowa, while meditating on the doctrine of the signs following the believer, and admitting that there were many who professed to believe in Christ, who were not of us, who apparently were as righteous as the Saints; and recognizing that every sect from Rome down called themselves the Church, the Body of Christ, the Bride; and looking at the Utah Saints, also calling themselves the Bride, and denying the right of any, only as they received through them the authority to minister in the things of the kingdom. While contemplating them all, Romanists, Protestants, Mormons, (that is, Brighamites and Josephites), a vision opened to my gaze.

A large stage, as if I was in a theater, opened before me. As the curtain rolled up, opposite my right hand stood a woman; in the center of the stage grew a strong, vigorous, healthy, pruned vine. Toward the west, near the back a pile of rocks. Just behind this pile of rocks in a bundle, were the branches, brown in color and withered, which had lately been pruned from the vine. I looked first at the woman, and asked if she represented the Bride, the Lamb's wife? My answer was, "She was the mother of harlots," representing the church of Rome. I looked closely at her. She was dressed in a brown garb, worn and much faded; she was blind in both eyes, which were open; but a white film was on the sight; her teeth had fallen out, and her chin and nose approached close together on account of the loss of her teeth. If any of your readers remember what the old country people used to term an "old hag." She was a complete representative of the specie. I said to myself, "Surely you are not an acceptable bride by any means, but the opposite. I again looked into her face, and behold, she was not only blind, but had some white cloth about the size of a quarter dollar cut octagonally placed over the eye, so that if there was a dim sight left in the eye it would be stopped. These patches were four thicknesses or four ply thick on each eye. This was the picture she presented the church of Rome to be; and as this was the mother, her children, (daughters), must be like her, of the same stock. I looked from her to the vine in front of the stage; there it was in the freshness of Spring. A voice said, "This is the Church of Jesus Christ, the body."

And this scripture thought was repeated, only not as in the Bible: "I am the vine, ye are the branches; if any man abide in me, the same spirit that I possess he will possess also. As the branch receives the same sap that the vine possesses. If the branch is in the vine it will receive the pure sap from the vine, and will produce foliage and fruit. Likewise ye, if ye abide in me, the same gifts that I possess, the same fruit that I produce, will the branches produce; and this will continue as long as the branches abide in the vine. If any abide (or ye abide) not in me, he is cut off as a branch and is withered, and men gather them into bundles ready to be burned."

While I was receiving this instruction I was upon the stage and walked to the west; there I saw behind the pile of rocks a large pile of branches. Asking what these represented, I was informed that the Utah Saints did not abide in the vine although they were once thrifty branches and bore much fruit, yet they were cut off; men had gathered them behind the pile of rocks and they were withered.

I could then understand why it was these signs shall follow if ye abide in the vine.

Very respectfully yours, dear *Herald*,

J. A. ROBINSON.

The Island of Anticosti.

LETTERS just received from Anticosti gave a gloomy account of the condition of the inhabitance on the island. One correspondent says the excess of poverty prevailing is caused by the failure of the fisheries, which this season turned out a total failure. All the people who can get away are leaving. There is very little provisions on the island and people have no money to buy with. Some families of nine or ten have only two barrels of flour to feed them during the long winter months. The Government depot was recently broken into by the starving populace. The people are honest, but they had to steal to live. Whole families lived on clams for weeks. Diphtheria is also unusally prevalent on the island. Another correspondent says the cause of the distress is the failure of the fisheries and the partial failure of the potato crop. The principle food of the people has been potatoes for months, and that of the poorest watery kind as the island generally produces, and in consequence there has been a great deal of sickness—diphtheria and low fever are prevalent, consequently many deaths. The people have been recently assisted by the Government, and many lives saved from starvation. A number of families have left to join their friends in Wisconsin, and the rest of the people at the southwest point are preparing to leave for there and other parts of the Western States as soon as they can get means to go.

OTTAWA, Ont., Nov. 10th, 1881.

The True Companionship of Marriage.

WHEN man came up from the solitudes of matter, and was animated with a spiritual existence, his Maker saw and declared it was "not good for him to *be alone*." In his bosom's depths were crystal tides of great affections, which were the fountains of a vast race of immortal beings and powers, and the opening sources of innumerable joys and virtues. Upon these reposing affections a quickening influence was breathed by the Maker divine; but breathed through the medium or instrumentality of woman, a being kindred with man in every spiritual power and grace; a being diviner than he in tenderness, but needing the shelter of his guardian arm; holier than he in worship, but delighted with his power over surrounding existences to make them subservient to their mutual good; intenser than he in love and in every refined sentiment, but comparatively powerless without the stimulus of his strong confidence and the light of his commanding brow. With her to quicken him he is reverent and tender, strong in virtue, and sublime in sentiment. With him to inspire her, she is mighty in reserved power and all unconquerable in the majesty and might of her affections.

Regarded separately, they are but unfinished halves of the sentient creation; viewed together, they are the completed glory of moral intelligence. Moving separately, they are weak, fearful, uninspired, fickle, and unreliable. Acting together, they are strong, brave, inspired with a reliability, readiness, and force of activity, apparently superhuman in their results. Separate, they waste their powers in the cheerless solitudes of retired thought. Together, they animate the earth with their stirring presence, and people it with the human world of glad life and glorious power. No, it was not good for man to be alone, and so his Maker gave him a companion. A companion is a kindred being, a congenial spirit, who can respond to every spiritual call, and supply every inherent need. Man's companion is a being who inwardly knows his wants before they are expressed, anticipates his joys and sorrows, and with reciprocal sympathy goes to dwell in and satisfy his interior being, as sunshine flows into the opening flower to gild it with beauty and enrich it with fragrance. There is something divinely beautiful in true companionship. To see two beings of kindred mold walking hand in hand and heart in heart; kindling in each other's bosoms the glowing fires of affection, sentiments, worship, and thought; studying together the beautiful earth and glowing heavens, and rising and rejoicing in mutual admiration at what they see and learn; experiencing together the joys and sorrows, trials and discipline of life, with a mutual trust and gladdening and sustaining confidence; reposing together in the Eden of reciprocal love, with hearts melted in one, and feelings

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quick answering to feelings in holy and joyous response, and kneeling together in confiding and childlike devotion in worship of the Father Almighty, swelling with warm and mutual love and adoration of the Great Spirit-Fountain of all they see, feel, and enjoy, is indeed a sight to behold with eyes tearful in joy and gratitude. Such is true companionship. It is a blending of two kindred souls, like the mingling of two mountain streams, to part no more forever, but to flow on through all scenes and seasons with one movement, one purpose, and one experience. What before was *two*, now becomes *one*. What before was *divided*, is now *united*.

What before were hemispheres circling in separate and jarring scenes, now are a golden globe with a new and congenial circuit around the sun of mutual love. The grand idea of companionship is *unity*. And companionship is perfect just in the degree that unity is secured. This unity may extend to every faculty of the soul, to every sentiment of the mind, every desire of the heart, and every experience of life. When it does, it is a full and complete unity, and constitutes a perfect companionship. A companionship wisely entered into, and appreciatingly lived, is productive of a profound and peaceful joy, sweeter, holier, and more blessed than words can tell. It charms the whole soul with the meed of full satisfaction, and pours through all the interior avenues the aroma of refreshing sweetness. And while it charms and satisfies, it inspires to action, and awakens a chaste and pure ambition for every good. Such a companionship is not a fiction of heated fancy, or an unreal vision existing only in the Elysian chambers of the imagination. It is a solid and beautiful reality which accords with the best experience of nearly all companions. Selected.

"Blessed Are the Dead That Die In the Lord."

SAID the martyred Joseph, as he was about to go to the place of his assassination, "Who that knows anything of eternity, is afraid to die?" Jesus, the king of Saints, made but a short, though a glorious work on the earth; but he was not idle nor indifferent to the welfare of our race after his death. The apostle Peter tells us that he pushed his benevolent enterprise of salvation immediately after his death, among the abodes of departed spirits. Others, who hold under him the keys of the same priesthood, are suffered to be removed as he was, to the same field of labor; "I go to prepare a place for you." Departed Saints are no doubt co-workers with him in preparing places for those that follow. Many of the Latter Day Saints have changed their sphere of labor. How many have and would abide with the Church in poverty, yea, even in the wilderness, rather than go back to the other denominations and have all they possessed.

WILLIAM STREET.

Wealth and want equally harden the human heart, as frost and fire are both alien to the human flesh. Famine and gluttony alike drive nature away from the heart of man.

It is a very curious fact that the lapse of years, while it lessens our enjoyment of life, but increases the natural desire of living.

The chief properties of wisdom are to be mindful of things past, careful of things present, provident of things to come.

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

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, January 1, 1882.

GREETING.

TO OUR patrons, the Saints and readers of the HERALD, do we offer the customary HAPPY NEW YEAR.

The circumstances under which we issue this number of the HERALD are varied and peculiar; many of them calculated to encourage and elevate our hopes of good in this life, and peace in the life to come; the speedy coming of the day of marked increase and spiritual progress; material prosperity and righteous enjoyment. Some of them are, however, sad and very trying. Many of the Saints at Lamoni are sick; fevers of more or less virulence have laid siege to the health, patience, and faith of the Saints, and some good and fair ones have died; some have recovered and are recovering, while others are still languishing either to recover after long suffering, or to pass away. In many instances administration of the ordinance of laying on of hands was followed by recovery more or less rapid: in some it came after days of painful watching and waiting; and in some, the Saints "who are alive and remain," were with stricken hearts and weary spirits compelled to carry the dead "who died in the Lord" to the final resting place of all flesh—the grave.

It almost seemed at one time that fever as an epidemic had fastened upon the community, and we can hardly say that we are safe; but houses where it had rested are now free, and it is hoped permanently so; and strong hopes are now held that the tide has had a favorable turn.

What may be the cause of this sickness, none can tell. In some instances families that have lately moved in are afflicted, numbers of them in the same house; and in other cases, those attacked have been here for years. Nor does it appear that locality is chargeable, as the high and the lowlands alike are visited; however, this may be said, that in well ventilated rooms and cleaner surroundings, the fever is lighter than in close rooms and less cleanly places.

These conditions, with the unprecedented bad weather and wet bad roads, have made the opening weeks of the office sojourn at Lamoni unpleasant. But the pleasant situation of our new office; its completeness of detail, and suitability for the purpose designed; the fact that the HERALD is better placed for usefulness to the cause, and in a region where the people may more appropriately gather and settle together, make cause for increased encouragement and satisfaction.

One thing that we sincerely regret, that the great curse of society, the traffic in intoxicating liquors has followed the settlement at Lamoni. The work on the railway, the newness of the country, the changing of the wagon route from Davis City to Eagleville through the village, the settlement of others beside Saints and strictly temperate people, led some one to open a saloon almost as soon as the town was laid out; and it is with shame-facedness that we pen it, the open countenance that some "called to be Saints" gave; together with the tacit aid and comfort that others afforded prevented the check that the better class of those belonging to the Church and those not members would have given it. There was one place where wine and beer were ostensibly sold; but where drunkards were made by that which was sold. Some time before our arrival here, an effort to incorporate was set on foot, and a decree from the Court authorizing the holding of an election, at which the question of incorporation was to be voted upon was issued. In pursuance of this notice an election was held December 19th, at which those favoring incorporating under the village laws of Iowa, were to vote "For Incorporation," and those opposing were to vote "Against Incorporation;" and we are sorry to record that on that day the vote against incorporating prevailed by forty-seven to twenty-five, a majority of twenty-two. The reasons why we are sorry for this result are, that we have good reason to believe that it was by the vote of those belonging to the Church in sufficient number to carry, they voting with those selling and in favor of the traffic, while they would have us to believe that they were opposed to such sale; and further, that we then saw and now see no way in which the vote direct as to the sale of intoxicants, or its suppression, can be had here until incorporation is effected, that such vote may be authorized. It may be that those of our brethren who voted against incorporation did not consider this effect; and

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we think that they did not; but that it is certain none can deny. Further, there was at the time the election was held a person waiting to put into operation a "new saloon," and waited only till the vote should be had to decide. As soon therefore as it was ascertained that the vote was "against incorporation," this new place of business was opened, so that now Lamoni may boast that it has two saloons, for its three hundred inhabitants, one for each one hundred and fifty—Saints and all.

The impression that the Elders preaching abroad, and the HERALD have tried hard to make, is that the Reorganized Church was opposed to the vice of drunkenness; and that the tippling, drinking habits of Salt Lake City were the products of apostacy, which adherance to and practice of the principles of the gospel as held by us would do away with; and some success in in making this impression has been had; but it would seem that somebody had blundered in making such statements, if judgment is to pass upon the instance of Lamoni, for it is the only place which the editor of the HERALD has any knowledge of in which the policy of municipal government practically lies in the members of the Church, and when an opportunity was offered to exercise that control, it was allowed to lapse into the hands of the vendors of intoxicating drinks and their supporters and victims. We confess that we are shocked; and though we expect that this screed will possibly give hurt to some, we can not withhold.

We have been radically opposed to the use and sale of intoxicating drinks, as a beverage, since we were twelve years of age, and from fifteen years have always been engaged, in public and in private, in trying to educate against the evil. We have known many an excellent man, and spiritual, who can trace his downfall to the influence that places where drink has been offered for sale, has thrown round him; and we could now name some who are, or have nearly become victims to the insiduous wiles of this enemy to sobriety. How then can Saints permit the traffic to gain a foothold where their influence may stop it? How can they permit even a remote chance to put themselves on the right side of this question escape them? How can they afford to let slip an opportunity to make the places where they dwell, the town, village, or hamlet, where they are citizens, the places where sobriety abides,—the places where no man is permitted to publicly invite the wayward and weak, the erring drinker, and the unfortunate "dipso-maniac" to his sure overthrow and destruction.

We begun this warfare a long time ago; and we shall certainly continue it. Whether we fight a gaining or a losing battle, so far as our personal influence is concerned, we shall improve every opportunity, and make use of every means in our power and right to use to oppose, restrict, overcome, and prevent the setting up and maintaining of beer, and wine, or whisky shops in any society where we live.

A Valparaiso, Indiana, teacher in the schools, lately charged the Irish people with spending $50,000,000 more, annually, for whisky than on rent for agricultural lands; which charge was vehemently denied by a Tipperary (Ireland) man; who states in support of his denial that the annual production of the still in Ireland was but 7,000,000 gallons, one half of which was exported, leaving but 3,500,000 gallons, costing $14,000,000, duty included, to be consumed by his countrymen. He states further that the Agricultural rental of Ireland is but $75,000,000; and therefore the amount paid for liquors was but one-fifth the amount of the rent of lands. But this is in Ireland, and not Iowa. True, but the county in which the capital of Iowa is located, pays a tax of over $15,000 per annum to maintain police regulations and prosecute offences caused by the whisky trade; while the capital city enjoys the privileges for making paupers and breeding crimes, that are afforded by forty-four saloons, (drinking places), which pay a city revenue of $8,800, which pays the city half of the county tax referred to, and allows $1,300, more or less, for other running expenses; nearly the entire sum of money paid for licences, and $7,500 beside, being absorbed in legal restraints and punishments, directly chargeable to the sale of intoxicating drink.

This is in Iowa, and under the statute law of the state; and Lamoni is in Iowa, and on territory once called Missouri, and under the statute law which makes it possible for such institutions to live, without municipal authority to prevent. Lamoni has sought once to secure that municipal authority, but it has been denied, and that by the act of a sufficient number of those having a membership with us to carry the vote—and we confess that we are profoundly sorry and disappointed.

The flower which we do not pluck is the only one which never losses its beauty or its fragrance.

EDITORIAL ITEMS.

BROTHER SQUIRE and sister Lucinda Loomis, think that if one or two "good preachers" were to come to Mount Pleasant, Isabelle county, Michigan, they might do some good to the cause there. Is not this within your field, Bro. Kelly; and is it so that some one can visit them? But why should these Saints write "good preachers?" Are not all the Elders good preachers? We never heard but one bad sermon—positively bad—from any and all the Elders we have listend to; unless some that we have delivered come under the term bad. We have always tried, and usually succeeded in getting something good from every Elder we have heard speak. It is useless to say that all are splendid speakers, for all are not. But we have somehow imbibed the notion that if a man is an earnest and honest one, wise hearers will be sure to hear something good—for time, or eternity, or both. However, Brn. William H. Kelley and his army corps are good preachers, in the popular sense of that term. Bro. Loomis says that if any one can come, drop them a line and he will meet them at the depot.

Bro. James R. Badham, presiding in the Fremont District, organized a branch in Fremont county, of eleven members, calling it Hazle Dell; S. W. Farrow, Priest, in charge.

Bro. A. J. Kennison writes that he has taken a hundred dollars stock in the Gould College, Harlan, Smith county, Kansas, and requests Elders to visit him at Gaylord, in said county, and preach in the college.

Bro. Jobe Brown was, on November 25th, at LaCrosse, Wisconsin, laboring as he best could. He writes that the Advents were getting frightened, and proposed to send for William Sheldon to come and drive him away. It might be as well for them to send him to meet Brethren Forscutt and Blair, as he has twice dodged them!

Bro. Jobe Brown wrote from LaCrosse, Wisconsin, December 17th, and was doing what he could, see his letter elsewhere.

Sisters Blair and Warnock, from Salt Lake City, called at Lamoni and spent a few days; Sr. Warnock being the guest of Bro. and Sr. John Scott, and Sr. Blair abiding with her son George, near the town. We were glad to see these sisters, who report the work as progressing quite favorably in Utah. They went East on the 15th December, Sr. Warnock bound for Boyne, Ontario and Sr. Blair for her home in Sandwich, Illinois.

Bro. Joseph R. Lambert wrote us a card from Buchanan, Tennessee, December 16th. He was not well, but was doing what he could. Brn. Thomas and Scarcliff were in Kentucky, Bro. Hyde in the region near Bro. Lambert and Bro. Montague in Mississippi.

Bro. John A. Kennison writes from Cartwright's Mills, Wisconsin, that he found some willing to hear the doctrine, while some were not so inclined. He would welcome an Elder there, and thought a good work could be done.

Sisters Ida and Mattie Shifflet, near Shirfrie's Foundry, Brazil, Indiana, would be pleased to have a preacher come there to present the truth. See their letter in this issue.

Bro. G. E. Deuel baptized six Sunday, December 6th, at Tilbury, Ontario, and Bro. Lake one in London. Bro. Lake was meeting with fair success in liberty and opportunity to preach the gospel.

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One baptized at Chicago, by Bro. T. W. Smith, December 11th. Bro. Smith writes: "We are doing little here except in the way of articles through the newspapers." The Chicago *Times*, and Louisville *Courier Journal*, both print Bro. Smith's articles.

THE Saints in Boston, the "too, too, beautifully esthetic" city on the east side of the Continent, have been trying for these many years to get a passing recognition in the press, other than the stereotyped paid for advertisement, and are about to reap the reward of their long waiting; and it is not passing strange either, that this recognition is brought about by contact with "them that are without." Some few years ago we met at Plano with Captain John Codman and his wife, then returning from a visiting and topic gathering tour in the west, prior to the "making of a book," in which Mormonism was to appear, as a matter of course. The book was written and published as "The Mormon Country," a copy of which was sent us as a courtesy, by Captain Codman. Apropos to this, the Boston Herald heard (newspapers have ears) that the Captain was in Boston, and sent a man to interview and report him on Utah affairs. We have not room for all the article, but select some of the salient points for the comfort of the readers of the HERALD:—

"Has there been any change in the condition of things in Utah since you favored us, a year ago, with a letter pertaining to Mormonism?"

"No, not much; for that territory does not stand on the same footing as other districts of the country. The people are more conservative, and less ready than others to adopt new habits and modes of thinking. Still, the railroads now being built and extended, are exercising an increasing influence; so are fashions, books, magazines, and newspapers. All these agents are modifying Mormonism, but are not overcoming it to any appreciable extent."

"What do you mean by modifying it?"

"Well, I mean that they are surely tending to extirpate polygamy."

"But is not polygamy the corner stone of that religion?"

"By no means. Mormonism was founded without it—indeed, with an express prohibition of it. It was not the corner stone. It is only a stone that has since been shoved under the corner."

"How did that happen?"

"Well, Smith, the prophet, got into some feminine difficulties, and he concluded that a little extra matrimony was the best way out of them. So he had a new revelation. By the by, it may be noted that his son, who is at the head of the 'Josephite' sect of Mormons in Illinois, stoutly declares that his father never had any such revelation, and his branch of the Church eschews it."

"What became of the doctrine after the prophet's death?"

"Brigham Young, his successor, re-affirmed it and preached its adoption under pain of eternal damnation."

"What was his object?"

"He had several objects, one of which, as you will readily perceive, was shown by his having seventeen wives. Next to the gratification of his own propensities came the wish to unite the people, to keep them at home, and to keep other people away, and last, but not least, to have something to be persecuted about."

"What are your ideas as to its speedy abolition?"

"Well, it is dying pretty rapidly of itself; but if you want to kick it a little insist upon a secret ballot, and if you look upon it as prostitution, which it is in a minor form, treat it as you treat that vice in Boston. Punish the women, who have less excuse than the women who go astray here, for they have more chance of honorable marriage in a territory where the male population is 5,000 in advance of the female. Except in rare instances the girls are not driven into polygamy. They come over from Wales and Scandinavia and go into the condition as voluntarily as they do at home. In these days few native-born women adopt it. As to enforcing the law against the men, you might as well try to enforce the laws against rumsellers here."

"Are these questions likely to come up in the present contested election of delegates?"

"I presume they will—at least, I hope so. Utah is a territory in which I am much interested, for my property is there, and for the last ten years I have been there a great deal. To speak frankly, I would rejoice to see polygamy abolished, but I should be sorry to have Mormonism otherwise interfered with. Any religion that teaches honesty, temperance, frugality and brotherly love, is a good one. For these qualities the Mormons are unsurpassed by any set of men that I know."

"Do the other sects have much success among them?"

"Scarcely any. If they convert a Mormon from Mormonism, they generally make him an infidel. Ingersoll may call that doing them good; I don't. If you want to try your hand on them, send in your contributions to the Josephites, and you will do more than you can in any other way."

THE following, taken from a leader in the Salt Lake Deseret *News*, of December 7th, is strikingly suggestive of the straits to which the indulgence in practices that the Lord calls "abominable" has put once Latter Day Saints into. The slip, together with Elder Blair's comment and argument appear in the *Advocate* of the current date:

"The President complains that the law [against Polygamy.—ED] has in very rare instances been enforced. Whose fault is that? Certainly that can not be consistently laid at the door of the 'Mormons.' If officials have been tardy and inefficient, let the blame rest where it belongs. He also states that polygamy is the 'corner stone' of the 'Mormon' Church, which shows that he has not been correctly informed. The 'Mormon' Church existed for many years without polygamy. Indeed, correctly speaking, *polygamy is not now and never has been even a tenet of the 'Mormon' faith* Our religious system of marriage is different altogether from that which is known in the world as polygamy. But setting that consideration aside, our plural wife system is not and has not been the 'corner stone' of the Church. It has become an essential part of our creed, but not more so than many other features of our faith. Its opponents have forced it into prominence and given it that position in the public mind, while it is in reality but one of the constituent parts of our ecclesiastical institution, not chief nor of greater importance than many others."

THE following tribute of respect is from a London, Ontario, paper, and does Bro. Lake fair justice.

POLYGAMY NOT A TENET OF THE TRUE CHURCH.

"Last night in the Chapel of the Latter Day Saints on Maitland street, between York and King, an address on the 'Book of Mormon' was delivered by Elder John H. Lake, of Farmington, Ohio, a gentleman appointed to look after the Canadian mission work of the Re-organized Church of Jesus Christ of the Latter Day Saints. This church claims to be the great original, of which Brigham Youngism is an obnoxious offshoot. It was incorporated by Act of American Congress in 1872, and claims to have done more to unveil the rottenness of polygamy than any other agency. Mr. Lake in repose is a grave, quiet, intelligent looking gentleman. On the platform he is quick, nervous, impassioned, and at times loud and rapid in delivery.

"Mr. Lake said the Gentiles had more Bible than they knew what to do with. They didn't think for themselves, they gave their brains to the ministers. The religious world was taught by precept, and precepts differed as men's brains differed. The great hunger of the clergy was for Right Reverend and LL. D., double D. if possible. He sketched the presentation of the Book of Mormon by an angel which came down from heaven in a light brighter than noonday to Joseph Smith, a boy of seventeen years. Parts of the book, engraven on plates of gold, which the angel ordered to be translated, were taken to eminent American scholars, who pronounced the writing to be in the true Chaldean character.

"These scholars claimed, however, that the book was sealed to them unless all the parts were produced. He then quoted Isaiah, 29:11: "The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this I pray thee, and he saith, I can not for it is sealed." He said he didn't want to be put through a theological machine and marked with the stamp of a creed. The creed-followers went to their minister for an interpretation of the prophecy that the lion, or the wolf and the lamb "should lie down together," and they got an explanation something like this: 'John Jones and his wife go to a revival meeting. The wife goes up to the mourners' bench, and John stays down in the corner with the sinners. After service they wend their way to their mutual home, and Jones, as the wolf, and his wife, as the lamb, lie down together as they are legally and morally entitled to do." The North American Indian, he said, had come from Jerusalem, and he didn't care if Dr. Wild was General Jackson and four other men, the ten tribes had gone further than Ireland. The Book of Mormon was not intended to supplant the Bible, but to go with it. The stick of Joseph was taken from the hand of Ephraim and put with the stick of Judah. He quoted many scriptural passages in support of his doctrine, dwelling especially on the 29th of Isaiah, 3d of Amos and the 85th Psalm. He was heard with the deepest interest and most profound attention throughout. His wonderful fund of Biblical knowledge is almost phenomenal. If he has not found the truth he has certainly been an industrious seeker after it.

ALL our readers are interested to know all the ways and means that may be proposed for the extinguishment of polygamy; and as we gave one, an issue or two back, we now present another, suggested by Mr. George C. Bates, at one time District Attorney for Utah. We clip from the Detroit *Post* and *Tribune* for December 6th, 1881.

"He says the saints are afflicted with rings, and that the polygamic ring includes all officers in the Mormon Church, all the local officers of the territory of Utah—sheriffs, county recorders, judges of probate, and treasurers, many of whom receive large incomes—and all those who manage the distribution of political honors and emoluments. No Mormon who is not a polygamist, he says, can become of any importance in the territory of Utah.

"Mr. Bates' remedy for all this trouble looks very simple on paper, and it only requires a vote of Congress and the endorsement of the President to take its place among the laws of the land. He proposes, as he says, to "fight fire with fire," as follows:

"Take the act of Congress of July 1st, 1862, entitled "An act to prevent and punish polygamy in the territories of the United States," and add the following section:

"SEC. 4. And be it further enacted that *hereafter* all persons in said territories living in polygamy, contrary to the provisions of this statute, shall be disqualified:

"1. From voting at any and all elections in any territories of the United States, either religious, corporate, municipal, territorial or federal.

"2. From sitting on juries in any of the courts in said territory, religious, municipal, territorial or federal.

"3. From holding any office of honor, profit or trust, either religious, corporate, municipal, territorial or federal in said territory.

"4. From being nominated or elected, or ever acting as Delegate to Congress from said territory.

"5. That such bigamy or living in polygamy may be proven either by common report, by the oath of the parties charged, or either of them; or

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by evidence of cohabitation of the parties charged; and all false swearing in such cases shall be perjury, and parties convicted thereof shall be punished for such perjury.

"6. All persons thus disfranchised may re-enfranchise themselves by going before a United States judge for said district, and furnishing him with satisfactory evidence that they have ceased and discontinued all acts and relations as polygamists, and obtaining the certificate of said judge that they are no longer polygamists. On which certificate they shall be restored to all their former rights and franchises.

THE SAINTS of the Sacramento, California, Branch are trying to build a Chapel, as set forth below:

The members of the Reorganized Church of Jesus Christ, in the City of Sacramento, California, have long felt the want of a place to meet in, dedicated to God for his holy worship, and also for Sabbath School purposes, and where they can invite the public, fearless of any annoying reflections on the vanities and probable vices, common to public halls, such in which they have long met, and for which they have paid enough to have built a "house of God; a house of prayer for all people."

A suitable site for such a building, and for so low a sum, is now offered us, that we have resolved with united effort, at the risk of sacrifice, to buy it and begin to build. We have also unanimously decided to sustain our committee of five, for the management of this business.

And to confidently request your kind co-operation, we ask your prayers, your confidence in our success, your cheerful aid, as "lending to the Lord," and your cordial influence in endeavoring to interest your friends and acquaintances in this worthy object.

Correspondence, donations, etc., can be addressed to E. H. Webb, Odd Fellows' Temple, Sacramento City, or to G. W. Harlow, Brighton, Sacramento county, California.

Agents and all who contribute to this sacred cause, will receive properly signed receipts for all offerings presented for the above purpose.

E. H. WEBB, *Pres.*,
C. W. BLAIR, *Sec'y.*,
S. J. CALDERWOOD, *Treas.*

BRO. JOSIAH ELLS, writes as follows from Pittsburg, Pa., November 30th, 1881:

I am but just arrived in Pittsburg; have not yet seen the Saints. In Jackson and Meigs counties, Ohio, where I have spent the greater part of the last year, there are some earnest and wise Saints: also those who do not realize the importance of giving all diligence to make their calling and election sure. Alas for them, in that day when every man's work will be tried as by fire, if they expect a full reward for lukewarm or half-heartedness in the work of the covenant. Many do not seem to realize how often they call the Eternal Father to witness that having taken upon them the name of his son, they will keep his commandments, given that they may receive his abiding witness that all they do is right. When will the day come that all who call on the name of the Lord will be saved?"

THE Salt Lake *Tribune* for December 6th, has the following respecting our efforts in that place:

"On Sunday there was a full congregation at the new meeting house of the Reorganized Church on Tribune Avenue. It was the first services ever held by that sect in a building of their own, and much interest was of course manifested in the proceedings. Elder Blair, the leading missionary of the Utah branch of the Church, delivered an able discourse and showed the difference between the original Mormon Church and the Apostate crowd, who, under the leadership of Brigham Young, came to Utah and made polygamy, blood atonement, tithe paying and disloyalty to the Government, the conspicuous features of their false religion. The Book of Mormon was an auxiliary book to the Holy Bible and mainly a history of Israel. It was never intended to supplant the Bible, which is recognized by the Christian world. The original Mormon faith, now upheld by the Reorganized Latter Day Saints, or, as they are generally called, "Josephites," heed no tenet contrary to the laws of the land.

"The sermon was listened to with the closest attention, both by the members of the Church and many Gentiles present.

"In the evening the attendance was so large that many were unable to gain admittance, and Elder Gibson delivered an instructive discourse.

"The Church has been planted on good soil and its preachers and members propose to labor constantly to show up what a fraud and delusion is the polygamous creed of Brigham Young and the rascals who are endeavoring to perpetuate it.

BRO. M. T. SHORT, writing from Beaver, Utah, of late date says:

"We have the use of the M. E. Church here. Rev. Smith, who used to teach in Plano, when you were a school director there, is in charge, and is a noble man. The outlook is fine. Bro. Anthony sends love. He baptized two last Sunday. I feel confident that others will fall into ranks ere we take our exit for the north. The weather is grand. We are well and hopeful, and feel happy at the work. Bro. Anthony is a host—an agreeable companion, and a careful man. My address is Salt Lake City, in care of Box 417."

IT IS probable that the next candidate for an official firing out of the so-called orthodox church, the Congregational, is to be found in Rev. Thomas R. Slicer, of the First Congregational Church of Providence, Rhode Island. It is a wonder that the bones of the Puritans don't rattle in their graves in protest. But read what is reported of him. Send him out; the Episcopalians had a martyr in Dr. Tyng, the Presbyterians in Dr. Swing, the Methodist Episcopal in Dr. Thomas; and now it is the turn of the Congregationalists. So let them try Dr. Slicer.

"Last evening the Rev. Thomas R. Slicer delivered the second of a course of lectures on the Lord's Prayer in the First Congregational Church. The words forming the foundation of the discourse were, "Hallowed be Thy name." In giving a brief *resume* of the first lecture, delivered last week, Mr. Slicer said that heaven is not a place of some remoteness, to which people can go when they die, but an immediate state. God is not in heaven in the sense of being located in some far away place, but He is imminent in nature and in the things of the world. In criticising some of the teachings of Orthodoxy, the preacher remarked that nobody really believes in election nowadays. The dogma of the Deity of Christ which is so wearisomely reiterated in the creeds of the Episcopal Church, is inconsistent with the Fatherhood of God. A belief in the Deity of Christ causes Calvary to obscure and not reveal God's Fatherhood—covers it with the darkness of the clotted blood of the sacrifice. Anything that militates against the Fatherhood of God, be it the Deity of Christ or any other interpretation we may put upon His nature, must pass away with the progress of thought. Endless torment—nobody believes it, unless it is Spurgeon who said five years ago that the wicked will lie on beds of flame in hell. Perhaps he has learned better by this time. Such Such preaching is a mediæval plan of getting a congregation and terrifying sinners. Then there is the intercession of Jesus—a thing we need no more than we need the intercession of the virgin or the saints. There is no warrant for it in the New Testament, except in the epistle to the Hebrews. Then the doctrine of total depravity, and of sacrificial atonement, alike militate against a proper appreciation of the Fatherhood of God. The preacher criticised severely the service of the Episcopal Church, which, amongst other things, provides in some services for the repetition of the Lord's prayer four times. He could not conceive of a guileless, innocent girl, or noble-hearted young man, who would be hallowing the Divine name by repeating after all the commandments in the communion service "Lord have mercy upon us and incline our hearts to keep this law." What son or daughter can a man send into such a service, charged with such a response, after the commandments "thou shalt do no murder," and that referring to the nameless crime, without feeling that the service is corrupting by its very suggestions. Shall they respond to these commandments, or rather scorn the suggestion, and not be made to confess for a single moment that they can, by any art of man or devil, be caught in the snare of such great sins so long as reason keeps its seat."—*Evening Bulletin.*

News Summary.

Dec. 12th,—A government ballon in charge of Capt. Templer, accompanied by Walter Powell, M. P. for Malmesbury, and Gardner, ascended from Bath, England, and descended at Bridgeport. The balloon struck the ground heavily and Gardner and Capt Temple were thrown out and injured. The balloon then rose with Powell, and was seen again to descend at sea. Nothing has since been seen or heard of the balloon or Powell.

Five persons were killed and thirty injured in the collision at Canonburg on the North London Railway, England.

The interior of the Congregational Church at Davenport, Iowa, was destroyed by fire, but left the walls and roof intact. The rear part of the room, including the pulpit, organ, and furniture, were destroyed, and the gallery was much damaged by water, the loss aggregating $9,000.

The new iron-mills at Bennett Station, just outside of Pittsburg, Pa, burned this morning. The old mill near by considerably damage; loss estimated at over $200,000

13th —Warden Crocker has received letters warning him to remove prisoners from the wing of the jail in which Guiteau is confined, so that in the event of a dynamite explosion no life except that of the assasin will be endangered.

Two old ladies of Greensburg, Pa., were murdered in their house Sunday night. The Mollie Maguires are suspected of the crime.

Among the bills introduced in the Senate yesterday was one by Senator Edmunds providing that jurors in trials for polygamy and bigamy in the Territory of Utah may be challenged.

An elevator in a tannery at Milwaukee fell a distance of forty feet, causing the almost instant death of four employes who were in it at the time. A fifth employe escaped by jumping.

The list of the missing at the Vienna Theatre, is now reduced to 917, and the number of the bodies recovered to 480, of which only 125 have been identified.

Five boys were drowned by the breaking of the ice in Wisconsin: three at Manitowoc, and two at Sheboygan.

The steamship Bulgarian, arrived at Boston, having been twenty days on the passage from Liverpool. Two blades of the propeller were broken, and the heavy sea carried away all the starboard main deck rails, stove two of the boats, and injured another so badly as to render it useless, and also started the after house. The steering gear gave out, one man washed overboard and two others had their legs broken. On the night of the 27th a curious phenomenon was noticed. The air seemed charged with electricity, and on the top of every masthead and on the ends of the spars little balls of fire were perched, adding a terrible weirdness to the already awful scene.

There was laid on the desk of each Congressman, this afternoon, ready for the meeting of the House to morrow, a handsomely engraved card bearing on one fold the President's message on polygamy printed in letters of gold, and on the other fold, in crimson, the admission filed by one of the parties in the pending Utah contest: "I, George Q Cannon, contestant, protesting that the matter in this paper contained is not relevant to this issue, do admit that I am a member of the Church of Jesus Christ of Latter Day Saints, commonly called Mormons; that, in accordance with the tenets of said Church, I have taken plural wives, who now live with me, and have lived with me for a number of years, and have borne me

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children. I also admit that, in my public addresses as a teacher of my religion in Utah Territory, I have defended the said tenet of said Church as being in my belief a revelation from God." Each card is inscribed: "Respectfully dedicated to the Forty-seventh Congress by the Woman's National Anti-Polygamy Society of Salt Lake City, Utah."

14th.—Another awful tale of the sea is told by the officers of the steamer *Malta*, which has been nineteen days fighting the heavy seas between Liverpool and Boston. The assistant cook and one of the stewards died from injuries received, and were buried at sea. The boatswain received severe injuries.

The Pope to-day gave a farewell audience to the prelates assisting at the canonization services The Holy Father said: "Union is more necessary now than ever. God's Church is being attacked despite its power of bridling human passions and restraining masses in revolt. The benefits conferred by the Holy See upon the populations are denied with no less madness than audacity. May Italy one day understand that what she might do in behalf of the liberty and rights of the Pope will not bring her danger, but prosperity."

Twenty-seven bodies were discovered under the *debris* of the Ring Theatre at Vienna yesterday. It has been ascertained that at least fifty that were reported missing still survive, but it has also been ascertained that over fifty persons perished who have not been hitherto reported.

It is estimated that 2,000 persons died of diphtheria in Nova Scotia during the past year.

15th.—Clerical journals say in Rome the question of the Pope's departure is seriously mooted. It is stated that his Holiness had consulted the Bishops who came to Rome to attend the canonization ceremony.

The bodies of twenty-three more victims of the Ring Theatre were recovered today.

Five overdue steamships out of thirty-five arrived at New York today; one, the Somerset, being twenty-seven days out. In terrific gales her first and third officers and eight seamen were disabled. All the steamers report hurricanes, torrents of rain, frightfully heavy seas, snow and rain storms, most vivid flashes of lightning, and deafening peals of thunder.

16th.—Three skiffs containing eight men were caught in the current in the Government Lock No. 3, near Charleston, W. Va., yesterday, and carried over the dam. Five of the men were drowned.

One man in Vienna has contributed $62,500 to the fund for the relief of the sufferers by the Ring Theatre fire.

17th.—Once more Cannon, the Mormon, has received a setback in his attempt to get into Congress As a result of a rehearing of the case, Chief-Justice Hunter, of the Utah Supreme Court, yesterday refused to modify or set aside the order previously made holding as fraudulent and void the certificate of naturalization obtained by Connon, and in effect once more declaring him to be an alien and not entitled to a seat in Congress.

A boat containing fourteen persons left Galway Thursday for the Islands of Arran. When about midway on the passage a storm arose and all hands were drowned.

Shallenberger, has introduced a bill into Congress to prevent persons living in bigamy from holding any office of trust or emolument in the United States Territories, also regulating marriage in the Territories

19th.—The Presbyterian Church parlors at Fon du Lac, were robbed of several hundred dollars worth of silverware Friday night.

The Baptist Church at La Crosse Wis., built at a cost of $15,000 a few years ago, was entirely destroyed by fire, yesterday. This is the third time this church has suffered loss by fire

The police in Dublin yesterday came upon a rich find in a house on Brabagon street, consisting of hand grenades, parcels of dynamite, rifles, revolvers, cartridges, and gunpowder—the outfit, evidently, of some Fenian organization having had a hand in the affair at Bradford. Four persons were arrested on the strength of the discovery.

The barracks at Crohoy in Meath, Ireland, have been burned by incendiaries, the soldiers barely escaping with their lives, and a large number of outrages by the revolutionists are reported from different parts of Ireland. Altogether the situation of affairs has grown to be very serious, and will doubtless result in the adoption of still sterner measures of coercion and repression by the British Government.

The official list of the victims of the Vienna theatre horror places the number at 794, of whom 144 have been legally identified, the remainder being burned beyond recognition.

Storms and floods of a destructive character occurred Saturday and Sunday throughout England. Hundreds of trees were uprooted in the vicinity of London, and many minor casualties among the shipping are reported.

20th.—Another of those terrible mining accidents which are unfortunately so frequent in England occurred yesterday at Orrell, in Lancashire, causing the death of about 180 persons. The system of working the mine was purely mechanical, and the cause of the explosion can not be ascertained.

During the navigation season just closed, 13,007 vessels of 4,527,613 tons burden arrived at the port of Chicago, and 12,910 vessels of 4,223,704 tons cleared.

There were three murders committed in Cincinnatti and its suburbs yesterday.

22d.—A sulphur explosion set fire to the Stanton Colliery at Mahanoy City, Pa., yesterday. Efforts are being made to extinguish the flames. Meantime 400 persons are thrown out of employment.

Several persons were recently arrested in St. Petersburg, and oranges containing dynamite were found on their persons.

A bill to confer the suffrage on all who can read and write passed both branches of the Italian Legislature yesterday.

Anna Parnell addressed 600 Irishmen at Huddersfield to day. She maintained that the reports about the outrages in Ireland are exaggerated, and that the funds of the Emergency Committee are employed in getting up the police cases.

The ladies' land league of Dundee to-day, in a resolution, condemned the Government for attempting to suppress the Ladies' League.

Correspondence.

FARMINGTON, Graves Co., Ky.,
December 7th, 1881.

Bro. Joseph.—Since writing to you I have been traveling in company with Bro. John Thomas, a devoted old soul who loves the work, and is proving it, not in word only, but in deed. We received an invitation to preach near the Tennessee river in Henry county, Tennessee; but the doors of the "free house" were not open to us, and arriving in the neighborhood we were obliged to preach in a private house. Although the weather was stormy, yet for two nights the people turned out and gave us a fair hearing. Quite an interest was awakened, and a favorable impression we think was made upon the minds several.

Sunday, November 20th, we attended Parson Weston's meeting: a Baptist preacher who had an appointment at Saints' Chapel, Eagle Creek Branch. He did not talk but a few moments, but desired one of us to speak to the people. I took his place and enjoyed fair liberty; preached again in the evening. Thursday night talked to the brethren and friends at Foundry Hill. Commenced preaching at Saints' Chapel near Farmington, November 27th. Talked to the people there two Sabbaths, and every other night during one week, and held sacrament meeting last Monday.

Yesterday we started to Murray, county seat of Calloway county, Kentucky, to fill an appointment; but on the way learned that the Christian Church, which we had obtained, had been closed against us. "Certainly, you can have it," said the gentleman in charge, and a leading merchant in town, to Bro. Thomas when he applied for it over a week ago; "and you had best to have your appointment published in the paper which is issued day after to-morrow. Our church is free to all." But after Bro. Thomas left him, there arose winds adverse to the truth, and the banner of freedom that had waved over the Christian Church in Murray was lowered, and one stamped with prejudice and intolerance was raised. We shall work on, and try to do the people good, where they will let us.

My address for a month or two will be Buchanan, Henry county, Tennessee.

Your brother in Christ,
FRANK P. SCARCLIFF.

BOSTON HIGHLANDS, Mass.,
December 12th, 1881.

Bro. Joseph.—I send you a Boston Herald that contains Captain Codman's views on the Latter Day Saints and the Utah Mormonism. It contains many good things, and will give us a better hold on the honest hearts in this city. I am glad that the Herald got hold of a man who knew the difference between Mormonism nnd Polygamy, as that paper would not at any time in the history of our Branch here in Boston have allowed us any space in its columns, making out at all times that we were Polygamistic, of the Brighamite type. A Herald representative came down to see Brother Webster, and had an interview with him to-night; and it looks now as though the most powerful paper in our city was going to get at the truth, and give the public the fact that we are not polygamists, but the true church, as founded by our martyred prophet. God be praised; for he has promised that our work should spread over this city, and all of the honest in heart should be brought in; and I feel that the time is near at hand. The Utah question is being thoroughly aired, and the consequence will be that the world will know that the Reorganized Church of Jesus Christ of Latter Day Saints are a wholesome body; and the mystery of our martyred prophet, Joseph Smith, shall be brought to light, and the world shall know that he was a true prophet of God.

Truly your brother in Christ,
A. N. HOXIE.

TURNBULL, Alabama,
December 15th, 1881.

Dear Herald:—Permit me to congratulate you in your more commodious and substantial quarters, to which you have gone since I last troubled you with my scribbling. When I wrote to you last, I was in Lee county, Mississippi, where I had been laboring during the summer with flattering prospects, until the enemy, with his more effective munition, comes to the front, and commences his work with greater energy on the unwary and unstable. Strange, dear *Herald*, as it may appear to you, this powerful munition was nothing more nor less than the confession of John D. Lee; yet so powerful was its effect, that it caused some who had testified to the truth of the gospel to fall away and desert our ranks; "seed sown among thorns!" and their actions were so ridiculous, and became so widespread, that many that were, and I presume are yet, believing would rather pospone acting for awhile. And at this juncture an unlooked for opportunity presented itself for us to visit Alabama, and spend a time with relatives and friends, and I could not forego the opportunity. So we arranged matters as best we could; and with a promise to return at some future time, we boarded the train on the afternoon of October 13th for Alabama, and the next morning we were at the neat little town of Selma, where we stayed until next afternoon strolling about town, looking at many curiosities to be seen there.

At the appointed time we were again on board the train, and were soon steaming away to Pine Apple, a little town in Wilcox county, where we arrived at night, and after being jolted for two miles, (which, by the way, reminded us that we were not in the "sweet by and by," where the high places will be made low and the rough places made smooth), we were landed at the house of Mrs. Keister, my wife's sister; and I would here remark, that any Latter Day Saint Elder passing that way, will find a shelter and be made welcome at her house, though she does not belong to the Church.

Sunday morning we went to Cokerville, and stopped for the night with Bro. John Patrick. Next morning went to Bro. Daniel McPherson's, my wife's father, who she had not seen for near fourteen years. I then could not be sorry that

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I yielded to the opportunity to visit our native country. While visiting among relatives and friends, the time has been spent with a mixture of pleasure and sorrow. When passing the place where I was first buried with my Master, to arise and walk in newness of life, I then vainly tried to view myself as with a panorama, and see if then I had to be weighed in the balance would I be found wanting; but the different vicissitudes through which I had passed, it was not possible to comprehend all. Or, as a legend of the East, had there been a recording angel ever accompaning me, and how many times he had to turn away from me weeping, because of the preponderance of evil over good deeds. Ah! solemn thought! Again: passing the house where once the Lone Star Branch could, yes could meet in Union, and the Spirit be with them in such power, that even the walls would tremble under its power. But now, how is it? Ah, instead of union and love there are bickerings, backbitings, tatling, revelings, drunkenness, mixed with many pugilistic demonstrations. O God, look with pittying eyes upon the Lone Star Branch, and remove the darkness that now hangs over it; we are all frail beings; therefore, do not suffer more to come upon us than we can bear. Wilt thou revive that religion in this place that was once the joy of Saints and the wonder of those outside.

I have done but little preaching since I have been in this district, but have spent the time in visiting, and fireside chatting, whether to any purpose or not, time will tell. I have preached once in the Flat Creek Church, near Turnbull, which has hitherto been one of the most prejudiced neighborhoods in this country, and had an invitation to come again. Turnbull is the place where Elder W. A. Litz held a debate a with Baptist divine in 1844. God does indeed "move in a mysterious way his wonders to perform."

In conclusion, I wish to correct an idea that some have imbibed, in regard to some of my belief and teaching. It is being circulated somewhat, that I believe and publicly taught, that Joseph the Martyr was a "fallen prophet"—a bad man, and "died for crimes committed by him." The foregoing is a misconception of what I said; for I do not believe that Joseph died for crimes committed by him; I do not believe he was a fallen prophet. Neither have I in private or public, directly or indirectly, taught such a thing. Again: it is intimated that I taught at the same time, that the present president of the Church is a polygamist—a thing more absurd could not have originated with an idiot. My statement was this, (I was speaking of the work to be done by the Reorganization), that David was not permitted to build the Temple, because he was a man of blood, and it is my opinion that it was for the same reason; that Joseph the Martyr was not permitted to build the Temple. And as Solomon, in the stead of his father built the Temple, so I believe that the present Joseph in the stead his father would build the Temple; and tried to urge the Saints to live in peace, and establish the kingdom in righteousness.

Yours in hope,

A. J. CATO.

NETAWAKA, Kansas,
December 12th, 1881.

Brother Joseph:—We were recently favored with a visit from Brother Caffall, through whose labors we were instructed and comforted. Nineteen times he bombarded this neighborhood with gospel shots, pointing out how the pioneers coming to this country amid a vast forest, went to work making roads, or trails, leaving a blaze-tree here and there as a guide to them who should come after, and when they landed on shore the first object to look for was the first blaze-tree; and when they had found it, thus giving them courage to press forward to the next, and so on until they came to the end of their journey safe. If they were to neglect watching the guide, they would have been lost in the wilderness. So it is with us; the blaze-trees of the gospel of Christ are left on record for us, to guide us in the way of truth and righteousness. The first one we come to is faith, second, repentance, baptism for the remission of sins, laying on of hands for the gift of the Holy Ghost, resurrection, eternal judgment, these are links in the gospel chain. His closing discourses were to prove from a Bible standpoint the divine calling of Joseph the Seer, coming forth of the Book of Mormon according to the prediction of prophets being a revelation to man, giving a history of the dealings of God with his people on this continent, where they came from, their destruction; proving the same beyond easy controversy to good honest thinking men. Our school-house was packed on each occasion. Don't know what will be the result, time will tell. I am fully persuaded that some are badly crippled and their wounds can not be healed without compliance to the gospel plan. Bro. Caffall has left a good influence here among Saints and sinners, so he is invited to come again, whenever convenient. Praying for your continual peace, I remain,

Your brother in Christ,

GRIFFITH GEORGE.

SAMISON, Shelby Co., Iowa,
December 15th, 1881.

Bro. Joseph Smith:—It is quite a long time since you have heard from me, or from this part of the Lord's vineyard. It is not because I have not felt an interest in the cause, but I thought that there were so many others more capable of interesting the readers of the *Herald* than I; but as I have not written to you in so long, I thought I had better let you know that I am still struggling along as best I can, considering my health has been so bad that I have not been able to go out to meeting as often as I would like to do. I am still hoping and praying that the Lord will bless me with health and strength, that I may discharge the duties incumbent on me as presiding officer of the branch. I have had charge of the branch nearly eighteen years; and I sometimes think that a change would be beneficial, and have asked the branch to release me and choose some one else; but they refuse to do so. So by the assistance of God's Spirit I will try and do the best I can. With the aid of the branch officers, we have our regular meetings; preaching every Sunday morning, and prayer meetings in the afternoon, and sacrament the first and third Sundays in every month, with very good attendance at our meetings. We are cheered and comforted by the Spirit of the Lord. Still the branch is not in as prosperous condition as it has been, but we have no serious troubles, and think with the labors of the officers of the branch, that the cause will revive and flourish. We have not made any accessions to the branch for a long time; but I think there are some here that will obey the gospel and may God help them so to do, is my prayer.

Bro. John Leytham met with a serious accident on the 25th of November, on the Milwaukie and St. Paul Railroad. He got on the construction train to go to Neola, and as they went down he got on to the engine with the engineer, and going at a great speed; it ran off the track, demolishing the engine and three flat cars. Bro. Leytham fell under the cab, one of the valves broke and scalded him from the lower part of his body down to his feet, also one of his hands. His life was despaired of for many days, but he is now getting better. They expect to bring him home in a few days.

It is cheering and comforting to me as I read the welcome news in the *Herald*, how the cause is prospering everywhere, and pray that it may continue. I crave an interest in the prayers of all Saints, that the Lord will bless me with health and strength.

From your brother in Christ,

HENRY HALLIDAY.

ADDISON, Maine,
December 15th, 1881.

Bro. Joseph:—November 27th, I attended the Massachusetts Conference, at Fall River; one of the best I was ever at; more of the wisdom of God exercised than I have seen before in that district. Truly the brethren are learning their duty. The Lord remembered his promise and gave his gifts; all were highly pleased. Bro. Frank Sheehy delivered an able discourse on Sunday evening, to a full house. I left Fall River and Boston in time to meet the Saints in conference, at Brooksville, for the Western Maine District. But on Saturday no one came, outside of the Brooksville Branch. On Sunday morning I spoke to a few that came out. In the evening I spoke again to a hundred and one persons; good liberty and good attention from the little house well packed. Bro. J. J. Billings, the president of the district, being away on business, arrived there on Sunday evening, and no business was attended to until Monday evening. I make mention of this state of things for last conference no one came until Sunday, and did the business on that day. All I can say, is come, my brethren, see if you can not get to the next conference, which will be held on Little Deer Isle, the middle of May, 1882. Come one; come all; and bring your faith and confidence along, for J. C. F. is tired and sick of going to a place for conference, and find no one there.

I expect to reach Saco, Maine, again by the middle of January. Yours truly,

J. C. FOSS.

WEBSTER, Mississippi,
December 8th, 1881.

Bro. Joseph Smith; Dear Brother:—I am now about all that belong to the Church in this part of the moral vineyard; the rest of the members are scattered. I still have faith in my eternal destiny. I pray for the building up of the faith of God in righteousness; I also desire the prayers of the Saints for my wife. I have lost my near and dearest relatives this year; my father and brother. My brother, M. W. Eskridge, departed this life April 17th, aged thirty-eight years and a few days. My father, John Eskridge, departed April 23d, aged nearly eighty-four. All my afflictions have financially broken me up; I don't know that I will be able to take the *Herald* next year, but if I see that I can I will communicate with you.

Sisters Massies are yet in this neighborhood.

Crops are short here. I think that next year will be the hardest year this section ever experienced. There was a great deal of sickness and several deaths in our neighborhood, though the health of the community is tolerably good at this time. As ever, your brother,

L. J. ESKRIDGE.

PROVIDENCE, Rhode Island,
December 14th, 1881.

Bro. Joseph:—With emotions of gratitude I am constrained to write that God has blessed this district of late with conclusive evidences that he is directing some, or all of the leading officers of the district and branches. This was signally manifest at our last conference at Fall River, which was acknowledged to have been the best in many respects, of any ever yet held within the district, for the wisdom, patience, and unity in the deliberations and decisions upon difficult matters, and the marvellous confirmations of the same by divine revelation. The entire reports showing the present status of the district gave the joyful assurance that the resources of the district both officially and financially have been wisely and successfully employed by the presiding officer, Bro. John Smith, as we think through the guidance of the Spirit. And we feel that the spiritual, intellectual and financial interests of the district are looking up to a higher plane of efficient labor for the Church. I am laboring constantly upon the Sabbaths, and about one third of the week days directly in the ministry, and am longing to be fully "in the field." I have been blessed in every locality with the prayers and the co-working of the Saints, both official and non-official, and find the work of God can not be most successfully done single-handed, but calls for patience, perseverance, meekness and unity. Having been associated with Bro. and Sr. Yerrington in the earnest labors of another Church prior to 1866, and having no family connections in Providence, I had found a welcome home with them, and for these many years since it has been the same to me, only changing to make room for the true light and work of God. I was converted to the truth by the Spirit of God through the letters and prayers of Sr. Carrie A. Thomas, and the examination of the work in 1867. Sr. Yerrington was the first

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one to embrace, and defend the Reorganized Church of Christ and the latter day work in Providence; Bro. Yerrington soon followed and has labored with me ever since as circumstances would permit. Their dwelling made the house of worship until the Church was fully established. We labored in Scituate and Simmonsville six years ago, and some obeyed; but the enemy fought the work sorely, and being called into other fields, the work was stayed and finally seemed almost dead—of late Bro. Yerrington opened the mission with renewed energy, persevering through heat and cold—a distance of about nine miles—until as the fruits were nearly ripening, several others volunteered their services and there have been twelve estimable members baptized in the Providence Branch from that mission. This branch has prospered under the care of Bro. F. M. Sheehy, as a patient and charitable administrator of the law and ordinances of the Church. Nineteen have been baptized here within a brief period, and our branch now numbers one hundred and seventy-four, if we mistake not. With prayers for God's blessings upon all Saints and the hastening of Zion's glory.

Yours in the work,

C. N. BROWN.

BRAZIL, Indiana,
December 12th, 1881.

Dear Herald:—After the lapse of most three years living among sectarian churches, I now have the privilege of knowing that there are a few of the Saints in this town, whose whereabouts I have not yet found out. There were two elders in this town from Utah last week; they preached at the Baptist Church. I did not get to speak with them. They preached an excellent sermon. My daughter Ida belongs to the Saints in Oregon, Missouri. My request is that the *Herald* will please announce my whereabouts, and if there are any Saints in the town of Brazil, I request that they will either call on us, or drop a line to me by card; my residence is south of the railroad, below the new foundry, in Mr. Shirfie's property. Any one can inquire at Mr. Shirfie's furniture store and find us easily.

I would love to take the *Herald*, but at the present do not feel able, as I am a widow. I broke up house keeping three years ago and came from Oregon, Missouri, to Indiana; and having the Latter Day Saints' faith, my relatives turned a cold shoulder to me; but I thank God I did not, nor ever will deny the faith. For when I first heard the Saints preach, I never shall forget, there appeared to be something before me like a dove fluttering, and I could not take my eyes off until I confessed that I had been misled. I was so overcome with the love of God and love to Christ and the Saints, that I was compelled to say, "Of a truth this is the true church." My faith is stronger all the time; O, I would to God I could live with the Saints. We sometimes think we will go to Independence, Missouri.

Good-by,

MATTIE AND IDA SHIFFLETT.

OAKDALE, Antelope Co., Neb.,
December 18th, 1881.

Dear Herald.—As I am deprived of meeting with any of our faith to worship God, to-day, I desire to spend a few moments in writing for your columns. I am at a loss to know what to say; but there is one blessed comfort to me, I am always ready to give a reason for the hope that is within me. To me the gospel is the most precious of all comforts. It promises everything for our comfort and happiness here, and then the greatest of all—life everlasting in the Kingdom of God, if we only obey his commandments. But, ah! how many times I feel to mourn over my weaknesses and forgetfulness of God's goodness to me; for he is good to all who seek earnestly to do his will; and if we err, he is willing to forgive. How thankful we ought to be for the blessed privilege of knowing that God will hear and help us. When we stumble he is waiting to lift us up. His arm of mercy is ever stretched out to help those who are willing to bow and ask his divine assistance; but there is only one channel to place ourselves in, that of humility, of child-like faith; with perfect confidence we will receive what we ask for.

But the Christian has much to contend with, for Satan seems to have so much of an influence in this world, that when we would do good, evil is present with us. But if we can only live so as to secure God's favor continually, we will have a sure guard against the temptations of the evil one. Then we say to him, as did our blessed Savior, "Get behind me, Satan." The Scriptures assures us if we will resist the devil he will flee from us.

My heart is filled with love and thankfulness to my Heavenly Father this morning and as I look out of the window and behold the things of his creation, the beautiful sun shining warm and bright, making everything around look cheerful, so also do I feel his Holy Spirit warming my heart, and speaking peace to my soul. Because my companion is in the ministry, and I am left with two little ones, I have had some to say, well you have your handsful, your lot is a hard one, &c. But they only look at one side of the picture. Sometimes when I am left void of God's Spirit to enable me to see things as they are, these thoughts will present themselves to my mind; but this beautiful Sabbath morning I think I can see both sides of the picture. I feel that God delights to bless those who are willing to sacrifice, that those who have not received the glorious sunshine, that the gospel brings, may; and my prayers shall ever be that God will enable his servants to be wise, diligent, and prayerful; seeking only to bring those that are in darkness, to obey the gospel and thereby receive a knowledge of its truth. Pray for me.

Your sister in the love of the gospel,

MRS. GEO. S. HYDE.

SAN BERNARDINO, California,
December 5th, 1881.

Dear Herald:—I congratulate you on your removal to new quarters, and hope your sphere of usefulness may very soon be enlarged, until your subscription list may be numbered by hundreds of thousands. You are our only preacher now, as we live a long way from our branch; and your visits are anxiously looked for. We are striving to hold to the "rod of iron," hoping that our lot may ere long be cast where we can enjoy the society of the Saints. Praying for the welfare of Zion, and asking an interest in the prayers of her children, I remain,

Yours in the gospel,

WM. PICKERING.

BLAIR, Nebraska,
December 19th, 1881.

Dear Brother Joseph:—I arrived in Blair to-day to hold a series of meetings. Have secured the use of the United Brethren Church. I preached here about five weeks ago, four discourses, and it seems that what was said at that time set Satan to work. When I came before to preach here, the people of the United Brethren Church insisted that I should preach in the church then, and wished me to continue preaching for them as they had no minister, and one lady said if I did continue I might get some of their members, but on account of the Spirit's direction I then went to Fremont. Since I left they have secured a minister, and their minds, it seems, have been stirred up by way of remembrance. God is working in this place, and I expect to, ere long, open the door that some may enter into the fold.

I commenced my missionary labors the seventh of November. The reason I did not commence sooner, I was making preparations for my family's sustenance, and "preparing the way before me that all things" that I had to do "might be done consistently and in order." Since commencing my labors, I have preached thirty-seven times, so that you can see that I have not had much time to play. I have preached since arriving in Nebraska, in Blair, Fremont, Pleasant Grove Branch, Valley, Douglass Branch, and at the residence of Bro. Jas. Brown, who lives about ten miles south of Blair. I will say as to my success, that I have been exceedingly blessed in sowing the seed, but have not as yet gathered any of the fruit. I have been kindly received in every place I have been, and have had fair and attentive congregations. Have had all my needs supplied. It would be useless to mention the names of those who have been kind to me, because I do not know of any who have not been so. As to the result of my labors, I will leave for others to tell, but this much I will say, that I feel encouraged to go on, in the labors of a missionary of this great work, but just begun. I expect to continue laboring in this mission until appointed otherwise, and then wherever I may be appointed, as I expect, as long as God desires my labors, to labor. Praying for the final triumph of Zion, I remain,

Your brother,

J. FRANK MINTUN.

SANDWICH, Illinois,
December 20th, 1881.

Brother Joseph Smith:—This leaves me well as usual. Hope this may find you in health and prosperity in your new location. Also those associated with you in the office, together with the Saints of the Lamoni Branch.

I came back here on November 10th on a visit. I have preached upon two occasions since here, once here and last Sabbath at school house in the Amboy Branch. I thought some of going into the eastern states again, but shall probably not go at present. I think of returning back to Independence again ere long.

I have been digging away at the carpenter work, from the last of May till the first of November, trying to get ahead a little in the way of our temporal welfare. Well I succeeded by the help of the Lord very well, so much so, I kept out of debt and have a few shillings left, enough to get back to Independence if I don't tarry too long away, and the robbers pass me by. I have not been able to preach much during the past summer, nevertheless I feel desirous to improve every suitable occasion in efforts for the cause of the Master. I forgot to mention I was with the branch at Mission over one Sabbath since here; and took part in the services with Bro. Hougas in speaking to those present. I met with Bro. Patterson at Amboy Branch and attended two of his meetings. His efforts were attended with some prospect of good being accomplished could they have been continued; but the weather and muddy roads were unfavorable, so he returned home for the present.

One of Bro. John Hook's sons, Charley by name, was buried last Saturday in Chicago. He died of small pox.

The coming Annual Conference appointed to be held at Independence, is looked upon with fond anticipation by the church there, to result in great good for the cause. I saw Sr. Blair today and she was well. Kind remembrance and regards to all.

Yours in Bonds,

C. G. LANPHEAR.

SAVANNA, Illinois,
December 10th, 1881.

Dear Herald:—I should be much pleased to have one of the Elders come here to preach. I see in the *Herald* that Bro. Whittaker is preaching as circumstances will permit; should be so glad to have him come if he preaches any where near here; I heard him at Clinton and was well pleased. The *Herald* is all we have here, and I the only one that takes that. Enquire for Homer Sartwell, or Jane Grayless, at Savanna, Carroll county, Illinois, and you will gladly be made welcome.

E. SARTWELL.

FARM FOR SALE.

Bro. George Adams will sell his farm in Decatur county, Iowa, consisting of 170 acres, all improved, orchard and vineyard, in good bearing condition. This farm lies five miles south and west from Lamoni, and just on the line of Missouri. For particulars and terms apply to George Adams, Lamoni, Decatur county, Iowa. 15d4t

WANTED

A situation as Prescription and General Clerk in a Drug Store, by a brother who understands Chemistry and Medicine. ☞ Apply to EDITOR HERALD.

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Conference Minutes.

PHILADELPHIA DISTRICT.

The conference of the Philadelphia District of the Church of Jesus Christ was held at Brooklyn, N. Y., November 26th and 27th, 1881. J. Stone, presiding; J. Squires, secretary.

J. Stone, president of the Philadelphia Branch reported in person, present numerical strength 48. W. H. Brown, of Hornerstown, reported by letter, present numerical strength 20. G. Whitnell, of the Brooklyn Branch, reported four had been baptized since last report; but had not been confirmed. J. A. Stewart, of Philadelphia, reported by letter. W. Small, of Camden, N. J., reported by letter. J. Squires reported in person.

The subject was taken up as to the appointing of a Bishop's Agent in the district, and it was suggested that Bro. Samuel Hopkins, of Hornerstown, would be a suitable person, providing he held the office of a Priest, and we hope his branch will recommend him to the next conference for that office.

Resolved that the Rules of Order should be strictly complied with at each district conference.

Elder John Stone was chosen president for the next four months; and W. H. Brown secretary.

A very pleasant and happy time was had during the day in hearing the word, and also bearing testimony to the truth of the work.

Adjourned to meet at Philadelphia, Pa., on the fourth Sunday in March, [26th] 1882, at 9 a. m.

FAR WEST DISTRICT.

The above conference convened at Delana Branch, Mo., November 26th and 27th, 1881. J. T. Kinneman in the chair; J. M. Terry, secretary; J. Burlington, clerk.

Branch Reports.—Saint Joseph 88; baptized 3; received by letter 1. Delana 52; received by letter 2, removed by letter 2. Pleasant Grove 33; received by certificate of baptism 1. Stewartsville report referred back to branch for examination Starfield 39; received by baptism 1, ordination 1. German Stewartsville 37. Far West report received too late for conference.

Elders W. Summerfield, G. C. Smith, S. Butler (by letter) J. Burlington, W. T Bozarth, J. D Craven, W. Lewis, A. J. Seeley, W. L Booker, M. H. Forscutt, J. M. Terry, D. J. Powell and J. D Flanders, reported in person. Also, Priests J. H. Meriam, —Neidorp, C. Faul and D. R Baldwin; Teachers J. S. Constance and George Leech.

M. H. Forscutt and J. Burlington, as delegates from the St. Joseph Branch, reported; the latter stating that the St. Joseph Branch desired the district to share in the expense of holding a series of lectures through the district.

A committee of three was appointed to hear the statement of Sr. A Bishop, who was present.

The appealed case of S McKee was referred back to the Stewartsville Branch.

A committee was appointed to consider the advisability of having a course of lectures through the district, and reported as follows: We, your committee on lectures, beg leave to report that we are unanimously of the opinion that a course of lectures on the gospel would be of great service to the district, and pledge ourselves in behalf of the several branches to which we belong to raise what funds we can to defray the expenses incident thereto. We further recommend that Brn Forscutt, Burlington, and Winning, of St. Joseph, be appointed a committee to prepare a syllabus of the lectures, and confer with Brn. Joseph Smith, Z H. Gurley and Joseph Luff, to assist in the course, and that the president of the mission, Bro A. H. Smith, and Brn. M. H. Forscutt, W. T. Bozarth and J. M. Terry, of this district, be invited to take part in the course. We also agree to report to the Committee on Lectures what places can be secured in our several localities, and submit to their appointment as to times of said lectures. We also recommend that Bro. J. T Kinaman be united to attend with, and assist these lectures as much as his circumstances will permit.

L. L. Babbitt reported.

The appeal case of W. R. Cadman was laid over until next conference. A resolution on representation was offered, and after some good humored debating, a substitute was offered, which was amended and adopted as follows:

That the Elders of the district meet in conference and transact business, and that each branch be privileged to be represented by a delegate, who shall be a Priest or Teacher, who may present the wishes of the branch to the conference.

The several branches were requested to take up collections to pay for the tent bought at General Conference.

The present district officers were sustained.

Moved that Priests, Teachers and Deacons, be accorded the privilege of speaking in conference but not voting.

Moved that R. Winning be appointed as Treasurer of district, to handle all district money.

On Sabbath morning the Saints met for prayer and testimony, when much of the spirit was present. M. H. Forscutt spoke at length on "Angelic Administration," to a crowded house, during the forenoon. Testimony meeting in the afternoon, with good feeling and manifestations of the gifts. In the evening W. T. Bozarth spoke to a full house with effect.

Adjourned to meet at St. Joseph, Mo., February 25th and 26th, 1882.

WYOMING VALLEY DISTRICT

This conference convened at Danville, Pa., November 26th and 27th, 1881. Hiram Robinson was chosen president *pro tem.*; W. Harris, secretary.

Branch Reports.—Plymouth 20; died 1. Danville 20; expelled 1. Hyde Park, no report.

Elders J. Edmund, H. S. Gill, W. Crumb, J. N. Evans, L. B. Thomas, J. Baldwin, H. Robinson reported in person. W. W. Jones, by letter. Priests Wm. Harris and J. Eckerd, reported.

Report of W. W. Jones, Bishop's Agent: On hand and received from Hyde Park Branch, $14; balance on hand, $2.50

Report of W. W. Jones, District Treasurer: Received from Hyde Park Branch $4 50; from Plymouth Branch $3; from Danville Branch $1.50 Total balance in hand $9.

L. B Thomas was chosen president of the district; W. Harris, secretary; W. W. Jones, district treasurer, for the ensuing three months.

The district treasurer was requested to divide the money that is in hand between Brn. L. B. Thomas and H. Robinson.

Prayer meeting on Sunday morning; preaching by J. N. Evans in the forenoon. Sacrament and testimony meeting in the afternoon. The Saints were edified through the gifts of the gospel, and it will be a time long to be remembered by those present. Preaching in the evening by H. Robinson.

Adjourned to meet at Plymouth, Pa., February 25th, 1882.

DES MOINES DISTRICT.

This conference was held at Edenville, Iowa, on December 2d, 3d, and 4th, 1881. I. N. White, presiding; John Sayer, clerk.

Branch Reports —Edenville 55; received by letter 3, removed 3. Des Moines 43; baptized 2 Sheridan 54. Newton report returned for correction.

Elders' Reports.—J. X. Davis, J. S. Roth, I. N. White and B. Myers reported; Priest R. Etzenhouser reported.

I. N. White was sustained as president the next three months, and J. Sayer as clerk; and A. White & Bros., Book Agents; and F. W. Barbee, district treasurer; and J. X Davis, Bishop's Agent.

Elders A. White and W. C. Nirk reported.

Resolved that we disorganized the Pleasantville Branch, all except one of its members having moved away.

Moved that it is the sense of this conference that the laborers in this district labor under the direction of the district president.

Moved that Bro. Roth be appointed to solicit Bishop's Agent's funds during conference.

Moved that there be a committee of three appointed by this conference to go to the Sheridan Branch to settle difficulties that are existing there now, and report to the next conference.

Moved that the necessities of the Sheridan Branch be seen to at an early day, as the wisdom of the president shall see fit.

Report of F. W. Barbee, District Treasurer: On hand last report $34 50; paid to Bro. Etzenhouser $25; balance $9.50.

Whereas, that on the night of September 16th, 1881, the store of A. White & Bro., at Edenville, Iowa, was burglarized and burnt, and the entire contents lost, amounting to about $8,000 to them as evidence satisfactory to this conference shown; and whereas, there were $51.97 worth of Church books burnt, which made an additional loss to them of this amount, as they were the Book Agents of the Des Moines District; and whereas, this conference is unwilling to let said brethren lose the amount of those books, and further are not willing that the Church at large shall lose the amount, as we think it a dangerous precedent to set, for the Church to lose by relieving its officers as members from their obligations to the Church; therefore, be it resolved that a committee of three be chosen by this conference to solicit aid from the members of this district to liquidate said amount, and report at the next session of the Des Moines District Conference, to be held at Edenville, March 3d, 1882.

The committee chosen were R. Etzenhouser, J. S. Roth and C. F. Merrill.

Preaching on Friday evening by I. N. White, and on Saturday evening by W. C Nirk, assisted by R Etzenhouser; prayer meeting Sunday morning in charge of J. Sayer. Preaching on Sunday forenoon and evening by T. E Lloyd, assisted by I. N. White, subject—Book of Mormon. Sacrament and fellowship meeting in the afternoon, after which three children were blessed by W. C. Nirk and J. S. Roth.

Moved that we adjourn to meet at Edenville, Iowa, 3d day of March, 1882, at 7 p. m.

CENTRAL KANSAS DISTRICT.

This conference convened on the 12th of November, 1881, at Netawaka, Kansas.

Branch Reports.—Good Intent 17. Scranton 29; expelled 2, baptized 3. Atchison 21. Centralia 24. Netawaka 24.

Elders J. B Jarvis, D. Munns, W. Hopkins, G. George, A. Dodd, J. D Jones, J. Buckley, D. Williams, and H. Green, reported. Priests J. McDougal and H Parker reported.

Bro. J. Caffall reported having traveled three weeks in this district, preached twenty times, and by request will continue another week or two.

Preaching Saturday and Sunday evenings by Bro. J. Caffall, and on Sabbath morning by J. B. Jarvis.

Sacrament and testimony meeting on Sabbath afternoon.

Resolved that Bro. Caffall is requested to visit the Saints in Leavenworth, and after a proper consultation with them and wisdom suggests, to organize a branch there.

Resolved that the name of George Chapman, Sen., be taken from the Church Record, he having joined another religious society.

Adjourned to meet in Good Intent, the second Saturday in June, 1882.

STRING PRAIRIE AND NAUVOO DISTRICT.

The quarterly conference of the above district was held at Burlington, Iowa, 3d and 4th December, 1881. R. Lambert presided; J. Stevenson, clerk.

W. Head tendered his resignation as Bishop's Agent and District Treasurer. Accepted.

J. Lambert and J. R Nicholas were appointed to audit Bro. Head's books.

Elders B F. Durfee and Fred. Johnson reported.

The committee appointed to examine the books of the Bishop's Agent and District Treasurer reported: Find that the Bishop's Agent's account shows a balance due the Bishop of $3 50, which is not accounted for on the book. The Treasurer's account shows a balance due the district of $9.12, which is not accounted for on the book.

Explanation.—The above account is according to the book. The treasurer having failed to credit himself with $9.12 which he paid to me on his removal to Union county, Iowa, and which has

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been paid to A. W. Head, successor in office, and credited on the book. R. Lambert, president of district.

Resolved that this conference receive the resignation of the Bishop's Agent, and that the clerk notify Bishop Rogers of the same.

R. Lambert was elected president, and J. Stevenson clerk of the district. J. H. Lambert was recommended to Bishop I. L. Rogers as his agent for the String Prairie and Nauvoo District; J. Stevenson as treasurer of the district.

Resolved that the treasurer pay to J. Stevenson, clerk of district, $1 60 for fare to conference and back and for postage stamps.

Preaching in the evening by J. H. Lambert, on Sunday forenoon by J. Robinson, and in the evening by B. F. Durfee. A social meeting on Sunday afternoon.

Adjourned to meet at Keokuk, Iowa, the first Saturday, the 4th day of March, 1882.

KEWANEE DISTRICT.

Conference convened at the Saints' Church in Kewanee, Ills, on the 3d of December, 1881; H. C. Bronson, presiding; J. L. Terry, clerk.

Reports of Branches.—Kewanee Branch reports 88 members; removed by letter 3. Millersburg 47, removed by letter 1. Peoria 28; removed by letter 2. Rock Island 9; received by letter 2. Buffalo Prairie 75; removed 8. Bryant, Princeville, Canton, and St. David's, not reported.

Elders reported in person: H. C. Bronson, J. B. Larew, J. W. Terry, J. D. Jones, D. S. Holmes, W. Grise, S. Garland, T. France, J. Chisnell; Priests: B. Sumpsion, M. Terry. Bro. M. T. Short reported by letter.

Resolved that all the Elders in this district are to labor under the direction of the president.

Resolved that in the opinion of this conference, no branch should be organized within the precincts of this district without the consent of the district authorities, or by vote of conference of said district.

On motion, H. C. Bronson was sustained as president, and J. L. Terry as clerk.

Preaching by D. S. Holmes Sabbath forenoon, and H. C. Bronson in the evening.

Sacrament and testimony meeting on Sabbath afternoon.

Adjourned to meet at call of president.

MONTANA DISTRICT.

This conference was held at Reese Creek, Montana, November 26th and 27th, 1881. G. Reese, president, W. Worwood, clerk.

Branch Reports.—Gallatin 39; baptized 1, expelled 1. Willow Creek 24; received 4.

Report of Officers.—Elders J. E. Reese, L. Gaulter, G. Reese, W. Worwood. Priests J. Green, T. Harris, J. Pritchard. Teacher T. Reese.

Bishop's Agent, L. Gaulter, presented the following: Received since last report, for Utah Mission $15; for Utah Chapel $100. Paid W. W. Blair for Utah Mission $7; paid W. W. Blair for Utah Chapel $100. On hand $10.

The report was audited and found correct.

An appeal from the decision of Gallatin Branch by Mary Ann Gee was read by the clerk. Referred to W. Worwood, L. Gaulter and Jas. Bamber, as committee.

G. Reese, was appointed president of the Montana District for the ensuing three months, and W. Worwood as clerk.

Resolved that the president appoint a committee of three to visit the scattered members and find out their determinations, and that they report the result at the next conference, that the conference may take action on them that will not unite with a branch.

S. Gaulter, Father Reese and Wm. Worwood were appointed said committee.

That a copy of the resolution be furnished the scattered members.

Prayer and testimony in the evening. A peaceful time was enjoyed. Preaching by Elder L. Gaulter on Sunday forenoon, and by Elder Wm. Worwood in the afternoon. The evening was occupied by prayer and sacrament meeting. Testimonies rich in faith. The gifts dispensed. That happy hour will long be remembered as the grandest time had on Reese Creek.

Adjourned to meet at Willow Creek, Montana, on the last Saturday and Sunday in February, [25th and 26th], 1882, in the forenoon.

Miscellaneous.

APPOINTMENT OF BISHOP'S AGENT.

Having received notice from Brn. Richard Lambert and John Stevenson, president and clerk of the Nauvoo and String Prairie District, that choice has been made of Bro. John H. Lambert to succeed Bro. A. Walter Head, as Bishop's Agent, I hereby confirm said choice and appoint him as my agent in said district.

I. L. ROGERS, Presiding Bishop.

SANDWICH, Ill., January 1st, 1882.

TO QUORUM OF SEVENTY.

Whereas the Quorum of Twelve recommend, at last April Conference, that the Quorum of Seventy take some active measures in "pruning" the said quorum of inactive members, because of the present impaired condition of the same on account of the apparent slothful condition of some; and,

Whereas, many notices have appeared in *Herald* asking for reports from said members, (see *Herald* February 1, '81, p. 47), and nothing of a satisfactory nature has been received from a large proportion of the quorum; and,

Whereas, the law requires: "Every man to act in the office in which he is appointed, in all diligence; and he that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand." And,

Whereas, we believe the time has come, and the grave responsibilities of the work demand that we take some decisive action to place ourselves in a condition to fulfill the law governing us as a quorum. Therefore, be it hereby

Resolved, that action will be taken at the Annual Conference of April, 1882, and the officers of the quorum are authorized to notify all the members of the quorum of this fact, and make a final appeal to them through the Saints' *Herald* to report to the quorum officers at the conference aforenamed, either in person or by letter, stating their ability or inability to labor, and their reasons therefor, and all members who are proven unworthy shall then be dropped.

J. F. MCDOWELL, Sec., } Committee.
COLUMBUS SCOTT. }
E. C. BRAND, Pres.

Adopted by quorum September 9th, 1881, Council Bluffs, Iowa.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

MARRIED.

ROSCHKE—GRIMMER.—At the residence of Bro. John C. Gardner, in St. Joseph, Missouri, Nov. 15th, 1881, Bro. Wm. Roschke and Sr. Fredericka Grimmer; the ceremony being performed by Elder Thomas Nutt, of Mound City. After partaking of supper and spending the evening in social enjoyment, the newly married couple were conveyed by hack to their already furnished home on Second Street.

"May their life be long and happy,
May friends surround their way;
May the future that awaits them,
Be as a lovely May.

MATHER—HALLIDAY.—At the residence of the bride's parents, Leland's Grove, Shelby county, Iowa, by Elder P. Cadwell, Thursday, December 8th, 1881, Mr. James H. Mather and Miss Elizabeth A. Halliday, all of said county and state. About seventy guests were present on the enjoyable occasion, and a large and valuable list of presents formed an interesting feature of the occasion.

LYLE—RICHARDS.—At Leon, Decatur county, Iowa, December 22d, 1881, by Samuel Forey, a Justice of the Peace, Charles R. Lyle, only surviving son of Bro. Robert Lyle, and Lin E. Richards, all of New Buda Township, near Lamoni, Iowa.

WILLIAM—LEYTHAM.—At the residence of the bride's parents at Samison, Shelby county Iowa, by Elder Henry Halliday, on Thursday, November 24th, 1881, Mr. Josiah Williams and Sr. Eleanor Leytham, daughter of Bro. Richard and Elizabeth Leytham. A large number of friends and relatives of the parties were gathered to witness the ceremony and partake of the bounteous feast prepared for the occasion. Quite a number of presents were presented to the bride at the time.

DIED.

MORGAN.—At Punta Arenas, Costa Rica, Central America, September 23d, 1880, Harriet, beloved wife of Bro. H. H. Morgan. She was born June 16th, 1825, at Lima village, Livingstone county, New York. Her parents, Jabez D. and Clara Fosdick, were early members of the old Church in the days of Joseph and Hyrum, the martyrs; went through most of the persecutions of Jackson county and Far West, Missouri, and Illinois. She was rebaptized May 28th, 1867, by Alex. H. Smith; confirmed by Elder Wm. Anderson, Sacramento, California, and departed this life firm in the faith.

PALFREYMAN.—At Jeffersonville, Illinois, November 29th, 1881, of inflammation of the stomach, Elder Joseph Palfreyman. He belonged to the old church; passed through the trials of Utah, got discouraged for a time, but finally accepted the Reorganization, was baptized in Illinois, by Elder W. W. Blair. Before his death he quietly arranged his temporal affairs, bore a testimony to the latter day work, "drew up his feet and was gathered to his fathers."

HOLLIS.—At home, in Floyd county, Indiana, November 20th, 1881, of typhoid fever, ending in quick consumption, Ellen Jane, wife of Tillman Hollis, aged forty years; also her two children, Ida Elizabeth, nine years old; and Joseph Alma, aged fourteen months; both of typhoid fever. Sister Hollis, was baptized by Bro. Wm. H. Kelley, at Marriette, Crawford county, Indiana, in 1871.

MCINTOSH.—At his home in Galland's Grove, Iowa, January 27th, 1881, of consumption, William C. McIntosh, son of John A. and Malinda McIntosh. He was born in Pottawattamie county, Iowa, October 16th, 1854, and was baptized June 2d, 1864, by his father, John A. McIntosh. He passed away with a sense of his acceptance with God, with a hope of immortality and eternal life. Funeral services by Ingvert Hansen.

BADDER.—At Grove Mills, Ontario, October 12th, 1881, of diphtheria, Jason Alma, son of Bro. Charles and Sr. Nancy Badder, aged 7 years, 7 months, and 12 days. Also at the same place, October 17th, 1881, of diphtheria, Leonard Melvin, son of Bro. Charles and Sr. Nancy Badder, aged 5 years, 10 months, and 7 days. Funeral services were held, conducted by Elder John H. Lake, who preached the sermon.

TUCKER.—At Osceola, Iowa, December 4th, 1881, Bro. Alpheus Tucker, aged 76 years, 6 months and 15 days. He was baptized August, 1878, by Elder B. V. Springer, at Davis City, Iowa. There were no funeral services, no Elders of the Church being near to obtain.

MASON.—At Birmingham, England, July 15th, 1881, of old age, sister Maria Mason, in the 87th year of her age. Sister Mason was an old-time Saint, a widow, who sacrificed her home and all that was dear to her save one daughter, and emigrated to Utah in 1854, believing that she was doing the will of God; but soon became disgusted with the iniquity she saw and returned to her native land in 1860; she was baptized into the Reorganization by Bro. G. Hatt in 1866, and remained until death a faithful Saint, and departed with a sure hope of a glorious resurrection. She was respected by all who knew her.

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The Saints' Herald.

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

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

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Be Ye One.

"That they may be one, even as we are one."—*Jesus.*

THE reasons assigned by the Son of God, in his ever memorable prayer, found in John 17, for desiring that those who believe in him might be one, were, first, "That the world may believe that thou hast sent me." Second, "That they may be made perfect in me." Third, "That the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

These reasons are worthy of the Divine pleader, and must call forth the admiration of all who read and contemplate this sublime prayer. They reveal the divine purpose in giving the gospel to man, and prove the entirely unselfish nature of the aims and ends sought; and also set in bold relief and in sublime grandeur, the immaculately pure and holy character, and the infinitely sublime and boundless love of "Him who gave himself for us." He felt that this oneness was essential for the conversion of the world, and the perfection of all believers, and that the world's trust in him as the Savior of mankind might be based upon the rock of knowledge which should enable men to smile at the fierce rage of infidelity of every form, and stand unmoved amid all the attacks of men or demons.

In the light of this truth, that this oneness is essential, how plain the duty of every child of God to seek to approximate to that divine excellence; and to labor unceasingly until we attain to the desired end. If the unity of the children of God is one of the grand evidences by which the world is to be led to believe in Christ, what a tremendous responsibility rests upon the Church! It is not enough to preach the gospel; we must prove to the world by our lives that the gospel does yield in us "The peaceable fruits of righteousness." It is not enough that we have the *gifts* of the spirit; we must bear the *fruits of* the spirit, which, combined, produce that perfect oneness that is the burden of our Savior's prayer. If the gospel in us does not prove its power to make us one, one in the bonds of love and peace, one in all that is good and great, free from all the bitter envyings, jealousies, hatred and strife of the evil world; then we have only bowed to the letter, and that in empty form, without contrition of soul, repentance for sin, and abiding faith in Christ; or we have neglected to cultivate those excellencies which would bring us to this condition. Hence, while we preach the gospel of the kingdom, our barrenness of these fruits makes the gospel appear to the world as a fable, without power to bless or to save; thus we place barriers in the way of the world's conversion, and spread darkness instead of light; and by this means are treasuring up wrath against the day of wrath. How great indeed is the responsibility resting upon us as individuals and as a church!

Latter Day Saints, to us is committed the highest duty, the noblest task and the grandest opportunity. While the earth is wrapped in spiritual darkness, upon us the light has dawned; and upon us rests the duty of spreading that light o'er all the dark corners of the earth; and of proving to the world that Jesus is indeed the Christ, sent of God, to be the Savior of the world; that in his gospel there is hope for humanity, therein is power to bless in this life, and to exalt us to eternal life and glory. The opportunity is ours to become in a certain sense saviors to our fellowmen; and it is written, "They that turn many to righteousness shall shine as the stars forever and forever."

Yes! we have opportunity of being co-workers with God and with Christ, for the exaltation of our race. But in order to do this we must be one. Our words, our acts, our lives, must prove that obedience to the gospel has raised us above jealousies and envyings, and filled our souls with perfect love; and to this end we must cherish and cultivate those graces spoken of by Jesus in his sermon on the mount, and by Paul, in Gal. 5:22, 23. Also by Peter in his second epistle, first chapter: "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and can not see afar off, and hath forgotten that he was purged from his old sins." Brethren, if we all cultivated the excellencies of the gospel, and cherished them in our hearts, the fruits of righteousness would be so evident to the world that they would be compelled to confess its power, and when we met in conference, we should be enabled to present such a spectacle of love and unity that the world has never seen since the Apostolic age. None would be found impugning the motives of his brethren on account of difference of opinion; we should be slow to charge dishonest intention, and slower still to watch for iniquity, and lie in wait to catch at each others words in order to hold them up to the contempt of the assembly. We would be ever ready to throw the mantle of charity over every inadvertent word, and exercise Christ-like forbearance, reproving with meekness, where it becomes our duty. No words of bitterness would fall from our lips, because no foul suspicion would be lurking in our hearts, and we should realize the force and blessedness of that beautiful sentiment of the Psalmist, "Behold how good and pleasant it is for brethren to dwell together in unity."

To the heavens there can be no sadder scene than when the children of the Most High, purchased by the precious blood of Christ, pledged in the holiest vows to the love of God and humanity, have met in solemn assembly, to consider the interests of the cause of truth, to allow themselves to become divided in feeling and purpose, permitting suspicion and anger to rankle in their hearts, and inspire their tongues, hurling forth words of bitterness to sting like an adder, and perhaps bring spiritual death, thus presenting the sorrowful spectacle of division and strife in the armies of the living God. The heavens weep over such scenes, and hell lifts its hideous head and rejoices over its fallen prey, while the cloud over the honest seeker after truth increases in blackness, and shrouds his heart in dark despair. He had heard the good news and glad tidings that the angels have brought again to earth; had drank in the joyful sound, and came there to get a deeper draught of its blessedness; but alas, instead of brotherly kindness he sees bitterness, instead of kind words he hears invectives. In the place of perfect confidence he finds evidences of suspicion, envyings of each other instead of

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love; and his soul sickens, and he turns sadly away, with a shattered faith, if any is left within him, and hopes ruined, crushed out; and we are responsible! It is not enough that he heard eloquent discourses upon the kingdom of God, strong and cogent arguments to prove the truthfulness of Zion's cause. If the lips that uttered those discourses and gave voice to those arguments, now hurl shafts of venom into each others bosoms, it is no wonder if the weary heart fails, and the halting stumble from the path, having persuaded themselves because of the weakness of those who should be pillars in God's building, that the hope of humanity had failed, and therefore it was vain to serve the Lord or to search further for his truth. But where will the dread responsibility rest? On the unfaithful steward! Brethren, will the gratification of being thought smart and keen in debate, quick to take advantage of the words, or supposed weakness of a brother who differs from us, make up for the rankling wounds we have made, for the bitter estrangements we have caused, the sad disappointment of those who came asking for the bread of life while we gave them a stone? Will it answer in the the place of that welcome plaudit that will fall upon the ears of the meak and humble follower of Jesus, when the great day of awards has come? "What is the chaff to the wheat? saith the Lord." Are we sure we have not driven some from the gate of the fold by our contention and unwillingness to accord to others the same honesty of motive we claim for ourselves? Shall we not be wiser, and extend to others that which we so loudly claim for ourselves? Will we not crush our vanity and foolish self-love, and cultivate brotherly love and Christ-like forbearance? We may never recall the wanderer whom our folly has driven from the fold, but we may lead others there, and by our true repentance regain the favor of our Father in heaven, and be saved in the kingdom of God, even though it be "so as by fire."

Brethren, I am sure we all love the cause of truth; we also desire to grow in love to God and our brethren. Yes, we desire to bless them, but we are weak, and too easily flattered by self-love, and our eyes are too easily blinded to our own weaknesses, while this perversity of vision leads us to magnify the failings of our brethren, and in our haste we condemn, as an evil, that which is a mere difference of opinion. Let us from this time humble ourselves before God and our fellows, seek unto him for strength that we may as Elders of Israel rise to the grandeur of our opportunities, and faithfully discharge our duties by lifting the veil of darkness that enshrouds the world, and spread the glorious light of the gospel, by our righteous lives as well as our preaching. Then we shall prove to the world that there is power in the gospel to make men better; to elevate them in the scale of being here, and perfect and exalt them to eternal glory hereafter; and thereby shall they be led to believe the Christ, and know that God sent him in the world to be the Savior of all men who are willing to receive his great salvation. May we rise to the grandeur of this holy calling, and become one as the Father and Son are one.

C. DERRY.

Solemn Assembly.

"THEREFORE, verily I say unto you, my friends, call your solemn assembly, as I have commanded you." This is evidently a subject of very great interest to all who love the welfare of the Church of Christ, and has occupied the thoughts of many in the Church at times of late, as to the feasibility, propriety, nature and purposes, of calling a solemn assembly in the near future. Whether it will be considered presumptuous in us to attempt to express a few thoughts on this topic, we are not now prepared to say, but will make an effort to suggest a few thoughts, trusting for light to direct us in harmony with the truth.

The propriety of holding assemblies in all well regulated organizations or governments, whether secular or religious, will not be questioned by any intelligent person for a moment. All experience proves it to be necessary. But there is evidently a difference of no small degree in the nature and purposes of assemblages as usually held, and a solemn assembly in the Church, and in making an effort to write of the latter, we confess to a degree of reserve on account of its sacredness, that does not attend the consideration of other assemblies than these. That assemblies of a solemn character have been considered necessary in the past, during the various dispensations of the Church, its record fully attests, so far as that record has been preserved and handed down. That there is good reason for convening such convocations in the Church to-day, is evident from the provisions made for them in the law revealed to the Church.

It may be argued that our text is of *specific* application, and has been complied with already; however this may be, it reveals the principle anew, and illustrates the subject in its obligatory sense, that it comes to the Church of Christ with divine authority.

Circumstances attending the organization and development of the divine economy in the various dispensations of the past, have rendered solemn assemblies necessary. Whether the circumstances attending the Reorganization are of such a character as to require a solemn convocation of the quorums of the Church in the new future, may not be made to appear clear to all now. Be this as it may, yet it seems quite clear to our mind, that one of the leading events yet to characterize the history of the Church millitant, is the assembling of the authorities of the Church in solemn conclave. This by promise: "In mine own due time will I call upon the seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong; and he shall preside over the High Priesthood of my Church. And then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be reinhabited, as I said unto my servant Joseph; after many days shall all these things be accomplished."

The former half of this prophecy, or paragraph, has been fulfilled, and this is reason to us for looking for the accomplishment of the latter. Uniformity of action is necessary, not only in policy, but in teaching fundamentals, in order to success in any grand and great enterprise, especially that relating to man's eternal welfare; on the part of all engaged in prosecuting the great work. One of the most baneful influences to the good of humanity at work in the world to-day, is the divergence from unity of faith and practice now manifesting itself in almost all classes of society. Its tendency is to disorganize, its motor is rebellion against that which is legal and righteous.

The advocate of this evil doctrine arrests some of the most gigantic minds of the age. Its oozing perforated the surface of Dr. Thomas' religious citadel in his famous tour on continued revelation, when he remarked: "But as organizations enlarged and debates came in, men said, 'we must put truth in a mold; we must give it a form;' they were afraid to let it grow in the heart as a life and power, and hence sought to make it fast in forms of logic and philosophy, and to set it out in clean-cut definitions. And there were reasons why they did this, and some good has resulted, but the life of religion has been too often cramped and hurt, and the churches have become systems of theology, or iron bedsteads by which to try men's beliefs, rather than joyful homes of love, and song, and worship, and life. Why, I ask, should we so hedge about with rigid forms the life of truth in the world? * * * The old definitions of liberty are too small for our day."

The ideas here advanced appear to us like those who deny revelation from God to-day, in regard to Rev. 22:18, 19. Because the Lord there declares that *man* shall not "add" to or take from the words of that little book, —the Book of Revelation,—they, by a superficial reading of the passage, conclude that the Lord has closed HIS OWN MOUTH, and will reveal nothing more!

Because uninspired men have formulated creeds, and evolved systems of theology which are in many respects at variance with the revealed will of God, and set them "fast in forms of logic," and endeavored to express them "in clean-cut definitions, and because these systems have served as metaphorical "iron bedsteads," by which men have been tried, is that a good reason why the great "author and finisher of the faith" should not reveal his will in plainness and definiteness?

A strange position for the Doctor to occupy. While opposing one wrong and an extreme, he recklessly pushes on to the other! And while attempting to act the part of David in the tragedy, he unwittingly assumes the position of Goliah! While opposing the unrighteous liberties of men, he questions the right of the Infinite.

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Uniformity of action and purpose characterize the works of the Lord in all departments of the natural world, and shall we say that the moral world is an exception? That less order is manifested in the great scheme ordained for the spiritual and eternal welfare of his rational creatures than for their temporal; or than characterizes the vegetable, mineral, or solar kingdoms? If such be the case, why reveal laws of a moral or spiritual nature at all? By the revelation of law to man, God aimed to reach his understanding, man is to "hear," "see," "understand" with his heart, said the great law-giver. The dimensions of the ark were given minutely to Noah. The pattern of the Tabernacle was specifically described to Moses, with the order of the Jewish worship, and Moses was solemnly charged to execute all in strict accordance with the pattern shown. Notwithstanding Jesus said, "straight is the gate and narrow is the way that leads to life," yet some refuse to accept as valid the transaction occurring between Philip and the Eunuch, because of the definite statement: "if thou believeth with all thine heart thou mayest." What more clear and concise than, "He that climbeth up SOME OTHER WAY is a thief and a robber?" "I am the way, the truth, and the life." "He that sent me, gave me a commandment *what I should say*, and what I should speak, and I know that *his commandment is life everlasting*." "Verily, verily, I *say* unto thee, except a man is born of water and of the Spirit, he can not enter the kingdom of God." "This is *the way*, walk ye in it." "Why do you call me Lord, Lord, and do not *the things* I command you?" If our "life everlasting" is in doing "*the things*" commanded, why should the Lord be understood as giving commands of an equivocal character?

Again, Jesus said: "Go ye into all the world, and preach *the gospel* to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned." "Paul says: I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth it, Christ is to be revealed from heaven in flaming fire, taking vengence on all those who know not God, and obey not the gospel of our Lord Jesus Christ." In view then of the *eternal* consequences to the *whole world*, contingent upon its acceptance or rejection of THE GOSPEL revealed through Christ; does it not appear unreasonable to conclude that God proposes to deal equivocally with, or rather reveal himself to them in *many*, INDEFINITE ways—to save them every way in general, and in no definite, particular way?

The idea that God panders to any and every thing called religion, or theology, and that he accedes to it as divine,—of him, has taken such a deep hold on society at large, that it is quite out of the question to convince them that God "changes not," that he is without the "shadow of turning," they supposing that in the great conflict that has been going on between them and God, he has finally yielded the question, that his ways are their ways, and his thoughts are as their thoughts, that he has *prevaricated* somewhat, and will finally save them by their, "own righteousness," and not by his, which is revealed in the gospel!

The experience of the world, past and present, demonstrate the fact that unity of action and purpose is absolutely necessary in any organized government, among all the agencies employed, to its advancement and success. But unity of action is based on unity of understanding, and unity of understanding is dependent on unity of teaching and instruction. And this brings us to the consideration of the teachers and their qualifications. "Understandest thou what thou readest? How can I except *some man guide* me?" It is requisite that men be divinely "called," that they may *teach* or "*guide*," the people with divine acceptance. "How shall they preach except they be sent." "No man takes this honor to himself, but he that is called of God as was Aaron." "Pray ye therefore, the Lord of the harvest, that *he would send* forth more laborers into the vineyard." Ye have not chosen me, but I have chosen you and ordained you." "They that are with him are *called*, and *chosen*, and faithful."

A divine call, with ordination in accord with divine provision, legally authorizes men to act and teach as ministers of the laws and ordinances of the Kingdom of God, while the revealed laws of God determine *the manner* of their administrations and teaching. But unity of ministerial action and teaching depends upon their being "of the *same mind*, and of the *same judgment*" touching the revealed law. "How can two walk together except they be agreed?" asked the Savior. And hence the necessity of ministerial instruction. Of Jesus the great teacher it is written: "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying, And it came to pass, when Jesus had made an end of commanding his disciples, he departed thence to teach and to preach in their cities." "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God; and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."—Acts 1:1–5.

Jesus thus taught his disciples whom he had called, chosen and ordained, revealing the great fundamental principles of the scheme of eternal redemption, and developing the order of the divine government, of which they were the first officers and ministers on earth. To them were delivered "the keys of the kingdom," thus connecting the powers of heaven with their ministrations here among men. Through which the divine seal was placed on their righteous ministrations on earth, constituting them "laborers together *with God!*" Having received "the *ministry of reconciliation*," and "the *word of reconciliation*," they could in truth and fact, pray the world "*in Christ's stead* be ye reconciled to God." All acting in unity with each other.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." "And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently, and my grace shall attend you"

Christ, the chief teacher sent of God to men, fulfilled his mission to earth and is gone to the Father. He taught all they were able to bear at that time, and instructed that those who were qualified should "feed the lambs;" and provided, as we see by the above instructions, that those appointed to minister should instruct each other in "all things that is expedient for them to understand" pertaining "to the kingdom of God." But that the ministry might be more fully prepared to act in harmony with that department of the kingdom in heaven, they were promised an endowment from on high, of "another comforter,"—a divine intelligent "guide," by which they are to be filled with light, that thereby the revealed law as a lamp, might illumine the pathway of duty. It must not be forgotten that the "guide" from above is to render the path marked out by "*the* LAW *of the*" *kingdom* or "*gospel*" visible, so that all who desire to walk therein may do so, intelligently, understandingly. How beautiful the thought! Christ came, cast up the straight and narrow path; to his ministry as ambassadors, is given the word and the Spirit, which acting conjointly, constitute the celestial lamp, as they go forward as "light bearers," the light thus reflecting on the path, enabling all who desire to walk therein, seeing the light.

As a means to the proper qualification of the ambassadors of Christ, and to enable them to carry out effectually the duty of instructing each other, it has been deemed wise in the Deity to convene those of his servants whom he chooses, in assemblies, called in modern revelations "solemn assemblies." Moses, by commandment of God assembled the elders of Israel, that they might more fully prepare themselves, and be prepared to act in the duties of their holy calling. The early disciples, prior to entering upon the fulfillment of their extensive mission to the great world, assembled themselves together, where they evidently instructed each other in their sacred obligations, and while thus setting themselves in order, it pleased the heavenly Father to clothe them with power and light from on high. Being thus divinely empowered, they, with legal dignity, opened the door of the kingdom to the anxious, humbled ones, from many nations, waiting to be authoritatively inducted into the kingdom of light. The light thus beginning to be reflected among the nations, radiated with increased power for a season.

The gospel in word and authority, in the Holy Ghost and much assurance, was published to the nations of earth, with glorious success during one or two centuries. Yes, beautiful upon the mountains came the feet of the endowed, heralding the "glad tidings of great joy," gladdening the hearts of millions, waking the world from a deep sleep, manifesting light

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and glory, for "their sound went out into all the world," and the world rejoiced in the light for a time. "But men love darkness rather than light, because their deeds are evil." A mighty conflict of long duration occurred between the light and the darkness. Man was contested for as the trophy. The *natural* man prevailed in the great conflict, and after an arduous struggle the spiritual man yielded, and the light now waning receded before the triumphant march of darkness.

As admitted by Protestatism of the present day, this spiritual blindness and darkness has reigned supreme for many centuries past, with scarcely a ray of light to render the darkness visible. Men have wandered far away from the right way. They builded a spiritual tower,—a mighty Babylon of mystery has arose on the downfall and dissolution of the the temple of light that graced the earth for a season. Its light failed before the shadow thrown over the earth by the "tower which the children of men builded." But their "tongue" has been confounded, their power is being divided, and their confusion increases; in their efforts to save themselves, minor towers arise to view, which tend to confuse the minds of the children of men still more, and still increase the burden assumed by them.

Is this reign of darkness to last always? Is the shadow of Babylon's tower forever to obscure the light? Is the temple light to lay in ruins, forever buried beneath debris of human tradition and the superstition of the darkened ages just past? Shall the Sun of Righteousness arise no more to illumine the the darkness, with healing in his beams? Shall not the clouds that o'erspread the spiritual horizon break away, and the light shine forth from on high? Shall not the scattered stones and fragments of the temple of light be exhumed from their buried condition, and "the desolations of many generations," and that temple be builded again? Yes. Zion's children that have been scattered shall again be gathered, by the overruling power of the divine benevolent purpose of our God. (Eph. 1:9, 10). They shall greatly rejoice when God interposes to "build up Zion," when "his servants take pleasure in her stones, and favor the dust thereof." (Psalm 102). "O thou afflicted, tossed with tempests, and not comforted; behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows with agates, and thy gates with carbuncles, and all thy borders with pleasant stones. And all thy children shall BE TAUGHT OF THE Lord: and great shall be the peace of thy children." (Isa. 54:11, 13). "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. * * His glory shall be seen upon thee, and the gentiles shall come to thy *light*, and kings to the *brightness* of thy rising. * * I will also make thine officers peace, and thine exactors righteousness." (Isa. 60). After this tenor speaks "the word of prophecy" that "shines as a light in a dark place," with reference to the erection of the temple of light—Zion—the restoration of the Church of Christ in these last days.

God has always worked through men in all the dispensations of his providence among men for their good, and it is evident that in the teaching of Zion's children according to the foregoing prophecy, man will be used as one of the agencies to perform the work; and as the gentiles are to be brought to the light of Zion, and "the abundance of the sea" is to "be *converted*," and as it is "the law of the Lord" that "is perfect, converting the soul," it seems altogether evident that a work of gigantic magnitude is yet before the servants of God for their accomplishment, and it is equally as certain that *a great preparation on their part* is necessary to enable them to do this work. Such a work as is here predicted to be accomplished, is not to be brought to pass by a ministry of diverse faith, of divided sentiments, or discordant claims. Nothing short of a well disciplined, *united* ministry, in full co-operation with God, will fulfill the work.

The building material of the Church, brought together from the discordant elements of the world in its religiously divided state, brings many ideas at variance with the truth; these, like the inconsistent parts connected with ores from various mines, have to be laid aside before the materials can be used to proper advantage. These excrescences must be removed, or the material is useless. Without this, the building formed possesses in itself the elements of its own dissolution. Like disease in a body, unless eradicated, brings destruction to the body infected. "Purge out from among you the old leaven, that you may be a new lump," says Paul. As no one questions that the above illustrates the facts in the case, is it not good reason for ministerial discipline? Would it not appear reasonable and consistent in the Lord, in bringing "the Church out of the wilderness" in these last days, "clear as the sun, fair as the moon, and terrible as an army with banners," to re-establish every regulation necessary to its successful development and perfection as a "holy temple in the Lord?" Prominent among these regulations, according to the revelations given, is that of the solemn assembly.

If the Levites, being born and brought up in the Israelitish Commonwealth, and expecting to minister in and for the nation, were qualified for their work through mutual understanding brought about by solemn convention; and it was necessary that the disciples of Christ anciently, solemnly consulted together, in order to be able to labor in unity for the best interests of the cause of Christ and the salvation of mankind, we can not see that it would be inconsistent with the divine economy that the servants of God should solemnly assemble together in this age, that they thereby might instruct and edify each other, and that they might be endowed with power from on high to enable them to gather and polish the gems for the crown of the Master. That they as "wise master builders" might, as instruments in God's hands, build up acceptably "the spiritual house" to God.

But to come directly to the question in its immediate relation to the Church now, several things are to be taken into consideration. Quorums once organized and favored with the high and holy privilege of assembling solemnly by special revelation, and receiving their endowment, have wandered away in to darkness, "departed from the faith," forfeited their privileges and powers as acceptable ministers of Christ, and been disorganized. A rejected church has followed them to darkness and confusion. Added to the great work before referred to, is the work of reclaiming and moulding over the rejected ones, to the furthest extent possible.

A "remnant" is being organized anew, to whom God has committed the accomplishment of the work referred to, with its necessary appendages. Are they sufficiently organized to assemble in accordance with law governing such an assembly?

"Then shall the quorums be assembled," is the word of promise. Have those expected to assemble "organized" themselves? Have they sanctified themselves by fasting and prayer? Have they purified their hearts, and cleansed their hands and feet? Are they "clean" from the blood of this generation? Have all the necessary preparation and the conditions of the law been complied with on the part of all directly concerned, to allow them to assemble acceptably to the Lord? Are we prepared for the Savior to "testify" to the Father such a testimony as will render us fully acceptable to the reception of the endowment?

Perhaps it will be wise to take into consideration the important questions of a vital character, concerning which there exists a diversity of understanding, among the various minds of the Church, if any such exist. Likewise, of a suitable place in which to assemble, surrounded by suitable circumstances.

Does any responsibility attach to the members of the Church at large, as to whether a solemn assembly be held in the Church or not? A general examination of all the bearings of this subject might develop the fact that a matter of general interest to the whole Church *concerns all* in some regards. I apprehend that something more than a call to the quorums by revelation is necessary to the holding of a solemn assembly. Doubtless all the Saints in all the world would be glad, and rejoice at the arrival of the day when the disabilities under which we now labor will be removed, the ministry go forth being endowed with the power and Spirit of God, "to prune the vineyard of the Lord with a mighty pruning for the last time." And all this that the kingdom of God may come, that his will may be done on earth as it is in heaven.

C. SCOTT.

Wonders of the Mounds.

DR. F. STINSON writes as follows to the Evansville *Journal:* Below I give the result of an archæological search made during a two weeks' rambling through the hills and valleys of Perry county, Indiana, and Breckenridge county, Kentucky.

First, I found in the bend of what is known as Polk's bottom and Tobin's point, fire-pits, quite a number, at an average depth of ten feet below the surface. In these pits were ashes, fire-coals, arrow-heads, and stone axes. In one Mr. Tobin found a tanner's fleshing knife and two pieces of French silver coin, only dating back a little over a hundred years, showing about what date these fire-places were last used, and that ten feet of solid dirt had formed on the top of them in less than one hundred years. On the surface, above the pits or fire-places, there were abundance of

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signs of camping grounds, covered with flints, mussel shells, etc. Great quantities of arrow-heads have been found on the surface all over this bend. I next went in company with James J. Wheeler to what is known as Cedar Lick cave, situated four miles north of Rome, Spencer county. Here we found the aborigines had occupied this cave or rock house as a dwelling for perhaps centuries, for we found ashes and burned earth, for some three feet deep, all over the bottom of this cave, which was thirty by forty feet. Buried in these ashes had been found human skeletons, with arrow-heads, axes and fragments of flint. Some hundred and fifty yards from this rock house we found two holes drilled in sandstone, eight inches in diameter at the top, tapering to the bottom, twenty-two inches deep. These are called mortars, and by the by I learned of some seventy-five of these mortars in Breckenridge county, Kentucky, all about the same patterns. In some of these mortars were found boulders, but nowhere were pestles found that could have been used for pounding corn in these mortars. I next visited a cave situated about two miles north of Hardensburg, Breckenridge county, Kentucky, on Harden's creek. This cave or rock house was forty by twenty feet in diameter.

Mr. H. Clay Jolly dug into this cave in the year 1872, when he found eleven and a half feet of ashes all over the bottom. In the center and at the bottom was an altar, built of sandstone, based upon a stool of sandstone. The altar was twenty-six by twenty-three inches in diameter, thirty-four inches high, concave on the top and filled with ashes and fire-coals. On two sides of this altar lay a tier of human skeletons, ten in each row. Then on the top of each tier lay another one, with some ten inches of ashes between, until there were eleven and one-half feet of skeletons and ashes in depth, covering the top of the altar with ashes some seven feet—supposed to be about fifty skeletons in all, and seven thousand four hundred bushels of ashes.

Upon or over the cranium of each of these skeletons lay a flat rock, each skeleton showing signs of having been burned about the waist before interment. With the exceptions of those burned portions the skeletons were remarkably well preserved, ashes and saltpeter preserving them—their teeth round and entire, all of the incisors pointed or serrated. At the lower part of the chest were numerous relics, most of which were ornaments composed of cannel coal, shell and stone. By the side of each of these skulls was found a wisp of hair or queue some twelve inches long, and tied in three places. Then commingling with the ashes and skeletons were found great quantities of relics, such as flints, arrow heads, axes, scrapers, pelters and knives, some of which I procured from Mr. Jolly and brought home with me.

The wonderful development in this cave is very peculiar, and as yet without a parallel. Hence it is very interesting to an archæologist and scientist.

With the above before me I arrive at the conclusion that the aborigines of America are hard to find out, and are calculated to puzzle the brain of the most eminent archæologist or ethnologist, that it is very difficult to designate between the so-called mound-builers and Indians of the eighteenth century.

CHRIST'S CITY AND CITIZENS.

THE NATURAL AND THE SPIRITUAL.

Adapted from Robert Buchanan.

Comfort, O true and free,
Soon shall there rise for ye
A CITY fairer than all ye plan;
Built on a rock of strength, (2)
It shall arise at length,
Stately and fair and vast, the CITY meet for man! (1)

Towering to yonder skies,
Shall the fair city rise, (3)
In the sweet dawning of a day more pure:
House, mart, and street, and square,
Yea, and a fane for prayer, (4)
Fair, and yet built by hands, strong, for it shall endure. (5)

In the fair city then,
Shall walk white-robed men,
Washed in the river of peace that watereth it;
Woman with man shall meet
Freely in mart and street
At the great council-board woman with man shall sit. (6)

Hunger and thirst and sin
Shall never pass therein;
Fed with pure dews of love, children shall grow;
Nought shall be bought and sold,
Nought shall be given for gold,
All shall be bright as day, all shall be white as snow. (7)

There, on the fields around,
All men shall till the ground,
Corn shall wave yellow and bright rivers stream;
Daily, at set of sun,
All, when their work is done,
Shall watch the heavens yearn down and the strange starlight gleam. (8)

In the fair city of men
All shall be silent then,
While on a reverent lute, gentle and low,
Some holy bard shall play
Ditties divine, and say
Whence those that hear have come, whither in time they go. (9)

No man of blood shall dare
Wear the white mantle there; (10)
No man of lust shall walk in street or mart;
Yet shall the magdalen
Walk with the citizen;
They both shall have grown gracious and pure of heart.(11)

Now, while days come and go,
Doth the fair city grow,
Surely its stones are laid by Christ the Lord.
Wise men and pure prepare
Ever this city fair.
Comfort, O ye that weep: it shall arise full soon. (12)

When stately, fair, and vast,
It doth uprise at last,
Who shall be King thereof, say, O ye wise?
When the last blood is spilt,
When the fair City is built,
Unto the throne thereof, a Monarch shall arise. (13)

Hearken, O pure and free,
Seeing 'tis upbuilt for ye,
Out of Heaven He shall come again. (14)
He whose blest soul did plan
This the fair CITY OF MAN,
In his white robes of peace, CHRIST shall arise and reign. (15)

HENRY BRITTAIN.

BIRMINGHAM, England, December, 1881.

(1) Heb. 11 : 10. (2) Rev. 21 : 14.
(3) Second in order of manifestation. Gal. 4 : 26. Heb. 11 : 10; 12 : 22. Rev. 21 : 22.
(4) First in order of manifestation. Isa. 65 : 18; 2 : 3; 54 : 11. Psalms 48.
(5) Zech. 6 : 12.
(6) Read Luke 20 : 34-36; 24 : 40. Matt. 5 : 5. 1 Cor. 6 : 20.
(7) Isa. 65 : 17-25; 66 : 20. Zech. 14 : 20, 21. Ezek. 47 : 12.
(8) Isa. 24 : 23. Zech. 14 : 7. Isa. 4 : 5.
(9) Ps. 12. Isa. 26. Ps. 93. Ps. 150.
(10) Isa. 2 : 4. Ps. 46 : 90.
(11) Isa. 1 : 16-18. Zech. 13 : 1. Rev. 7 : 14.
(12) First in order. Isa. 65 : 18; 54 : 11; 52 : 1, 2. Ps. 72. Second in order of manifestation:—First, people; then city. 1 Cor. 3 : 9. 1 Pet. 2 : 1-9. Heb. 12 : 22-24. Rev. 3 : 12. Rev. 21.
(13) Isa. 11 : 32. Jer. 23 : 5-8. Luke 1 : 32, 33. John 19 : 19. Rev. 22 : 16.
(14) Acts 1 : 11; 3 : 20. Rev. 19 : 11-16.
(15) Rev. 11 : 15; 5 : 10. 1 Cor. 4 : 8. Matt. 5 : 5; 19 : 27-30. Rev. 2 : 26; 20 : 6.

Salvation For All.

THE subject of universal salvation and its opposite have been ventilated to a considerable extent through the columns of the *Herald*, but because I feel that a little more may be said which may prove beneficial to both positions as at present advanced, emboldens me to cast in my mite, praying that the Spirit of truth may guide; trusting that whatever of true principle may be contained therein may redound to the glory of God and assist in bringing about that unity of faith which will create in us as a body a full knowledge of the Son of God, thus making us perfect men in the measure of the stature of the fullness of Christ.

My intent is not to enter into a full discussion by quoting all the passages of scripture which might be, and have often been brought to bear to prove the salvation of all mankind; but my endeavor will be to show that those who advocate that position stop too soon in their investigations; not that I disbelieve the idea that all men have, are, or will be saved, or come into a saved condition; but that I believe that notwithstanding all men have, are, or will be saved, or come into a saved condition, that through the exercise of their own agency many will eventually be eternally and everlastingly lost, and have their portion with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched. And further, I do not believe that notwithstanding such will be the fact, that it in the least reduces the greatness of the love, mercy and justice of God, neither will it prove that the mission of Christ will have been a failure in any part whatever. The mission of Christ was to bring good tidings of great joy to all people. The tidings he brought were embodied in a code of principles, obedience to which would produce the salvation of the whole race of mankind; therefore he said, "Come unto me all ye that are heavy laden, and I will give you rest,"—"Though your sins be as scarlet, I will make them white as snow; though they be like crimson I will make them white as wool."—Whosoever will, may come and partake of the waters of life freely."—"Whosoever believeth in me shall have eternal life."—"Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved." And as Paul has said, this gospel or code of principles taught by Christ is "the power of God unto salvation to all them that believe;" and finally we have the glorious invitation recorded by St. John: "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, come, and whosoever will, let him take of the water of life freely."

Thus we see that in order that all mankind may receive salvation it is absolutely necessary that all men and women shall do something for themselves to inherit it; yet all may partake, none are exempt. It is also written, "As I live, saith the Lord, every knee shall

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bow to me, and every tongue shall confess to God." Christ also having been highly exalted and given a name which is above every name, for the purpose "That at the name of Jesus every knee should (shall) bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

The question here arises, what does all this bowing and confessing mean? Does it mean merely a bending of the knee in token of submission, and a few words of confession that we then believe that Jesus Christ is Lord, and that these will be sufficient; because whenever that happens to the full extent of its meaning, then all who do so will be in a saved condition, or it would not be to the glory of God. But, it is also written, "the devils believe and tremble." They also have said, "We know thee who thou art, Thou art the Christ." We also read of several instances in which they acknowledged Christ's superiority and obeyed his mandates. Are such acknowledgments either of men or devils sufficient to save them? If so, then the whole race of mankind and devils will be saved, and there would be but very little necessity for us to trouble our heads anything about the matter until the time shall arrive when this confession shall be called for, and must be given. "Let us eat, drink, and be merry." But this I do not believe to be the true solution, for it is also written, "It is not every one that saith Lord, Lord, that shall enter into the kingdom of heaven," thus making this lip confession and acknowledgement, "but he that doeth the will of my Father who is in heaven." Thus this bowing of the knee in submission, and this confession that Jesus is the Christ, in its full meaning, embodies within itself an obedience to the will of God, and thus enhances the glory of God the Father. The will of the Father was fully exemplified in the life and teachings of Jesus, who said. "I came not to do mine own will, but the will of him who sent me,"—"I speak not of myself, but such as I have received of the Father speak I unto you." Then of course the good tidings of salvation unto all men, those principles which he taught, and sent his Apostles to teach, whereby all men may be saved, were embodied in the things he had received from the Father, and as the Father is unchangeable, and as the word which has gone out from Him through His son shall not fall to the ground, but shall all be fulfilled, the only conclusion we can come to is, That as all shall bow the knee, and all shall confess that Jesus is the Lord, to the glory of God the Father, in order that that glory may be full and complete, they all must render obedience to his will; must confess and repent of their sins; must be baptized for the remission of their sins, either by themselves either in this life, or when this final acknowledgement shall be made, or by proxy, when baptism for the dead shall again by command of God become legitimate; "that they may live according to God in the spirit, and be judged according to men in the flesh," and thus each receive a glory in the kingdom of God, as his works have been, and he has lived for and can abide; provided, always, they endure unto the end. Thus the love, mercy, justice and glory of God will be magnified. And every one, *all* men shall do this in fulfillment of the quotation before made: "As I live saith the Lord, *every* knee *shall* bow to me, and *every* tongue *shall* confess to God," "That Jesus is the Christ, to the *glory of God*."

"Well," says one, "you have fully established the universal salvation of all mankind; we never contended that they all would receive a celestial glory, but that all would be saved and receive a glory such as they could abide." That is true, but it is not the place for us as Saints of God, who have in this life yielded obedience to the requirements of the gospel, to stop; we are living now with the full and fervid hope of receiving a full salvation in the celestial kingdom of God, but we must ever keep in remembrance that only those who endure unto the end can attain unto that high and exalted position. We must ever remember that we ourselves are the arbiters of our future destiny; for this our agency was given us, that we ourselves might

> "Choose our life and what we'll be,
> For this eternal truth is given,
> That God will force no man to heaven."

Still we have the promise, "If a man love me, he will keep my words, and my Father will love him—and he (the Father) shall give you another comforter, that he may adide with you for ever."

We have now arrived at the point to proceed, and find out whether any of the human race will finally be *eternally* lost, notwithstanding we now have them all in a condition to be saved. And who they are that will be so lost. There is no neccessity to produce more than a few evidences to prove the fact that some will eventually be lost eternally, as the rule is laid down by Jesus that "By the mouth of two or three witnesses every word shall be established." We will first take the words of Jesus himself as recorded in Matthew 12:26, 27, I. T.: "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men who receive me and repent; but the blasphemy against the Holy Ghost, it shall not be forgiven unto men. And whomsoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

I am aware that there have been many efforts made in the past to prove that "this world, and the world to come," meant only this present life and the Millenium, and then they would obtain forgiveness, and end their punishment; but I fear before we get through, all the unction and comfort to be derived from such a construction will have lost its savor. We see however, from the quotation, that there is a sin which shall not be forgiven. The next quotations are the testimony of the Apostle Paul, found in his epistle to the Hebrews, 11:26, 27, I. T: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." See also chapter 6, verses 4, 5, and 6. "For He (God) hath made it impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to be renewed again unto repentance, seeing they crucify unto themselves the son of God afresh, and put him to an open shame."

It will be seen from the above quotations that God hath made it *impossible* for such parties as are described to be renewed again to repentance, and gives us the reasons why. If then it is impossible to renew them, and the sin they are guilty of shall not be forgiven, the only conclusion is, they must be finally and eternally lost. I will now produce evidence that fully confirms the above, which will be found in the Doctrine and Covenants, sec. 76, par. 4. It is lengthy, but I can not forbear writing the whole, as it is the most plain and distinct revelation ever given to man upon the point now under consideration, that the world has ever been blessed with, so far as the records we have show. It reads as follows:

"Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves through the power of the devil, to be overcome, and to deny the truth, and defy my power, they are they who are the sons of perdition, of whom I say it had been better for them never to have been born, for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come, having denied the Holy Spirit after having received it, and having denied the only begotten son of the Father, having crucified him unto themselves, and put him to an open shame; these are they who shall go away into the lake of fire and brimstone with the devil and his angels, and the only ones on whom the second death shall have any power; *yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath,* for *all* the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb who was slain, who was in the bosom of the Father before the world's were made. And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness, that through him *all might be saved*, whom the Father hath put in his power, and made by him, who glorifies the Father, and saves all the work of his hands; *except those sons of perdition who deny the Son after the Father* hath revealed him, wherefore *he saves all except them, they* shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment; and the end thereof, neither the place thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof; nevertheless, I, the Lord show it by vision unto many, but straightway shut it up again, wherefore the end, the width, the height, the depth and the misery thereof they understand not, neither any man except them who are ordained unto this condemnation."

Thus we behold how far reaching is the love,

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wisdom and mercy of our God, that it fails not. Neither has the mission of Jesus failed, nor will it fail, for the gospel, the good news of salvation proclaimed from the heavens, and declared by him upon earth, is unto all men, and through it and by it all mankind will eventually be saved, or be placed in a condition of salvation; nevertheless, not through any failure upon the part of Jesus, neither on account of the lack of a fullness of love, wisdom or mercy on the part of God the Father, but by the exercise of the agency given unto man to choose good or evil for himself, some, notwithstanding they have once entered upon the way of life, have been adopted into the family of God through the waters of regeneration, and been partakers of the Holy Ghost, and have tasted of the good things of God, and have known his power, will by the exercise of their agency, suffer themselves, through the allurements of the devil to be overcome and deny the truth, deny the Holy Ghost and defy the power of God; and thus finally become eternally and irretrievably lost, and can not be redeemed in the due time of the Lord, having crucified unto themselves the son of God afresh and put him to an open shame. We behold then that salvation is full and complete, that there is not, nor will be, any failure in the provisions God hath made, but whoever it may be that shall be lost, the failure will be their own.

We have now arrived at the proposition, Who are they who shall thus be finally lost? This is to us as a people a very serious question, one that brings itself home to every one who has named the name of Jesus and covenanted with him and his Father to henceforth love him and keep his commandments. In view of this proposition well might the Apostle Paul fear lest having preached to others, he himself might become a castaway. I say that it brings itself home to us who profess to be Saints of God, because none others, except the covenant children of God either in this age or any past age of the world, can, or ever have been partakers of the gift of the Holy Ghost, for it is written, "The world can not receive it;" and therefore never having received it, or known its power, can never deny it. They may have heard, they may have rejected, they may be cast into hell, they may suffer its torments, but the promise is to them, they shall be redeemed in the due time of the Lord, when they shall have passed through the sufferings of his wrath, they shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain; and shall, when death and hell give up their dead, receive such a glory as they have lived for and can abide. While upon the other hand, those who have been partakers of the heavenly gift, who have felt its power, and have been made partakers thereof, (and such can only be those who have become heirs of God and joint heirs with Jesus Christ), and shall deny that gift, and defy that power, can not be redeemed in the due time of the Lord, but must go away into endless punishment, to reign with the devil in eternity. In the face of such language the unction to be derived from a hope of final deliverance is extremely small.

O, then, ye Saints of God, how perilous in this life is the position we occupy! Well might the Apostle warn the Saints in his day, "Let him that thinketh he standeth take heed lest he fall." And well might Jesus warn his disciples, "If therefore the light which is in thee be darkness, how great shall that darkness be. Strive then, dear Saints to walk in the light, as he (Jesus) is in the light, if we walk in his light, we shall assuredly love him and keep his commandments, and the promise will be sure unto us that the Holy Ghost, the Comforter, which we have been made partakers of, shall be a light to our feet and a lamp to our pathway. O, may we ever escape the wiles of Satan, whose every effort is to drag us down into his eternal dominion, and may we ever exercise the agency with which God has endowed us, in the ways of righteousness, that we may realize our brightest hopes of celestial glory.

There are two opposites placed before us; eternal life, if faithful, or eternal condemnation if we deny that which we have received; and we must make our choice.

If the sophistry sometimes presented, that eternal and endless punishment as spoken of in the references herein presented, mean that a termination will sometime ensue in favor of those sons of perdition; upon the same grounds may the promise of eternal life also come to a termination, but we have not so learned Christ.

To my mind the foregoing fully demonstrates the fact that at the grand consummation of all things, when Jesus shall have put all enemies under his feet, and he shall deliver up the kingdom to his Father, becoming himself subject, that God may be all in all, it will be evident to all mankind that so far as salvation is concerned, the mission of Jesus will be complete, and that he will have done all that he came out from the Father to do; and whosoever those persons may be who "shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity," will have no just cause of complaint, seeing they once held salvation within their grasp, but in the exercise of their own agency, and of their own free will, they cast it from them as a thing of naught, in order that they might satisfy their lustful pleasures in this life.

WM. HAWKINS.

The Old Year in the Old World.

THE Old Year in the Old World, though it has witnessed no great wars, has been characterized by great political struggles and changes. In Great Britain, land reform in Ireland, which has now led to agitation for land reforms in England and Scotland, has been the overshadowing event of the year. It opened upon the trials of certain of the Land-Leaguers. Parliament met upon the 6th January, and on the 14th the Parnell amendments to the Address were rejected. On the 24th the Government Coercion bill was introduced and was passed late in February. In April, Mr. Gladstone introduced the Irish Land Reform bill as a Liberal measure. The Tories, under their new leader, the Marquis of Salisbury, made a vigorous opposition, but it was finally passed, and became a law in August. Its provisions, in substance, guarantee to every tenant a fair rent for his holding, to be fixed by the Land Courts or Commission, or by agreement with the landlord; the fixity of that rent for fifteen years; the renewals of rents every fifteen years; immunity from eviction or arbitrary increase of rent; the ownership of improvements; the right of the tenant to sell his tenancy; and authority to the Land Commission to advance money to tenants to enable them to purchase their holdings and become absolute owners in them. Though a large number of tenants have applied to the Land Commission for contracts, and rents in every case have been fixed at material reductions, there has been decided opposition to the bill in many parts of Ireland, manifesting itself in riots and agrarian outrages. At last the Land League became so outspoken in its opposition and advice to tenants to pay no rents, that Mr. Parnell and other leaders were arrested. The agitation still continues, but grows weaker.

In France the political interest has centered in the triumph of M. Gambetta. In the municipal elections, early in January, the Gambettist Republicans were successful, thus foreshadowing the final result, though in May Gambetta was defeated in the Assembly by the adoption of the *Scrutin de liste* method of voting, which he had opposed. In July the Government concluded to hold a general election in September. The canvas was a very vigorous one and resulted in an overwhelming Republican victory and the almost utter annialation of the Monarchists. The result of this election retired M. Ferry from the head of the Ministry and made M. Gambetta Premier and Minister of Foreign Affairs, with M. Cazot, M. Rousseau, and M. Bert in the important department of Justice, the Interior, and Public Worship and Instruction. The new Ministry is a very radical one in some respects, and has some very heavy burdens to carry, especially the Ultramontane opposition to M. Bert and the Tunisian war, but has as yet taken no advanced steps.

In Germany, also, there has been a severe political crisis, but Bismarck, as usual, appears the master of the situation. The first Cabinet crisis occurred in January, when Count von Eulenberg, the Minister of the Interior, resigned for several reasons, among them the Government's temporizing with the persecution of the Jews, its treatment of Socialists, and his own opposition to Bismarck's unscrupulous election methods. Meanwhile Bismarck introduced certain economic reforms appertaining to workingmen, which have already been described in the *Tribune*, and was temporarily defeated. The defeat led up to a general election in which these economic reforms, among others, were made the issues. The Liberals triumphed and Bismarck's own party, the Conservatives, were left in a minority, but the wily Chancellor has turned defeat into victory by making an alliance with the Centre or Ultramontanes, based upon certain concessions to Rome, among them the accrediting of a German representative to the Vatican and the reception of a Papal Nuncio at Berlin.

In Russia, the year opened with the triumph of her armies over the Turcomans, but the rejoicings were interrupted by the assasination of Alexander II., March 13th, by the Nihilists. Alexander III. succeeded to the throne, with Gen. Melikoff, a very liberal statesman, for his chief adviser, and with

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every prospect that he would ameliorate the condition of the peasants and make liberal concessions to the people in the matter of popular representation in the Government. Meanwhile the Nihilists continued their agitation, the assasins of the late Czar were executed, and an invitation was sent to other European Powers to take concerted action against them. In the midst of these events, the Czar suddenly abandoned his policy, and the entire Liberal party in the Cabinet, with Gen. Melikoff at their head, tendered their resignations. Gen. Ignatieff succeeded Gen. Melikoff, and the old policy of absolutism and cruelty has been resumed. With it the activity of the Nihilists has increased, and three or four attempts have already been made upon the life of the Czar. The empire is still in confusion, and the horrible persecutions of the Jews have added to the general anarchy and discontent with the existing condition of things.

The only events of interest in Austria have been the renewal of the triple alliance between Austria, Germany, and Russia, and an offensive and defensive alliance between herself and Germany; the death of Baron von Haymerle, the Premier, and the probable return to power of Andrassy; and the horrible calamity in the destruction of the Ring Theatre in Vienna, with a loss of nearly 500 lives. In Italy there has been great excitement against France over the events of the Tunisian war, resulting in a change of Ministry, and the Pope still sits a self-prisoner in the Vatican, whining because he can not have temporal power, which is farther away from him than ever. Spain has also been severely exercised against France on account of outrages in Algeria, has introduced certain important reforms in Cuba, and made decided Republican gains, under Castelar's leadership, in the recent election. Scandinavia has been very quiet until recently. A struggle has now arisen between the Parliament of Norway and the King of Sweden and Norway upon a question of privilege, and a deadlock exists, not yet broken.

Turkey has been engaged in settling up the duties imposed upon her by the Berlin Treaty. After long, and tedious, and profitless negotiations between herself and Greece, the treaty Powers at last compelled her to act, and she has given to Greece the whole of Thessaly, a portion of Epirus, and the neutrality of the Gulf of Arta. Reforms in Armenia, which were guaranteed by the Berlin Treaty, are now occupying the attention of the Powers.

Africa has been the theatre of war both at its northern and southern extremities. Early in April the French invaded Tunis, ostensibly to punish the Kroumir, who had raided upon French property in Algeria. They were soon dispersed, and the French have since occupied the country under a treaty with the Bey, and are now supervising its administration and using the army to put down Arab insurrections in Tunis and Algeria. In Southern Africa the Boers of the Transvaal declared their independence of Great Britain, January 1st, 1881, and for three months a bitter war was waged, in which the Boers won several important victories—the final one at Spitzkof, in which Gen. Colley was killed, leading to a treaty of peace, which was ratified by the Boers last October. The new treaty grants them autonomy, but secures Great Britain in suzerainty of the Queen, the British control of foreign relations, and the establishment of a British resident at the future Capitol.

In Asia there has been little of interest to note except the abandonment of Afghanistan by the English, the revolt of Ayoob Khan, the Pretender, and his defeat by Abdurrahman, the Ameer whom the English placed upon the throne of Cabul; the defeat of the Turcomans by the Russians, and the advance of the latter to Merv; the ratifying of a treaty between China and Russia by which the former regains a portion of her old territory in Kuldja and the Russians obtain important trading facilities; and the discovery of the long lost Jeannette on the bleak coasts of Northern Siberia.—*Chicago Tribune.*

Baby Topers.

A LADY who has given long and careful attention to the practice so common in American nurseries of giving babies opium in some of its forms—soothing sirup, cordial, paregoric—sends us an address she has written and delivered upon this topic, requesting us to bring the subject to the attention of mothers. It is certainly one of great importance. "Just as the twig is bent the tree's inclined. A bias in the wrong direction given in infancy often proves ineradicable, and when the strains and pressures of mature life aggravate and intensify, it becomes an efficient source of disaster and ruin.

It is well known that the "pains of opium" exceed in intensity and severity even those of delirium tremens. The opium drunkard is more pitiable and more hopeless than the alcohol drunkard. We have letters quite recently received from men holding high positions who have been cured of the opium habit, and the exhaust language in the vain endeavor to depict the sufferings they endured while a slave to it, and the joy they experienced when delivered from its terrible power. It seems hardly credible that a loving and careful mother can fasten on her tender babe so cruel a habit as the opium habit; that she can with an opiate hush the natural cries of the child for relief from hunger, pain, uneasiness; that she can destroy its appetite for food, its appetite for knowledge, its craving for activity and play, by a drowsy sirup as potent for evil as though brewed by witches at midnight with "eye of newt and toe of frog." But the books of the druggist and apothecary show how large is the traffic in infants souls, and the careful observer sees evidences on every hand of the presence of the destroyer. When the child is two or three years old, its opiate is withdrawn, and then its greatest sufferings follow. One mother, unable to endure the cries of her child during this period, went on a trip to Niagara Falls, leaving her babe in charge of the nurse to go through its woes of recovery, and writhe in pains that quell the courage of the strongest man. She was not cruel, she was only ignorant, and ignorance is the parent of cruelty no less than of superstition.

It is a fact proven by observation th children addicted to soothing sirups in infancy when grown to adult age fall victims to the temptations of morbid appetite much more easily than children do whose early habits have been strictly normal. The mother who gives her child opium is preparing a victim for the rumseller, is creating a demand for the sale of intoxicating drinks, or for the equally destructive sale of opium. Let all those mothers who are interested in the suppression of intemperance see to it that they do not themselves plant the seeds of it in their children. One mother, whose sons as they grew to manhood became one after another confirmed inebriates, could only weep and say: "Poor boy, he can't help it; I laid the foundntion of the appetite when he was in his cradle."

It has been observed by careful mothers that even the habit of sucking its thumb is injurious to the mind of a child. It keeps the child quiet, but it makes him dull and unobservant of what is going on around him. Opium is infinitely worse than that, for it puts the brain of a child into a comatose condition and prevents its activity and development. When the temporary comatose condition is past, there is an abnormal sensitiveness of all the nerves and tissues utterly inconsistent with any pleasurable activity of the faculties. The infant is thus robbed of all the pleasures of infancy; the child is robbed of the pleasures of childhood; play is wearisome, healthful curiousity as to the wonderful world into which it has come dies before it is born.

New York Tribune.

A GOOD MAN'S LIFE.

There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speak more elequently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrance and associations. The beauty of holiness beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty, or warning. Christianity, itself, owes by far the greater part of its moral power—not the precepts or parables of Christ—but to his own character. The beauty of that holiness which is enshrined in the four brief biographies of the Man of Nazereth, has done more and will do more to regenerate the world and bring in everlasting righteousness than all the other agencies put together. It has done more to spread his religion in the world than all that has ever been preached or written on the evidences of Christianity.

SQUARING WITH HEAVEN.

It is but reasonable that men honor God with part of their substance. In the old Jewish law, a tenth part was required and willingly paid by every individual having an income. Many Christians in this day adopt the same rule of giving. If all would do so, the chief difficulty in running the churches would be obviated. There would be no handwriting on the walls of God's houses, reading, "Debt! Debt!" Every interest of religion could be managed with little or no friction, and the cause of God be dignified before the world by a worthy representation. A tenth part! What a small proportion when one comes to think of it! Surely, if nine parts are used for self, the remaining one can be spared for the God who makes the attaining of the others possible. And yet many refuse Him even this much, on the plea that they "can not afford it."

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Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, January 15, 1882.

THE northern parts of Missouri, lying between the Iowa line and below Jackson county, are being made the homes of many of the Saints; those from distant places, both east and west moving in, buying land, making homes and occupying them. We believe that this is as it should be. We take occasion now, as we have done heretofore, to advise the Saints that the price of happy occupation of their homes will be good citizenship. If any need to be told what "good citizenship" means, we answer, that it means being a just, faithful, loving, kind and patient, son, husband, father, brother and neighbor, abiding without covetousness, or malice among the people; being sober, industrious, and diligent in business; observing to work six days, and resting on the seventh, both men and women and beasts of burden, as much as meeting together for sacramental and devotional purposes will permit. Keeping away from saloons, and liquor shops; and spending no time in useless and idle occupations, but taking recreation in innocent amusements and employments aside from daily toil, in proper seasons and under proper circumstances. Seeking for good men to serve as officers in administering the affairs of society, local, county, state and national, and maintaining such officers in the discharge of their duties in the enforcement of law.

The laws of the state of Iowa, with some few exceptions are most excellent; we believe that such is the case also with the laws of Missouri; and certainly the Supreme Court has made one most excellent decision; that if a man be sufficiently sane as to be conscious when committing crime that it is wrong, and he ought not to do it; he is of sufficiently sound mind to be held to the strictest accountability, and be punished for his crime.

Much as the Saints may have suffered in the past in the States of Missouri and Illinois, the time to complain is passed away. The last appeal to earthly tribunals was made long ago, and the case left for the final arbitrament and the decision of the Supreme Judge of the whole earth; and so far as the Saints are concerned, that case can not again be reopened and pleadings heard here; it is unwise therefore that the sufferings be unnecessarily paraded and aired. Of course the telling of the trials and sorrows incident to those days of trouble, at proper times and in proper places, may be permissable and productive of good; but to hold them subject to earthly redress is an injurious policy and can only result in further distress, possibly trouble.

QUESTIONS AND ANSWERS.

Is dancing, keeping a hall and making balls for the purpose of getting gain, Sabbath breaking and swearing, together with absenting ones self from meeting, sufficient occasion for a test of fellowship?

If we understand the question, we answer Yes. One could hardly be a devoted follower of Christ and be guilty of all that.

WE are pleased to announce that since our last issue, one of the saloons, (beer shop), with which at that time Lamoni was supplied, has been closed, the keeper having found that either the moral, or financial atmosphere of the place was not favorable to its continuance. We are sincerely glad of this, because we hail it as a good sign of returning to real reason and good sound sense.

Saints should be opposed to fostering, aiding, or abetting the sale of intoxicating liquors by virtue of their covenant of baptism; and to be consistent. No drunkard hath eternal life abiding in him. Revellings, rioting, drunkenness, can not enter into the realms of peace beyond the vale; and it is reasonable to believe that all those who in any wise help to make, or are parties to the making of drunkards and rioters, will be held partially, or wholly in fault, according to the part they take, or what they leave undone in the conflict.

The times and the exigencies of the work, and of the age demand sober men; men of steadfast nerves and even, steady brain, untrammelled from vice and folly, and free from the dizziness and nerveless lassitude and stupor arising from the use of the intoxicating cup; and free from the madness of heart and brain that follow the flowing bowl. If such men may not be found among professed followers of Christ, where may the world look to find them that be "saviors of men?"

BRO. J. R. STUART, at the close of his letter, which please refer to, wishes to know, if an "unexperienced, and unprepared" man can hold his own in defending the doctrine, what might not an Elder do who was properly called and ordained to preach; the inference being clearly deducible—such a man would certainly do a great work in converting souls to Christ.

One of the peculiarly gratifying features of our work as a people is that those who properly investigate the work, and obey the gospel ordinances out of pure desings and earnest desire to do the will of God, become able to abide the instruction to "give to every one that asketh a reason" for their "faith." Unto them is fulfilled, "take no thought what ye shall say; for I will give unto you in that hour what ye shall say." It is not strange then that Bro. Stuart should be able to maintain the argument, his wife and the Bible being on his side, or with him; "If God be with us who can be against us. We remember an incident related by an aged sister, Heroine Randall, then resident at Plano, who being on a visit to her children in Michigan, was invited by a son-in-law to attend Sunday School, which she did; and being importuned by him also attended the preaching service in the evening, though she told him that if she did the preacher would be quite likely to indulge in assailing her faith in some shape, especially if it became known that she was there. In the course of his discourse he did just what she told her son-in-law that he would do; but at the close of his service he gave an opportunity for remark if any one so desired. Sr. Randall rose when a moment's silence gave time, and asked if she might be permitted to speak, being a stranger to the preacher and congregation, she was told that she might. As the audience turned to see her, she felt ready to sink into the floor, the hush and silence, and the strangeness of the situation almost overcame her; but remembering the Master she commenced, the spirit of prayer in her heart. She told them who she was, what church she belonged to, and, in as few words as she possibly could, why she held to that faith. As she continued to speak, her voice grew clear and strong, her thoughts came to her quickly and vividly, and she was so aided that she spoke like one inspired. At the close of her remarks she asked pardon for intruding, but gave as her apology that she was the only one of her faith present, and that she felt constrained to defend it. She had good reason to believe that the Lord was mindful of his own.

BRIGHAMITE TEACHINGS.

HOW THEY ARE CHANGED.

BRO. THEOPHILE GERBER, of Gerber, Georgia, sends us clippings from the Chattanooga, *Times;* one of which is an interview between a *Times* reporter and an Elder Morgan, of the Utah Mormon Church, then in the city of Chattanooga with some seventy converts, collected in South eastern Virginia, Western North Carolina and upper East Tennessee, *en route* for Salt Lake. From this we quote the following extracts, they may be of interest, possibly instructive to the readers of the *Herald.*

These elders preach faith, repentance, baptism for remission of sins and the laying on of hands for the reception of the Holy Ghost. They very rarely refer to polygamy, and then only in response to inquiries.

In response to our interrogatory as to polygamy, Mr. Morgan said in substance, "if any Mormon would enter into polygamy in the States, we would at once disfellowship him. The majority of our converts go to Colorado, where they could not practice it if they wished, it being strictly prohibited by the State law. I REGARD POLYGAMY AS THE GREAT BARRIER TO THE PROGRESS OF OUR CHURCH. I have preached for six years and baptized scores, and if any man has entered the church impelled by that motive I am not aware of it. By the laws of our church we are taught to look upon adultery and seduction as capital offenses, and if we had the power we would make men suffer death for that crime. The reason polygamy is one of our doctrines is that it is the command of God: yet it wouid be better for us if it were not, for it is the hardest trial we have to contend with, and no one knows it better than we. In Utah there is no necessity for plural marriage, as we have 5,000 more men than women in the state. It is only once in twenty that you find a man with more than one wife. One of our laws is that a man must have the consent of his first wife before he can marry a second, and if he does so without her knowledge or consent, he commits bigamy and is liable to imprisonment in the penitentiary. Our divorce laws are the same as in the States; divorces are very seldom applied for.

"We have about 1,000 members in our colony in Colorado. They are scattered into villages, that manner of location being preferred, so that they can have the benefit of schools and churches. They can pursue any vocation, except liquor traffic; any one who deals in liquor is excluded from the church. The church also looks on mining as demoralizing and does not approve of it. There are no saloons in Mormon camps. In some counties in Utah, where there are 10,000 Mormon inhabitants, no saloon exists. We would prohibit them entirely, were we not prevented by the Government; so we can prohibit them only among our own followers."

In response to the question as to the character of the converts, he said that the majority are small farmers, neither extremely rich or extremely poor. Nearly all can read or write, and bear a good reputation in their neighborhood. "We gladly court investigation as regards this."

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INFORMATION FROM ANOTHER SOURCE.

The Rome, Georgia, Courier of Tuesday, containing the follwing contradiction to the above in speaking of three Mormon women emigrating from that vicinity to Utah:

"Recently, there has been much newspaper writing on the subject of Mormon proselytism in North Georgia; by persons who possessed no knowledge of the class of persons embracing the peculiar belief of the polygamists. As far as our observation extends, none but the most worthless people of this section have joined the Mormons—persons who are drones in any community, and their absence from this climate is considered a blessing to those remaining behind. We sincerely hope that the three females who left yesterday may succeed in getting six husbands apiece, or even more if necessary."

The second one is from the pen of Bro. Gerber himself, and is a sharp and able criticism of Elder Morgan's statement, and a good presentation of the facts in the case. It is encouraging that so many of the newspapers, both North and South, are willing to permit the truth to appear in their issues. We thank Bro. Gerber for these clippings.

In accord with this statement of Elder Morgan, is the following from Mr. Wm. Hooper, at Galena, Illinois:

"Mr. Hooper was for eight years Delegate to Congress from Utah, is immensely wealthy, and wields a large political influence. He will leave for Washington Sunday evening, remaining in Chicago two days to visit his old friend and former Galena townsman, the Hon. E. B. Washburne. He freely admits that the object of his prospective visit to the National Capital is to labor in the interest of Delegate Cannon, whose seat is contested by Campbell. Mr. Hooper speaks in glowing terms of what Mormonism has done for Salt Lake and is doing for the country at large, and SAYS THAT POLYGAMY IS PRACTICALLY ABOLISHED THROUGHOUT THE TERRITORY OF UTAH; that he apprehends no decided interference with Mormonism at the hands of the present or any future Administration; that it is impregnably established in Utah, and that any attempt to dislodge it would have the effect to intensify the feeling among its believers, and would prove utterly futile. He has been placed by the Church at the head of Zion's Cooperative Association, which does a business averaging $5,000,000 yearly, and is also President of the Deseret Bank, a wealthy Mormon institution. He is an agreeable, polished gentleman, and strongly impresses one with his superior ability."

We commend to the readers of the Herald the article in this issue entitled Baby Topers. It is a lamentable fact that the American mothers of the present generation are taking sure and fatal measures to fill the generation to come with weakness, imbecility, idiocy and madness, if indeed their progeny survive to maturity of years at all, in the constant practice of opium giving, either direct, or in the disguised forms of paregoric, soothing syrups, &c., the base of the majority of all these being opium. What makes this fact more alarming and deplorable, so far as our experience goes, Latter Day Saints, who confess that man was created, that in the image of God he might glorify his Creator, many of them are guilty of this fatal practice. No one need to shake the head at us, and look wise and say, "Bro. Herald, you attend to the spiritual affairs of the Church, and we mothers will take care of the little ones;" for we shall reply that some of you are taking such good (?) care of the little ones that you are laying them away in the grave yards, despoiled of the probation of earth life, and yourselves filled with grief that should be multiplied by the thought that you by your own act assisted the destroyer. Or, if by the clemency of the Lord, your own little ones were spared, enfeebled life and powers make their existence a sad one, and your sorrow scarcely less than the loss of them would bring.

Mothers ought to know that she who drugs her child with a view to cause it to sleep, that she may enjoy pleasure, or find extra time to work, is practically committing murder; for she is paralyzing the nutritive organs, as stated by the writer of the article which we commend, and pursuing the life of the child unto its death; and the blow that drives the knife to the heart, impelled by the hand that loves, kills as surely and effectively as the blow from the hand of hate.

Besides this, those who profess the faith of the Saints ought to remember, that one of the chief reasons why we are commanded to observe the anointing with oil and the laying on of hands, is that we may as a people keep our bodies free from the poisons used as remedies for the ills of men. The children of the Saints should grow up into man and womanhood free from the taints in the blood, and the derangement of the nervous forces that follow in the practice of giving narcotics of which we write. There are far too many sicknesses incident to the countries where the Saints live from which we may not altogether escape, for us to invite and make certain those which attend this stinting of life's powers. It is better, far better for mothers to stand the worry and fret of restless, uneasy children, until years give strength and vigor; than it is for them to see sad-eyed, weakly little ones, dull and lifeless in enfeebled health from the opium habit.

EDITORIAL ITEMS.

Bro. Blair writes that the dedicatory services of the Saints' Chapel in Salt Lake City, were very pleasant and quite successful. Brn. R. J. Anthony, Wm. Gibson, and M. T. Short, of the Missionary force were present, and everything passed pleasantly. The outlook was fair. We are glad that the effort to build the chapel was crowned with success, if necessity did compel the building of a smaller edifice than would be much more satisfactory to us and others. The *morale* of the mission, it seemed to us, demanded a building, and it is obtained. Now, let the Saints who are able and willing, come down with the means to pay what remains due. Some few have borne the burden of the strife, let help now be extended and the burden be distributed as well as the glory of its achievement, and the good it bringeth to the cause.

The Providence, R. I., *Bulletin*, for December 27th, contains the announcement of the Saints' Christmas festivities, commending the remarks of Bro. F. M. Sheehy, presiding.

Bro. Albert Haws wrote us an encouraging, personal and brotherly letter from Washington Corners, Alameda county, California, dated December 19th, 1881. He has been canvassing through the country, but does not find the work very lively.

Bro. James A. McIntosh wrote from Alliston, Ontario, that some eight or nine were waiting at Garafraxa, for baptism. He had met a Brighamite fifty years old, who had never heard of the Reorganization. It is due him, however, to state that he had only united with the Utah people quite lately.

The Olive Branch Circle, of Jonesport, Maine, send the Herald Office five dollars, which have been credited on Press Fund, as per direction of Sr. Eliza M. Walker, Secretary. The Society will please accept their thanks for the aid rendered.

Bro. James Sterling writes from Santa Ana, California, December 16th, 1881, that his home is thirty miles from Newport, up in the mountains, in a Spanish settlement; where he, of late, though but a member only, has been teaching the Spaniards, whose language he speaks, the gospel; which some of them profess to believe and express a desire to be received in baptism. We have written Bro. Sterling that we see no reason why he may not teach his neighbors the truth, directing him to advise with Bro. Joseph F. Burton, or whoever may preside over the district, and act accordingly.

We print letters from brethren Carrico and Putney in this issue; two of the veterans of the cause in an early day in Western Iowa, but from whom we have not seen a line in many a long day. Bro. Putney's remarks in reference to seeing that the law is kept are just, and must strike every reader as words spoken in time.

Sr. Eliza France, of Kewanee, Illinois, whose father, Bro. Thomas France, has been acting as agent for the Herald, wrote us January 4th, that owing to the many busy cares of her father, she had presumed upon the duty to solicit subscribers and make collections for the Herald, and so far as she could to aid in that work; she says; "If asking once, twice, or thrice will accomplish the work, it will be done." We say good to that, and bid Sr. Eliza, "Good Speed." She sends us a draft for $21,75 renewals for Heralds.

Bro. E. C. Brown, of Fonda, Iowa, has been lecturing to the citizens of his town; one of his lectures being advertized in the *Gazette* thus:

Lecture.—E. C. Brown, Esq., will deliver a lecture in the M. E. Church in this city, on Sunday evening, January 8th. Subject: "True Mormonism." While Mr. Brown is a Mormon he is not a Brigham Young polygamist, by a long shot. He follows the purer teachings of Joseph Smith, as they originally were before being corrupted by the licentious apostate. He is an original thinker and an entertaining speaker. He should have a full house. Turn out and hear what the old pioneer has to say. No admission fee, no collection taken, nothing to sell, no book or map agency, no axes to grind, no nonsense or foolishness of any sort. Turn out.

We give elsewhere a short letter from Bro. Joseph C. Clapp, now sounding the trump in Idaho; and as confirmatory of what he writes, publish the following clippings from the local paper, the *Nez Perces News*.

Elder J. C. Clapp, of the Latter Day Saints, has been delivering a course of lectures in Shield's Hall, and has been having large audiences, and defies refutation. A reception was held Friday evening at the Frye Hotel, which was largely attended by the friends of the Elder."

"At the same time we had quite a commotion among the Philistines, caused by a course of theological lectures, delivered here by Elder J. Clapp, a man of a great deal more ability than any that has ever visited us, but members of the different Orthodox churches think he is the 'devil himself' let loose for a season, they think so, because he has succeeded in knocking the foundation from under them, and has shown up the Bible in its true sense, at the same time showing clearly "that a man can be a christian and reach Heaven without being dragged there by

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any of the orthodox war horses or donkeys. The best part of it is that the Reverend gentlemen has lain down the gauntlet, and defies any to pick it up and fight him in debate on the true Church of Christ from the Bible and theology. To this date none have responded to the call, and it is your correspondent's opinion that they will have the worst cause to maintain on their hands that was ever east of the mountains.

EXTRACTS FROM LETTERS.

Bro. Joseph R. Lambert sends us the following card, dated December 29th, 1881:

On board cars, bound south. Bro. Scarcliff and I have started for the Florida and Alabama districts. Please publish in *Herald* as our permanent address, Milton, Santa Rosa county, Florida.

Saints will please notice the address.

Bro. John Smith, presiding in the Massachusetts district, writes us December 27th:

Next month, January, brethren John Gilbert and Frank M. Sheehy go out upon a mission to preach the gospel; and we desire to put forth an effort to keep one of them constantly in the field. The dream of Bro. White in the *Herald*, is one that ought to give encouragement to every laborer in Christ.

We give below the letter referred to in Bro. G. S. Hyde's letter from Buchanan, in word and form:

Mr Scarcliff

Sir Wee the Citizenes of this Neighborhood have bin Informed that you have an Oppointment to Preach here to Night Wee will advise you Now if you Want to Live and Enjoy Good health you had better leave this Place before you Preach Wee Just Simple Give you this as afair Warning and also as anotice that the People of this Neighborhood Dont Want any Mormon Preaching and More than that Wee are not Going to have it if Mild Meanes Will not Do Wee Shall Resort to Ruffer Ones

Bro. F. C. Warnky writes from Independence, Missouri, January 3d:

I am preaching to interested congregations in different parts of the county, nearly every Sabbath. It is marvellously strange how ignorant people here are about true Latter Day Saintism. Tell them the gospel story, Bro. Warnky; the world everywhere is ignorant on that topic; "they have ears to hear, but hear not, eyes to see, but see not, hearts to feel, but comprehend not" the salvation way in Christ.

News Summary.

Dec. 24th.—The difficulties of the French in Africa are increasing. The troops which the Emperor of Morocca sent out to capture the rebel Chief Bou Amena fraternized with the rebels in proclaiming "holy war," against the French, and subsequently defeated the tribes who refused to join them. The rebellion is spreading, and the Moorish monarch is powerless.

Another revolution has broken out in Santo Domingo, and still another in Venezuela. A revolution has just been suppressed in Hayti.

Miss Reynolds, a Lady Land-Leaguer, who was charged with aiding and abetting a criminal conspiracy to prevent the payment of rent, was ordered yesterday by the local Justices at Castleton, Limerick, to give bail to keep the peace for six months, or to go to jail for one month.

A sleet storm at Albany, N. Y., broke down the telephone and electric light wires last night.

26th.—While high mass was being celebrated in the Church of the Holy Cross, in Warsaw, Poland, a thief was caught picking pockets, and in order to make his escape the wretch cried "Fire!" In the terrible panic that ensued many persons were crushed and mangled, and forty have died of their injuries, and sixty others are very badly injured some of them fatally. The thief being a Jew, intense indignation was excited against that race and a number of Jewish houses and shops were attacked and gutted by an excited mob, and it became necessary to call out the military to suppress the riot.

By a collision in Queenstown harbor between a steamer and a bark the latter was sunk and nine of her crew drowned.

A store at Green Plain, Va., burned, and two clerks perished in the flames. It is supposed the men were murdered and the store set on fire by tramps.

Fire yesterday at Rochedale, in the goods station of the Lancashire & Yorkshire Railway, caused a loss of £100,000.

Queen Victoria contributed £50 for the relief of the sufferers by the disaster at the Ring Theatre, Vienna.

An old and prominent citizen of Terra Haute, Ind., died suddenly yesterday morning in the Congregational Church, of which he was one of the founders. "I Know that My Redeemer Liveth," was being played, when he gave a sudden gasp, and, before any assistance could be offered, he sat dead in his seat. The congregation followed his remains to his house.

27th.—It is reported that the Italian Government is about to consider "the question of more efficaciously guaranteeing the liberty and independence of the Pope in Rome," in order to avoid any interference on the part of foreign Powers in favor of giving guarantees an international character.

The loss by the fire in the bonded warehouse on South street, New York, Saturday night is placed at $2,000,000. A fireman has been arrested on the charge of trying to break into one of the safes contained in the burned structure.

Phillips, Marshall & Co., of London, have purchased 1,300,000 acres of land from the State of Mississippi. The lands lie mostly in the Yazoo delta, and comprise some of the richest cotton and timber land in the South. It is the intention to improve, cultivate, and colonize these lands.

28th.—A dense fog prevailed in New York yesterday, rendering ferry travel perilous and detaining many river steamers. One New Haven boat, in attempting to pass through Hell Gate ran upon the ledge of rocks off Blackwell's Island, where she stuck fast. The passengers were taken back to New York.

A nun detained against her will in a convent at Gratz, Austria, leaped from the convent wall into a stream Monday. She was rescued. The incident has caused considerable excitement in the staid Austrian town.

A disastrous explosion occurred Monday on the West Point steamer which resulted in the total loss of the boat, and the loss of nineteen lives.

A fire broke out in the Village of Moravia, Iowa, the flames being preceded by a loud report. Before the fire could be subdued damage to the extent of over $20,000 had been inflicted. Five stores were burned and a lot of frame buildings destroyed.

Last Sunday the village of Durand, Wis., was visited by a terrible conflagration which swept away the entire business portion of the place. Loss $80,000.

29th.—The South Arklow (Wicklow), Ireland, light-ship has run down by a four-masted vessel, said to be an American. The men belonging to the light-ship were saved. Three steamers have left Queenstown in chase of the vessel which caused the accident.

At Wadesboro, N. C., seven stores were burned yesterday. The loss is estimated at $25,000.

The Indian Chief Arzate and thirty of his band have been captured and executed near Chihuahua, Mexico.

30th.—Some 1,700 persons have been arrested in Warsaw for participation in the anti-Jewish riot growing out of the church panic of Christmas-Day. The persons are mostly young men.

31st.—President Arthur is known to have expressed himself very decidedly on the Mormon polygamy question, and he will do all in his power to remove this blot from the fame of the Republic during his Administration.

The trial trip through the St. Gothard tunnel was highly successful. The time occupied in the passage of the train was fifty minutes one way and thirty-three the other way.

One coasting steamer and two steamers engaged in the Mediterranean trade are finally given up as lost during the November gales. Loss, 110 lives.

Jan. 2d.—During the Knights of Pythias festival at Shanesville, Ohio, last evening, the floor gave way, precipitating the company, numbering over 200, to the floor below. Two persons were instantly killed, three others fatally injured, and between seventy and eighty more or less injured or burned. The building took fire almost instantly, producing a scene of the wildest excitement.

New Year's Day was ushered in at Richburg, N. Y., by a terrible calamity in the burning of Abers' boarding-house and the loss of three lives, the children of Mrs. Abers. Eight or ten boarders had narrow escapes from death. Two were so badly burned that it is believed they will die. One of the servant-girls jumped out of the window with her night-clothes all on fire. Mrs. Abers was so badly prostrated by the shock that she will probably die.

The school census of Indiana, just completed, shows a total of 714,343 school children in the State—an increase of 10,785 during the past year.

3d.—By the breaking of a bridge over the Kennebunk River a passenger-train on the Boston & Maine Railroad was yesterday precipitated down a high embankment, and the cars taking fire, a scene of horror occurred. Out of the 100 passengers very few escaped unhurt. One was killed, one fatally wounded, three seriously hurt, and sixty others bruised and injured.

By a collision yesterday in Indianapolis between a street-car and a freight train at a railway crossing, one man was severely wounded, a lady was instantly killed, her body being severed at the waist.

The vital statistics of New York City for the year just closed, make a sad and alarming exhibit for 1881, if they have been correctly reported. Without stopping now to analyze them, it is only necessary to point out that the aggregate number of deaths is stated at 38,609, or nearly 7,000 more than in 1880, and the aggregate number of births at only 26,130, or nearly 1,000 less than in the previous year. There were nearly 13,000 *more deaths than births*, which indicates that if it were not for the influx of foreign immigrants, New York would be on the road to extinction. This is an exceptional condition of things. The great City of London, three times as large as New York, and not so favorably situated for drainage and other sanitary precautions, showed an increase for 1880 of 38,000 births over deaths, or about one per cent of its population in the number of births over the number of deaths, while New York City shows a *decrease* of about one per cent in the same relations.

4th.—At last the Land-Leaguers of Dublin have carried their point. The new Lord Mayor was installed on Monday, and yesterday the Corporation conferred the freedom of the city upon Parnell and Dillon.

The Roman Catholic Archbishops, Bishops, and clergy of the Province of Quebec, have withdrawn their opposition to the proposed repeal of the law prohibiting marriage with a deceased wife's sister, and a bill for the repeal will be introdued in Parliament.

The annual sale of the pews of Beecher's Plymouth Church, Brooklyn, was held to-night. The bidding was not as spirited as last year, there being a decrease of $3,988 in the sum realized. All pews worth paying a premium for were sold. Total rental, $12,033; chairs brought $804, and premiums $12,492, making in all $38,329. "The poor have the gospel."

Three brothers confined in jail at Graham, Texas, for murder, made a break for freedom, which resulted in the death of a jailor, the killing of the three brothers by the citizens, and the wounding of several citizens.

5th.—Eleven Chinamen, who were working on the Southern Pacific Railroad in Arizona, were massacred by Apache Indians.

A man at Minneapolis, after drinking a quart of whisky, shot his wife dead with a revolver.

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Correspondence.

PREPARATION, Monona Co., Iowa,
December 20th, 1881.

Bro. Joseph Smith.—I look over the past twenty years of experience in the Church, and think of the humble simplicty in which many received the gospel; and when by earnest seeking for the Spirit the earnest of our inheritance was received, what joy filled the soul; and how near that inheritance, or rest, seemed; when the Saints should be gathered to enjoy one continued Zion, or the pure in heart. And such was the testimony of the Spirit, that it was just at the door; but past experience shows how important the delay, that all might be tried as gold in the fire. In the trial some who were strong have proved to be weak; the weak have become strong; and this has depended upon the holding to, or not holding to the rod of iron, or the word of God. Mark it: where ever you find an Elder denying or making war on the word, and making an effort to teach to or enforce that denial on the Saints, he has weakened if not fallen. But mark the man who has been content to teach the revealed word in simplicity; he has grown strong. How true the saying of the apostle: "Though we or an angel from heaven teach any other gospel, let him be accursed; (or he will be cursed). An important lesson has been necessary, which is not to trust in the arm of flesh. Another lesson is to seek the spirit of discernment, for all is not of God that claims to be. A good means of discernment is to understand the law.

Another great work that has devolved upon the Saints has been, and now is, the redemption of the latter day work from the sins which brought apostacy and dishonor. We are thankful that this has been to quite an extent accomplished; but we think that a stricter discipline in all departments of the Church is needed to gain this much desired end. From 1830 until now, the need of seeing that the law is kept, has been great. For fear of hurting one member, they have been indulged, until hundreds and sometimes thousand have beed made to feel their reproch. But we do not wish to look on dark side of the picture, for we have great reason to rejoice, for God is still manifesting his love, and the Saints are rejoicing in the blessings of the gospel of Jesus, our dear Savior.

The work in this, the Little Sioux district, is in fair condition. There are plenty of opportunities for preaching, and the Elders are blessed in speaking. We have the abiding testimony that God's work commenced in the last days will triumph in its time. May the Lord hasten that blessed promise.

Yours in gospel bonds,
J. M. PUTNEY.

WEIR CITY, Kansas,
January 3d, 1882.

Bro. Joseph:—It has been so long since I sent any word to you from this part of the vineyard, that I think it's rather a duty that I should report the condition of affairs like others, and solicit your advice and the prayers of all, for the advancement of the work in this part of the country. On the second of November, 1881, I went out with others, to attend conference at Mound Valley, which came off on the 4th. We had good times, and I have been in the field ever since, dividing my labors in the following places: Mound Valley, Columbus Branch, Oronogo, Pleasant View Branch, and Weir City. Bro. W. S Taylor baptized one in the Columbus Branch while I was there, and there are some more ready. I have been trying to do my duty, and the result must be left in the hands of God. I preached here on the 1st and 2nd, and will this forenoon and evening, if all is well. There is one thing I would like to impress on the minds of the officials and Saints of this district, and I don't think it would hurt others; that is to have more general action in the pushing forward of the work; and to do this I will suggest the following: that every Elder and Priest (great and small) resolve in their minds to preach once at least in each month during this year; and also, that every member will make it a point to give out one tract every month through the year, and a little talk besides; and also, let all the presiding Elders of branches see that the Saints come "often" together. Now if you will do this faithfully, we will rid ourselves of the dormant and deadly feelings of inactivity, and our "dull" meetings will be "done away with, and no longer needed." "Let him that is warned, warn his neighbor," &c. And now let us take a view of the result;—we will suppose we have 20 officers, that in the year would give 240 sermons; and we will suppose we have 300 members, which would distribute 3,600 tracts, with as many good little sermons, or conversations, which would make when put together, 7,440 good sermons. "Seek first the kingdom of God," and "all other things shall be added." Let us work as a body and the Spirit of the Lord will move on the people.

In bonds,
J. T. DAVIES.

PLANO, Illinois,
December 26th, 1881.

Bro. Joseph Smith.—I thought that I would write you a few lines, as news from here would be of interest to you, and as I think I have some that is good. You may hear of it before this reaches you. We have had our Christmas time, and a tree, and there were two hundred and ninety presents on it, to say nothing about the presents of reward to the children of the school. There was $9.10 taken at the door, and all of those that had helped to get it up were free, beside the school; so you see that we had quite a house full, and there was the best of order all through. The singing was good, and also the other performances. Everybody present felt pleased, or seemed to; and all passed off pleasantly. The next day there was the largest Sabbath School that we have had since the office moved—fifty-four present; a fair congregation in the morning, and about seventy-five present in the evening; and upon the whole, I feel greatly encouraged with the prospect in this place. Much credit is due to Sr. Abbie Horton for her service in training the children. Pray for us that we may go on in this good work.

Your brother in Christ,
W. VICKERY.

LOGAN, Harrison Co., Iowa,
December 19th, 1881.

Bro. Joseph Smith.—When I lived in Nauvoo, in 1843, the Saints baptized in the river for their dead. It was before the Church was rejected. I went with the rest and was baptized and confirmed for my father and mother. I have had a long desire to know about them. In December, 1878, I had a night vision, and saw my father and mother; they stood by my bed side. They told me that they both had received the gospel in prison. I told them I was glad of it; and rejoiced to see them. They said that they had gone to Paradise. I told them that I was baptized and confirmed for them thirty-five years ago, in Nauvoo; and they would come forth in the first resurrection. They had a garment upon them, reaching from their shoulders to their feet. Their heads were bare. The room was light enough to see them plainly. After they had delivered their message they withdrew from my bedside, and went out of the room. They both died before the gospel was restored in the last days. This was not a dream,—it was an open vision; I saw them with my eyes, and heard them with my ears, and talked with them face to face. My father died twenty years before the gospel was restored, and my mother seven years; my father perished at sea by the vessel going to the bottom, all hands being lost; my mother was killed by lighting in a thunder storm: she was a member of the Congregational Church, and lived up to the light that she had received. My father was not a professor. Perhaps you will think me a visionary man. Well, I believe in visions and in dreams, and the ministering of angels, and the Holy Spirit of God being poured out upon his Saints in these last days. If I can be instrumental in the hands of God of bringing my father and mother out of prison into the Paradise of God, that they will have a part in the first resurrection, I shall feel myself amply rewarded for all my trials and perils, and the afflictions that I have passed through for forty-seven years.

Let us see what the Lord says through the Prophet Joel: "And it shall come to pass afterl ward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the handmaids in those days will I pour out my Spirit."—Joel 2: 28, 29.

We can say that Joel is a true prophet. In every age of the world, when the Lord had a dispensation of the gospel committed unto man on the earth, the Saints always enjoyed these blessings, and why should not the Latter Day Saints?

I feel to write a few words from Joseph's address in the Book of Covenants; "Now, what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out the earth, glad tidings for the dead: a voice of gladness for the living and the dead; glad tidings of great joy; how beautiful on the mountains are the feet of those that bring glad tidings of good things; and that say unto Zion, Behold, thy God reigneth. As the dews of Carmel, so shall the knowledge of God descend upon them."—D. and C. 110; 19,

"Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage. brethren; and on, on to the victory! Let your hearts rejoice, and be exceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prisons; for the prisoners shall go free."—D. and C. 111: 22.

Your brother in the gospel,
THOMAS CARRICO.

TUSCARORA, Elko Co., Nevada,
December 31st, 1881.

Bro. Joseph:—Since I wrote to you last, I have become a member of the Reorganized Church. On the 28th day of August, I was baptized by Elder Penrod; I am the school teacher that he spoke of baptizing, of whom there was a notice in the *Herald*. I taught a school only about three miles from Island Mountain, last Summer, and had an opportunity to become acquainted with the Elder and some of his family, whose society I enjoyed very much. I have read the *Herald* attentively and carefully since I subscribed for it, in the latter part of last year, and I desire it the next year. Bro. A. P. Haws resides here, and desires the *Herald* also, and sends the money. So please send two copies, one for him and one for me. My object in reading the *Herald* is to get correct teaching in the doctrine of Christ through those who speak through its columns; and there is a question that I desire to ask the Elders of the Reorganized Church, and the question is this: In the days of Abraham there lived three very noted men, Abraham, Melchisedec, and Esaias; which of these three noted men presided over the Church of God in the days of Abraham?

Yours in the love of the truth,
G. A. DAVY.

JEFFERSONVILLE, Illinois,
January 2d, 1882.

Bro. Joseph:—I closed a discussion with a Christian preacher, (so called), on the 22d of December. All the points of our doctrine were tried, so far as his skill and ability could reach. His arguments were about the same as those usually brought against us. We felt our great weakness, and tried to put our trust in the Lord; and although our effort was not such as we would like altogether, we do not think the cause suffered materially; I affirmed the church to which I belonged in teaching, faith, and practice was that of the Church of Jesus Christ. He affirmed the church to which he belonged in teaching, faith and practice was that of the Church of Jesus Christ. I took three days on my proposition; he one on his; held the debate in Richland county, Illinois. Kind regards to all. Yours in the covenant of peace,
G. H. HILLIARD.

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Moscow, Nez Perces Co., Idaho,
December 11th, 1881.

Bro. Joseph.—I have just closed a course of seventeen lectures in this city, which were well attended, and bids fair to result in good for the cause of truth. The Methodist minister undertook to review us; he gave two lectures, but his efforts were very weak. I reviewed him, and he has fled the field of controversy. The last but not least argument presented by the M. E's. was to remove the lamps from the hall where I was holding my meetings; but a little legal threatening on the part of my friends, brought them back without any disturbance to my meetings. The kind citizens paid for the use of the hall, and paid for our board at the hotel.

After the holidays are over, we will renew our efforts here, and after another attack on this place, we shall move on to Colfax, Wyoming Territory, and from thence to Farmington, Utah. We have many things to discourage, but the Holy Spirit is a comfort indeed.

May the Lord bless and sustain those that labor for the upbuilding of Zion.

In bonds,

JOSEPH C. CLAPP.

JONESPORT, Maine,
December 19th, 1881.

Bro. Joseph: Please accept this small gift of five dollars from the Olive Branch Circle, and dispose of it as you see fit. We are working for the good of the cause; and with the blessing of the Lord we have made the poor rejoice, and assisted the cause in various ways. It makes our hearts glad to know that we have done some good in the cause of our Master; and while laboring with our hands we trust there has been that inward growth of grace that will better enable us to become obedient to all the requirements of the gospel. It is a life long work; and as the good old hymn says, that we loved to hear you sing, "There can be no furlough granted, in the army of the Lord." When shall we look for you again? How often we wish for a visit from you, and shall we hope in vain?

Deeming this sufficient at present, and hoping to hear from you on receipt of this, we as sisters in Israel wish you all prosperity, also a Merry Christmas and a Happy New Year.

ELIZA M. WALKER,
Secretary and Treasurer.

BUCHANAN, Tennessee,
December 28th, 1881.

Bro. Joseph Smith:—I left home October 22d, and came to Farmington, Kentucky. There I found Bro. J. R. Lambert, laboring zealously for the cause of truth. Have been working as circumstances seemed to direct, in Kentucky and Tennessee. Am feeling well physically, and am blessed spiritually, but not over burdened financially; my needs are provided for, however. I find the Saints as a rule, kind, warm-hearted people, and feel strongly attached to them. Remissness of duty prevents some from great spiritual enjoyment. He who hath said "pray vocally, and in secret," loves the willing, and obedient. Opposition of the old sort is strong in the south. Honest debate, with God's word as the standard of evidence, is seldom engaged in, but bolts, bars, locks, and stories without a shadow for a foundation, form the chief weapons with which the pious (?) seek to oppose the great evil known as "Mormonism." When they are asked to point out the objectionable features of the doctrine we represent, they reply, "You believe in polygamy," and they prove it thus: Brigham Young believed, taught, and practiced polygamy, and he was a Mormon; and you believe in the Book of Mormon, and hence you are a polygamist." Of course we "see the point," and the point is, they are entirely ignorant of that of which they speak, or else they willfully misrepresent. Others might have said to John: "The people of Pergamos hold to the doctrine of the Nicolaitaines, and they are Christians; you believe in Christ, and hence, you are a polygamist." The leaven is working among the honest-hearted ones, who are coming, one by one, into the fold of the Good Shepherd. The labors of Brn. Anthony, Clapp, Hansen, Smith, Thomas, Foss and others have had their effect here. I baptized two in Kentucky, and four here at Eagle Creek. Others seem near the kingdom. May God give them courage to do the right, and "face a frowning world." For such there is timely, and eternal joy. I expect to remain in this region for a while, and labor with Bro. Thomas. Brn. Lambert and Scarcliff will go to Florida soon. I enclose a letter that was left on the stand for me at Buchanan, the writers supposing that the "Mormon preacher" was Bro. Scarcliff. I wish to remark that they had "Mormon preaching" that night, and I still "live and enjoy good health." The house was locked against me the next night. I remain your co-worker in the cause of Christ.

G. S. HYDE.

GLEN EASTON, West Virginia,
December 22d, 1881.

Bro. Joseph:—We as a little branch are still contending for the faith once delivered to the Saints. We have had no preaching since in August; Bro. Craig was here and preached us a few sermons. We have our prayer meetings twice a week, and often enjoy refreshing from our Father, who is the giver of all good. We would be pleased to have an Elder visit us. We would try to make him comfortable. The *Herald*, *Hope* and *Advocate* are our preachers, and they contain much encouraging news. I love to read them all, and I love to hear from the Saints, for I love my Father's children wherever I have met them. I long for the time when we will be with the loved ones where there will be no more sorrow. I feel weak and unworthy, but my only desire is to do my Father's will, and ever be found contending for the faith once delivered to the Saints; that in the end I may be saved in my Father's kingdom.

I remain, your sister in the one faith, and in hope of eternal life,

CAROLINE WAYT.

ALLENDALE, Missouri,
December 27th, 1881.

Bro. Joseph:—I came to this place on the 17th inst., by request of Bro. E. M. Wildermuth. Since that time we have been preaching to good congregations with good liberty, and good feeling prevails; some are near the kingdom. If the work is properly prosecuted there will be a number gathered into the fold of Christ.

December 29th.—The interest is still increasing. We have more calls than we can fill. The Saints here are somewhat scattered, and are very kind to us. Our headquarters are at Bro. Joseph Hammer's, a man that is well worthy of the faith and confidence of true Latter Day Saints. Bro. Hammer is doing a good business, and has the good will of all who know him. He has a large stock of goods on hand continually, makes quick sales and small profits, which gives him a large trade. Although he has such a large trade he loves the truth and is doing all he can to advance the same. Would we had more such men.

Bro. E. M. Wildermuth and myself have delivered twenty-two discourses. I will have to leave here for home January 2d, on account of obligations that I have to meet. I hope that the Lord will send some one to help Bro. Wildermuth prosecute the work here. The work demands it, and if not kept up now, we will lose ground. Bro. Wildermuth is a good man and will do all he can to labor in harmony with any good, exemplary man; one that will seek to please God and stand boldly in the defense of truth. When we first came here it was hard to get the people out to hear; but thank the Lord he heard our cry, and the way opened, and now we have a house full and interest is increasing and we know that the Lord has a people here, and hence it should be kept up. The branch here needs some one to regulate her affairs, and then according to the evidence I have of the workings of the Spirit of God, there will be but few left to advocate the cause of the wicked one in this vicinity. "Well," says one, "you ought to take hold. You are one of the seventy." I have not been sent here to meddle with branch difficulties. I was requested by the one in charge of this mission to join Bro. E. M. Wildermuth and preach the gospel, and not interfere with local, or branch business; and we have by the help of God made the plan of salvation plain to the honest seeker for truth; and with all the humility of our souls we call upon the authorities of the district to come to the front and set things in order; that those who want to obey the truth may come where peace and love controls, and not confusion. I love the truth, have no use for confusion; and to this end I shall ever pray that peace may be with the people of God. I have baptized five since last Spring; preach every two weeks at home. Some are still investigating. May God's blessing rest upon all the lovers of truth, is my prayer. Wishing all a happy New Year, I am as ever,

Yours in the gospel covenant,

I. N. ROBERTS.

FONTANELLE, Iowa,
December 31st, 1881.

Bro. Joseph:—I have something to say. First: About Bro. Homer C. Hoyt. You seem to me in your notice of him in the *Herald*, to suspect his worthiness of such a favor. I claim for him that he is a worthy brother, and I believe if you or any other wise or good Mormon, could see him, his wife and children, two daughters, who were at my house this Fall and staid one night with us, such a notice as I see would not have been put in the *Herald*. He is an old Mormon, was at Nauvoo as early as 1840 or 41. His present wife and children that I know, are not ashamed to confess Christ nor his doctrine, and the Book of Mormon is sweet to the taste also. Could you make yourself believe that a man that could write such an article as I sent to you for publication, was an unworthy man, or brother. Have you ever known a wicked, slothful Saint to write such a good, plain description of what is now ready to come on the earth. If you want to know who he is; he was in the dark day with Banemy; but he has never to my knowledge denied the doctrine of Christ nor the Book of Mormon, nor the work your father commenced. But if you fail to give it a place in the *Herald*, please return it to me, and I will esteem it a favor from you I will not, I hope, soon forget.

Now let me ask you a question. Have you seen or heard anything from Elijah the Prophet, who is now here in our own land and state; who sends his papers free to all that wish to read them; they are to my mind, worth all they claim to be. He is the character you read of in the two last verses of the Bible, and the 42d chapter of Isaiah, and many other places in the Bible. All sent free of charge. BRIGGS ALDEN.

MARSHFIELD, Missouri,
January 2d, 1882.

Bro. Joseph:—We would be glad to have an Elder come to this city. I think a good work can be done here. The Baptists are holding a protracted meeting, and on hearing that a Mormon was living in town, they came for me. One of them has been preaching for fifty years, and another has been educated and trained for the business. They wanted to know what church we (my wife and I) belonged to. I told them, The Church of Jesus Christ. Well what do they believe? I presented them with an Epitome of the Faith and Doctrines of the Church; over which we exchanged views, and referred to the Bible, which I think should be our guide in this life. We were pretty well divided, and all went off smoothly; my wife, the Bible and I, against three Baptist preachers; and an audience of ten or twelve. They were kind enough to acknowledge being beat, on some points; and one young lady says that she believes the doctrine. They stayed with me about six hours, and all of the time was spent in searching the Scripture. Now, Bro. Joseph, if one like me, uneducated, unexperienced and unprepared, can hold three experienced Baptists six hours, and cause one out of ten to acknowledge that they believe, what could an Elder called of God, and ordained by the laying on of hands of those who are in authority do? If there is an Elder passing this way, please notify them to call and see us, and oblige,

Your brother,

J. R. STUART.

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PROVO CITY, Utah,
December 20th, 1881.

Dear Brother: We are getting along pretty well out here, considering the circumstances that surround us. There is considerable interest manifested at our preaching. The people here have strayed so far from the truths of the gospel that they can not realize that we have the gospel which they once had; but through transgression have nearly lost it. In fact many of the old Saints out here do not realize what their first love was, hence the difficulty of convincing them of the truth of the pure gospel. There is so many mysteries connected with the gospel out here, that they are ever learning, but never coming to the knowledge of the truth. So I think that the way-faring man would stand a poor chance, and be very liable to err in this day of the world; but the gospel of salvation is more simple, and not hampered with so much mystery.

Believe me to remain,
Your brother in the gospel,
JAMES GOFF.

SANDWICH, Illinois,
December 26th, 1881.

Dear Joseph: Enclosed find report of Sunday School from organization to date; also Christmas programme. We had the finest entertainment in town. House crowded. There was over $125 worth of presents given away; among them an easy chair to Elder F. G. Pitt. From report you will see that our school is on a solid foundation; and we can, I think, safely say that the Lord is on our side.

Yours truly,
W. A. PEASE.

Conference Minutes.

MANCHESTER DISTRICT.

Minutes of quarterly district conference, held 1st and 2d October, 1881. J. Dewsnup, president; J. Baty, secretary.

Business session at Manchester on the 1st.

The president's address was then read:—

I have much pleasure in meeting your honorable body in conference capacity, and of addressing you in reference to the present condition, and the future prospects of the work in the Manchester District of the Reorganized Church of Jesus Christ of Latter Day Saints.

Since our July Conference, I have visited the different branches composing the district, and have found a decided improvement in the spiritual and temporal condition of the said churches. We have had several additions by baptisms in each of the said branches, and I regret to add losses by death also in two of them. I allude to the death of Elder H. Boydell of Farnworth, and sister Jessie Miller of Manchester. Yet ye sorrow not as those without hope, for we believe that our loss is their gain, inasmuch as they were fully prepared for the great change. We have found even cause for rejoicing and have had pleasure in our sympathy with those most affected by the bereavement.

There appears to be a spirit of enquiry abroad throughout the district, which points in the direction of increased membership, and to the establishment of branches in one or two towns contiguous to this city. And I look forward with pleasure to the time when we shall welcome such branches to the district brotherhood.

Glancing briefly at our internal organization, I have pleasure in observing the progress of the "Saints' Burial Society." I mention this because it has become a matter of district interest, as per resolution of the last conference, and because I have gratification in seconding any effort put forth for the mutual benefit of our church and its people. There are several rules connected with the society that I believe require to be readjusted, so as to place the institution upon a more permanent and solid basis. I have been informed that the members of the Farnworth and the Sheffield branches have applied for membership in the society, and I believe steps will be taken to bring about the affiliation desired by them.

In reference to the district finance, I beg to call your attention to the unsatisfactory condition of the district funds; upon this fund depends, to a great extent, our means of spreading abroad a knowledge of our principles, as well also as a means of obtaining the necessary visitation to the branches, on the part of the district authorities, and eldership, so necessary to the building up of the spiritual condition of the churches. At present we have a fund established without any available funds in connection therewith.

I beg to call your attention to what appears to me to be the desirability of the appointment of a vice-president of the district, so that there may be one who, in virtue of his official position, may transact, take charge of, and conduct the business of the district in conjunction with, or during the absence of the president.

In conclusion, permit me to impress upon your honorable body the advisability of encouraging to the utmost extent, the cultivation of congregational singing, as a means of attracting strangers to our services; for I have learned to appreciate the value of the tones of the sweet singers of Israel, as a powerful and attractive agency in the conversion of souls.

I would also duly impress upon your honorable body the necessity for the strict advocacy of the principles of temperance upon the part of every one holding church membership in this district; for however good our precepts may be, they will find but scant recognition except they be backed up by pure example; and it is unquestionably the duty of every Latter Day Saint to make a firm stand against every thing that has a tendancy to demoralize society, and by these means show that we are in earnest in our profession of the gospel of Christ.

Praying that the blessing of the Almighty God may attend you in your deliberations, and that peace may prevail, and whatever is accomplished may prove to be for the best interest of the great work in which we are unitedly engaged.

Delegates Reports.—Manchester, by Elder J McCue, who said that the spiritual condition was very good, and that the Sunday School was going on very well, being attended by the children of both Saints and strangers; also the Bible Class is doing a good work in the branch, and the spirit of unity was manifest to a good extent in the Branch. Sheffield, by Bro. H. Hoole, Priest, who said he was glad to say that their Branch was going on in a very fair way, and that they enjoyed a very good spirit in the branch, and that the president of the branch (Elder J. Austin) is doing all he can, together with the Saints, for the furtherance of the cause and the establishment of peace. Farnworth Branch, by letter, stating that the work is progressing fairly in Farnworth, and that there had been four baptized and one deceased, and that the work is onward, others being almost ready.

Statistical Reports.—Manchester 54; baptized 3, removed 1, died 1. Farnworth 26; baptized 4, died 1. Sheffield 16; baptized 2.

Officers' Reports.—Elders J. W. Coward, J. Austin, S. Spargo, R. Baty, J. McCue, W. Armstrong, H. Greenwood, J. Baty and J. Dewsnup, reported. Priests: H. Hoole, J. Eckersley, W. Spargo, M. Haywood, J. H. Newstead, J. Furness, and H. Jackson, reported. Teachers T. Hodson, R. Dawson, reported. Deacons T. Livesay, J. Fodas, reported.

Financial secretary's report: balance in hand 2*s* 7*d*, income 6*s* 10*d*, expenditure 7*s* 8*d*, balance in hand 1*s* 9*d*.

Resolved that the recommendation of the Manchester Branch of Bro. J. H. Newstead (priest) for ordination to the office of Elder be now considered.

Resolved that this conference approve and authorize said ordination; the president naming Elders T. Taylor and H. Greenwood to attend to said ordination.

Resolved that Elder H. Greenwood be appointed as the vice president of the Manchester District, for the purpose of assisting the president in the labors and duties of the office.

Resolved that this conference express its unqualified condemnation of the use, as a beverage, of any kind of intoxicating drinks, and also the use of tobacco, especially by the officials and members of the Reorganized Church of Jesus Christ of Latter Day Saints, except for medicinal purposes.

Resolved that the priesthood of this district labor as circumstances permit, under the direction of the president.

Elder Thomas Taylor, president of the English Mission, spoke in reference to the condition of the work throughout the English Mission, which he represented as exceedingly encouraging.

Resolved that we sustain all the Church authorities, General, Mission, and District, in all righteousness.

Resolved that when this conference adjourns, it do so to the 7th and 8th January, 1882, at Manchester.

Resolved that this meeting do now adjourn to to-morrow afternoon at Farnworth.

The services on Sunday were held at Farnworth; a very excellent fellowship meeting was enjoyed in the afternoon, and in the evening the meeting was addressed by Elders H. Greenwood and T. Taylor. At the close of the services, all expressed themseves as well pleased, and feeling encouraged in the work of the Lord.

POTTAWATTAMIE DISTRICT.

The above conference was held at Wheeler's Grove, Iowa, December 3d and 4th, 1881. H. N. Hansen, president; K. H. Hansen, clerk *pro. tem.*

Reports of Branches.—Crescent City 85 members, baptized 8, received by certificate of baptism 6, died 3. Wheeler's Grove 82; died 1. North Star 64; received by certificate of baptism 4.

Reports of Missions.—H. Hansen, H. N. Hansen, Bro. Fields, R. M. Elvin, D. Hougas, and J. R. Badham.

H. Hansen was continued in the Danish Mission.

Andrew Hall was appointed district treasurer.

Andrew Hall, Bishop's Agent, reported: On hand last report $18.38, received of Bishop Rogers $50, tithings and offerings $31.75, received of Pottawattamie District $7 00, total $107 15. Paid J. Caffall $70, J. H. Hansen $35, J. Thomas $5, district clerk $1.50, total $111.50.

Report of committee of arrangement for the Semi-Annual Conference for the year 1881:—Received in cash and labor $88 35, paid out $81.35, balance due Church $7. The above $7.00 was paid to the Bishop's Agent. Committee: Andrew Hall, J. D. Haywood, K. H. Hansen.

Preaching during conference by J. R. Badham and R. M. Elvin.

H. N. Hansen was sustained president.

Conference adjourned to meet at Council Bluffs, Iowa, on the last Saturday in February [25th], 1882, in the forenoon.

CENTRAL MISSOURI DISTICT.

Conference met with the Waconda Branch, on the 3d day of December, 1881.

Report of Branches.—Carrolton 37; removed by letter 1. Waconda 43; received by baptism 2, disfellowshipped 1. Hazel Dell, Valley, Grand River, and Alma, not reported.

The building committee reported the house nearly completed, but some more little funds were necessary to purchase the lumber for seating the church.

A motion was made and sustained, that the owners of the land make their deed to the land on which the church was built to the Church of Jesus Christ of Latter Day Saints.

Resolved that Elder J. D. Craven be appointed to take the deeds and have them properly recorded, and forward the same to I. L. Rogers by the 1st of January, 1882.

The following resolution was adopted as being the mind of the conference on the Representative question, as adopted by the General Conference: Resolved, that we favor the Decatur amendment to the Representation question.

There was Saints' meeting on Friday and Saturday evenings, and preaching on Sunday forenoon by Elder Ware, assisted by Elder Curtis. A good time was enjoyed by all, and God blessed us by the manifestations of the gifts of the gospel.

Adjourned to meet with the Waconda Branch, on the 4th day of March, 1882.

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MAINE WESTERN DISTRICT.

This conference was held with the Brookville Branch. J. C. Foss, president; J. J. Billings, clerk.

Branch Reports.—Green's Landing 39; baptized 2. Brookville 43; baptized 4. Saco 6. Deer Isle 27. Bear Isle and Rockland Branches, not reported.

J. C. Foss, J. Billings, W. G. Pert, L. Gray, and G. Carter, reported.

Mace R. Cousins chosen clerk.

Adjourned to meet with Deer Isle Branch, March 4th and 5th, 1882.

Miscellaneous.

MASSACHUSETTS DISTRICT.

By appointment of the last conference of the Massachusetts District, the first Sunday in February, 1882, was set apart as a day of fasting and prayer, to be observed in the district, that the Lord would prosper his work amongst us, and bestow the spirit of wisdom and understanding upon his people. The Saints are also requested to contribute of their means to the support of a traveling Elder in the District, as we desire to continue one in the field.

JOHN SMITH, *President.*

FREMONT DISTRICT.

By resolution of our last quarterly conference, it was resolved that all Elders in the Fremont District are required to report at the session to be held February 5th and 6th, 1882, at Ross School-house, Fremont county, Iowa, either in person or by letter.

J. R. BADHAM, *District Pres.*

FLORIDA DISTRICT.

The next conference for the Florida District will be held at the Hinote Branch, Santa Rosa county, Florida, February 4th and 5th, 1882. A special invitation is hereby given to any of the traveling ministry, or any brethren from Alabama, who can meet with us. To the Saints of the district I would say, that the subject of representation at the coming conference will be presented, and other matters that we should all feel interested in, and I hope to see a good attendance.

L. F. WEST.

INFORMATION WANTED.

Sr. Mary Ann Llewellyn wants to know the whereabouts of her brother, John Badger; English by birth, cabinet maker by trade formerly. When last heard from he was in Brooklyn, New York. Saints of Brooklyn, please take notice.

Also, her brother-in-law, Thomas Jones; Welsh by birth, and vest maker by trade. When last heard from he was in New Jersey. Any one who can give any information of them, or either of them, would confer a great favor upon Sr. Mary Ann Llewelyn, widow of Bro. Daniel Llewellyn, deceased, by addressing her at Columbus, Kan.

CHURCH RECORDER'S NOTICE.

Will branch and district clerks please to favor the work of recording by sending to me the original reports of the branches that are in their hands, or else make out transcripts of the changes that have occurred since they last sent reports to me, that is giving names of gains and losses, with items of birth, baptism, ordination, removal, expulsion or death. I shall call on every branch by letter this winter with a statement of the standing of each on the Church Records and would like as prompt and full replies as possible.

H. A. STEBBINS, *Church Recorder.*

LAMONI, Iowa, Dec. 15th, 1881.

NOTICE TO ELDERS.

As not enough names were enrolled to fill the Fifth Quorum of Elders prior to the General Conference of September, 1881, it is desired that further applications be received for membership in said quorum, that the quorum may be organized at the first opportunity.

H. A. STEBBINS, Church Secretary.

LAMONI, Iowa, 15th Dec., 1881.

FIRST UNITED ORDER OF ENOCH.

Report of the Secretary for the year ending December 31st, 1881:

RECEIPTS.

Cash on hand at last report	$2,260 82
For land sold	5,305 00
For produce sold	4,359 79
For lumber sold	275 86
On land notes	1,582 70
Interest on land notes	264 99
Interest on deposits in Leon Bank	90 00
On nursery accounts	4 00
On stock accounts	2 00
	$14,145 16

EXPENDITURES.

For dividend on 417 shares stock	$8,340 00
For Shelling corn and hauling grain	310 67
For lad tax	326 15
For road tax	51 31
For fencing material and labor	359 40
For crib material and labor	143 37
For improvments on estates	116 75
To President and secretary	185 00
For hauling lumber	6 38
For stationery	2 75
Cash on hand	4,303 38
	$14,145 16

Over 1600 acres of land have been sold since September 1st, 1879, and there are now notes on hand to the amount of $23,461,25, and there are over 1500 acres of land still on hand, and there are $580.00 still due stockholders on first dividend, declared in September last.

Respectfully submitted,

ASA S. COCHRAN, *Secy.*

The stockholders of the above named association met at 1:30 p. m., at Park's Mill, Pottawattamie county, Iowa, September 3d, 1881. Meeting opened with prayer by David Dancer, president.

On motion brethren Alexander McCord and C. A. Beebe were appointed tellers, and then proceeded to elect a Board of Directors for the ensuing year by a ballot, which resulted in the old board being re-elected, each receiving 260 votes.

E. ROBINSON, *Secretary pro. tem.*

Park's Mill, Iowa, September 3d, 1881.—The new board met and organized by electing P. Cadwell temporary chairman. On motions the following officers were elected for the ensuing year. David Dancer, president; E. Banta, vice president and treasurer; Asa S. Cochran, secretary.

On motion the board ordered a dividend of twenty per. cent, to be paid in thirty days, notice of which is to be given through the *Herald.*

On motion the president was authorized to declare dividends from time to time, as he may think advisable. Adjourned to meet at call of the president.

ADDRESSES.

Joseph R. Lambert, and Frank P. Scarcliff, Milton, Santa Rosa county, Florida.
Thomas W. Smith, 619 West Lake street, Chicago, Ill.
John H. Lake, Louisville, Canada.
Israel L. Rogers, Presiding Bishop, Sandwich, DeKalbcounty, Illinois.

TOBACCO.

The use of tobacco, in most cases, if not in all, is a useless self-indulgence. But if that were all, its use might be tolerated with some degree of patience. But besides being useless and expensive, it is positively injurious to the system—violative of God's law, as written in man's physical organism. It pollutes the person and garments of those who use it, rendering such persons offensive to all who are not contaminated with the poison. It is often very inconsistent. It also causes many persons to violate good manners and every consideration decency and propriety. Yet we find teachers, professors in colleges, ministers, church members high in position, and Sunday-school superintendents, practically endorsing this inexcusable abomination, thereby becoming a stumbling block to many. And is it strange that our boys are found trying to ape the follies of men with these illustrious examples before them. Parents, do you wish your boys to become tobacco sots? If not, *set them a good example*—thus exemplifying a cardinal virtue—*self-denial.*

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

DIED.

HANDFORD.—Sister Harriet, wife of Mr. John Handford, while on a visit to her daughter, Mrs. D. F. Blanton, near Forest City, Holt county, Missouri, was taken with pneumonia fever, and died October 14th, 1881. Sister Handford was born October 17th, 1824, in Mellor, Moor End, Derbyshire, England; was raised in the Methodist faith, but became identified with the Latter Day Saints, about the year 1850; emigrated to Utah in 1855, but returned in 1856; united with the Reorganization August 17th, 1873, being baptized by Elder John Brackenbury. Funeral services by Elder Thomas Nutt.

A mother kind and true is gone to rest,
Her memory must be forever blest
By us, her children, who have known her worth;
Love like a mother's is not found on earth.
Dear mother, now we see thy vacant chair,
Thy God has called thee from a world of care,
To dwell with all the good who've gone before,
O, may we meet where parting is no more.
How deep and lasting is a mother's love,
So deep—so holy—it comes from above.
Her children are her glory, or her shame;—
How sweet the halo round a mother's name.
Oh, how she longed to be with Christ at rest,
No pain, or sorrow there disturbs her breast;
She dwells with loved ones who have gone before,
O, may we meet her on that golden shore.

MEREDITH.—At Nebraska City, Nebraska, December 27th, 1881, of cold in the head, Mary Ellen, only child of Bro. Frederick and Mrs. Anna Meredith, aged 1 month and 17 days. Funeral service by Elder Robert M. Elvin.

DIEM.—At Richmondville, Michigan, October 6th, 1881, by the explosion of a boiler, Frederick Diem. Was born at China, St Clair county, Michigan, February 7th, 1843; was baptized February 1st, 1880, at which time he was cured of apoplectic fits, of which he greatly desired to bear testimony through the *Herald*, and once commenced to write it, but never sent it. His family desire it to be known to the readers of the *Herald.* Funeral service by Elder John J. Cornish.

STALEY.—At Leroy, Coffey county, Kan., after an illness of five week, Della Ann, eldest daughter of Bro. L. S. and Sr. Nancy Staley, aged 11 years, 5 months and 25 days. Services conducted by Bro. W. S. Loar.

JONES —At Nortonville, California, September 17th, 1881, Eliza R., wife of Even D. Jones. She was born at Merthyr, Glamorganshire, Wales, July 17th, 1839, and was baptized by Elder William Henshaw in 1848, and united with the Reorganization by baptism, performed by Elder William Anderson in 1868, and was "faithful unto death." Funeral services conducted by Elder Peter B. Cain.

GILMORE.—At Medoc, Jasper county, Missouri, September 24th, 1881, of cancer in the stomach, Sr. Sarie E., wife of Bro. P. E. Gilmore. She was born in Jasper county, Missouri, March 16th, 1851; was baptized at Manti, Iowa, February 20th, 1876, by Elder J. T. Kinnaman, and was at her death aged 30 years, 6 months and 8 days. She leaves two chlldren, boy and girl, aged ten and eleven, to mourn with her husband her sad departure—but her hope was a glorious one.

LEWIS.—In the Alma Branch, Schuyler county, Illinois, November 27th, 1881, Elias Lewis, born March 8th, 1859, in Schuyler county; baptized and confirmed by Elder D. J. Wetherbee, March 21st, 1869. Also, in same place, December 25th, 1881, Julius V., son of Wm. J. and Emma Curry, aged 10 years, 3 months and 24 days. He was baptized and confirmed June 26th, 1881, by Elder J. H. Lake. He sleeps in peace, at rest with Christ.

MOORE.—At Wataga, Knox county, Illinois, of consumption of the bowels, Joseph Moore, aged 81 years and 3 months. He was born May 23d, 1800, in Washington county, Virginia; was baptized by Bro. Charles Derry.

PRETTYMAN —At Knox, Indiana, December 9th, 1881, Curtis H., youngest son of Bro. J. B. and Sr. Mary Prettyman; aged 10 months and 6 days. Funeral services held in the M. E. Church at Knox, by Elder L. B. Scott.

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CROWSON.—At her residence, North Alton, Ill., of child-birth, Charlotte, only child of Bro. George and Sr. Ann Jarvice, and wife of Elder Charles Crowson. She was born at the village of Scholes, near Rotheram, Yorkshire, England, July 29th, 1842; and was baptized into the Reorganized Church of Jesus Christ, May 5th, 1867, by Samuel Perks, and confirmed by James Whitehead. She bore her sufferings with much patience, and died in faith of the latter day work, December 11th, 1881; being 39 years, 4 months and 12 days old. She leaves a husband and eight children and many friends to mourn her loss. She was interred in Alton Cemetery, December 12th, 1881. Funeral services conducted by Elder Joseph E. Betts, sen., from 1 John 1:2, and Ps. 116:15.

Our daughter she has left us,
Her spirit's gone to rest,
To join the ransomed of the Lord,
And mingle with the just.
She struggled hard to stay with us,
He sufferings were severe;
Her confidence was in her God,
She never had a fear.
Her sorrow and her suffering's o'er,
Her toils on earth are done;
She's gone to join the heavenly host,
Her work has just begun.
Eight children left to mourn her loss,
A husband and her babe;
A father and a mother dear,
Approaching near the grave.
Oh! when our toils on earth are done,
Oh, Lord, our living head!
Then close our peaceful eyes in death,
For our only child is dead.
Dead, did I say? Yes, dead to us,
Yet only for a while;
For God will raise her up again,
And we shall meet our child.
Yes, meet in heaven. Oh! glorious hope,
From sorrow, death, and pain;
Lord help us all in thee to trust,
That we may meet again.

HER MOTHER.

HATT.—At Omaha, Nebraska, August 27th, 1881, Elder George Hatt; born at Charluett, Wiltshire, England, February 21st, 1820, and at death aged 61 years, 6 months and 5 days. Baptized November 3d, 1861, at Omaha. His disease was of a lingering nature and slowly under mined his once healthy body, but his faith was unwavering in the latter day work. He went to sleep like a tired child. He was well respected by all his neighbors, and the expressions of sympathy at the funeral gave evidence of the high esteem in which our departed brother was held. Funeral services were held at the Saints' Chapel. Sermon by Elder R. C. Elvin.

NYE.—At Freedom, Outagamie county, Wisconsin, November 10th, 1881, Sr. Elizabeth Nye. She leaves a husband in the eighty-fourth year of his age; has reared six children, only one of which remains to follow her to the grave.

OYLEAR.—At Walla Walla, Washington Territory, October 21st, 1880, of diphtheria and typhoid fever, James William Oylear, grandson of Bro. Jamas and Sr. Elizabeth Cazier of Plattsmouth, Neb. He was born October 27th, 1859.

HALLOWELL.—Near Scottsville, Indiana, August 25th, 1881, Sr. Maria A. Hollowell, aged 26 years. She united with the Church, August 12th, 1872; and until the hour of her departue, she manifested her implicit faith in the gospel, by her purity of life. She was conscious to the last, and admonished her weeping family to faithfulness in the glorious work of the latter day; her eyes seemed brighter and her voice stronger than usual; and thus passed away one of the pure and good of earth. A father, mother, three sisters, a brother, a loving husband and one child, are left to mourn her loss. Funeral service by H. Scott.

POPE.—At Salt Lake City, Utah, December 9th, 1881, Bro. Stephen Pope, aged 72 years, 8 months and 15 days. He united with the Church, September 2d, 1870; was an ardent, zealous member, and though afflicted sorely at times with asthma, was usually at his post in the congregation. He died of asthmatic suffocation, and we trust his rest is with the Saints in Paradise.

Every heart has its secret sorrow which the world knows not, and oftentimes we call a man cold when he is only sad.

Old age is a tyrant that forbids the pleasures of youth, or pain of death.

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

Edw Rannie 1882

"I saw another Angel * *, having the Everlasting Gospel to Preach to them that Dwell on the Earth * *, saying, Fear God, and Give Glory to Him, for the Hour of His Judgment is Come."—Rev. 14: 6-7.
"Sanctify them Through Thy Truth; Thy Word is Truth."—Jesus; John 17: 17.
"Hearken to the Word of the Lord, for there Shall Not any Man Among You Have save it be One Wife."—Book of Mormon; Jacob 2: 6.

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A FRIEND.

When clouds o'er head fill you with dread
Of what they may portend;
How very sweet it is to meet
A firm and faithful friend.

When trials great do you await,
As on your way you wend,
Who then can cheer,—or banish fear,
But a kind and constant friend.

When sorrow's smart afflicts your heart,
On whom can you depend?
O, who will dare your grief to share,
But a strong and loving friend?

When slanders vile, your name defile,
O, who will you defend;
To shield your name from cruel blame,
But an enduring friend?

When foes in spite their wits unite
Affliction great to send;
Who'll then engage to meet their rage,
But an everlasting friend?

If skies are clear, no danger near,
Then many aid will lend.
When storms arise, we only prize
The tried, unswerving friend.

Then let my heart yet share a part
With those whose love still blends
With all that's pure—and will endure
Undeviating friends. Wildwood.

"Is Any Sick Among You?"

The above language of Holy writ, is very inspiring to the true Latter Day Saint, as well as to the former day Saints. And why should it not be? But because of a seeming lack in the enjoyment of the gift of faith in healing, I have thought to try to show some of the probable reasons for the blessings not following the administration of the ordinance more frequently than they do.

The blessings of the gospel are ever upon conditions; though possibly those conditions are not always expressed in connection with the promise, and may be overlooked by the applicant.

We are taught that the Lord will hear us in whatsoever that we ask, that will be for our good. So if we should ask any thing, that would not be for our good; he would very properly withhold such a thing, as it would not prove an ultimate blessing. And for the Lord to continually bless us, when living below our duty, would be to encourage disrespect for the requirements he has of us. So we should be in subjection to every law that the Creator has given, or established, that we may come into contact with, whether it is the law of the spirit of life, or the laws of nature, because we will receive from each according to our relations with the same. And there is such a close affinity with all the works of a perfect God, that we can not properly regard any part of them and disregard another. If we violate a law of nature even ignorantly, we will suffer the consequences till we pay the penalty of our transgression, or find favor through the law of the spirit of life, (which has the same author) and having to look to the same person for favor, against whose laws we trespassed we must show, or give some evidence of a reformation—repentance—a turning away from. "And if they have committed sins they shall be forgiven."

Now we have come to the law of the kingdom for the blessing, "Whatsoever you ask in my name believing, nothing doubting you shall receive," and "That which is not of faith is sin." So we both, patient and Elders should try to expect the blessing when the ordinance is administered. Not have our minds filled with medical prescriptions and doubts, and ask the Lord to perform the cure when you had already decided to show your skill in prescribing remedies. This shows a positive lack of faith, and you also commit mockery in so doing.

Give your faith one good honest trial, then if the blessing does not come, administer "herbs and mild food," judiciously, not at hap-hazard, for the Lord will not hardly change the properties of herbs to suit the requirements of the disease.

But it is argued by some that we should first do all that we can think of, (in the way of prescribing), then call upon the Lord. To say the least of this, it does seem a strange idea to me. A forgiveness of sins is promised through the administration of the ordinance, by which the sick are either prepared to live or to die; and again the science of medicine is not sufficient for the disease of the day; and the promises of the gospel are for God's children—those who love him and keep his commandments, "And these signs shall follow them that believe." "Covet earnestly the best gifts." "And whatsoever we ask, we receive of him because we keep his commandments and do those things that are pleasing in his sight."

And now, dear Saints, if in times past the Lord has blessed you, when you have not acted in full keeping with his law, do not conclude that he meant to justify you in such a course, "not knowing that the goodness of God leadeth thee to repentance."

Let us live in accord with the teaching of our religion and enjoy the blessings of promise.

P. L. Ainfacts.

"Millions Going to Hell on Baptism."

What a strange and weird-like heading is the above for an article in the *Herald's* columns. Yet it is exactly what the writer heard uttered by one professing to be an ambassador for Christ, and who publicly glories in a conversion to him, under a gas-light at midnight, and in the midst of a terrific snowstorm; the Rev. Harrison, widely known as the "Boy preacher" and celebrated revivalist.

The occasion when he thus delivered himself was when preaching his "celebrated Nicodemus sermon," arising from the Savior's mandatory charge to the Jewish ruler, "Ye must be born again."

This Sermon seems to be a favorite one with all modern revivalists, of special notoriety. We heard it delivered by the Rev. Moody, when laboring in California, and we particularly noticed that the water part of the new birth was studiously avoided by him, as much as common decency would allow. This gentleman did condescend to read the Savior's charge complete, water included; but in his expatiation he seems to have either forgotten, or purposely overlooked it. Whenever I hear the revivalist upon the new birth, a small still voice seems ever whispering to me, that although they neglect to show the necessity of water with it, as Christ and his chosen followers did, it by no means has escaped their memories; but is rather uppermost in their thoughts, and nothing in the subject seems to create more uneasiness and perplexity to them than it does now. I believe it to be so, and it must be quite evident to those having God's favored light, as they are continually bent on driving home their poisonous arrows at the

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subject, until their whole energies seemed to be blended into one bitter, angry impulse. We thought Mr. Moody exemplified the truth of this, for in a vehement outburst of declamation, he announced to his vast congregation: "Now! The gospel is divested of every outward ordinance." But let us come back to Mr. Harrison. The same part of the subject was evidently troubling him on the occasion referred to; but without the hesitation or gradual approach to the subject noticeable in Mr. Moody, he, in one sudden outburst of violent energy exclaimed: "Millions are going to Hell on Baptism."

I wondered in my mind if the reverend gentleman did actually mean water baptism. It must be so, we concluded, as there are but two connected with the new birth, the water and the spirit; and for the latter alone he was a most strenuous advocate. Those revivalists have a strange way of telling things; their utterances are bold and urgent, full of brevity at times, and void of sufficient explanation to impress their hearers with a full and true meaning of their sayings.

Our conclusion was that the gentleman's belief was that the blessed Lord had not identified water baptism with the *positive* plan of human redemption, and that when he so entered his protest against it, the thought was troubling him that millions of present living, human beings had settled down upon the conviction that he had, and for that reason it was hard to convince them to the contrary, and consequently were drifting to perdition for refusing to believe the revivalist's philosophy.

Is it not remarkably strange and phenominal, that the most popular lights of modern Christianity are found arraying themselves against this the most easily proven and essential doctrine found in the divine word,—water baptism.

Jesus says: "For I came down from heaven, not to do mine own will, but the will of him that sent me." No Christ-loving person will dispute that he perfectly understood the character of such an important work; and when in delivering his last great charge to those he was about to send out to the world as his lawful representatives in the interest of the same work, he said: "Go ye, therefore, and teach all nations, teaching them to observe all things whatosever I have commanded you." There is no room left to doubt but that he accomplished it, and fully intended that every integral part of it should be strenuously urged by them upon unbelievers as necessary and binding as a means of salvation. To prove that water baptism was one of its main features, nothing more is needed than his own worthy example in Jordan; "Suffer it to be so now, for thus it behoveth us to fulfill all righteousness; then he suffered him." What lesson have we here? Matthew, in the seventh verse, makes John to say, "I indeed baptize you with WATER unto repentance," &c. limiting his duties, as might be seen in the reading to the administering of the ordinance of water baptism. Christ applied, and John consented to administer on the plea of the former, that it was a part of righteousness, and necessary to be obeyed.

"Ye must be born again." This is what the Redeemer of the world said to Nicodemus. Born unto what? A newness of life. How is it to be done? John says: "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, he shall baptize you with the Holy Ghost and with fire." There is the mightier one, see him go down into Jordan's rolling stream in sublime willingness; and as mighty as he was there, he displays the meekness of a child to do the will of him that sent him. To do what? To usher in the law of righteousness. This he knew was a part of it, and he was anxious to observe it, as a worthy example to all that should follow after him.

Did this righteous law cease with John? Let this mighty one answer. "Verily, verily, I say unto thee, except a man be born of the WATER and the spirit, he can not enter into the kingdom of God." Here we have a most definite exposition of the new birth; a complete confirmation of the doctrine as he observed it in Jordan, himself declaring that without a compliance with water baptism, as well as that of the spirit it was impossible to enter the kingdom of God. Revivalists say that all outward ordinances are done away, baptism by water included. Well; let Christ's words stand true, though it makes all men liars, is what we say.

Now; let us see what those bearing the great commission taught concerning it. Peter, the supposed head of the Church, in his first sermon after the endowment of power from on high, seemed determined to be in full harmony with the instructions of his mighty Master; for he commanded them, the repenting Jews, to receive the two baptisms of water and the spirit. "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Modern Revivalists suggest the Spirit first, and let the water part severely alone. Why do they do it in the face of such eminent practice and teaching. Three thousand souls we are told responded and obtained the new birth on that occasion in Christ's way, the righteous way, and remained steadfast in the Apostles' doctrine.

Annanias taught it to Paul after his most extraordinary conversion, and he was baptized. The people of Samaria heard the doctrine from Philip, and were just meek and humble enough to be baptized, both men and women; and through the apostles subsequently administering the *outward ordinance* of the laying on of hands, received the Holy Ghost.

Philip's preaching to the traveling eunuch is a stricking case in point. He had evidently so impressed his mind with the requisite means to the new birth, that immediately on seeing the water he desired its application. "If thou believeth with all thine heart thou mayest; and he answered, I believe that Jesus Christ is the Son of God." But he wanted to be born into Christ, into the newness of life to enter into the kingdom of heaven, not like a thief to climb up some other way; but by the honorable method, the law of righteousness, the baptism by water and the spirit; this was his faith in Christ, for Philip had taught him so. It was the enlightenment of his mind by a preacher whom the Spirit had sent to him, and he was anxious to show that he not only believed on the name of Christ but in his doctrine; and Philip saw that he was converted, baptized him, and he went on his way rejoicing in the actual realities of the gospel that obedience had brought him. So in the case of Cornelius, the jailor and his family, and multiplied cases that might be cited to prove beyond all doubt that the new birth can not be realized, only as Christ declared; all revivalists to the contrary notwithstanding.

If millions are going to hell because they believe it, where have all those gone who not only believed but obeyed it? Shall these also be destroyed? Away with the ignorantly blind mutterings of priestly fanaticism. Jesus obeyed it; to-day he sits gloriously enthroned at the right hand of Eternal Majesty on high. "All power is given unto me in heaven and earth," were the obedient conqueror's last assuring words to his followers. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway, even unto the end of the world."

They went! They preached the newness of life, by the two baptisms; and God confirmed their words in all the world, by the signs following. As a reward of their labors and their sufferings, what do we hear promised: "Verily, I say unto you, that ye who have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." And in order to eternally commemorate their fidelity to their Master and his truth, John the Revelator says he saw their names emblazoned upon the twelve foundations of the Eternal City. Now what is the gospel testimony concerning all those who have followed Christ through the regeneration. "They are the Church of the first born; they are they into whose hands the Father hath committed all things; they are they who are Priests and Kings, who have received of his fullness and of his glory; wherefore as it is written, they are gods, even the sons of God; wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ's are God's."

And what can be said for those who refuse the regeneration, but will not dishonor the cause of Christ, by arraying themselves against his truths. They are they who will not be deceived by the cunning craftiness of men. We would prefer to be found in their ranks in the great day of reward, than with those who are thus found fighting against God. Concerning those who deny the waters of regeneration, we can only say that the word of God will judge them at the last day.

THOS. J. ANDREWS.

Natures that have much heat and great and violent desires and perturbations are not ripe for action until they have passed the meridian of their years.

Pascal has said somewhere that the more mind a man has, the more he finds out original people. It is your commonplace person who sees no difference between one man and another.

Truth will never die; the stars will grow dim, the sun will pale his glory; but truth will ever be young.

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Thoughts On Ministering.

"AND Jesus came and spake unto them, saying, All power is given unto me in heaven, and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Matt. 28:18–20. "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," &c.—Mark 16: 16, 17. Modern clergy usually quote this commission *in part* in support of their position in the world as "teachers" of the people—as ambassadors for Christ, and authorized representatives of his kingdom; and all seem to take courage, and find comfort in the promise, "I am with you alway," apparently without a thought in reference to the condition upon which it was made. And strange it is indeed, that this vast theological army should differ so widely as to how few or how many of the Master's commands it is necessary for them to teach, when the commission clearly specifies that they are to teach them *all* in order to claim the promised blessing.

It is a wide stretch for our credulity to believe that all who make the claim are thus highly favored. Lest some should think us uncharitable however, we express our belief, that the nearer men approximate right, the more they are, and will be, blessed of God. The leading thought with every minister should be, "How can I become a co-worker with Christ, in redeeming the souls of men from spiritual bondage." Taking the Savior for an example, and his word for a guide, we notice:

1. That they are to preach *the* gospel. The definite article "the" limits the noun "gospel," and signifies that there is but one, and unless it has undergone a radical change, it must necessarily be the same now as when taught by Christ, and his acknowledged disciples. If a change has been made, by whom was it effected? What was the object? Has any improvement been made upon the original plan? If so, was the salvation of Christ and his first followers complete? David says, "The law of the Lord is perfect, converting the soul." Then if perfect, no change has been, or can be effected without injury to it. We see none contemplated in the commission. 'Go ye into all the world," "Go teach all nations," "Preach the gospel to every creature," are expressions of the Divine will, and suggest an unchangeable, and impartial gospel, to be preached to all of God's creatures, irrespective of color, station, or the age in which they may live.

2. They are to baptize the "nations," in the name of the Father, Son, and Holy Ghost, which they could not do, without first "teaching them" the necessity of obedience to that ordinance; hence, the great necessity of a united effort upon the part of the ministry. And here we take liberty to note, that a commandment of Christ to his servants to baptize the nations, is equivalent to a commandment to the nations to be baptized. The act of officiating in the name of the Father, Son, and Holy Ghost is an authoritative one. Said the Savior, "Ye have not chosen me, but I have chosen you, and ordained you." In the absence of such appointment, who can officiate legally? "And no man taketh this honor unto himself, but he that is called of God as was Aaron." Paul informs us that even Christ "glorified not himself to be made a high priest, but He that said unto him thou art my son." See Heb. 5. When one party acts in the name of another authoritatively, it is by mutual consent, and the one officiating is governed by regulations specified in the contract. Such consent can not be obtained, nor contract effected without communication, either personal, or otherwise.

3. They are to teach the people to observe "all things," whether of facts and principles to be believed, ordinances to be obeyed, or promises to be enjoyed, as set forth by the great lawgiver, Jesus Christ. Peter set the example at Pentecost, by teaching that Jesus was the Christ, the result of which was that some believed, who said, "What shall we do." He then taught them repentance, and baptism for the remission of sins, and promised them the Holy Ghost," and with many other words did he testify, and exhort." This same worthy, associated with his fellow laborer, John, taught the importance of the gospel ordinances of laying on of hands, by journeying from Jerusalem to Samaria, to officiate in that ordinance, which seemed to be efficacious for the purpose for which it was given. "Then laid they their hands on them, and they received the Holy Ghost." The record states further, that one Simon saw "That through laying on of the apostles' hands, the Holy Ghost was given."

Paul taught that the principles and ordinances already mentioned, together with the resurrection of the dead, and eternal judgment, constituted the "doctrine of Christ;" and John informs us, that whosoever "abideth not in the doctrine of Christ, hath not God, but assures us that "he that abideth in the doctrine of Christ," he hath both the Father and the Son." Hence we presume that such, being duly authorized might officiate in their name. Paul, in treating on the operation of the Spirit, further taught the people "to observe" that there are "diversities of gifts," namely wisdom, knowledge, faith, healing, miracles, prophecy, discernment, tongues and interpretations, assuring them these manifestations are given to "every man to profit withal," being the legitimate result of the gift of the Holy Ghost, and that God from whom all blessings flow, divides them to each one "severally as he will." Questions of this character are sometimes asked. 1. Has the Savior an authorized ministry upon earth now? 2. If so, who are they, and how shall we identify them?

In answer to the first we submit; "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come."—Christ. By reference to Matt. 13 chap.; 1 Thes. 1 chap., and elsewhere, we learn that "the end of the world" refers to the destruction of the wicked, at the second coming of Christ. We deem it unnecessary to argue the point admitted by Bible believers, that we are living in the "latter times."

The Savior's statement certainly is sufficient to establish the fact that "the gospel," which comprehends the plan of salvation as effected through Christ, will be preached, signalizing the event prophetically described as the "end of the world." We notice further, that the distinctive features of this latter day message are to be so marked in their character, and different from what the world has been accustomed to, and the people traditionised to believe, as to constitute a "sign," or a "witness," of Christ's coming. From the expression "this gospel of the kingdom," together with many others, prominent among which is that found in 1 Thes. 1: 7–9, we infer, that this proclamation will be identical with the one that preceded the destruction of Jerusalem, and the downfall of the Jewish nation. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." "A characteristic of the gospel primarily, was that of giving to the faithful, and obedient, a *knowledge* of God, while the willfully disobedient were punished. In the text just quoted, Paul tells us of a day of retribution; one of rejoicing to Saints, but sorrow to sinners; the latter to be "punished with everlasting destruction from the presence of the Lord." Surely in the justice, love, and mercy of God, "messengers" will be qualified, and sent to declare repentance to the people. Will He, who made Noah a "preacher of righteousness," and sent angels to Sodom, and Jonah to Ninevah, bring this dire calamity upon them without warning? The Antideluvians were "reproved of sin" and taught of righteousness, and a judgement to come, by the preaching of Noah; and "as the days of Noah were, so shall also the coming of the Son of Man be."

Saint John, who beheld things that were to transpire "hereafter," foresaw the event variously described as "the end of the world," "destruction of the wicked," &c., and denominates it the downfall of "Babylon," and informs us that just prior to this, an angel is to bring a message to earth—a voice of warning to "every nation, and kindred, and tongue, and people," described as "the everlasting gospel."

The wise in their own eyes, may laugh at the idea of a restored gospel, and jeer at present revelation; they may labor to show that one half of the gospel ordinances are "non-essential," and that the promises of Christ to be enjoyed in time are "done away;" but the glowing facts stand out in bold relief upon the sacred pages of God's word, that the glorious gospel of Christ, with all of its privileges and powers will be preached *authoritatively* as a "voice of warning to all people" "before the great and notable day of the Lord."

In answer to the compound question, "who

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are the authorized ministers of Christ, and how shall we identify them," we cheerfully submit: "and he [Christ] gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the Saints, for the *work of the ministry*." Eph. 4. Where shall we find them? "And God hath set some *in the Church*, first apostles, secondarily prophets, thirdly teachers," &c. Where is the Church? "Now *ye* are the body of Christ, and members in particular." See 1 Cor. 12. Paul here addresses those who are in possession of the various gifts, as promised by the Savior, and more minutely described by himself.

Dear reader, with pleasure and confidence, we offer that the Church of Jesus Christ of Latter Day Saints is identical with the "one body" as described in God's word. In the spirit of meekness, and love, we invite you to come to Christ, to whom be honor, and glory now, and forever. Amen.

G. S. HYDE.

JOY.

O, what joy for the meek and lowly;
Jesus comes on earth again.
We shall all behold his glory,
A thousand years with him to reign.

Thou wilt give us life eternal;
With thy smiles our spirits cheer;
Then our joy will be supernal,
As thou art forever near.

Blessed Jesus, we adore thee;
For our sakes, thy blood was shed.
Now in love we bow before thee,
We thy footsteps wish to tread.

Though the way be rough, and thorny,
Leading to eternal bliss,
Thou hast trod it long before me,
Great Redeemer, none but this.

Blessed Jesus, when we meet thee
On the bright eternal shore,
O, what joy 'twill be to greet thee!
In thy presence evermore. G. S. H.

The Restoration of the Gospel, and Kingdom of God.

THAT there has been a baleful apostasy from the faith once delivered to the Saints, none can or will deny. "And when the dragon saw that he was cast out unto the earth, he persecuted the woman which brought forth the man child."—Rev. 12:13. That the man child here is the kingdom of God, which is to rule the nations with the word of God, as the rod of iron is the word of God. B. M. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers): even as I received of my father."—Rev. 2:26, 27. This then is the kingdom of God that the woman, which is the church, had brought forth; which was the man child that was caught up unto God and to his throne. (Rev. 12:5). We see here that the woman was left, who fled into the wilderness; which is the church; she was left alone, destitute, and this because she had left the first love. "Remember therefore from whence thou art fallen, and repent, and do thy first works, or else I will come unto thee quickly, and remove thy candlestick out of his place except thou repent."—Rev. 2:4, 5. This being her condition, she, the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time and times and half a time, from the face of the serpent. And the serpent cast out of his mouth, water, as a flood, after the woman, that he might cause her to be carried away of the flood."—Rev. 12:6, 14, 15.

The flood that the serpent cast out of his mouth was a perversion of the perfect law of the gospel, and an institution of doctrine and the commandments of man; thus making void the law of God. This may well be called a flood; the breaking of the everlasting covenant, and a changing of the ordinance, so that men are drunken, but not with wine; they stagger, but not with strong drink.

"Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men: therefore, behold, I will proceed to do a marvelous work among this people; even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

We now begin to understand by what means the serpent caused the woman to be carried away of the flood. But we read, when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him; this standard is the everlasting gospel which is to be preached to all nations, and kindred, and tongue, and people. We have learned that the fear of God was taught by the precepts of men; but that God by his Spirit lifts up a standard, a fullness of truth: that which shall be a standing law to the kingdom of God; to which all nations, kindred, tongues and people shall bow. "For every knee shall bow, and every tongue shall confess." Behold I will lift up my hand to the Gentiles, and set up my standard to the people."—Isaiah 49:22.

We have now shown by the word of God, that by his Spirit he would lift up his hand unto the Gentiles, and set up his standard to the people. I know that some may say that this standard was set up on the day of Pentecost. I admit that this was the gospel of the kingdom; which is the law of the spirit of life; and the only law that can make a man free from the law of sin and death; (Rom. 8:2); but I have shown that this perfect law was made void by instituting doctrines and commandments of men; and that the dragon, that old serpent, called the devil and Satan, which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him; and when the dragon saw that he was cast out unto the earth, he persecuted the woman, which is the church, that was set up by the Lord Jesus Christ when he was upon the earth; and Satan made war upon this church, and drove her into the wilderness for a time, times and half a time; which is twelve hundred and sixty days.

We will now see if we can ascertain what was her attire before she fled into the wilderness, so that when she comes out of the wilderness we may be able to identify her to be the church and kingdom of God. "And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." The twelve stars are the twelve Apostles of the Lamb; and the sun the celestial glory; the moon under her feet the mosaic,—or the terrestrial glory. We will now see if her attire has not been somewhat changed after she was in the wilderness. We turn to the 17th chapter of Revelations. Here we see that one of the angels talked with John, saying, "Come hither. So he carried me away in the spirit into the wilderness: and I saw a woman sitting upon a scarlet-colored beast full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colors, and decked with gold, and precious stones, and jewels, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

I shall now show the extent of her territory. "And he saith unto me, the waters which thou sawest, where the whore sitteth are peoples, and multitudes, and nations, and tongues."—Rev. 17:3, 4, 5, 15.

I think we will begin to see a different kingdom from what the kingdom of God is. In place of having the glory of the sun, and a crown of twelve stars, she has won the name mystery, Babylon the Great. And the beast that carried her, a scarlet colored beast. This beast was the Roman Empire, and the iron kingdom of Daniel that subdueth all things, and the fourth beast, as I shall bring proof to show.

"After this, I saw in the night visions and behold a fourth beast, dreadful and terrible and strong, exceedingly, and it had great iron teeth; it devoured and broke in pieces, and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it. And it had ten horns." These ten horns are the kings of the earth that give their strength and power to the beast, and by whom this woman was nourished for a time, times and half a time; and the kings of the earth have committed fornication with her and the inhabitants of the earth have been made drunk. (Rev. 17:2). "I considered the horns, and, behold, there come up among them another little horn, before whom there were three of the first horns plucked up by roots; and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things."—Dan. 7:7, 8.

I shall bring proof that this horn that had the eyes of a man, and a mouth speaking great things, was the Pope of the See of Rome. "And he shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws; and they shall be given into his hand, until a time, and times and the dividing of time."—Dan. 7:25. Twelve hundred and sixty days; but each day stands for a year.

We will now compare this with Revelation 13th. "And I stood upon the sand of the sea and saw a beast rise up out of the sea,

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having seven heads and ten horns. And upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard. (The word leopard, the meaning of this is that it was made up of all nations,—spotted). And his feet were as the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power and his seat, and great authority was given him." -I shall just name the principle point; "and there was given unto him a mouth speaking great things; and power was given him to continue forty and two months; and it was given unto him to make war with the Saints, and to overcome them: and power was given him over all kindreds and tongues, and nations."—Rev. 13:1, 2, 5–7. Those prophecies have had their literal fulfillment.

We now turn to history; Justinian, a Roman Emperor, made a decree in the year 533, by which the Pope was made the head of the church, and of the empire. The Emperor at the same time put his empire under the dominion of the Bishop. In 606, the Emperor Phocian, made a decree confirming the decree of Justinian, and made the Pope the universal Bishop; thus the empire is now under the dominion of the Pope. Now, mark you, this is the small horn which was diverse from the first; which are the kings, (or emperors). "And he shall speak great words against the Most High, and think to change times and laws: and they shall be given into his hand." —Dan. 7:8–25. These were given into the hand of the Pope by the emperor, when he made him the head of the church, and at the same time placed the empire under his dominion. This accords with Revelations 13, where it says that the dragon gave him his power, and his seat, and great authority. The emperor is here represented as the dragon, and when he placed his empire under the dominion of the universal Bishop, and then made the Pope the universal Bishop, it is giving him his power and his seat. This representation of the word dragon results from its having a satanic spirit; very greedy to subdue all nations. "And it was given unto him to make war with the saints, and to overcome them." Daniel says, "I beheld, and the same horn made war with the saints and prevailed against them. He now had great temporal and spiritual power. This beast was exceeding dreadful, whose teeth were of iron and his nails of brass: which devoured, broke in pieces, and stamped the residue with his feet." And it shall devour the whole earth, and shall tread it down and break it in pieces. (Dan. 7:21–27.)

The residue that he stamped upon with his feet, were the rest of the nations of Europe as it had the feet of a bear, and the mouth of a lion, so as to break them in pieces, thus bear rule over them all, as I have shown the extent of her territory, that she ruled with unbounded rigor over all kindreds and tongues and nations; this I have proved by the word of the prophet and apostles; and showed the fulfillment. In the twelfth century, something near *two hundred thousand* (I think this is two million) people were put to the sword. This was called the church in the wilderness; this goes to prove that there were a great many that were struggling to throw off the iron yoke; until a Luther, and Calvin were born. The Reformation at last broke off the iron yoke; and the dim light began to dawn in the east. The Scriptures were given to the people to read; but they did not bring the church out of the wilderness; they only preached faith in the Lord Jesus Christ. No baptism for the remission of sin; no laying on of hands for the gift of the Holy Ghost; no Apostle, no Prophet, were found in their church organization. (Eph. 4:8–16). See also 1 Cor. 12:27, 28. The Apostles had been martyred for the gospel's sake; and the church had fled into the wilderness, and the twelve hundred and sixty years had not expired. In the seventeenth century John Wesley was one of the great reformers, but he saw the deplorable condition that the church was in then, which was confessed by him, as also that the gifts and blessings were not done away, because they were no longer needed, but that the Christians had all turned heathen again; and there were no baptized disciples like there were in the days of Paul, the apostle of the Gentiles. This proves that he had no commission from the Lord Jesus Christ. If he had, he could have baptized disciples. "How shall they preach except they be sent." If he had been sent he would have been able to organize the church; but in place of the true church of God, it was but another sect or division; and sect upon sect have sprung up since, until we have nearly six hundred three score and six. This indeed looks like a flood that the serpent cast out of his mouth. All say that they are not called by divine revelation, and as Paul says no man taketh this honor unto himself, but he that is called of God, as was Aaron, and therefore I reject them all. Not because there are no honest people among them, but because there is no salvation amongst them. As long as they did the best they could, like Wesley, and many of the reformers, they could be under no condemnation until they rejected the true light; and this light is the gospel of the kingdom as it was preached by Paul with all the gifts and blessings. And therefore there was need, and must have been another dispensation of the gospel; or the kingdom of God never could be organized upon the earth. Hence, Paul says, "Having made known unto us the mystery of his will according to his good pleasure—which he hath prepared in himself; the word prepared is announced, hence the present occasion; and that is, "In the dispensation of the fullness of times he might gather together in one all things in Christ; both which are in heaven, and which are on earth, even in him."—Eph. 1:9, 10. The Apostle Paul had it made known to him by the spirit of revelation, that there was yet to be a dispensation of the gospel in the fulness of time. Paul had a dispensation of the gospel delivered unto him, but this was in the meridian of time; Paul was sent in the ninth hour, and has borne the burden and heat of the day. And about the eleventh hour he went and found others standing idle, and he sent them out there where the last, which shall be first, and they received every man a penny. This proves that they were sent with the same authority; and preached the same good news, the gospel of the kingdom of God. (Matt 20:1–14). A dispensation is a distribution; more of the word of God. Dear reader, if we can not bring forth proof, according to the law and the testimony; "If they speak not according to this word there is no light in them."—Isa. 8:20.

"The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened."—Matt. 13:33. The leaven here represents the word of God, those that are sent by the Lord of the vineyard, are the ambassadors, the men of the first rank, and ministers of the gospel of Christ. And as God set in the church, first Apostle. We shall see him come with the same gospel; and the same promise, "these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; and they shall lay hands on the sick."—Mark 16:17, 18.

The land of Judea is the first measure; and Jesus was of the tribe of Judah; so were the Apostles. The leaven was deposited by them also in Europe. They were all sent on their mission of love; Jesus was sent by the Father, and the Apostles by him, as he said; "All power is given unto me, in heaven and in earth;" "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe whatsoever I have commanded, and lo I am with you alway, even unto the end of the world. Amen."

Where is the next measure? We read, "The scepter shall not depart from Judah; nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49:10. Shiloh has come, and as Christ did not restore the kingdom to Israel at that time; for the apostles asked of him saying, "Lord, wilt thou at this time restore again the kingdom to Israel." "And the Lord said unto them, it is not for you to know the time or the seasons which the Father hath put in his own power."—Acts 1:7. We read that when the angel came to Mary and announced that she should bring forth a son, he stated "And shalt call his name Jesus; and the Lord God shall give unto him the throne of his father David." Where is the throne of David? I will bring one more witness. "For unto us a child is born; unto us a son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful Counsellor, the mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end upon the throne of David and upon his kingdom to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isaiah 9:6, 7; Luke 1:31–33.

Where is Jesus now sitting? Upon the throne (not of David) of God, in heaven, as it was written, "The heaven must receive him until the time of the restitution of all things, which hath been spoken by the mouth of all his holy prophets since the world began." —Acts 3:21. The Apostle says that which hath been spoken by the mouth of all his holy prophets. So I shall bring them *en court*. For they are "holy men," so says Peter; I will bring one more. James says, "And to this agree the words of the prophets, as it is written, After this I will return and will build again the tabernacle of David which is

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fallen down, and I will build again the ruins thereof; and I will set it up that the residue of men might seek after the Lord. And all the Gentiles upon whom my name is called, saith the Lord who doeth all these things. Known unto God are all his works from the beginning of the world."—Acts 15:15–18; Amos 9:11–15.

And at that time when the kingdom is restored there will be a throne in Jerusalem; and it will be the throne of his father David, for the word of the angel will be fulfilled, that God will give unto him the throne of his father David.

"And at that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; in those days the house of Judah shall walk with Israel."—Jeremiah 3:17, 18.

The house of Judah and the house of Israel have not walked together since the day of Solomon; and they will be one nation and the Lord shall be their God from that day and forever. God has foretold how he will accomplish this, that they will overthrow the thrones of the kingdoms of the heathen, and will destroy the strength of the kingdoms. Haggai 2:22. 23. This is the terrible one which then shall be brought to nought. This Anti-Christ has made the nations tremble; and ruled the people in anger.

To be continued.

Labor and Prosperity.

THE uncertainty of wealth is proverbial—the descendants of the rich of one generation being the poor of the next. The cause is too often apparent in the enervation, want of economy, enterprise and forethought, in the inheritors of wealth, when compared with their less fortunate neighbors. Has it ever suggested itself to you how sure is the reward of honest toil when properly directed? The wealthy, rising men of to-day, as a body, are almost without exception self made. The secret of their success, sought after by many is as plain as a noonday's sun. They do not float unresistingly with the stream of humanity, but in their separate callings struggle hard against the stream. When times are hard they are not seen on the street corners complaining of their lot; but reading the future by the unerring light of the past, know that the dark clouds on the horizon but foretell the coming sunshine. Their little savings are scrupulously cared for and judiciously invested, while the croaker comforts himself with dismal prophecies—and the result is an abundant and golden harvest. Such an occasion is the present. For three years enterprise has been paralyzed, and the most dismal prophecies have been apparently well nigh realized; but the busy marts of commerce, now deserted, shall be thronged again; the cheerful buzz of the factory, now dismal in its quietude, shall resound with honest industry. Then what will be the result? The dollar judiciously invested shall be doubled and trebled; and the poor man, unknown and unheard of, who takes stock in the prosperity of his town and nation, shall be extolled and honored. To all we say: Keep not your means idle, pay your debts, take advantage of the profitable investment now offered, whether it be in houses, lands or business enterprises, and our word for it you will not regret it. The cry of over-production is a farce and delusion. There is room enough in this broad land of ours for every honest son of toil. Hard work faithfully followed will bring success every time. The more discouraging the times of to-day, the greater the revival when it comes and the sooner it will arrive.

The Eleven Commandments of Buddhism.

AMID the vast mountain of information that has been gleaned from the Asiatic regions of the world since its gates were first unbarred to the prying eyes of civilization, there is much in reference to its religious and superstitious usages. It has been learned that 300,000,000 of people guide their lives under the one religion of Buddhism, and that an idea of what this religion consists of has also been gained, with descriptions of its forms, its priesthood, its operations, etc., but not until very recently has the foundation of all this devotion—the rules upon which it is based—been revealed. Christianity has its ten commandments as the underlying stones of its structure, and, singular as it may seem, the religion of Buddha is grounded upon a similar form, different only in that, instead of a decalogue, it has what might be called an "uno-decem ologue," or to speak in more authorizable English, its eleven commandments.

By the consent of the Buddhist priests in the Island of Ceylon, not long since, a translation of the laws and precepts of their religion was made. The likeness to the ten commandments of the Bible was surprising to the translators, and a review of them will doubtless be to all Christian readers. The first precept enjoins abstinence from destroying life, in this being like the sixth commandment of our decalogue; the second forbids theft, corresponding to the eighth commandment of the Bible; and the fourth forbids lying, which covers the Biblical prohibition against bearing false witness. Commencing here, there is a departure from any similarity to the Bible demands, the Buddhist laws forbidding, respectively, the use of strong drink, indulgence in singing, adorning and beautifying of the body, using large and high couches for seats, and the cleaving to gold or silver. The last of these might be said to compare well with the closing charge of the Christian commandments, which warns against covetousness, although evidently aiming more directly against the miser's sin.

These eleven commandments, which must be repeated by all candidates for the priesthood or other position in the Buddhist temples, are avowed to have had their origin with the founder of the religion, many hundreds of years before the inception of the Christian era, the Buddhist priesthood being united in pronouncing them the product of the inspired mind of Sakya Muni himself. They are wise and reasonable precepts, with a remarkably few exceptions, and have doubtless restrained hundreds of millions of their followers from sins that, without them, would have been committed.

The Old Story.

UKIAH California,
January 1st, 1882.

Bro. Joseph:—I wish you a Happy New Year. The slip enclosed [which we give below.—Ed.] entitled the Book of Mormon is cut from the San Francisco, *Morning Call.* You may have seen it before this will reach you. In comparing the testimony of old Father Whitmer and others, and the one of Mr. Miller; one for it and the other against the Book of Mormon; it seems to me, and I believe to any fair thinking and honest mind, that this Presbyterian Elder makes a very poor showing in comparison in regard to the Book of Mormon and the "Manuscript Found." Mr. Miller may as well say that a donkey and a jack rabbit are one and the same, because the rabbit stole his ears from the donkey. Mr. Miller calls the Book of Mormon a seductive delusion of the devil. If so, the old boy has brought forth rather a dangerous weapon to be used against himself, to destroy his own works of darkness and lies; for to live by the teachings of the Book of Mormon will surely make us enemies to the works of the evil one. No doubt this Mr. Miller has heard with his own ears the teaching of Joseph your Father; and any man who would denounce it a delusion, is either dishonest, or he belongs to the one class who lost one of his long ears, or some body in some way stole it.

In regard to the Editors who have given it a place in the columns of their papers, they are like the lawyers defending a case for the biggest crowd and purse, and to be popular. In conclusion, if the work is from God, as many do believe, who can overthrow it, for in the end the truth loving will prevail.

Yours in bonds.

JACOB HEGER.

"THE BOOK OF MORMON."

WRITTEN AS A NOVEL EIGHTY YEARS AGO, AND USED TO DELUDE THE CREDULOUS.

In the beautiful valley of Ten Mile, in the southern part of Washington County, Pennsylvania, lives Mr. Joseph Miller, Sr., now in his 92d year, with whom the *Times* correspondent has just had an interview. Mr. Miller is an Elder in the Cumberland Presbyterian Church, and a man of unimpeachable veracity. In answer to the question if he knew Rev. Solomon Spaulding, the author of the "Book of Mormon," he quickly turned, and his face brightened as his mind ran back to the events of the past, and he said, with considerable emphasis: "I most certainly do."

"Did you ever read a copy of the work?"

"Yes. Some years ago," he continued, "Rev. J. W. Hamilton, a Presbyterian minister, now living in Steubenville, O., presented me with a copy, which I read carefully."

"Is it your opinion that you ever read or heard read any portion of it before?"

"Yes, I am quite positive that I did."

He then referred to a passage on page 148, which, he said, was so strange that, at the time Mr. Spaulding read it to him from his manuscript, it fixed itself upon his memory, and that he had never forgotten it. He said that about 1812, Spaulding came to Amity, a small village about five miles from his present home, where he kept a hotel; that Spaulding was in delicate health, and that he (Miller)

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often spent his evenings at his home. "While there, upon several occasions Mr. Spaulding would bring out a large roll of papers, and read select portions of their contents to amuse us of evenings. He told me that he wrote it for a novel, and intended to have it published as a means of support for his family. He called it 'The Lost Manuscript Found,' and said that he wrote it to pass away the time when he was feeling unwell. I am confident," said Mr. Miller, "from what I know of Mr. Spaulding's manuscript and the 'Book of Mormon,' that Joseph Smith by some means got possession of the novel and made some changes in it, and issued it under the name by which it is known to-day."

Mr. Miller said that Spaulding was an enthusiastic archæologist, and that he often indulged himself in the belief that the American continent was at one time peopled by a colony of ancient Israelites, and that his manuscript was only a fictitious history of the race which had built the mounds. Mr. Miller is the only man living at this time who was acquainted with Spaulding—at least, the only person who has any knowledge of the correct origin of the "Book of Mormon" or who ever heard it read from the lips of the author. He said to the correspondent during his stay that as he neared the grave, with but one breath between him and heaven, he hoped that last breath might carry a message that would prevent people from being led into Mormonism, that seductive delusion of the devil. "Spaulding was a good man," said Mr. Miller, "and I would not cast a shadow upon his memory, for it never was his intention to create a false religion by anything that he wrote. I attended him through his last illness, and when death called him from earth, I, with my own hands, made the coffin that contained his sleeping ashes. He was buried in the churchyard of the village, and his grave remains unmarked, while the work of his idle hours eighty years ago has grown in the country he dearly loved, until the eyes of the nation are turned with horror upon its magnitude."

Union.

THERE is strength in unity, and greater strength than many people imagine. When Saints are united they can prevail with the heavens and draw blessings down upon their endeavors, and no man can hinder. How much could the union of three or four thousand Elders accomplish? How much could three or four thousand Saints demand? Union is the pricipal thing that binds and cements men together When there is union there is power; it is the power of God; and the Spirit and truth of God will swell forth by it. Union is based upon law and intelligence. It is necessary for all to have a correct view in relation to the kingdom of God, and the work entrusted to our charge. It is for this purpose that there should be union of action and feeling for each other's good. Lord help us to be united, is my prayer. Amen.

WM STREET.

We are all more or less echoes, and we repeat, in spite of our lives, the virtues, the faults, the movements, and the characters of those who are always with us.

Nothing is so good as it seems beforehand.

On Trial.

Editor Herald:—Among the curious features of this last dispensation of the gospel is the divergence of views of those in authority of what the true points of doctrine are; and this is a matter greatly to be regretted, because it causes lack of confidence, or in other words lack of faith. If the trumpet gives forth uncertain sounds, who shall go forth to battle? Yea, who? For on this coast the work, in most places, has practically stopped. The Elders are home. The Sabbath question is on the boards at times;—then what are the duties of the Teacher, or Priest, or some other question, or comments sometimes severe are made upon the views of the *Herald*, and some openly avow that they are not satisfied with the teachings of its Editors, that they are not according to the books. Perhaps, dear *Herald*, you would like to know of one, or two points of teachings which are not considered orthodox. Brother Blair in the *Advocate* said that the greatest authorities in the Church were not above the law and could be labored with, if according to Scripture. Therefore we will deal with the ordinance of the sacrament first, and criticize according to the Scriptures, the seeming teachings of the *Herald*. It spoke of the Plano Branch taking the sacrament every four weeks, and at one time they were taking it Friday evening, if I remember aright. The Lord says in Doctrine and Covenants that the Church shall meet "on this my holy day (not Friday) to offer up their sacraments and oblations." "My holy day" comes once in seven days, and falls on Sunday as given in Revelation in Doctrine and Covenants, August 31st, 1837. We see, according to the New Testament, that they met on the First day of the week to break bread. Now it will not be any excuse to say where there is a branch that all can not come together so often. If a man was to make a feast and invite a number of people to come, he would have the feast whether *all* came or not; and when a family prepares breakfast they are not going to go without because one or more members are sick, or lay abed and don't get up in time to eat. I obeyed the gospel under the teachings of brethren Webb and Bagnall, and never knew anything else than taking the sacrament every Sunday till I came away from them. To investigate this matter more fully I have asked several old members who came into the Church during the life of the Martyr, and they say they not only took the sacrament every Sunday, but that was the teachings. Bro. Haas has a letter from Hyrum Smith on the subject, teaching the same thing; that the sacrament should be taken every Sunday.

Then as regards answer to question about dairyman and storekeeper. The answer seemed to put both in the same fix, or nearly so, as regards justification in laboring on the Sabbath. The Lord says that one "in keeping his commandments need not break the law of the land." Now what is the law of the land in California. It shuts every store, excepting retail drug stores. It allows hotels, restaurants, markets, taverns and bath houses to keep open doors every day, as also such manufacturing establishments as are in continued operation." Can a Dairyman stop milking his cows on Sunday without danger of arrest from members of the society for the prevention of cruelty to animals? And is his business not a "manufactory under continued operation?" Again: does he not in serving pure milk, clean and sweet, do good on the Sabbath; and the Savior said it was lawful to do good on the Sabbath. Very often he is serving milk to infants who may have lost their mothers, or their mothers are incapacitated in some way from nursing their children. Should he not do even as a boarding house must do, serve meals every day to preserve life. But I will weary your patience, and make too long an article. Praying always for the welfare of Zion, and knowing that "Truth is mighty and will prevail," and believing also in the motto of, "Be just though the heavens fall." I remain:

Your brother in the gospel,

OAKLAND, Cal., January, 1882. R. F.

A Strange Coincidence.

UPWARDS of two hundred and sixty years ago, there was seen a Dutch slave-ship sailing along the west coast of Africa. Soon villages were seen on fire, and natives fleeing from the man stealer who had landed on their shores. Many of the young were caught, and dragged amid the shrieks of anguished parents and broken families to the slave-ship, and chained in the hold of the vessel. Strange and discordant sounds arose. There were the curses of the officers, the shouts of the crew, the threats of the slave catcher, the moaning of the sea, the sobbing of the winds, and the cries of the natives on shore: when there arose, above all, the wail of sorrow from the captives in the hold to the ears of Him who hears the faintest sigh of a broken heart. But the time of deliverance was not yet, and the year of His redeemed had not come. With anchor weighed and sails unfurled, the slave-ship put to sea, and sailed to the New World, to plant slavery in the British colonies, and blast the produce and recources of her virgin soil, and spread a moral leprosy over the country. Was there no way by which this might be prevented or the leprosy removed? As Dutchmen carried the plague from Africa to America, Dutchmen were to assist in its destruction: As old England allowed its introduction to her colonies, the sons of New England were to utterly destroy it. While the above was taking place, there might have been seen a few congregations and familes of the persecuted "Pilgrim Fathers" assembled in a few places in England to worship in private, for they dare not do it in public. Some of them came to the painful resolve of leaving forever the land of their forefathers, and go to the New World, where they might found a church for their God and an empire for their children. Some remained as salt to preserve Old England from corruption, and some went to save New England from slavery. That was a touching scene, where the elders and their families, fell on the Apostle Paul's neck and kissed him at Miletus, on the shore of the Mediterranean, sorrowing most of all for the words that he

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spake, that they "should see his face no more."—Acts 20. This was also a weeping occasion as the "Pilgrim Fathers" and their families parted on the shores of old England, and stepped on board the "Mayflower," to plant the Tree of Life in the virgin soil and verdant forests of New England. Soon both ships were seen sailing on the same sea, at the same time, and to the same continent. At length, both take divergent courses along the coast—one sails to Virginia in the south, and one to Massachusetts in the north: one to plant slavery, the other freedom. On the 22d of December, 1620 the slave ship landed at Jamestown, Virginia, and sold twenty slaves. On the same day, and at the same hour, the "Mayflower" landed the "Pilgrim Fathers," on the Plymouth Rock, who consecreated the continent to freedom and to God. One ship brought the whip, the chain, and bondage; the other the charter, the Bible, and the spirit of liberty, yet from both came the principles and powers, the elements and agencies that shook the nation, convulsed the continent, and led the nations to express their sympathy on the one side or the other as they were free or bound themselves. The monster was slain, and four millions of bond slaves were rescued from his grasp: and the nation passed through a second regeneration to purge it from the evils of the past, and set it forth on a new mission of freedom and justice.

All men are equal in God's sight.
The bond, the free, the black, the white,
He made us all, us freedom gave
God made man; man made the slave.
WM. STREET.

Food, Work and Sleep.

THE things that a man most needs in this world are food, work and sleep. He doesn't need riches, honors or office to live. He needs society because he is made for it. He must love and be loved; his life and happiness are promoted by companionship; mutual dependence and counsel enlarge hope and stimulate courage. Yet, after all, he lives if his friends die. There is no grief, no form of bereavement, but it has its consolation. The best preserver of a man's life is contentment. Nor is work destructive of strength. Men look forward to rest, to a life of ease, which to them means cessation from toil and the cares of business. They mistake the cause of weariness. It is not work; it is care, it is over-exertion, it is ambition and desire after gain that bring worn and weary feelings. All we possess we possess in life. The sooner we get through with life, the sooner we relinquish our possessions. The faster a man lives the quicker he reaches the end of life. There are three ends to life, and death is the last and least desirable of them. One end is to live. That is why we were created—to live, and live as long and well as we can. Some go murmuring and groaning on their way, as though life was a burden, and that it is a piety to put a low estimate on it. The opposite is true. A man should seek to live out all his days, and he can not accomplish it in a better way than by using every means to promote life. Among these means are the three things mentioned at the head of this article. When a man denies himself sleep, food and the exercise work give—brain and body work—he robs his life of its full term. Let him be cheerful also. He is like an engine—it will run well and long if it is well oiled Contentment and cheerfulness are the oil which keeps the nerves from wearing out Busy men and women think that time taken from toil for sleep and recreation is time lost. It is really the cement put in to fill up the joints, to keep out the weather and preserve the building

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, February 1, 1882.

IN view of the fact that Joseph's land, blessed so wonderfully in prophecy and so much more wondrously in reality, was chosen as the theater whence were to issue the mandates of political freedom calculated to destroy the kingly perogatives and courtly despotism of the political empires of the Old World, and wherein the priestcraft and mixed state-craft and church rule of bigotry, superstition and intolerance were to be severely and finally rebuked, is rapidly being pushed to the front by all the powers of divine design and earthly circumstance and incident; the looker on and the active participant in the scenes of this life, may if they choose, discover some of the signs of the times, which need no prophetic prescience, nor gift to discern. One of these has lately occurred, and we note it for the consideration of the Saints, and the preservation of its prophecy to us.

The Germanic Confederation, after the Franco-Prussian war, has been and now is one of the strongest, (possibly the strongest), empires in the world, and under Emperor William I., the available resources of that confederation have been utilized and enlarged in an extraordinary manner. The central idea upon which this strength has been made to grow, is that Prussia, lands and people belonged, of divine right to the family of the king, and to William in person as the head of the family, and as a consequence, Germany dominated by Prussia belonged there too. Undoubtedly this was the thought in the brain of the king, when with his own hands he placed the kingly coronet upon his own head, stating that it was his by personal and divine right. The unification of Germany could mean nothing more than the subjugation of lesser rights under the domination of this greater; and the king, serving his design, the design of his family intensified in him, choose an able, eloquent, as well as an unscrupulous upholder and defender of this "right of a king," in the person of Bismarck, an absolutist in theory and a despot in practice, and made him Prime Minister—the first under the king. It was a pre-eminently wise choice; for while the good king has grown old, engrafting himself upon the German people, the Iron Hand of a cruel and crafty despotism, has been guiding and controlling the machinery of the State, cold, fatal and relentless.

But King William of Prussia, Emperor of Germany has grown old; eighty-five years with their late huge burdens of state have come and gone; and now the scepter held so stoutly in the strong hand, is seen to tremble, and points to the grave. His sturdy henchman, the man of resource, will, and power, has permitted the cares of the Empire, and the enemies of his rule to darken the wonderful political prescience by which he had so long ruled in the State, and goaded by these he has counselled his august master unwisely; in their folly have shown the beginning of the end. The king, evidently foreseeing, either by his own sagacity, or the prevision of Bismarck, that the advance of liberal political sentiment in Germany, (or the march of events), portends that the tenure by which he who succeeds William I. will hold rule as a king, will be made strangely doubtful and insecure, has caused the Crown Prince, Heir Apparent to the throne, to be proclaimed as Prince Regent; and to fix the tenure, and fasten the rule of the kingly dynasty more securely upon the people of Prussia and the Empire, has issued a Royal Decree in the form of a "rescript," in the closing portion of which the following extraordinary language occurs, showing clearly the intention to set up anew the right of the king to rule,—to draw within the family of the autocrat, Frederick the Great, under the despotism of an absolute monarch, the lives, liberties and fortunes of the people subject to the will of the king. From the article we quote, as follows:

"The right of the king to direct the Government and policy of Prussia in accordance with his own judgment is restricted, not abrogated, by the constitution. The official acts of the King require the counter-signature of a Minister, and are carried out by his Ministers; but they remain the official acts of the King in whose resolve they originate, and who in them gives constitutional expression to his will. Therefore it is not permissible to represent their exercise as proceeding from responsible Ministers. The Prussian Constitution is the expression of the monarchical tradition of this country, whose development rests on the living relations of its Kings to the people. *These relations can not be transferred to Ministers*, because they appertain to the *person of the King*, and their maintenance is necessary for Prussia. [?] It is, therefore, my will that in Prussia, and also in the legislative bodies of the Empire, no doubt will be allowed to attach to my constitutional right, or that of my successor, *to personally direct the policy of the Government.* It is the duty of my Ministers to support my constitutional rights by protecting them from doubt and obscurity, and I expect the same from all officials who have taken the oath of loyalty to me. I am far from wishing to restrict the freedom of elections, but the functionaries intrusted with the execution of my official acts are bound to support the policy of my Government, *even at the elections.* I shall acknowledge the faithful discharge of this duty, and shall expect all officials, remembering their oath of allegiance, to hold aloof, even at the elections, from all agitation against my Government."

This declaration of principles in government from the throne, in the person of an old but hitherto able and strong ruler, taken with the making the heir Prince Regent, preparatory to the passing away of the king, has stirred Germany profoundly; and it is well that it should. The opportunity for trying anew the fast receding claim of divine right in kings to reign, against the principle "all men are created free and equal," could not be permitted to pass. The old, crude, though grand and strong government of the king prayed for by Israel, and granted by God in wrath, could not consent to pass into ruin and decay before the coming of the Great King, ruling in the hearts of his people, without a protest and a struggle; and these are made from a great throne, in a great political Empire, by one of the grandest characters of modern kings, a good king, Kaiser Wilhelm, of Prussia;

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urged thereto, without doubt, by one of the ablest and most subtle Prime Ministers that ever ruled in State, Kingdom, or Empire.

To us, who look for the coming of the Son of Man; who are watching for the kingdoms of this world to become the kingdom of our God and His Christ, this rescript seems full of portentous shadows. It stands out like a great red bar across the pages of history, defying destiny, yet dark with disaster to the cause it was intended to serve, and livid with the fires of revolution and conflict. The men of Germany have too many Trans-Atlantic cousins and have learned too well the lessons of man's worth and destiny, to submit now to the domination of a second Frederick the Great; nor will the scene of such a reign as was his, ever be permitted to sully the record of the Prussian people; but such scenes are possible under the despotism of a race of kings born of such a dynasty; and so the storm of remonstrance and resistance which such definition of the will of the king must surely raise in the Germanic Confederation, must go far toward clearing political skies, and spread more and more widely the principles of Republicanism, a "government of the people, by the people and for the people."

We patiently wait for the next move.

HON. M. B. CASTLE, of the *Argus*, Sandwich Illinois, gave in an editorial in his paper, an item obtained from "Leaves from Old Journals" published in *The Independent* from the pen of Josiah Quincy, which we print in this issue, and commend to the readers of the HERALD, for its appositeness. Mr. Castle is well known to us, so we wrote him regarding the authority of the statement made by him, to which he made reply assuring us that we need not fear to use what we found in the *Argus*, as they would publish nothing of which they were not sure. He also sent us the paper, containing the article from which he had derived his information; and later still he sent us a leaf of the same journal, the *Independent* containing a "leaf" by the same author, Hon Josiah Quincy, entitled "Washington society in 1826;" in which article the name and character of Elisha R. Potter, of Rhode Island, a member of Congress in the last century, and who served in the war of 1812 are mentioned. Of this man Mr. Quincy writes:

"He was one of the men who carry about them a surplus of vital energy, to relieve the wants of others. The absurd inquiry whether life were worth living never suggested itself in his presence. He seemed to carry about with him a certain homespun certificate of authority, which made it natural for lesser men to accept his conclusions. Oddly enough, I have met only one other individual who impressed me as possessing the same sort of personal power, and he was one whose place in history is certain when the lives of greater and better men are covered by oblivion; for the muse of history postpones the claims of statesmen and poets to those of founders of religions, who, for good or evil, are more potent factors in the desteny of mankind Hereafter I may give an account of my visit to Joseph Smith, in his holy city of Nauvoo. It is now sufficient to mention that when I made the acquaintance of the Mormon Prophet, I was haunted with a provoking sense of having known him before; or, at least, of having known some one whom he greatly resembled. And then following a painful groping and peering "in the dark backward and abysm of time," in search of a figure that was provokingly undiscoverable, At last the Washington of 1826 came up before me, and the form of Elisha R Potter thrust itself through the gorges of memory. Yes, that was the man I was seeking; yet the resemblance, after all, could scarcely be called physical, and I am loath to borrow the word impressional from the vocabulary of spirit mediums. Both were of commanding appearance, men whom it seemed natural to obey. Wide as were the differences between the lives and characters of these Americans, there emanated from each of them a certain peculiar moral stress and compulsion which I have never felt in the presence of others of their countrymen. The position of Mr. Potter in his native state has now faded to a dim tradition. It was of the authoritative kind which belongs to men who bear from nature the best credentials."

The promise of an account of the visit to Nauvoo was kept in a subsequent issue of the *Independent*, and is the one from which the extract elsewhere appearing was taken.

We sincerely thank Mr. Castle not only for the brave defence he has long made of us as a people; but for the kind thoughtfulness, with which he remembered the probable effect in our favor such statements as these of so reverend a man as Josiah Quincy would have, and both published them and sent them to us marked. The warfare, hard and bitter as it sometimes is, is cheered and made pleasant by kind words daringly spoken by men in a manly way; and we shall certainly draw a breath of renewed energy by reason of this one coming to us.

ONE of our exchanges, the Sandwich, Illinois, *Argus*, of January 7th, 1882, contains the following editorial which for its uniqueness and appositeness we give to the readers of the HERALD.

JOSEPH SMITH.

The venerable Josiah Quincy of Boston, is reproducing leaves from his old journals, treating of men and times in the distant past, and among others publishes a visit to Joseph Smith at Nauvoo, in April, 1844. In a former paper he speaks of the prophet Joseph Smith as one of the most impressable persons he ever met, one in whom "capacity and resource were natural to his stalwart person." Speaking of his work Mr. Quincy says: "The man who established a religion in this age of free debate, who is to-day accepted by hundreds of thousands as a direct emissary from the Most High; such a rare being is not to be disposed of by pelting his memory with unsavory epithets." But the most important part of this paper is the testimony of this eminent Bostonian to the fact, so contrary to the assumptions of his enemies, that the founder of the Mormon church did not teach polygamy but was "utterly opposed to such practice," adding that "Mormonism minus this spiritual wife system, had, and has much that is interesting in secular aspects." Inasmuch as Mr. Smith has been charged with founding this plural wife system, so indignantly denied by the "Reorganized Church," this testimony is valuable, all the more so for being incidentally called out.

THE following Editorial from the Philadelphia *Record* for January 13th, current year, is so pithy and straight in regard to the question at issue, that we reproduce it. Right thoughts lead to right actions, correct laws rightly enforced, alone will prevent and extinguish crime.

"There is no power in the national Government to suppress polygamy in a State, or to prevent a Territory from legalizing that institution after becoming a State. The authority of the Union over its constituent sovereignties in regard to their local institutions is to see that the State Governments are republican in form. While Utah remains a Territory, polygamy, along with other felonies, may properly be dealt with; and it is not creditable to the wisdom and diligence of the two Houses of Congress that in all these years no effective plan has been devised and put in force for its suppression. Exactly what measure or system of measures would fully meet the case it is not easy to tell; but the resources of American statesmanship—if there is any such thing left—ought to be adequate to the emergency.

"With the Mormons as Mormons we have no right to interfere. As polygamists, however, they are proper objects of discipline. They ought to have been subjected to it long ago. But they are not all, nor even a majority of them, practical polygamists, and a mere belief in the doctrine of polygamy, unaccompanied by its practice, constitutes no offense against the laws. No human Government—none, surely, which is considered civilized—undertakes to punish its subjects for entertaining or advocating erroneous opinions so long as they do not carry them out in their conduct. The Christian gospel condemns bad principles, motives and intentions equally with bad deeds, but Christian Governments look only at what men actually do. God calls for clean hearts; Cæsar only for clean hands.

"It is of the things which are Cæsar's, as typifying the secular governing power, to punish infractions of the laws. It is of the things which belong to God, and of these alone, to punish abstract spiritual offenses not reduced to concrete acts. With Mormonism as a religion neither the Union nor the States have anything to do. If the Church of Latter Day Saints, as they call themselves, were to become Mohammedans or Buddhists, their creed would not be a fit matter for unfriendly legislation, nor is it now. No establishment of religion can be made by Congress or a Legislature, nor can either constitutionally interpose against a religion which any part of the people may think proper to establish for themselves. There are remnants of State religious establishments here and there in this country, such as Blue Laws, Sunday Laws, and so on, but they come to us from colonial times, and they are not in accord with the spirit of our present liberal political system.

"It would seem that the polygamous Mormons can only be proceeded against as individuals, and not collectively. Cognizance can be taken of their bigamy as of other crimes they may commit, but this cognizance must be judicial. If it be necessary to alter the law of evidence, so as to overcome the existing difficulty of obtaining proof of the commission of the offense, let this be done. Although such alterations of the rules of evidence, which are the growth of centuries, are not as a general thing desirable, the neccessity in this instance may warrant it. But it will not do to enter upon a religious crusade. Nor can the military arm be rightly invoked against an entire community. The whole matter is one for the Courts and the Courts only. If these instrumentalities lack vigor and efficiency for the execution of the criminal laws, let the defect in some fit way be remedied. But the Mormons can not be persecuted or proscribed as a sect, any more than the Catholics, the Presbyterians, or the Quakers."

BRETHREN Z. H. Gurley and E. L. Kelley reached the Capitol City at 6:45, on the evening of the 12th of January. They found a home at Bro. Wm. L. Miller's; and will at once enter on their work. Mr. Wm. Hooper, from Utah is at Washington, in the interest of Mr. G. Q. Cannon; and it believed that Utah in some form has considerable influence at Congress, if not in it.

Bro. Gurley writes; "Our people are but a speck on the earth." How true; and yet the future of the European nations at one time hung upon the deeds of a handful of men; and our own political history as a nation, rested in a handful of men "a mere speck" on the earth, at Valley Forge, led by a man who dared to pray.

Our brothers at the Capitol may and should feel their isolation, their helplessness and weakness; other men have been there and felt the same. They are but young, and ways of intrigue and political influence are unknown to them, as they develop at the seat of Government; but if

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they fully believe that their cause is good; and they in the right, they can do all that is required of them. What their visit may accomplish is yet to be seen.

Those wishing to communicate with Brn. Gurley and Kelley may address them at Number 825, 13th Street, N. E. Washington, D. C.

EDITORIAL ITEMS.

A BARN was burned for the Oneida community, not long since, and James Vail, one of the faithful was arrested and lodged in jail, charged with setting the fire. He has been interviewed by newspaper reporters, and the result published in the *Times* and *Tribune* of Chicago. He charges Mr. Noyes, the founder of Oneida communism with the grossest immorality, and actions far more disgusting than Brigham Young was ever accused of. Would not Congress do well to appoint an investigating committee; really this is growing interesting, Polygamy in Utah, among the Mormons; in Dakato, and at the Indian Agencies; among United States Agents and soldiers and the Indians, profligacy at Shutesbury, in Massachusetts, ten miles from Athol; and the Free practices of Noyes communism, it would seem as if the Palmyra Seer had predicted truly when he said "the spirit of adultery would be poured out upon the people." The Government has a hard task on its hands.

Brn. W. W. Blair and R. Warnock started from Salt Lake City, on the 16th January for Iowa, and the east. Bro. Blair will spend some days in Western Iowa, visiting some of the branches before proceeding to Illinois. He reports the chapel done, and nearly all settled for, except some due to brethren on loans to the fund. Send in your mites to the fund at once, to Bishop Rogers.

Bro. O. E. Cleveland gives the readers of the *Valley Virginian*, published at Staunton, Virginia, a plain statement respecting the vitality of "pure and unadulterated Mormonism." And so it goes; everywhere that the truth has gained a foothold, its devotees are ready to defend it. Surely, he who scattered Israel knows how to care for them isolated as they are and gather them when he chooses.

Bro. J. W. Bryan held a discussion with a Primitive Baptist minister, at Elkhart, Texas, on December 1st and 2d, 1881. Each affirmed that the church to which he belonged was *The Church* of Christ.

The Presbyterian Assembly has petitioned Congress, upon the subject of educating the children of the American Indians. From their presentation it appears that there are about 50,000 of these children; and it is thought that the Government can more easily pay the amount needed for education, than spend so much as it does to feed clothe and fight the uneducated. The Presbyterians are correct in this.

Sr. W. O. Clark of Dry Town, Amador county, California, writes that her husband, W. O. Clark is off on a temperance lecturing tour. She strongly commends the attitude of the HERALD of January 1st toward the liquor business.

Bro. Zenas H. Gurley and E. L. Kelley, were on the 10th instant, *en route* for Washington, District of Columbia, whither they go according to appointment of the Fall session of Conference Bro. Gurley started from Davis City, on the 10th, after having made much effort to get his affairs into shape for a permanent engagement in the ministry. But not having fully succeeded he will need to return in April, or May, to carry out unfinished measures, after which he hopes to be "in the field," as he understands the term to mean sounding the warning cry continually. It is quite likely that these brethren will be heard from later on in the history of our work.

Sr. Martha Salisbury, wife of Bro. Benan Salisbury, writes from Glidden, Carroll county, Iowa, that her husband has been trying to declare the word in different places in the region where they dwell. The branch keeps up meetings, but there were not so many in attendance as she and others would wish; though there were no difficulties and no hard feelings among the members. It is quite refreshing to hear of places where there are no offenses.

Bro. Clarence St. Clair, of Chicago, has been at North Freedom, Wisconsin, and some other places. He states that he has lately been a witness to some of the most convincing testimonies that the Lord hears and answers prayer, that it has ever been his fortune to see.

We received on the 11th of the month, a most gratifying and encouraging social letter from Bro. E. N. Webster, of Boston, Massachusetts, in which he solidly commends the position taken by us on the temperance and liquor question. For this letter and a similar one from another, we thank the brethren. Bro. Webster is impressed that never before was the Church more favorably placed to make her influence felt in the deciding of the momentous questions agitating society, Church and State. He commends the labors of Brn. F. M. Sheehy, John Gilbert, John Smith and F. M. Potter in the district; all young men growing into usefulness, place and renown as messengers of the gospel of peace. May their number increase.

Bro. E. N. Webster, of Boston Highlands, succeeded in getting a two column article in a late Boston *Herald*, descriptive of the faith and the position of the Reorganized Church on the vexed questions.

Bro. S. C. Andes wrote from Elmira, Kansas, January 7th, that they were having a run of R. G. Ingersollism there; but the Saints were striving to maintain their integrity.

Bro. A. N. Hoxie, of Boston, sends a *Herald* containing a very fair presentation of our views, and the position we occupy as a religious body. We should be quite pleased to give all these various defences an insertion in the HERALD, but time, space and propriety forbid it. Bro. Hoxie also proposes that the article in the Louisville *Courier Journal*, by Bro. T. W. Smith would make an excellent tract for general distribution, as a means to set the distinction between us and Utah Mormons plainly before the people.

Bro. James Caffall left Dome Rock Station for Denver Colorado, on the 18th of January.

Bro. G. S. Hyde wrote from Dukedom, Tennessee, January 10th, a splendid letter; but the HERALD was full. Letters from Brethren J. Caffall, J. R. Badham, Heman C. Smith, John Gilbert, of Fall River, Massachusetts; cards from Bro. Blair, at Omaha; card from Bro. T. W. Smith, Chicago; D. S. Crawley, of Cherokee, Kansas; Ella R. Devore, of Muses' Bottom, West Virginia; R. M. Elvin, of Nebraska City, Nebraska; and A. J. Hinkle, of Green Ridge, Manitoba. are in hand, but crowded out for want of space,

Bro. T. W. Smith writes: "You are perfectly right in your position on the Rum Question in Lamoni. I heartily approve your remarks. It is a shame and a disgrace to the cause for our people where they can control the matter to permit a saloon to exist. I suggest that the place be called Rumoni instead of Lamoni."

EXTRACTS FROM LETTERS.

Bro. W. F. Clark writes us from Preëmption, Illinois, commending the tone of Bro. Putney's letter; and suggesting the cutting out of the hopelessly dead branches. He says:

"Brn. Anthony, Short, and Gibson, will keep the work moving till Conference makes further arrangements for this mission. The outlook was never so good. The missionaries are in fine spirits, and active. Hope you may be able to give Utah a visit for a few months soon."

Sr. Elizabeth Revell, of Nauvoo, Illinois, writes as follows, January 16th:

"Nauvoo is almost dead, but we do not wish to see it buried. We hope your family are well, also all the Saints that love their Lord and Master. Oh! Joseph, it is very lonesome to be without the preaching of the word of life; happy ought all to be that have the privilege of hearing the word preached."

Bro. Jobe Brown says,

"I am much pleased with Bro. Derry's article in last *Herald*. It did me good; as I hear no sound preaching except what comes in the *Herald*—and a little sifting in the gospel sieve greatly improves some of that."

Bro. D. M. Montgomery writes from Welcome, Minnesota,

"You have my best congratulations for the constant and continued improvements in the Church publications."

Bro. Joseph R. Lambert sent the following card, dated Mobile, Alabama, January 5th, 1882.

"Bro. Scarcliff and I left Eagle Creek, Tennessee, last Thursday, preached at Beaver Meadow, (twenty-five miles from here), on Sunday, and arrived here on Monday last. We have been trying to get an opening in this city, but have failed to get a house. Expect to go into Florida to-night, or to-morrow. Think of opening up the work in Milton, if the Lord will. So far, the mission has been hard on me. The mental strain is the hardest I ever experienced in any other field. Left Brn. Thomas and Hidy in Tennessee and Kentucky. We think of reaching East Florida and spending two months or more there, passible."

CONGRESS has its hands full if it deals with Polygamy in its fact and its travesty as indicated by the slip below.

SLAVERY IN THE FAR WEST.

Paul Boynton, in his trip down the Missouri, has run across a curious matrimonial custom that the Government should look into. One night he was entertained by a rancher named George Mince. A comely squaw presided over his household, and three pretty half-breed children called him father. To his guest he confessed the fact that he had bought this woman at Standing Rock Agency for a horse, he purchased her as a substitute for his Indian wife whom he had bought several years ago, married, overworked, and maltreated until she ran away. The squaw is kept hard at work, and the husband or master does not allow her to sit at the same table with him, and beats her whenever he pleases. What Mince had done is a common thing among his neighbors. "This system of female slavery," says Boynton, "is much more extensive than the public generally supposes. Scores of white men are accumulating wealth from the physical labor of these poor women and their children." Boyn-

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ton says that a few years ago a white wood-cutter bought a twelve-year-old Indian girl for $150 at the Berthold Agency, and it was regarded there as an ordinary business transaction. As all the half-breed children are entitled to rations and clothing from Indian Agencies, the importance of this immoral slavery as to mere matter of governmental economy is self-evident. This is a phase of the Indian question that is kept in the background, but it is a fruitful source of evil and misery which demands immediate attention.—*St. Paul Pioneer-Press.*

It is possible that America may be compelled to follow in the wake of Australia in regard to the sparrow:

"A few years ago Australia welcomed with many demonstrations of joy the arrival of a few pairs of English sparrows. To day there is a premium of sixpence per dozen upon the heads of the little creatures, which have multiplied to an amazing extent amid their congenial surroundings, and are a source of great loss to fruit-growers. Before the commission appointed to inquire into the matter one witness said that in the short space of ten days the sparrows took a ton and a half of grapes. They stripped the figs off five trees, and kept low fifteen acres of lucerne during the Summer. Another complains that in the season they took £30 worth of fruit; while a third declares that he sowed peas three times, and each time they were destroyed by the sparrows. Neither apricots, cherries, figs, apples, grapes, peaches, plums, pears, nectarines, loquats, olives, wheat, barley, oats, cabbages, cauliflower, nor seeds, nor fruit of any kind are spared by the sparrow's omnivorous bill; and all means of defense tried against its depredations, whether scarecrows, traps, netting, shooting, or poisoning, are declared to be insufficient to cope with the enemy."

QUESTIONS AND ANSWERS.

"Are not the ten commandments as much law to the Church to-day, as they were to the children of Israel in the day of Moses."—Exodus 20

So far as the Decalogue was reaffirmed by Christ, either in the New Testament, Book of Mormon, or Doctrine and Covenants, they form a part of the Church articles and covenants; but if the questioner means to imply that the ten commandments are enjoined upon us to-day, as they were upon the children of Israel in their day, we answer No.

Correspondence.

Hutchinson, Jefferson Co., Col.,
December 27th, 1881.

Dear Herald:—It is clear to my mind that you would have sustained no loss in a failure on my part to have congratulated you for success with ability to survive the startling and in some instances distressing events of the past year, with greetings and wishes for an increased prosperity during the incoming, or new year. I offer them nevertheless; as, while I write I feel an interest in the latter day work you represent, without assuming ability to foretell the condition of my mind to-morrow. For clearly is the fact demonstrated that man is vascillating; and however strange it may appear in no organization (or so I believe) is this fact so visible, as in the Church the good Lord has caused to be organized in the latter days. So far as my observations go your readers are encouraged by your semi-monthly visits, though somewhat distressed through conflicting articles which sometimes appear in your columns. But this, though the lessons may be difficult to learn, may be of benefit to those who for a time may be troubled thereby. The fiat has gone forth that the kingdom of heaven is like a net cast into the sea, gathering of all kinds, good and bad. And we can but expect to see evidence of this. It must be so, or the word of the Lord would turn to him void having failed to accomplish the thing where unto it had been sent. I would not arrogate to myself, but do feel less apprehensive of conflicting articles or speeches now, than afore time, nor do I think that different ways of expressing or writing is always evidence of contention or a desire to create strife; without attempting to decide as to the great ultimate, it can hardly be expected now, that we all shall have but one thought and a uniformity of expression. There is not so much danger in the expression of thought, as in a dogmatism or pertinacity evincing a determination to carry a point at all hazards; for this necessitates a resorting to foul or unfair means suggested by deception or a love of victory, with a determination to rule or ruin, between which and gospel liberty there exists a material difference, and a proper discrimination between the two may perhaps be difficult but most essential. Failure in this will inevitably be attended with disastrous results. If sensitiveness be a virtue there are perhaps few of your readers without one virtue at least. And if to be Mordecaious be a crime perhaps some are guilty. To determine who are or who are not, is not my prerogative; unless legitimately called to do so. But I may perhaps be permitted to say that a review of the past year furnishes proof of obstacles to the progress of the work through negligence and willfulness. And however reflective, this negligence and willfulness has been exibited by officers; and it seldom, if ever, occurs but they are the cause or concerned, in all difficulty that arise. Discretion in the selection of officials, or appointing missions may not be effective in barring out or preventing trouble; but its exercise is very necessary, and that there has been too great a deficiency in this particular is quite clear. Very much concern either affected or real has been exhibited for, and not a little dissatisfaction because greater efforts have not been made to lengthen the cords, or open up wider and more extensive fields for the introduction of the gospel. That the spread of the gospel is an essential work, that it is the primary object, or should be, needs no argument to prove. But a constant clamor for this, without a corresponding zeal and labor, will never reach the desired end. Less prating, complaining and dictating in this direction, with study and efforts leading to an understanding of duty by member, Deacon, Teacher, Priest, Presiding Elders of branches and districts, and Elders not called to preside, embracing the opportunity each recurring Sabbath to go forth to reason with their fellows out of the Scriptures, warning them to flee the wrath to come, and reproving them of sin, righteousness and a judgment to come, etc.; backing up Sunday teachings by examples through the week, would greatly facilitate the work of spreading or opening up new and wider fields for the introduction of the word. While a continuance in the former and a failure in the latter, retards the work, as a necessity is created for the consummation of time in adjusting difficulties brought about by undue interference on the one hand, and negligence on the other. For due attention must be given to regulating the affairs of the Church by those on whom the law lays such a responsibility when a necessity exist therefor. Nor should applause lead to officiousness, or evidence of a desire to criticise or find fault, deter or hinder the moving forth, in plainly prescribed duties. Nothing new will be developed to your reader in reference to the fact that the purity of water is retained by constant moving, while that which remains in a quiescent state becomes stagnant and unfit for use. The gospel economy is prolific with instruction, showing the necessity of activity by all who accept it as their guide, and this activity or evidence of it to be given by every one standing in his place, learning and performing his or her duties; nor are we left in the dark as to the consequences in the event of a failure to learn and discharge duties. But we are somewhat different from the element of water, which can only move as it is moved upon, while we may choose and do the evil or good, but are not destined to be altogether inactive. Our time is therefore spent and strength used for weal or woe; solemn thought; but how shall he get from it? The revealment and provision of the gospel proves a will power or agency in man, or it is a farce.

Were it possible for articles to be sent from heaven condemnatory of the practice of tale-bearing that would dazzle the sight of your readers, because of their effulgence to behold, the evils of such practice could hardly have been more visibly portrayed; nor could they have been admonished in milder terms to desist or cease so ungodly and demoralizing practice, than articles that have appeared in your columns from time to time, written by the hands of mortals, and yet how little heed has been paid or notice taken of them. And why this negligence? But your readers may think this harsh. Let us see about it: "Moreover, if thy brother shall trespass against thee, go and tell him of his fault between thee and him alone." Here is a prohibition to the revealment of grief caused by the infliction of wrong to every one save him or her inflicting the wrong; and the prohibition imposed by Christ the law giver. But how often is this disregarded by a failure on the part of the offended going to the offender, and yet he is busy in exclaiming against him to every one that will hear, and every step thus taken tends to close up the avenues of peace, and in the same proportion strife, discord and hatred are increased, by which the peace of whole branches have been threatened, and sometimes torn from center to circumference. This is not the only way in which the tale-bearer works, for often his or her inquisitiveness leads to efforts which prove successful in a revealment of others' affairs, and with the same diligence these are blazed abroad. Such evils it would appear were foreseen, and hence measures suggested by which men were to be empowered by elevation to office to prevent them. Men and women through obeying the gospel are brought into near relationship for each others' welfare in a spiritual sense, which is a privilege. But it is possible to overestimate this privilege, leading to the expectation of favor not contemplated or provided for in the gospel economy. To illustrate, it seldom fails in a branch, however few, but their circumstances, earthly possession, ability and determination to increase the same, differ. All may not be equally fortunate in the accumulation of worldly possessions, but having physical strength and a sound mind all may be persevering and industrious in their several avocations, using that which they do make with economy and care. But this unfortunately, by the less fortunate is too often overlooked, and that possessed by others coveted, and not only evidence of dissatisfation if denied is seen, but efforts made to raise prejudice against those failing to accede to the wishes of the non-industrious. This is an unwarranted liberty, and where persisted in, will lead to evil. And if the ones appointed, seeing these evils cropping out will look on, and through timidity or negligence, fail to interpose to prevent or bring the offenders to justice, the evil will increase, and by and by we shall hear of the disorganization of a branch, because of discordant elements, which would either prove the existence of no law, or a failure to enforce it. But not only has the practice obtained of members tattling to members in the church; but with a view either to ease their spirit which is wounded, or to increase or make the trouble more complicated, but non members are sought and into their ears is poured what they decide has been unjust and cruel, all of which goes to prove either a non understanding of the injury they are bringing upon themselves and the Church, or a determination to do evil.

But doubtless, Mr Herald, ere this your readers have decided that I too, am a busy body or a fault-finder. If so, having the floor, I will say, if the notation of the fact of there being too great a laxity in branch and district officials in the enforcement of the laws and church discipline, be evidence of croaking, or fault-finding, I am willing to be branded; but am not willing to say that all is well, unity prevail, prospects dazzling, when the reverse is the case. There never was a branch where due diligence and a godly zeal by the officials was manifest to the encouraging the confiding and faithful, reproving and arresting the disorderly and willful, but enjoyed the fruits of brotherly love and kindness which were visible. Nor one where officials were careless

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and negligent but the reverse was the case, and a necessity growing out of this negligence, for some one or ones, at the consumption of time and money, to go and adjust trouble their neglicence had caused. I am an advocate of liberty, but do not believe that official or non official, rich or poor member, ignorant or intelligent, should be encouraged in violating a recognized order, usage, or precedent of the Church. The earth is spacious and wide, and I hope if the time should come that I can not represent the Church, I will represent myself, or have done with the representation business altogether.

There may be much in the conservatism, radicalism, rationalism, spiritualism, skepticism, materialism, and many other isms of the present age to admire; but nothing in them so sublime by which the gospel and its provisions can be modified, or changed, so as to be made more palatable, or acceptable to the masses. We may refuse the gospel if we please, and take the consequence; but we can not refuse and partake of its benefits, and so with every law, human or divine. If the command to repent and be baptized be inoperative, is the injunction in the Doctrine and Covenants, which makes it obligatory on some one to prevent him that has transgressed from partaking the sacrament until he makes reconciliation for instance, less imperative? I answer not; and risk the criticism of your readers. What are we better than those who deny the necessity of apostles and prophets, should we deny or refuse to honor the labors of Teachers, Priests and Deacons, seeing the same power set both in the Church? And how can a Priest or Teacher be justified in negligence more than an Apostle, or *vice versa?* But we are getting such elevated notions of charity, forbearance, etc., that with many the idea has obtained that being obedient to heavenly injunctions, such as assembling for worship, praying vocally and in secret, may be done at our convenience; which state of affairs has brought about an indifference leading to negligence, to such an extent that gospel examples and their effects have in some localities almost become the exception instead of the rule; and three months such practice by a branch will do more injury to the cause than a diligent Elder can do good in three years. In the opposition that was hurled against the method of representation, something was said about the disfranchising of some of the members of the body. Now, whether a declaration against some branches being incompetent or unworthy to be longer recognized by the body, would have been tantamount to a disfranchisement, I will not stop to enquire; but believe the dignity of the Church would have been maintained by so declaring against some branches. You might as well bid the angry dashing waves of the sea be calm, as to try to convince people that our message is peace on earth and good will to man, where our people meet in conference capacity, or to do branch business, which are marked by heated, angry and tantalizing discussions, and becoming so impetuous as to invite a trial of each others' pugilistic powers, such Elders ought to be suspended from ministerial labors until at least they should give evidence of a willingness and determination to curb their impetuous natures so as to be able at least to conduct themselves in an orderly and decent manner. There is a possibility of a person having his rights infringed on so that patience may cease to be a virtue But what is there in the business of a conference, selecting a branch president, building a house of worship, to so arouse the passion as to lead to disorderly or disgraceful conduct, or insulting or tantalizing remarks, by one to another member of the conference or branch. Absolute ruling is quite repulsive to those duly appreciating liberty, but it appears the only remedy for some.

We do not need to essay the task of improving that which God has pronounced perfect. But there exists a great necessity for an increase of godly zeal with corresponding labor to establish a moral excellence among ourselves to be brought about by members, Deacons, Teachers, Priests, Elders, Presidents, Seventies, High Priest, Twelve, Bishops, President and Counsellors, standing in their respective places, understanding and performing their duties, that we may receive that spiritual light and strength needed to properly acquit ourselves before God, and be prepared for the latter day trials and maintain the fair fame of the Church.

I left home on the 3d day of October, at the instance of Brn. Leeka and Woolsey, essayed to hold meeting within the limits of the Fremont District, Iowa. But the rains came, the wind blew, approaches to, and some bridges were no more, roads washed out, mud deep, nights dark, dismal and forbidding, so ere the days of October went out I set my face Kansasward, and up to November 20th, traveled and delivered over forty gospel discourses; can not report overflowing houses, numbers baptized; but may say had some interesting meetings, attentive listeners, some of whom expressed themselves satisfied with the doctrine who may eventually come into the church, if not the gospel will prove a witness against them. One unpleasant incident occurred on one evening after dismissal, ere the congregation had dispersed. I was interrogated thus: Do you heal the sick and raise the dead, as a test of the divinity of your mission? Which I answered in the negative. Then the interrogator informed myself and the rest, that about five years ago, Elder ——, at ——, essayed this work and failed; which I did not feel at liberty to deny, having reason in addition to what he offered, to believe that his statements were correct; but did not hesitate to declare that if such was the case, such Elder transcended his bounds, with other explanatory remarks. How can Elders commit such folly?

There are many openings in Kansas; a dozen Elders could find labor there, if they could be had. I regretted my inability to tarry longer, and respond to other calls. I arrived here on the 22d of December, to find no response to the appeal made to the scattered members in Colorado. I had believed, nor have I yet changed, that there are quite a number of members scattered in the State; though in this I may be deceived. Much attention is being paid to arrangement by all classes to prepare for Christmas and New Year's festivities. Building and improvements are being carried on with astonishing rapidity in Denver, while ever and anon reports are heard of new discoveries in the mining localities. Colorado is decidedly a mineral state, but the development of the mind is attended with great expense. The introduction of railroads into Leadville and other important places, has dispensed with freighting by teams and wagons, cutting off travel on the roads, rendering many places dull and lifeless, so far as business is concerned, which were lively with money flowing in abundance. The mountains have received their Winter's garment of snow, but at present not very thick; the weather is fair and pleasant. The light air, from the high altitude is trying to some new comers, but pleasant to others.

The outlook for the spread and gathering by the gospel is not very flattering at present. The natural antipathy toward the primitive religion is unpleasant to meet, while prejudice caused by apostates is perplexing; but prejudice created by the folly of our own members is terrible, and yet it opens a way for the declaration that individual salvation is only secured by individual efforts, etc.

Yours in the faith,

JAMES CAFFALL.

SANTA ROSA, California,
January 7th, 1882.

Bro. Joseph:—I am glad that you are pleased with your new home and that the *Herald* is still alive, as it is all the preacher we have. It seems that we are nearly forgotten hear in at Santa Rosa. Bro. Carmichael gives us a call once in a while, and we have a good time; but he has too much on his hands to do justice to so large a district. What few Saints there are left in Santa Rosa are strong in the faith, but rather on a stand still. Santa Rosa Branch numbers some sixty odd, but in attendance very few, caused by death and removal. I have endeavored to meet with what few there are as often as circumstances would admit, considering my age and infirmities; the 18th of this month will make me eighty years old. Bro. Joseph, as I am an old time Saint, I could mention many strong testimonies of the truth of this being the true Church of Christ; and that your father was a true prophet of God. I rejoice that I have been permitted to live to see the Church reorganized and in working order again, and I hope to remain true and faithful to the end, is my prayer.

JEREMIAH ROOT.

OAKLAND, California,
January 8th, 1882.

Dear Herald:—Being such a poor writer I thought to be slow in troubling you. But in reading your precious columns awhile ago there appeared such a splendid feeler given by our beloved president. Which is so much like what Bro. Green gave us in Sacramento. (He has gone to his rest; peace to his ashes). He told us not to be hard hearted, but for all coming time to try and appreciate the proportions of Bro. Dykes, who you will remember was in rebellion against Bro. E. C. Briggs. Question: Do you think that there is any one in the Church so far drifted into self-conceit as to lose sight of the fact that it is human to err, and that their acts need no criticising nor spies. No doubt the acts of many are better kept in the dark. But thank God it is not so with all. The acts of some are like a city set on a hill, and a light on a candle-stick.

We are getting along nicely in Oakland, about twenty added last year; thanks that the scales are falling from the eyes of some. Is it lawful to request absentees to give a written statement, (to be presented before the branch), why they don't attend meetings, but be treated accordingly. We are told that some of our number do attend other societies oftener than that of the Saints.

Love to all. Yours as ever.

T. W. V.

BUCHANAN, Henry Co., Tenn.,
December 20th, 1881.

Bro. Joseph Smith:—I am just recovering from a severe attack of sickness. I hope to rally once more, but it was a hard struggle. While lying on the bed in the midst of hot fever, I could not help thinking of the strong and peculiar oppositions that are waged against God's work, and that I should be rendered unable to strike one blow in defense, caused me to weep!

I have been reading the *Herald* for December 1st. It contains many good things, and some cheering news from the Elders in the field. But under the caption of "Editorial Items," I find an extract from a letter by Bro. Mullen, of Taitsville, Ray county, Missouri, in which there are some things I greatly deplore. It looks like a great ugly blur on a white sheet of paper! O, brethren! For your own sake; for the sake of the cause you claim to represent; for the sake of those who have shown by their willingness to labor and sacrifice under the most adverse circumstances, that they love the cause of the Master more dearly than life, do not, I beseech you in kindness, stoop so low! Whenever we resort to grave insinuations and palpable misrepresentations in order to give supposed strength to the cause we advocate, it proves one of two things: either the cause is not fit to be represented, or we are not fit to represent it. Brethren, which is it? Or is it both?

I deny that the Church has "disfranchised" anybody! But if she is guilty of this great wrong, why should the crime be charged upon the "big brothers?" In the Spring of 1880, preambles and a resolution were submitted to the Church by a Priest and High Priest, (I am informed the Priest was their author), which were adopted: and as a result of such adoption, a committee of five was chosen, and instructed to dratt articles on representation and report to the body. This committee was constituted of one of the First Presidency, one Apostle, two High Priests, and one Priest. The articles submitted to the body by them exclude High Priests and Priests from voting in *General Conference*, unless laboring under appointment of that body, or having been sent as delegates. Therefore whatever of proscription is found in these articles, affected two of the quorums of which three of the committee men are members! Does this look like mean selfishness? What next? Well,

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after seeing what we have seen, and hearing what we have heard, we think it well to hope and pray for the best, and be prepared for the worst. And should it be hinted that these "big brothers," from their abundance, bribed the other three, we shall still try to abide in the faith, and do what we think to be of greatest advantage to the cause. We do not object to the Saints exercising a righteous watchcare over the leading officers of the Church, (and every body else for that matter), but think it to be essential and right; but why should it be thought or said, by implication, that these men are disposed to ignore the word of God, and run the spiritual machinery of the Church in a way of their own? Where are the grounds for such grave suspicions? Has Bro. Mullen attended the General Conferences of the Church, held for twenty-nine successive years, before these articles on representation went into operation? If not, then his "big brothers," and a few others, have been adopting measures which were made binding upon him, and every other member of the Church, without his or their consent. And now when it is proposed to give every man, woman and child belonging to the Church of Christ, a representation in the General Conferences thereof, the cry is raised, "We are disfranchised!" Strange!

This assuming premises which do not exist, and then making an argument thereupon, or appealing to the feelings of the Saints in order to convince them that they have been deprived of some God given right, has characterized much of the argument on this subject of representation, from first to last, and particularly last Fall. We do not wish to deprive any one of taking this course if he so chooses; but it is astonishing that those who have so much of this "illogical logic" to meet, in the world, would think such a course to be right. Pseudology is worse than a waste of time, and the cause of guarding well the "liberties of the people" ought to have a higher and nobler representation.

Since writing you last, I have met Brn. Hyde and Scarcliff, and we have made such arrangements for the further prosecution of the work, in this mission, as we could under the circumstances. We concluded our meetings in Farmington, and think good will result therefrom, though it may not be in the way we usually look for it. The citizens were very kind to us. Prof. Eads, Principal of the Farmington Institute, attended two of our meetings. By invitation I dined with him on Sunday. We had a pleasant talk. He had met me on the second day after my arrival in Kentucky, and with the avowed purpose of investigating our faith, began conversation at once. We were soon engaged in close combat, but with good feelings. He found, we believe, more in our faith than we usually get credit for by rumor and so called history. I regard him as a gentleman possessed of a good and liberal mind. What a pleasure it is to meet such men! They are fertile spots in the desert of bigotry and intolerance!

In this conversation, as in others, we claimed the right to represent our own faith through our acknowledged representative men, and stardard works of the Church; nor do we propose to swerve from this claim the one thousandth part of an inch. Its justice must be admitted by all intelligent and unbiased persons, and its strength and consistency have put in many a would-be-champion to flight, by an exchange of a few words.

From the 3d to the 8th of November, Bro. Hyde and I held a short and interesting series of meetings, in the Saints' Chapel, near Farmington. Dr. Boyd and James H. Adair were baptized on Sunday, the 6th, by Bro. Hyde. They are leading citizens of good repute, and have been believing the gospel for years. The Farmington Branch is in rather a weak condition, as there is no officers left to take charge. We advised them to meet together regularly and hold prayer and testimony meetings.

Since November 8th, Bro. Hyde and I have been laboring in this county and state. I have preached in Eagle Creek and Foundry Hill branches, also in Paris. In the last named place (which is the capital of Henry County) I felt it my duty, for existing reasons, to make a leading effort to bring our faith before the people. The brethren of Eagle Creek and Foundry Hill, also Bro. Thomas, were alike anxious that the people of Paris should hear the message. But very few of them heard, and all this because they "*would not.* I was informed by a leading gentleman of the town that he had tried to get the people to come out and hear, but they said, "We know all we want to know about Mormonism." This reminds us of what a professor once stated of the three classes into which he divided all people, viz.: "1st. Those who know and they know that they know. 2d. Those who know, but they don't know that they know. 3d. Those who don't know, but they *don't know* that they don't know." Of the last class (found in Paris) he said, "You can do nothing with them—just as well let them alone."

At Eagle Creek three have been baptized, by Bro. Hyde. Our predecessors in this field, so far as we know, have left a clean record; and most of them have been sufficiently wise to give the adversary no pretext for speaking evil of them, or their faith The Saints in Kentucky and Tennessee are kind, and mean to do what they can for the spread of the work; but they need to be a little more practical and self reliant, as a rule. What I mean is, that salvation is an individual matter, and the commandments "Watch and pray," "Take up the cross," "Worship Him in spirit and in truth," and many others, are binding upon *all Saints* as well as the Elders.

Yours in truth, and with a desire that God's people may become entirely pure, both in body and in mind.

JOSEPH R. LAMBERT.

ORONOGO, Jasper Co., Missouri,
January 4th, 1882.

Bro. Joseph:—Once more I take the opportunity of writing, hoping that you and family are well and wishing you a Happy New Year.

Myself and family are well with the exception of my youngest, little boy, six years old; he has been very low for over eight weeks with typhoid malaria, but through the mercies of God he is gaining very slowly. I have been here in the hotel business the last year, but this is a dull town this Winter, and every thing is very dear, but still we can not complain, but would like to get to a better point for the business, if I knew where to find it. I do not enjoy myself in church capacity as I would wish; I have not the zeal I once had, but I feel an inward prompting to duty, hoping that in the sweet by and by I will feel as I once felt. I can not write my experience since I last saw you. Inclosed five dollars; send me such as is mentioned on the other page.

Love to you all.

STEPHEN MALONEY.

LONDON EAST, Ontario,
January 7th, 1882

Mr. Joseph Smith, Dear Brother:—I left home (Bevier, Missouri,) October 31st, 1881, for Canada, to labor in the mission assigned me. Stoping by the way to visit my sister and her husband at Bryant, Illinois; remained here one week as my sister was taken very sick during my stay, and I did not deem it wise to proceed on my journey, until she was better. She was considerable better when I left, thanks be to the good Lord for the same. I called next on Bro. T. W. Smith at Chicago, enjoyed the visit very much, Bro. Smith spending parts of two days in showing me over the city. Thence to London, Canada. As soon as I reached here I heard of Bro. A. Clow's death, and by request hastened to St. Thomas to attend his funeral. After which I went on a short tour to Carlingford. Had excellent times with Bro. Brown and family, where we always receive kind receptions. Returning to London, where I had the pleasure of meeting our excellent brother, J. H. Lake, and I must frankly confess it did my soul good to meet him, I had the pleasure of being with him over two weeks, and the longer I was with him the more I loved him. Bro. Lake is a good faithful worker, and will undoubtedly, by the help of the Spirit, be the means of accomplishing much good on this mission, from the fact that he is now pursuing a course which will finally bring love and peace, and that will adjust some of the present difficulties. He is a father to the erring, and a support to the weak, and a very pleasant and social companion to be with. I pray the Lord to bless him with every needful blessing. I have been confined to the house for the last three weeks, more or less, as I have been afflicted with three of Job's comforters, on the back of my neck, but I fail to see the comfort that they bring us. Have not seen Bro. Lake for a few weeks, but expect to see him soon and labor with him for some time. We crave an interest in the prayers of all God's people. With love to you and all the Saints. My permanent P. O. address London East, Ontario.

I remain your co-laborer in Christ.

G. T. GRIFFITHS.

TUNNEL HILL, Illinois,
January 4th, 1882.

Dear Herald:—We are often made to rejoice in reading your pleasant colums. It has been so long since Conference has sent an Elder to visit us that we sometimes feel almost forsaken, but, like one of old, "not cast down." I am devoting my time to the work at present, doing what I can to persuade my fellow men to obey the gospel; but I am so weak and accomplish so little that it sometimes seems to me that my effort is almost vain. It seems so, but I know it is not; for God is at the helm guiding this work, and will have it preached to all "for a witness," to save or condemn, and will therefore recognize the work of those whom he has authorized to make the proclamation. The enemies of the truth are at work here, as in other places, trying to blind the eyes of the people, but are put to shame—if not past shame—when they face the servants of God. I attended a discussion, a few days ago, in Richland county, between Bro. G. H. Hilliard and F. M. Shick of the Christian order. It commenced on the 19th of December, and lasted four days, and I think did great good, as it was in every respect "a glorious victory for the truth." Mr. Shick came claiming to know all the "crooks and turns," and "ins and outs," and all the "dark subterfuges of Mormonism," and claimed also to be prepared to meet them. He claimed to know their history from the time the Church was organized, at Kirtland, Ohio, (that was something new to us to hear that the Church was organized at Kirtland) down to the present time." But his ignorance was soon made manifest to those who were present, and his boasted assertions fell to the ground powerless and ineffective. I will here give a few specimens of his wonderful knowledge. He informed us that "Joseph Smith ordained his father Patriarch and Bishop-partridge of the Church," and then exclaimed, with a great flourish of words: "Who ever heard of a man being ordained to the office of *Bishop-partridge!* You can't find such a word in Webster's Unabridged Dictionary." When Bro. Hilliard informed them that Partridge was a man's name, and that he was Bishop of the Church and therefore called Bishop Partridge, it caused quite a laugh, and Mr. Shick's knowledge of Mormonism went at a discount of fifty per cent, at least. He also told us that when this Church was first organized it was called the "Mormon Church," but was afterwards changed to "Latter Day Saints Church." He read extracts from the True Latter Day Saints' Herald published by "Joseph Sheen." Guess you didn't know that man—in Cincinnatti, in 1859. He then informed us that the present head of the Mormon Church (Reorganized) is up here at "Planes," Illinois. But I presume I have given enough for the readers of the *Herald* to form an idea of his acquaintance with the "history of Mormonism" and will just state that his scriptural arguments were as weak as his statements above—a complete failure. Bro. Hilliard acquitted herself nobly in this contest by keeping cool, and thereby gaining the confidence and sympathy of the people, by turning the false assertions of his opponent back upon his own head, by showing the fallacy of his would-be arguments, and also by giving a scriptural reason for the faith taught by the Saints. Much prejudice was removed and many friends made to the cause. Many of Mr. Shick's own church acknowledged that he made a complete failure. We had many pressing invitation to come again, some of our

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Methodist friends assuring us that their home should be ours so long as they had one. We felt that the Lord had a people there, so we left another appointment for the first Sunday in February, hoping and praying that God will water the seed sown and gather the honest in heart into the fold of the Good Shepherd.

The work in this district does not move on as fast as could be wished for, but I think we are gaining in some parts, and this, with the influence of God's Spirit, encourages us to still persevere. We have many calls for preaching and but few to preach, so we are sometimes made to mourn on account of our inability to fill the many calls for the bread of life. I hope the time may soon come when the Saints will put forth a more united and zealous effort to live the religion of the master, that they may enjoy a greater degree of His Spirit, and show forth the fruits of the same by letting their lights shine bright enough to convince others that God is with us of a truth."

Ever praying and working for the cause of Zion, I remain yours in hope of life,

ISAAC M. SMITH.

ROND EAU, Ontario,
January 11th, 1882.

Bro. Joseph:—We are all pretty well here at present, thank God. Bro. G. E. Deuel is here; he has labored here and up in Tilbury, baptized eight up there, and since he came back he has labored some here. There seems to be quite a good interest here at present. He is a good man and one that will do good wherever he is. He has gone out of the village to-night about three-quarters of a mile to visit a gentleman that invited him last Sunday to come some night and stay all night at his house; the man does not belong to any church at all. Up in Tilbury he revived and cheered those who had obeyed and baptized some more, and the people want him back again to preach to them. He is going down into Howard township to try and get an opening where there was some preaching done some years ago; I think he will succeed all right there. Bro. Lake was here awhile and baptized two that were awaiting baptism. I think the laborers that have been sent to this mission are good men; may God bless their labors, I thank Bro. W. H. Kelley most heartily for his efforts in getting laborers sent here. Bro. William Carnes has gone over to Hersey, Michigan, and that left us without any presiding priest. By direction of the Spirit I was ordained a priest on the 1st instant and chosen presiding priest of the branch. I think that the work here is in a pretty good condition, and if the Saints walk uprightly and do not throw stumbling blocks in the way of others by their unwise acts that there will be others added to our number here. We should be the light of the world and if not we are not filling the bill the Lord designed we should. There has been a great deal of strife and contention here, but the prospect looks better now to me than it has looked for years. Pray for me that I may fill the position I am called to fill. May God bless you and give you his Spirit is my prayer. Yours in bonds,

RICHARD COBURN.

CARLINGFORD, Ontario,
January 4th, 1882.

Bro. Joseph Smith:—Bro. Lake is with us now; has been about a week; spent New Years' Day with us. Some of the Saints from Osborne were here and some of the Saints of this branch present. Had a swing erected, we had Bro. Lake in the swing and we gave him a good one. After the swinging had a great battle of snow balling. If you had been here and seen how the Canadian girls whitened him up, you would of laughed; and we enjoy his company very much.

Bro. Lake and myself are going from here to McKillop to hold a series of lectures. I have baptized one there since I wrote last.

Yours in truth,

SAMUEL BROWN.

We learn to climb by keeping our eyes not on the hills behind us, but on the mountains that rise before us.

Conference Minutes.

SOUTHERN INDIANA DISTRICT.

Minutes of conference held at Mt. Eden, Indiana, December 10th–13th, 1881. B. V. Springer in the chair; J. Bywater, clerk *pro tem*.

The president stated to the conference, that besides the usual routine of business to come before it, that charges having been preferred against certain members, in the name of the Southern Indiana District, he had called a Court of Elders, and had duly notified the parties to appear at this conference to answer; that the Court of Elders, was present and ready to act. The accused claimed a non-suit, on the ground that the court was illegally called, as the district president was a Seventy, and not eligible to the position.—Overruled. And, on motion of H. Scott and E. Flint, that we proceed to business in the matter, carried.

B. V. Springer was appointed to prosecute the case in behalf of the district.

Report of Branches.—Hope organized October 6th, 1881, by B. V. Springer, composed of ten members, including 1 Priest, 1 Teacher; Uriah Cummings, president; William Cummings, clerk. Canaan 21; received on original baptism 1, baptized 2, expelled 1. Union, Pleasant Ridge, Olive, New Trenton and Amanda, not reported.

Elders' Reports.—Harbert Scott was sent to the Semi Annual Conference at Council Bluffs, Iowa, as delegate from the district, had voted in accordance with his instructions; had preached at different points in Iowa and Missouri, in all of which he had tried to do his whole duty; and that he should hold the district responsible in regard to defraying expenses. Elders M. R. and David Scott reported. Wm. H. Kelley had labored constantly in the northern portion of this mission; was greatly encouraged in view of results attained, and the prospects for the future of the work was never in better condition in Michigan than now. B V. Springer had labored continuously since last conference in Perry, Crawford, Jefferson and Switzerland counties; had spoken 55 times, baptized two, organized one branch; ordained two Priests and two Teachers. The interest among the people outside the branches is good and encouraging, but the work in the district is not in as good condition as it should be. Elder F W. A. Reidel had attended the last Semi Annual Conference, was appointed one of a committee of three to translate some of our works into the German. Had translated 2000 tracts, and also published a list of our publications in his paper. Bro. Kelley made some remarks on the finance question, showing the necessity of each one doing something for the advancement of the cause.

Resolved, that this conference, appreciating the labors of Bro. W. H Kelley, hereby respectfully request the General Conference to continue him in his present charge. Carried.

On motion, a vote of thanks was tendered to Bro. W. H. Kelley in charge of the mission, and Bro. B. V. Springer as president of the district, for their efficient labors. Carried.

REPORT OF THE COURT OF ELDERS.

Eden, Ind., Dec. 13th, 1881.—To the president and brethren of the Southern Indiana District Conference. We, the court appointed by you to examine the following named persons, viz: James G Scott. James M Scott, John A. Scott, Green Brown, Tillman Hollis, Barbara A Scott, Elizabeth Brown, Altheda Scott, and Louisiana Scott, upon the following charges, viz: Insubordination to recognized authorities of the Church, in separating from an established branch on or about the 24th day of July, 1881, forming and organizing a new branch, contrary to the laws and usages of the church, beg leave to report: the charges here in mentioned were sustained.

1st. It was shown that the Mt. Eden Branch, to which a part if not all of those against whom charges were preferred belong, has never been disorganized since its first organization, and that there are now, and have been since its first organization, persons holding office in said branch. The parties accused having acknowledged the existence of said Eden branch as late as March, 1881, by making application to and being received by vote as members in said branch.

2d. The Court further finds, that had there been no branch existing at the time said new organization was effected, said new organization could not be recognized, for the reasons: (1) That previous to the day of its organization, the members residing in the vicinity of said branch, did not receive due notice of an intent of organizing at that time (See sec. 5, page 7, of Book of Rules.) (2) It was shown that the officers selected at the time were so selected by special commandment, and not by choice, as is the custom in the church; and (3) that James G. Scott, who was the prime mover in effecting said branch organization, is not a member of the Church.

We are of the opinion, however, that the accused parties acted from a misunderstanding in some degree, and that the error was one of the head rather then the heart; and we do not consider, therefore, their offense sufficiently grave to warrant their expulsion from the Church, providing they are willing to abandon their organization, and act in harmony with the authorities of the branch and district; otherwise, we recommend that they be expelled from the Church.

We further recommend, that as the cause in some degree of those difficulties are of long standing, and the parties at no time have been charged with crimes against the moral code; but as refractory, obstinate, insubordinate factions, fanatical, and of persistent following of the bent of their own minds; in all of which the claim of sincerity, devotion, and conviction of being right, is made; that a friendly and brotherly effort be made to reclaim them, and that unity and love may be secured to all, and the wayward restored to the fold.

Respectfully submitted,

Court of Enquiry, { W. H. KELLEY. F. W. A. REIDEL. J. S. CHRISTIE.

On motion of M. R. and H. Scott, the authorities of the district were sustained, including the district clerk, Bishop's Agent, and District Treasurer.

Preaching on Saturday evening, Sunday forenoon and evening, and Tuesday evening, by W. H. Kelley.

Brn. B. V. Springer and H. Scott were chosen delegates to the Annual Conference, to convene at Independence, Mo, April 6th, 1882.

Adjourned to meet at the call of the president.

WM. W. CARMICHAEL, Clerk.

NORTHERN NEBRASKA DISTRICT.

This conference convened at Omaha, Nebraska, January 7th and 8th, 1882. N. Brown, presiding; E. Rannie, jun., clerk *pro tem*.

Report of Branches.—Pleasant Grove 23; baptized 2. Douglas, no changes. Platte Valley 31; removed by letter 1. Omaha English 63; baptized 2, received by vote 2. Union 16; received by vote 1.

Financial reports of Platte Valley and Pleasant Grove was also received.

Reports —Elders N. Brown, E. C. Brand (baptized 1), J. F. Mintun (baptized 5), J. M. L Wihtman, J. Anderson. Priests J. Brown and E. Rannie, reported.

Resolved that each branch be called on by the president to report their spiritual condition.

J. Curtis asked to know if the Omaha English Branch had complied with the recommendation of General Conference concerning the expulsion from the Church of G. Hatt, G. Medlock, W. Ballinger, and J Dove? The clerk read the recommendation alluded to. The request was ruled out of order.

The spiritual condition of branches were according to previous resolution, reported; and verified the word of the Lord. Wherever unity and love existed the cause was progressing; but where this was lacking, the work languished.

Resoved, that W. Rumel be associated with the district president.

That E. C. Brand and J. F. Mintun labor in the district, as they feel directed by the Spirit.

That all other Elders and Priests who wish to preach do so, under the direction of the president.

The treasurer of the District Fund requested conference to define how financial reports should be made to the conference; direct from him? or

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indirect by the several branches? The following was introduced and passed:

Whereas, there is not a clear understanding in the branches of the district concerning the District Fund; therefore, be it resolved that the means given by the several branches for this fund should be given to the president of each several branch, who is to disburse such means as may seem necessary, and report the same to the District Treasurer, with the amount of surplus, if any, which is to be forwarded in connection with the report, in time for the District Treasurer to report to each quarterly conference

The president and clerk of the district was sustained for three months.

Preaching in the morning and evening on Sunday by E. C Brand and J. F. Mintun. The afternoon was devoted to prayer and testimony.

Cohtribution for the president, $4 75.

Adjourned to meet at Omaha, Nebraska, the 25th of March, 1882, at 7:30 p. m.

GALLAND'S GROVE DISTRICT.

This conference was held at Galland's Grove, Iowa, on the 7th, 8th and 9th of October, 1881. J. W. Chatburn, president; John Pett, clerk.

Branch Reports.—Galland's Grove 235; baptized 10, died 2. Boyer Valley 42; expelled 1. Coalville 23; received by letter 4 North Coon 21.

Elders' Reports.—John A. McIntosn (baptized 10), J. Hawley (baptized 9), W. Whiting, I. Goff, J. W. Chatburn, B. Salisbury, D. H Bays, W. Jordan, R Jenkins, J. Rudd, and A. Jackson reported in person. Joseph R. Lambert, by letter. Priests J. Dobson and J. Pearsall, and Teacher J. Turner, in person.

Saturday, 10 a. m.—The committee appointed to investigate and settle difficulties in the Pilot Rock Branch, reported. The report was adopted and the committee discharged.

Bishop's Agent's Report.—Cash on hand at last report, June 11th, 1881, $15; received to date, October 8th, 1881, $191.75; paid out $191.75; balance $15 John Pett, Agent.

District Treasurer's report: Cash on hand $1.50. John Pett, treasurer.

The present district officers were sustained.

A prayer and testimony meeting was held in the evening, when the gifts of the gospel were manifested in tongues and prophecy.

According to appointment Charles Derry preached in the forenoon and afternoon, to crowded houses, in his usual forcible and convincing style. The interest and attention were all that could be desired, and lasting good was accomplished.

Adjourned to meet at Delcit, Iowa, on Friday, March 3d, 1882, at 2 p. m.

SOUTHERN NEBRASKA DISTRICT.

Southern Nebraska quarterly conference was held at Wilber, Nebraska, January 1st and 2d, 1882. L Anthony, president; R. M. Elvin, clerk.

On Sunday forenoon a union meeting of the conference and "Harker Post. No. 51, G. A. R.," in momorial of Bro. John C Tripp; funeral sermon by Elder Robert M. Elvin.

Sacrament and Saints' meeting in the afternoon. Preaching in the evening by Elder E. C. Brand, in answer to the objections to the Church.

Met for business on Monday. Verbal reports: Elders L. Anthony, E C Brand (baptized 2), R. M. Elvin (baptized 7); Priest J. O Savage. Reports by letter: J. W. Waldsmith, J. Armstrong and J. Thompson.

Bishop's Agent, J. W. Waldsmith, reports for quarter ending December 31st, 1881: tithing $28, free will offering $5.25, Scandinavian mission $5, Utah Chapel $13, Mission fund $38 14; paid to missionaries, &c., $38 05, to I. L. Rogers $18

Branch Reports.—Nebraska City 106; died 1. Wilber 60; baptized 7, died 1. Platte River, no change. Plattsmouth 18; baptized 2, received by letter 1, died 1. Moroni, Palmyra, Clear Creek, no report. Report of labor at Plattsmouth by E. C. Brand, as per special request.

Report of committee, of labors with inactive Elders. Motion adopted, releasing Samuel Campbell from all responsibility as an Elder.

Resolved that the committee on Elders, report those who belong to quorums to their quorums forthwith, and report those who do not to the next conference for final action.

Elder James Thompson appointed to labor at Camp Creek and vicinity.

Priest's license granted to Jesse L. Spurgin.

Resolved that this district of the Reorganized Church of Jesus Christ of Latter Day Saints, in conference assembled, this the 2d day of January, 1882, Wilber, Neb., hereby extend to "Harker Post, No. 51, G. A. R.," our warmest thanks for their sympathy and material, aid and to the widow of our esteemed and worthy brother, John C. Tripp,

Resolved, further, that the president and secretary of this conference submit this resolution to said "Post." Preaching by R. M. Elvin.

Adjourned to meet at Nebraska City, April 21, 1882, at 10:30 a. m.

SOUTH-EASTERN ILLINOIS DISTRICT.

This conference was held in the Saints' Chapel, at Springerton, White county, Illinois, December 3d and 4th, 1881. I. M. Smith, president; I. A. Morris, clerk.

Branch Reports.—Brush Creek 78; baptized 6, died 1. Deer Creek 23; baptized 1, died 1. Springerton 55; baptized 8.

Official Reports.—Elders G. H Hilliard (baptized 9), M. R. Brown, I. A. Morris, I. M Smith (baptized 1), Daniel Webb, Priest; Ben. Taylor, Teacher, reported.

Resolved that we sustain I. M. Smith and I A. Morris as president and clerk of district. Preaching by M. R. Brown, I. A. Smith, and G. H. Hilliard. Sacrament and fellowship meeting in the afternoon. In the evening the Saints enjoyed a season of testimony, prayer, and fellowship of the Spirit, long to be remembered; two children were blessed.

Adjourned to meet at Springerton, Illinois, March 4th, 1882.

At the close of the meeting after adjournment, three gave their names in for baptism, and were baptized next morning.

EASTERN IOWA DISTRICT.

Conference convened at the Saints' Hall, in Clinton, Iowa, on the 24th of December, 1881. M. G. Maudsley, president, *pro tem*; W. Turner, clerk.

Branch Reports.—Buffalo 21. Apostolic 19; removed by letter 1. Jackson 16; baptized 1. Butternut Grove read and referred to branch for correction.

Elders J. Ruby, J. Johnson, W. Turner, M. G Maudsley, C. C. Reynolds and D Holmes, reported. Priest J. Furguson, Teacher G. Turner and M. Briggs, and Deacon E Robinson, reported.

Resolved that the Eastern Iowa District conference declare the Davenport Branch disorganized, and that a committee of three Elders be appointed to try the cases that may come before them, and if advisable, to reorganize the branch. Committee appointed by president: J. Ruby, D. Holmes, C C Reynolds.

Resolved that Elder J. Ruby labor as circumstances will permit.

Committee appointed to consider request of Bro James Culverwell, reported, recommend that his request be granted.

Resolved that Bro. M G. Maudsley labor in the district under the direction of the district president.

Preaching on Saturday evening by Elder J. Ruby, assisted by Elder D Holmes; on Sunday forenoon by Elder D. Holmes, and in the evening by J. Ruby. Sacrament and testimony meeting on Sunday afternoon.

Adjourned to meet with the Jackson Branch, at Amber Station, Jones county, Iowa, the last Saturday before the full moon in March, 1882.

EASTERN MAINE DISTRICT.

Conference convened at May Branch, Indian River, Maine, December 31st, 1881, and January 1st, 1882. J C. Foss was chosen to preside, and E. M. Walker, clerk.

May Branch reports 35 members.

Reports from Elders J. C. Foss, J. D. Steele, J. Benner, A. W. Kelley, N. W. Crowley.

On motion J. D. Steele was continued as district president.

Preaching on Saturday evening by J. C. Foss. Prayer and testimony meeting on Sunday forenoon. Preaching in the afternoon by A. W. Kelley and J. Benner, and in the evening by J. C. Foss.

Adjourned to meet at Mason's Bay, March 25th and 26th, 1882.

WESTERN WISCONSIN DISTRICT.

Conference was called to order according to appointment, at North Freedom, Sauk county, Wisconsin, January 8th, 1882. A. L. Whiteaker, president; W. A. McDowell, clerk.

Whereas, part of the members of this conference came through the district in the town of Washington, infected with small pox; and whereas, the Town Board has informed us that it is the request of the citizens of this village that we defer this conference to some future time; therefore, resolved that we adjourn to meet at the Wheatville Branch, February 4th and 5th, 1882.

Miscellaneous.

BISHOP'S AGENTS' ANNUAL REPORTS.

By order of Bishop I. L. Rogers the attention of his Agents is called to the fact that the time is near at hand for them to make out their Annual Reports, according to resolution of the General Conference to that effect.

These reports should include all transactions of receipt and expenditure of Church funds during the year ending February 28th, 1882, beginning with the balance to the debit or credit of the Agent at the close of his last report. It should contain the dates of receipt and expenditure, with the names of individuals by whom or to whom paid, and the amounts, except where branch collections are received unaccompanied by the names.

A printed blank form will be sent to each Agent in time to make out a report on the first of March, as it is desired they should do, to give pleanty of time for copying and preparing the whole before Conference. These will act as a guide, and by them a uniformity will be instituted to the advantage and convenience of all concerned.

Address I. L. Rogers, Sandwich, Illinois or the undersigned HENRY A. STEBBINS,
Bishop's Secretary.

Lamoni, Iowa February 1st, 1882.

CONFERENCE NOTICE.

The next conference of the South Eastern Ohio, and West Virginia district, will be held in the Liberty Branch, Jackson County, Ohio; May 27th and 28th, commencing at 10 a. m. Saints from the eastern part of the district attending will be met in the town of Jackson, by the brethren of Liberty Branch with conveyance on the 26th.

L. R. DEVORE, President.

DISCUSSION.

Elder H. C Bronson of the Church of Jesus Christ of Latter Day Saints, and Elder Adair, of the Advent Church will commence a joint discussion at Ionia, Warren County Illinois, February 20th, 1882, at 10 o'clock, A. M. The following the poposition: Does the Bible teach that there is an immortal entity in man that will exist in a state of conscionsness after the death of the body, until the resurrection of the Saints.

Saints and friends who desire to attend will be provided for by friends to the cause.

Alexes is the nearest Rail Road Station on the Rock Island and St. Louis branch of the C. B. and Q R R. Yours in the bonds of peace,

H. C. BRONSON.

WANTED.

Wanted a good, kind hearted, middle aged woman, to keep house for and take care of two old people; one who can milk one cow and take care of the milk. Good wages will be paid by the week, to commence the first of March. One belonging to the Church of the Saints would be preferred. A. M. WILSEY, SEN.

MILLBROOK, Kendall Co., Ills. 1feb3t

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BISHOP'S QUARTERLY REPORT.

Reorganized Church of Jesus Christ in account with Bishop I. L. Rogers for the quarter ending December 31st, 1881.

1881.		CHURCH CR.	
		By balance Oct. 1st, 1881	$1,514 75
Oct.	1	John Allen, Iowa	50
"	3	Odin Jacobs, Ill	25 00
"	3	Alice Dancer, Ill	5 00
"	19	Carrie Sund, Minn	30 00
"	19	Stephen Stone, Conn	3 50
"	20	John Allen, Iowa	1 00
"	20	Frank Lofty, Kan	10 00
"	24	J. W. Hincks, Ill	1 00
"	24	T. A. Phillips, Ill	1 00
"	24	Stephen Wood, Iowa	20 00
"	24	A Sister	5 00
"	24	Wm. France, Kan	10 00
"	24	Kate Sides, Cal	10 00
"	26	Dividends on Order of Enoch Stock	620 00
Nov.	8	John Wright, Australia (£50)	242 50
"	8	James Briley, Australia (£6, 1s, 6d)	29 45
"	8	Mary Partridge, Ill	5 00
"	8	E. M. Bowen, Montana	5 00
"	8	Mary Bowen, Montana	10 00
"	8	Mary H. Bowen, Montana	2 00
"	8	Margaret Bowen, Montana	1 00
"	8	Elizabeth Bowen, Montana	1 00
"	8	David Bowen, Montana	50
"	8	Edward Bowen, Montana	50
"	8	John H. Bowen, Montana	50
"	8	Eva Bowen, Montana	50
"	19	Ellen Platt, Colo	5 00
"	19	Ella Street, Colo	2 00
"	24	James Allen, Iowa	10 00
"	24	John Allen, Iowa	2 00
Dec.	1	Fred. B. Potter, Ill	5 00
"	1	Sarah J. Potter, Ill	5 00
"	6	Maggie Struthers, Iowa	2 00
"	6	Burlington Branch, Iowa	20 00
"	7	Jane Ferry, Ill	5 00
"	7	Dorothy Cann, Ill	1 00
"	7	John Ferry, Ill	50
"	12	Massachusetts District, per Agent John Smith	30 00
"	12	Northern California Dist., per Agent John Roberts	40 00
"	14	Wyoming Valley District, per Agent W. W. Jones	3 00
"	14	Des Moines District, per Agent J. X. Davis	33 00
"	15	Zion's Hope Fund, Pittsburg, Pa	4 05
"	15	Chester A. Bass, Wis	5 00
"	15	Odin Jacobs, Ill	25 00
"	17	Mattie Spaulding, Minn	2 00
"	20	W. F. D. Brandon, Iowa	5 00
"	20	Catherine Brandon, Iowa	2 00
"	22	John Allen, Iowa	2 00
"	22	Geo. E. Ward, Arizona	5 00
"	23	Henry Halliday, Iowa	15 00
"	26	Wm. Vincent, Mo	2 00
"	27	Jesse Seelye, N. Y	10 00
"	28	E. M. Bowen, Mont	20 00
"	31	Elizabeth Jones, Ill	3 00
			$2,818 25

1881.		CHURCH DR.	
Oct.	1	Paid F. P. Scarcliff	$ 30 00
"	3	J. F. Mintun	30 00
"	7	T. W. Smith	30 00
"	19	W. T. Bozarth	40 00
"	20	Sr. John Thomas	50 00
"	22	J. A. McIntosh, Canada	40 00
"	24	The poor	2 00
"	24	John S. Patterson	20 00
"	24	Rent of Hall in Chicago	150 00
"	26	Sr W. W. Blair	50 00
"	26	Morris T. Short	50 00
"	26	J. F. McDowell	25 00
"	26	Exchange on Order of Enoch dividends	1 00
Nov	1	The poor	10 00
"	8	British Exchange by J. W. Gillen, on Australian Draft	6 30
"	8	Loss on Draft by error	1 75
"	8	J. W. Gillen	23 15
"	10	G. E. Deuel	20 00
"	19	The poor	25 00
"	19	For stamps	2 00
"	25	M. F. Montague	75 00
Dec.	2	Alexander H. Smith	100 00
"	3	Sr. J. F. Mintun	25 00
Dec.	3	John H. Lake	25 00
"	14	F. P. Scarcliff	20 00
"	15	Sr. G. E. Deuel	25 00
"	15	Sol. J. Salisbury	25 00
"	20	Sr. G. T. Griffiths	35 00
"	21	Sr. R. M. Elvin	50 00
"	21	Josiah Ells	35 00
"	23	Sr. W. W. Blair	50 00
			$1,071 20
		Due Church Jan. 1st, 1882	1,747 05
			$2,818 25

ISRAEL L. ROGERS,
Presiding Bishop.

CENTRAL NEBRASKA DISTRICT.

The quarterly conference of the above district will be held on the 25th and 26th of March, 1882, instead of April, as published in 1st December *Herald*. JOHN HOLLAND.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

BORN.

PETERSON.—At Nebraska City, Nebraska, to Bro. and Sr. Paul C. Peterson, November 21st 1881. A son named Victor Ingvert, blessed by Elder James Thompson, January 8th, 1882.

MARRIED.

HANSON—WILSON.—At the residence of the bride's mother, near Beatrice, Nebraska, January 11th, 1882, by Elder Robert M. Elvin, Bro Oliver Hanson of Pottawattamie county, Iowa, and sister Sarah Wilson of Gage county, Nebraska. There was met for the occasion of relatives and friends fifty-four, and ample justice was done for the good things upon the table spread.

HIDY—WHITE.—Bro. George Hidy and Addie M. White were joined in matrimony at the residence of bride's parents, (Alfred and Elizabeth White), in Edenville, Marshall county, Iowa, on the evening of December 24th, 1881. Elder I. N. White officiating. They are a genial couple, and each has secured a worthy prize. May they long live to enjoy a happy life.

BISHOP—TAYLOR.—At the home of Elder John Landers, who officiated in the rites, in Blue Rapids, Kansas, December 31st, 1881, Bro. Frederick Bishop, of Hutchinson, Jefferson county, Colorado, and Sr. Annie Taylor, of Blue Rapids, Marshall county, Kansas.

DIED.

HARVEY.—At Maple Valley, Michigan, August 8th, 1881, of scarlet fever, Duncan Harvey, aged 7 years, 8 months, and 18 days. He was blessed by Brn. R. Davis and G. Shaw. Sermon by Bro. John Most.

HEADLER.—At Woodbine, Iowa, November 20th, 1881, after a short illness, Sr. Huldah Jane, wife of Bro. A. N. Headler; she was born June 16th, 1852, in Pottawattamie county, Iowa; baptized September 20th, 1878, at Galland's Grove, Iowa, by Elder T. W. Chatburn. She leaves a husband and two children; had buried five and took one with her.

TRIPP.—At Wilber, Saline county, Nebraska, December 20th, 1881, of incipient softening of the brain inducing rupture of a cerebral vessel, Bro. John C. Tripp, aged 45 years, 8 months, and 16 days. Was a member of "Harker Post, No. 51, G. A. R." And memorial services were held in the Court House at Wilber, January 1st, 1882, Elder Robert M. Elvin preaching the funeral sermon from the words, "Shall not the Judge of all the earth do right?"—Gen. 18: 25. Deceased was baptized by Elder R. J. Anthony, January 31st, 1878, and ordained a Priest, February 3d, 1878. He leaves a wife and two children, and a large circle of friends. We will miss him in our social gatherings,—a good man hath gone to rest.

WRITING PADS.

Letter, size 8½ x 11 inches, postage paid 40c
Packet Note, size 6 x 9 inches.....30c
Note, size 5½ x 8½ inches.....25c

A light, strong manilla paper, sized and smooth finished, ruled one side, for writing with pen and ink, 150 sheets in a pad; just the thing for correspondents and conference secretaries. Try it; it will be a saving in postage.

GERMAN OCEAN ONCE DRY.

The German Ocean, or North Sea, like the English Channel, was once an inland plain or valley, raised far above the sea level. The sea has but recently invaded this depressed plain, submerged its forests, and suspended its river courses. The buried trees of its sunken forests are still standing, rooted in their own vegetable soil, although beneath the waves. Cromer forest, which dips into the water from the coast of Norfolk, is the most famous of the submerged forests of the German Ocean. The ancient woodland has been traced at low tide for more than forty miles. At certain seasons, and especially after great storms, the stumps of oak, alder, yew, and scotch fir, are seen standing upright in the water. The condition of the wood and the fir cones—some of the latter evidently bitten by animals—tells us that the sinking of the land occurred at no distant period in the history of our country. The remains of land animals, too, as well as of the forests they inhabited, are discovered in the bed of the German Ocean. In his "Physical Geography of Norfolk," Mr. Woodward tells us that in fifteen years the fishermen of the village of Happisburgh dragged up from their oyster beds as many as two thousand teeth of mammoths. Bones and tusks of mammoths have also been fished up from these watery depths. It takes us back to the time when the European mainland, instead of ending as it does to-day, with the coast of Norway and France, stretched far westward in one unbroken area, beyond the present coast of Ireland. These were the flourishing days in the forests of oak, chestnut, and alder, and yew, which are now submerged in the German Ocean and the English Channel.

FARM FOR SALE.

Bro. George Adams will sell his farm in Decatur county, Iowa, consisting of 170 acres, all improved, orchard and vineyard, in good bearing condition. This farm lies five miles south and west from Lamoni, and just on the line of Missouri. For particulars and terms apply to George Adams, Lamoni, Decatur county, Iowa. 15d4t

WANTED

A situation as Prescription and General Clerk in a Drug Store, by a brother who understands Chemistry and Medicine. ☞ Apply to EDITOR HERALD.

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New Testament, inspired edition.....75c

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

☞ ALWAYS write the business portion of your letter on a separate piece of paper.

Do not mix business with matter intended for publication. It is a great hindrance to us copying such letters.

Let business letters be brief and explicit.

THE SAINTS' ADVOCATE,

A monthly, religious journal, published in the interests of the Reorganized Church of Jesus Christ of Latter Day Saints and in the special interest of the Utah Mission of said Church and Edited by W. W. Blair.

Terms, 50 cents per year, in advance, except otherwise provided for.

Subscriptions earnestly solicited. Subscribe for yourselves and for friends deceived by The Latter Day Apostasy.

Remittances must be sent to W. W. Blair, Box 417, Salt Lake City, Utah; or to Joseph Smith, Lamoni, Iowa.

THE SAINTS' HERALD is published SEMI-MONTHLY, at Lamoni, Decatur Co., Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, and is edited by JOSEPH SMITH. $2.15 per year. All remittances, orders, and business communications intended for the office of publication, should be directed to *Joseph Smith, Lamoni, Decatur County, Iowa.* Money may be sent Draft on Chicago; by Post Office Order on Leon, Iowa; by Registered Letter, or by Express to Lamoni, Iowa; but there is very little risk in sending small sums in an ordinary letter.

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Hyrum C. Smith

The Saints' Herald.

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

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 29.—Whole No. 473. Lamoni, Iowa, February 15, 1882. No. 4.

MY HOME.

Through winter's cold and summer's heat,
In Zion's borders let me stay;
I have no wish to turn my feet
And travel in some other way.

'Tis not the loveliest spot on earth;
'Tis not the smoothest place to dwell;
But 'tis the people of my choice,
And in my heart I love them well.

I've often heard the question asked:
'Mong all the lands below the sky,
Why did the Lord select that spot?
I can but say, I know not why.

A gathering place He has prepared;
'Twas not our choice where it should be,
Though rolling hills, and cold, and heat,
It is a sacred place to me.

In peace and quietude I live,
Away from City's noisy throng;
And every Sabbath day of rest,
Can meet with Saints in praise and song.

No milder clime, nor clearer sky,
With pleasures rife hath charms for me,
I gladly bid them all, Good-by,
Content upon this land to be.

I know perfection is not here,
'Tis not to mortal lot assigned.
What folly then, or here, or there,
In search of that we can not find.

I would not change my humble cot,
To share the palace of a king;
E'en plenty, and a life of ease,
Away from Saints no joy can bring.

Then ask me not to go away
From this, my inland prairie home;
In Zion's borders let me stay,
Till God shall give a better home.

LAMONI, 1882. M. R.

The Book of Mormon.

"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 feel after him and find him, though he be not far from every one of us."—Acts 17:26, 27.

In Genesis 9:19, it is said of Noah's posterity, "Of them was the whole earth overspread." And in the eleventh chapter and ninth verse, after the failure of the Tower scheme, "and from thence did the Lord scatter them abroad upon all the face of the earth.

The claim is made by the people called Latter Day Saints, sometimes nicknamed "Mormons," that Paul uttered a literal truth when he declared God's sovereign care for, and direction of the creature whom he had created, and had appointed for the bounds of the habitations of men no less a circumference than "on all the face of the earth."

The wisdom and traditions of men, commonly give but little significance to these statements of the two notable men, Moses and Paul; and it is only in the light which the pages of the Book of Mormon unfold, that the importance and interest to the sons and daughters of men in our day, of these, with other collateral Bible statements, are revealed. That America, long prior to the landing of Columbus on its shores, was the abode of a wide spread civilization; that its ruins, sculpture, traces of records, &c., reveal man in the far advanced stages of physical development, moral, intellectual and spiritual growth, with an age, habit, tradition and religion, &c., corresponding to the formative, time, and subsequent growth of the ancient Egyptian government, are facts which people who are informed in regard to archeological discovery in North and South America, will not dispute. These ruins that speak of the first known dwellers of this great country, are stated in the volume known as the Book of Mormon, to be the monuments of a race springing from Noah's descendants; first of whom mention is made in the chronology of his forefathers, was Jared, the son of Orihah; also his brother, a man of faith, according to the record, like that of Abraham. Yet three hundred and fifty years before God made his covenant with Abram, did he say to this man, surrounded by Babel's wickedness, in answer to his righteousness and prayers: "Go to, and gather together thy flocks, both male and female of every kind, and thy families, and also Jared thy brother and his family; and also thy friends and their families. And when thou hast done this, thou shalt go at the head of them down into the valley which is northward, and there will I meet thee, and I will go before thee into a land which is choice above all the lands of the earth; and there will I bless thee and thy seed, and raise up unto me of thy seed and of the seed of thy brother, and they which shall go with thee, a great nation," &c.

Pages three hundred and fifty to three hundred and fifty-six inclusive, of Book of Mormon, give in epitome the account of the journeys, of these families through the wilderness to the sea, their miraculous journey across the waters to the land now acknowledged by all the world to-day, and is as then stated to be, "a land which is choice above all the lands of the earth," the land of North and South America,—the land which God had appointed before to be "the bounds of their habitations" with those of their posterity. The history of the growth of this people, their prosperity, the luxury and wickedness following, the warning of their prophets whom God sent, that "their bones should become as heaps upon the earth"—all literally fulfilled; the terrible wars that ensued, to their final utter extinction, save Ether the prophet and maker of the record; the numerous mounds of bones, all piled together as the record states, all over this country, add their testimony to its truth. Also the record of animals whose species are now extinct, but whose recently discovered remains testify to the truth of this ancient record, called by Ether, Cureloms and Cumoms, with elephants, &c. Diodorus Siculus, who lived nearly sixteen hundred years before Columbus landed on America's shores, wrote that, "Over against Africa lies a very great Island in the vast ocean many days' sail from Libya (northern Africa) westward; the soil there is very fruitful, is watered by several navigable streams, and beautiful with many gardens of pleasure planted with divers sorts of trees and an abundance of orchards. The towns are adorned with stately buildings and banqueting houses pleasantly situated in their gardens and orchards."

That the ancient Phonecians found this land by the accident of one of their ships of commerce "being driven before a storm many days out of their course." No other land but the land of America could answer this description. But were these the only people inhabiting this vast country prior to its finding by Columbus? Mr. Baldwin and other explorers of America's ancient ruins, say emphatically, No! That ruins built upon ruins with difference of language in the inscriptions, style in architecture of the succeeding race; &c., &c.,

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with numerous evidences that can not here be cited, prove clearly the occupation of this land by two distinct peoples—and separated by long periods of time, concerning which the wisdom of men have failed to reveal their origin and history. Has God said any thing of, or revealed in the word spoken by his prophets and servants on the eastern continent in the record, known as the Holy Bible, anything by which the origin of this ancient nation, or nations, may be known?

Latter Day Saints so believe. It is recorded in Genesis 48 chap., 13 to 26 verses inclusive, that Jacob, through faith called Israel, the grandson of faithful Abram, blessed his faithful and beloved son, Joseph's children, Ephriam and Mannaseh, saying, "Let them grow into a multitude in the midst of the earth;" and said of Ephriam, "and his seed shall become a multitude of nations." This prophecy could not have had its fulfillment in Palestine's land, the land God had before covenanted to Abram and Isaac, for Jacob in the ensuing chapter, (Gen. 49) tells us, in the dying blessings placed upon his sons, speaking of the favored Joseph says, "The blessing of thy father (Jacob then speaking) have prevailed above (greater) the blessings of my progenitors," Abram and Isaac. What was their blessing? The land of Palestine. How far? "Unto the utmost bounds of the everlasting hills," That "his branches" (posterity) should "run over the wall" (or bounds) 22d verse. The land of America where Ephriam's posterity have indeed "become a multitude of nations" of whom our Indian tribes are a remnant, is the land that Jacob in vision saw and was promised to the seed of faithful Joseph. What kind of a land was Joseph's seed to inherit? The 25th verse answers, "And by the Almighty who shall bless thee with the blessings of heaven above, blessings of the deep that lieth under." And Moses, the servant of God, in Deut. 33: 13–17, in similar language repeats and confirms the great blessings upon the posterity of Israel's favored son. "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof." The great inherent wealth of the soil of America, the fishes in its waters, its great adaptability to all the known fruits of earth almost, its wondrous mineral wealth, what other land save that of America fulfills these promises made of God through his servants in the past.

Concerning Israel's restoration in the latter times the Lord said by the prophet Jeremiah: "Behold, I will bring them from the north country and from the coasts of the earth." Why? "For I am a father to Israel, and Ephraim is my first born,"—not literally, but as to the blessing as before promised through Jacob. Hosea says, 7: 1, "When I would have healed Israel, the iniquity of Epraiam was discoved." And in 8, "Because Ephraim hath made many altars to sin, altars shall be to him a sin." Ephraim with the rest of Israel at this time had become corrupted in wickedness, and ready for the vengeance of of the sword and the captivity, of which they had long been warned, especially by the faithful Isaiah and Jeremiah. Yet the promises of God to Ephraim and his posterity, as with Abram, must stand; and as Jesus said, "all be fulfilled. Hence a remnant must be preserved, even if by miraculous power. Hence the consistent and reasonable claim made in the Book of Mormon, that as Abram was warned, and Lot, to flee; so this holy man Lehi, likewise, in order to preserve the seed and promises made to his progenitors, was warned to flee out of the land of Jerusalem in the days of Zedekiah, king of Judah, before the destruction of that great city, and the ensuing captivity of God's people took place. Long ere this, Isaiah, seeing their wickedness, threatened the land of Moab, and indicated the beginning of the fulfillment of Jacob and Moses' prophecies concerning Joseph's posterity.

"For the fields of Hishbon languish and the vine of Libnah the bands of the heathen have broken down the principal plants thereof." What were they, "for I am a father to Israel and Ephraim is my first born," "they are come even unto Jazer, they wandered through the wilderness, her branches are stretched out, they are gone over the sea" (ocean).—Isaiah 15: 8.

Remember, Jacob said, Joseph was to be a fruitful bough, or branch of the house of Israel, that his branches, or posterity, should run over the wall, or bounds, assigned by Joshua to the children of Israel, and should become according to Moses' prediction, "the ten thousands of Ephraim and the thousands of Manasseh." Now, having followed Ephriam into the land promised unto Joseph, his father, as they multiplied and grew; is it reasonable to suppose that God would not continue to guide and reveal himself unto them. The prophet Hosea, in 8: 12, speaking prophetically, says God had "written to Ephraim the great things of his law, but they were counted as a strange thing." God's pure testimony given to his people was indeed counted strange by his people, and his prophets sent to them were persecuted and slain; and although "Ephraim was planted in a pleasant place," 9: 13, yet God did finally cast them away and they have become "wanderers among the nations."—17th verse.

David says, psalm 85, truth was to "spring out of the earth." The prophet Ezekiel was commanded to take one stick (roll or book) for the house of Israel belonging to Judah's tribe, the record called the Bible; and another called the stick, or book, of Ephraim for Ephraim, companion in Israel, the record called the Book of Mormon; both were to become one in God's hand. And at this time in the world's history was God to begin the gathering of his long dispersed, afflicted and scattered people, "And say unto them, thus saith the Lord God, behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side and bring them into their own land."—Ezek. 37: 21. "And I will strengthen the house of Judah, and will save the house of Joseph."—Zech. 10: 6, 10. And "they of Ephraim shall be like a mighty man, and they shall remember me in far countries." In this far country that the prophet Zechariah was speaking of, the land of America, God was to distress a people for wickedness, with a distress equal to, or as Ariel, or the city where David dwelt, Jerusalem. See Isaiah 29th chapter. Mounds and forts were to be raised against this people, their ruins are with us to day, confirming this word. They were visited of the Lord with earthquakes, and great noise; with storm and tempest and flame of devouring fire. See Book of Mormon, pages 305, 306, 333; Nephi 4; 2 Nephi 1. The speech or writings of this people were to "speak low," or "whisper out of the dust." The vision of all these were to become unto all the multitude of nations that had fought against Ariel, as the *words* of a *book that is sealed*.

Over fifty years ago Joseph Smith, an unlearned boy, claimed to have found through direction of a heavenly messenger a sealed book, sealed with rings, in a stone box in the earth. This book was composed of thin leaves or plates, of gold in appearance, and covered with beautiful engraving, but not translatable by the best linguists of the day. That he translated through means of the Urim and Thummim, found with the plates, some of the words of this book and gave them to one Martin Harris, a farmer living near the place of this alleged finding, Palmyra, N. Y.; which man, (in the original, but *men* in our translation), "deliver to one that is learned, saying, Read this, I pray thee."—Isa. 29: 11. "And he saith, I can not for it is sealed." This man, Martin Harris, told the writer all the minutia of the fulfillment of this remarkable prophecy. That he did take a copy of some of the words of the sealed book found by Joseph, and did deliver them to one that was learned in ancient languages, Prof. Anthon, of New York City, for the purpose of discovering what it was; that when told it was copied from the plates, replied that he could not determine or translate what was written on that paper; that if he had the plates he might decipher the inscriptions. Harris told him that the book was sealed. He answered, "I can not read a sealed book." John Whitmer showed the writer the copy of these words of the book, and they had the appearance of symmetry and the antiquity claimed for them. "And the book (not the words of the book) is delivered to one that is not learned, (Joseph Smith), saying, Read this, I pray thee," 12th verse. Then follows in 13th and 14th verses, a perfect description of the religious state of society as it exists to-day; and of the futile attempts of the wisdom of the wise men of the world and priests with their worldly learning to account for or to destroy this "marvelous work and a wonder," called by the world "Mormonism." And about this time, the Lord says, 17th verse, "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field?" Look at the recovery of the long withheld fruitfulness of the land of Palestine, through the blessing of the ancient former and latter rains, sent of God to fulfill this word; and the com-

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mencement of its building up again and repairing of the waste places, preparatory to the fulfilling of God's word, in the return of his long dispersed and scattered people, the Jews; and all this since the coming forth of this sealed book, as Isaiah predicted. "In that day," he continues in 18th verse, "shall the deaf hear the words of the book," "The meek also shall increase their joy in the Lord;" 24th verse. They that erred in spirit shall come to an understanding, and they that murmured shall learn doctrine." How literally has all this been fulfilled in the coming forth of the Book of Mormon and the fullness of Christ's gospel as anciently preached by Jesus and his apostles. Thousands of honest men and women, erring because of the creeds and inconsistencies of the doctrines and commandments of men, having learned the doctrine of Christ, and knowing of its truth by doing God's will as laid down in the Holy Scriptures, rejoice in and gladly testify to the truth of this great latter day work. Although despised by the world for the truth of the word of God and the testimony of Jesus, and belonging to "a sect everywhere spoken against," yet have "they increased their joy in the Lord" and ceased to be "blown about by every wind of doctrine," that men have invented and substituted for the doctrine of Christ.

Jesus said, 'In the mouth of two or three witnesses shall every word be established." Eleven men, disinterested, and with testimony never impeached, testify to Joseph Smith's having and showing them these plates. Three others testify to an angel visitation, bringing the book and declaring with his own voice its divine origin; and yet it has been asked of the writer, why could not more people have seen these things? I can not tell, any more than I can why it was that after Jesus was slain and hung on a tree by the pious Jews, that God did not raise him up and show him openly to all the people, but unto chosen witnesses before God," not men, among whom was the Peter who denied him, "and ate and drank with him after he rose from the dead." Acts 10 : 39, 41. It was, and is the writer's belief, that if the testimonies cited, with all the scripture and other evidences that to-day abound in proof of the divinity of the origin of the Book of Mormon will not convince honest and intelligent men and women, when they are all presented for their careful consideration, they would not be convinced if a thousand should testify, or "even though one should rise from the dead."

Again, ten thousand men and women, though ostracized and suffering many things because of the word of their testimony, declare their knowledge of the divinity of the Book of Mormon; and although, as in Israel's time, the burden of the word of the Lord is upon them, together with the sore persecutions that many yet living, with those who have gone to their rest, have endured in this generation, for the testimony of Jesus, and the truth of the gospel as Jesus and his servants taught it eighteen hundred years ago, yet does their testimony stand and to-day is reiterated and being evidenced by the spread of the truth in spite of the efforts of priests and bigots, and the babble of the ignorant crowd, who seek for their justification in opposition of the great latter day work, to parade the iniquities of the apostate church in Utah, and so blind the eyes and prejudice the investigator against the claims of a sect opposing the popular systems of theology of the day. These thousands do, as other thousands in the future will with the writer testify that indeed the Book of Mormon is

> "A heavenly treasure, a book full of merit,
> It speaks from the dust by the power of the Spirit;
> A voice from the Savior, that Saints may rely on
> And watch for the day, when he brings again Zion."
>
> M. H. BOND.

KIRTLAND, Ohio, January 24th, 1882.

Revelation From God—A Natural Science.

THIS subject may appear, to some, as being very peculiar. Science has been considered by both Christians and anti-Christians as opposed to the Christian religion. Some have seen one side of the shield, and some the other; but neither looked far enough to see the perfect harmony existing between them. However, a new era is dawning. Truly scientific minds are beginning to revere God's word, as they see that it has been, and is in advance of their discoveries; while intelligent worshippers of God are seeing in the development of scientific facts renewed evidence that Christ's gospel is founded in truth. The writer has spent a few years in the ministry, and finds that he has the best success in planting impressions of gospel truth in the scientific mind, notwithstanding the almost universal idea that science and religion oppose each other. We may not be able to account for all scientific facts from a scriptural standpoint, nor for all gospel truths from a scientific standpoint; yet we are not justified in condemning either, for our inability to harmonize may be on account of our misunderstanding.

There are *direct* and *indirect* revelations from God. Every scientific fact discovered is an indirect revelation; because it reveals, to us, something of God's originating and ordaining power.

Not long since the writer was conversing with one who believed little or nothing in the efficacy of prayer. When I spoke of instances of prayer being answered, I was met with his personal experience, which was as follows: Though not a praying man he had impressions of sickness in his family, while seventy-five miles distant; which were so vivid that he hurried home, and found them just as he was impressed they were; though he left them well. Now, though this may be accounted for upon scientific principles, yet it was an indirect revelation from God, because he had ordained the principle through which this communication was conveyed. But why should he receive this information while many more devoted to God's service have been denied under similar circumstances? For just this reason, he had complied with the laws governing this particular case; while many who were more devoted to religious worship had not. His case was just this: He was one of those fortunate few who had married a wife whose mind was congenial with his own. Their spirits were in perfect rapport. Each was thoroughly imbued with the magnetism of the other. Their whole beings were blended in one. They twain were one flesh. So thoroughly were they magnetized with the spirit of each other, that when one was afflicted her mind turned instinctively to the other, and he, though seventy five miles distant, felt her depression of spirit, and its causes, and hurried to the relief of his loved ones. Though he may rightly account for this upon scientific principles, well might he thank, and adore God that these principles exist.

Prof. Fowler, in his work on "Sexual Science," gives several like instances, but let one suffice for this place. He says: "A devoted Jewish couple, converted to Methodism; she fell dangerously sick in Philadelphia, while he was on a circuit, preaching in Tennessee. Unwilling to alarm him, her letters did not mention her sickness, till her doctor announced, "Madame, you must soon die; if you have any message for your husband, dictate it now.' 'O doctor!' she exclaimed, 'I can not die till I see my husband!' The day, hour, and minute of this exclamation were noted and recorded. No letter could reach him seasonably; but her spirit did, and so impressed him, that half frenzied, he exclaimed at the same hour and minute to a brother preacher away down in Tennessee, 'I must start for home by the next train, for I 'feel it in my bones' that my wife is sick and nigh unto death.' 'What! Break all your appointments on account of a whim?' He rushed to her side, while she clung tenaciously to life by mere will-power till he arrived and applied those restoratives which saved her life."

Do not be startled when I say that this Methodist minister received an indirect revelation from God. He had selected such a companion as nature required, consequently was entitled to this revelation and reaped its benefits. Laugh at this principle, ye who have not lived upon this high plane of love, but ye who have, can recall many similar personal experiences.

But this reveals nothing which surpasses the knowledge of the one with whom we commune. So the unseen world is still an unlocked mystery. We know nothing of God farther than what we have been able to delve out of nature. Consequently Christ says, "If a man love father, mother, wife, or children more than me he is not worthy of me." If this is the highest love they can enjoy it in proportion to its intensity, but are not worthy of Christ because their love is not developed in that direction. They can enjoy indirect, but not direct revelation from God.

But can direct revelation be accounted for upon scientific principles? Yes, the same principle governs this which governs the other. If two persons can assimilate, and thus become so magnetized and imbued with each other's spirit as to communicate with each other when absent, then upon the same principle, if we love God, and develop in us his characteristics as revealed in his word, thus becoming more godlike, we can be imbued with his Spirit, and hold communion with him. The more our love—our thoughts are drawn out upon him and his works, and the nearer we become like him, the deeper our communion will be. In our love for humanity our information can not be beyond the intelligence of the one with whom we commune. By exercising this principle on a higher, grander scale, we hold

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converse with an all-wise all-mighty being, who, knowing all things, can communicate to us through this natural principle. By the cultivation of this principle, prophets were enabled to gaze into eternity. And why not? For they communed with one who is eternal. How nicely this principle harmonizes with the declaration, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—Jesus. If it is true that through the powerful influence of love absent companions can communicate, then the doctrine taught in the above quotation is true. He that accepts one must accept the other, for the same principle is involved. To such then my proposition, "Revelation from God a natural science," is proven. Those who have not lived upon this high plane of earthly love spoken of, will cry "Imagination," but your cry will be nonsense to him who traveled seventy-five miles to be with afflicted loved ones; and to him who left his work in Tennessee and flew to Philadelphia to see a dying wife. Likewise those who have not cultivated this higher, grander, spiritual, heavenly love, will cry "Imagination," when one claims to have held communion with God. But your cry, too, is nonsense to him who has felt that divine and holy spirit by which he has held such communion. Those absent husbands did not literally see their afflicted ones; no messenger came with the sad tidings; yet they knew, and can never be made to believe that they did not know the situation. Likewise, the writer has not seen God; no angelic messenger has appeared unto him; and yet he knows and always will know that he has communed with God. They can not explain (satisfactorily to others) just how they know; nor can I. "The wind bloweth where it listeth, and thou hearest the sound thereof, but can not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."—Jesus. It was upon this principle that Christ became the mediator between God and man. So wide was the breach between them, and so low had man fallen that he was incapable of drawing himself into a state of acceptance with God. Christ took upon himself the nature of man, at the same time retaining a sinless, guileless spirit, by which he was able to draw himself into direct communication with the Father; thus establishing a line of communication between heaven and earth. He says: "Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you."—John 15:15. Christ possessed a power which no other ever could; that of standing in the breach, and handing down to us those principles which purify, ennoble, and prepare us for happiness. However, some men possess this power in a greater measure than others, and consequently have been chosen as mouthpieces of God, through whom his word is communicated to others. Thus establishing a line of communication from Father to Son, thence to man, and from man to man, until all are permeated by this power; which draws them up to higher, grander conceptions, until they are brought back into the presence of God,—washed white in the blood of him who gave his life to heal the breach, and make the line of communication and exaltation complete. It naturally follows then, that if revelation ceases it is because the line of communication is broken by man failing to exercise the principle of love towards God. Consequently we are justified in teaching that so long as we continue in the love of God he will manifest himself to us.

Right here we see wherein prayer becomes efficacious. We hear the remark often: "God knows what we need whether we ask or not." Certainly he does, but unless our minds, our hearts, our love, our whole beings, are drawn out towards him, we are not living up to the principle through which he has ordained that communication should come.

Here let me say a word in defense of the prophet of this dispensation. Some who, by the force of evidence have been convinced that the doctrine is true, still have an antipathy for the instrument God used in bringing it forth. Say they: "No credit is due him, if he had not done the work some one else would. This is granted, but while it is a fact that God's work would have gone on had he refused; yet he was *the man* among all men whom God chose to do the work; doubtless because he possessed that loving nature, through which he could revere, adore, and love God to such an extent as to draw himself into communion with him through the Son. If God could see merit enough in him to so honor him, I can afford to recognize that merit. If God had confidence enough in him to entrust him with his oracles, I can afford to believe that he proved true to that trust. Praying that the Saints of God may advance in all that is pure and good,

I am respectfully,

OPTIMIST.

The Cure For Gossip.

WHAT is the cure for gossip? Simply, culture. There is a great deal of gossip that has no malignity in it. Good-natured people talk about their neighbors because, and not only because, they have nothing else to talk about. As we write, there comes to us the picture of a family of young laidies. We have seen them at home, we have caught glimpses of them going from a book store or a library, with a fresh volume in their hands. When we meet them, they are full of what they have seen and read. They are brimming with questions. One topic of conversation is dropped only to give place to another, in which they are interested. We have left them, after a delightful hour, stimulated and refreshed; and during the whole hour not a neighbor's garment was soiled, not so much as a touch. They had something to talk about. They knew something and wanted to know more. They could listen as well as talk. To speak freely of a neighbor's doings and belongings would have seemed an impertinence to them, and, of course, an impropriety. They had no temptation to gossip, because the doings of their neighbors formed a subject very much less interesting than those which grew out of their knowledge and culture.

And this tells the whole story. The confirmed gossip is always either malicious or ignorant. The one variety needs a change of pasture. Gossip is always a personal confession either of malice or imbecility, and the young should not only shun it, but by the most thorough culture relieve themselves from all temptation to indulge in it. It is a low, frivilous, and, too often, a dirty business. There are country neighborhoods in which it rages like a pest. Churches are split in pieces by it. Neighbors are made enemies by it for life. In many persons it degenerates into a chronic disease, which is practically incurable. Let the young cure it while they may.—*Dr. J. G. Holland.*

Texas Central District.

To the Saints of Texas Central District, Greeting: May peace and the communion of the Holy Spirit be and abide with you.

As the inclemency of the weather prevented many of you from attending at the last quarterly conference, and as duty calls me elsewhere, so I shall not be permitted to meet you again soon, if ever, I thought to address you a few lines through the *Herald* by way of advice and encouragement.

Since the organization of the district we have become better acquainted with each other and better acquainted with the needs of the work; and now it becomes our duty to look after those needs. It is not necessary to remind those present at the organization that God sanctioned and blessed the same. We all felt assured of the fact and our hopes for the future were bright and sanguine. We have since prospered in proportion to our faithfulness. If we have not advanced as fast as we ought, we will find the solution of the difficulty in our own unfaithfulness. Then let every individual member strive to live a little nearer to duty and privilege, and the effect will bring entire satisfaction.

At our last conference your district president, Bro. H. L. Thompson resigned, feeling that age and infirmities would prevent his fulfilling the duties of his calling, and Bro. Elias Land was chosen to succeed him. Bro. Land is both competent and willing, and if he can be sustained in the field, will accomplish much good for the cause; but like many others, he is poor in this world's goods, and has a family to support. So you will now have an opportunity to test your love for the work by sacrificing something for it, and sustaining the family of Bro. Land, and himself, while he labors continually for the Master, as there is great need of his doing. Do not say, "There is no use, *they will not do it;*" but say, "There shall be no failure on *my* account, *I* will do as much as possible to further the measure." I feel confident that if you respond to the necessity of the work, God will bless you in temporal and spiritual things, your hearts will be made glad at the progress of the work, and in eternity you shall know you have been instrumental in enlightening and saving souls. What a glorious thought, how much can we sacrifice for the assurance! Do not wait to see what others are going to do, but *each one send*, and SEND NOW what they can sacrifice for the cause, and then continue to remit until not only Bro. Land, but others may be able to take the field, and push on the work until the gospel is promulgated in every neighborhood throughout the vast extent of Texas Central District, and all the honest in heart shall hear the glad sound, and

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hundreds of them will obey, and we will be blessed in blessing others. This is your *portion* of the great latter day work. Can you afford to leave it undone and meet the consequences? What will the consequences be? Your donations can be sent directly to Bro. Elias Land, Thornton, Limestone county, Texas, or to Bro. George W. Balleu, (district treasurer), Oenaville, Bell county, Texas. Each of them will keep a strict account of all moneys recieved and disbursed, and will be able to report at each conference. Do not wait to do some "big thing," but do as you are able.

Live according to the tenets of your religion at home and abroad, in your families as well as at church. Be honest and upright in your dealings with men. Make your word as good as your bond. Scorn to associate with the vile, the seducer, debauchee, and rumseller. While you prize the good will of men, never seek it at the expense of principle or duty. Be true to your convictions, and worthy men will respect you, and God will bless you. Let those holding the priesthood faithfully discharge their duties in meekness and sobriety; not so much with a view of reporting labor at Conference, but with a view of reporting at the tribunal of the Great Judge, and if excuses for non-performance of labor are to be rendered, let them be such as will be acceptable there. Teach and rule, not with harshness, but in love, sympathy and kindness. Let no spirit of aggrandizement, or aspiration for power or position, take possession of your minds, but trust in One who is able to exalt to the uttermost, and your labors will be crowned with success. Strive only to excel in excellency, meekness, humility, faith and patience, and may the very God of heaven bless you with all that is requisite to your present and eternal good.

Finally, brethren, farewell; your kindness will be gratefully remembered, and if we meet no more during our pilgrimage, may we meet beyond, with little to regret, and much to rejoice over!

HEMAN C. SMITH,
President of Southwestern Mission.

In Defense.

President Joseph Smith:—A word to Mr. E. C. Brown, in *Herald* of January 1st, 1882, if you please. Among the Gentiles if a man is assailed or censured through a public journal, especially if he is an old subscriber, he is generally allowed the right of self defense. Though not a follower, or believer in the Reorganization, I feel that I have a right to be heard, even though I be but one of a handful, of very much despised people.

1st. I take our friend E. C Brown to be a very poor critic of what constitutes a true, or a false prophet. Had I taken his method of judging prophets while studying and believing Mormonism, I should never have been baptized into our present faith. Aye, had I believed in a tithe of the stories told me in regard to "destroying angels," "robbing the Gentiles," "spiritual wifery," etc., etc., I should, like our friend E. C. Brown, have "turned away disgusted," feeling very bad, like him, for leaving behind me so many simple-minded, (?) but honest people. Supposing Mr. Strang did actually take a young woman with him as he was honest and frank enough to tell so many that he did, in other costume than befitted her sex? What then? Are we to set ourselves up as a set of judges and without further ado conclude that, even though Mr. Strang were God's anointed, a prophet in deed and in truth, that that act in and of itself cut him off from the prophetic office and gifts, and made him at once an object of scorn and contempt from all men? Did it ever occur to you, friend Brown, that Joseph Smith, Moses, Samuel, David, Jonah, Elijah, Abraham, Jacob, aye, and a hundred other prophets so judged by your rule, would, long before they died, have been as destitute of the prophetic gifts, as the Pope of Rome? Yet the New Testament, and Book of Mormon and Doctrine and Covenants, all show us that all these still hold their prophetic, apostolic, and patriarchal priesthoods, powers, glories and honors, and are not only messengers of light and salvation, but are spoken of as "All the holy prophets since the world began," by the Lord Jesus and many other prophots. So much for Mr. Strang's ceasing to be a prophet or a member of Christ's Church and kingdom, on account of the mere *disgust* of E. C. Brown and that of other half converted Mormons. Though but one of a handful, I can not but think such men as our friend E. C. Brown have great need to repent, and cease to speak evil of the things he understands not, lest he perish in his gainsaying like Core, and his host.

But, Mr. Strang said, "If a man wants more than one curse let him get more than one wife;" so says E. C. Brown. Well, what of it? Does he suppose that the prophetic office does, or ought to transform a man from a mere finite mortal, or human being, to omniscience, the moment it is conferred upon him, or instantaneously? If so, what is the use of prophets having counselors, being under the necessity of fasting and praying many times, and inquiring of the Lord when there isn't enough revelation to suit the case? (Sec. 99, par. 10, Doctrine and Covenants). Why did not Moses know what to do with the Sabbath-breaker, and the blasphemer, until he had enquired of the Lord? Why was he wroth with Aaron for making a calf, as though Aaron had been the whole cause of the idolatry, and cooled down when he found out that all the people compelled him, at the risk of his life to do so? And we might ask a hundred similar questions in regard to Joseph Smith. As great a prophet as Elijah did not know but that he was the only man in all Israel that stood faithful to God till the Almighty told him there were yet seven thousand others who had not bowed to Baal. I am not, I hope one of that class who will reject Joseph Smith as a prophet because he was a good wrestler, or could vault over a six barred gate; nor Mr. Strang because he said to a couple of young men, "That tree is going to fall across the road" when it fell the other way. Reason clearly and justly, and throw the same or even half the mantle of charity over Mr. Strang's faults, that you are constantly throwing around the prophet Joseph Smith, and I haven't the slightest doubt that he will stand as fair as ever Joseph, or Moses ever stood before God, in point of character, and veracity, as a prophet of God. I can not but think that when Micaiah said, O yes, "go up and prosper," &c., but when asked for the direct word of the Lord upon the subject, said a *very* different thing, was among the rest "written for our learning, that we through patience and comfort of the letter," should not put the same trust in the mere common-place, unguarded words of prophets, that is required to be put in the word of the Lord through them. My rule is, and I think it a very safe one for all, that where the mere word, argument, advice, or conversation of a prophet is not in harmony with, "or accompanied by 'a thus saith the Lord' as Joseph Smith wrote, and taught, we need not [and ought not] to consider it binding." (See *Times and Seasons*, page 102, vol. 1). The constantly dingdonging about what Joseph has said and what James has said, in mere private and public conversation, has produced many difficulties among honest, but simple-minded Mormons everywhere; and never till there is a proper distinction put between these things and the word of the Lord through the legally appointed prophets, will anything like a union among them be effected.

There were two Brighamite elders in this township last July, the eldest of whom said positively that he heard Joseph upon the stand at Nauvoo, appoint the "Twelve," a little before his martyrdom, to stand in his stead. Moreover they had some other rather strong positions for weak minded Mormons. "We only are baptizing for the dead." "We are carrying the gospel to the nations, and gathering out the Saints to a gathering place from among the wicked." "We only are building a temple, and carrying out the order of God as it was laid down by Joseph." "We hold the Priesthood as it was conferred by Joseph and it never has been taken from us," &c., &c. Yet this very man, on inquiry was only *sixteen years of age* at the time he says he *heard* Joseph say so and so, and allowing that Joseph did say something that might be construed into such a meaning, these two men are still in ignorance of any difference between Joseph's mere word and a thus saith the Lord, which most unquestionably was necessary to the legal appointment of any one to succeed him. And if the true church is determined by numbers, as friend Brown seems to think by his frowning down on "a handful of Strangite Mormons," as he calls them, why should I not join the Brighamites in preference to the Reorganization? Aye why not join the Catholics? When the Reorganization catches up with the Brighamites in point of numbers, how will it be determined which is the true church then? We can very easily conceive how if there was not a single Strangite remaining, their faith might be true, Mr. Strang a genuine prophet, and each and all the other claimants to that office merely false, and yet do no violence to Mormonism, but be in harmony with it.

Sincerely, I do not believe that prophets make a great many mistakes even in their common conversation; but they do sometimes; and the only danger there is in it is when men put the same stress upon them that we are to put in the word of God.

Sincerely,
WINGFIELD WATSON.

Years do not make sages; they only make old men, and foolish ones at that sometimes.

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Eastern Iowa District.

An Epistle to the Elders and brethren of the Eastern Iowa District.—Having been unable to attend the session of our district conference, held at Clinton, Iowa, December 24th and 25th, 1881, I desire through the columns of the *Herald* to present to you the present condition of the work and its needs.

I would first say that I am pleased to learn, as I do from Bro. M. G. Maudsley, who presided at the conference, that sessions were characterized by a spirit of Christian love, by a desire for a more perfect organization, and a more united effort on the part of all for the success we desire.

Elders James Johnson, Sen., Jerome Ruby and M. G. Maudsley, have reported to me from the conference, and have expressed a desire and determination to prosecute their missions as faithfully and earnestly as the circumstances surrounding them will permit. From these brethren I learn that the general feeling among our people is good throughout the district; also, that there is an unusual amount of inquiry among our neighbors regarding our views and the claims of the Church. Just now much is being said in public prints respecting Mormonism; it is, therefore, a good time to press the position and claims of the Reorganization upon the minds of the people, and I indulged the hope that the Elders in the Eastern Iowa District will let no opportunity slip for showing the difference between truth and error.

In some parts of the district there is need of reform. These cases have been considered by the Elders in conference, and steps have been taken to right the wronged, strengthen the weak, and encourage those who may have grown weary under burdens that are grievous and tormenting! I hope that wherever Elders may go on such errands, they will be received as the servants of God, and be furnished such aid as may be necessary to a full and faithful discharge of their duty.

During the last conference quarter, brethren David Holmes and I. B. Larew have preached in the district, and they report having met with a kind reception wherever they have been. Bro. Larew is with us now; and, in connection with Bro. Ruby, has been preaching to good congregations during the evenings of the present week. Bro. C. C. Reynolds reported to the conference by letter. His private affairs do not admit of his going from home much; but he is desirous of doing all he can for the defense of the truth. Bro. James Johnson has been actively employed in preaching during the conference quarter last past, and again reports for continued service. He will give his attention to the interests of the work at Amber, Olin, Wyoming, and points on the main line of the railroad running north from Davenport; also, at Maquoketa and De Witt, on the branch of same road, and will aid Bro. Warren Turner at Clinton, Iowa. Bro. Johnson has the confidence of the brethren, and I pray that the Spirit of the Master may go with him as a comforter, at the same time confirming his testimony. Bro. M. G. Maudsley is requested to labor at Maquoketa, and along the line of the Iowa Midland Railroad, west to Amber, in Jones County. Bro. Jerome Ruby reports for duty until April 1st. He has been preaching since the conference at Maquoketa, Baldwin, and here at my home. He has instructions from me to give his attention to the work at such places as his knowledge of the wants of the district may dictate. Bro. I. B Larew will be associated with Bro. Ruby. Bro. Warren Turner, president of the Branch at Clinton, is faithfully performing his duty, and all goes well with the brethren there.

Our next conference will be held at Amber, Jones County, Iowa, March 25th and 26th, 1882, and I trust there will be a good attendance. A delegate to the Annual Conference will have to be chosen, and means provided for defraying such delegates expenses to and from Independence, Missouri.

I hope the Elders who are in the field may be met by all in a spirit of love and faith, and that their labors may be crowned with success.

My dear brethren and sisters, let us press forward in this glorious cause. The district is weak in numbers, let us see that we are not so in faith and effort. I pray that our Heavenly Father may give to all the blessing of His love, the guidance of His Spirit, and the fulfillment of their desires.

Your brother,

EDWARD LARKEY, *Pres. Dist.*

BUTTERNUTT GROVE, Iowa, January 18th, 1882.

The Restoration of the Gospel, and Kingdom of God.—No. 2.

THAT there can be no kingdom without a law, and proper authority to administer them, I have brought an abundance of proof. That the Church of Christ did not continue upon the earth, in its purity is quite certain; then some will perhaps begin to think that the gates of hell have prevailed against it. The question is an important one, and should be properly answered, for upon this hangs the whole superstructure. "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."—Eph. 2:19, 20, 21. We will try and see if we can have the word of the Lord for this, for we will not trust in man. We turn to the Apostle Peter: "Of which salvation the prophet have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow, unto whom it was revealed that not only to them but unto us they did administer the things reported." 1 Peter 1:10–12. Here we learn that the foundation of the prophets is the spirit of revelation, the Spirit of Christ which was in them. Jesus said, it "shall be in you, and shall show you things to come."—John 16:13. Did it show the coming of the Lord to the prophet, and his sufferings beforehand? Peter says that it did. Paul says that the Saints are built upon the foundation of the Apostles and Prophets, and this is the rock upon which Christ would build his church; and the gates of hell shall not prevail against it, (the church).

One more upon this point; last but not least. "Jesus asked his disciples, whom do men say that I, the Son of Man am? And they said, Some say that thou art John, some Elias, others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say 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. 6. The Father revealed it unto Peter by his holy Spirit; as Paul says that no man can say that Jesus is the Christ but by the Holy Ghost. 1 Cor. 12:3. And this is "the rock" the revelation of the Father; and that the gates of hell shall not prevail against it, the rock, the spirit of revelation. No language can make it "plainer." And this is the foundation of the Apostles and prophets upon which the Saints were to build, in every age of the world. Job says, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Paul says, "No man can say that Jesus is the Lord but by the Holy Ghost." Job was but a man, but he was a man of God, and had the testimony of Jesus, which all the Saints of God had; which is the spirit of prophecy. Rev. 19:10. And by this spirit of prophecy God, or Christ is revealed in the flesh. The Christian world to day deny this, and say that it is done away; hence they take from the book of prophecy and may have their names taken out of the Book of Life; for every spirit that confesses not that this Christ is come in the flesh is not of God. "And this is the spirit of anti Christ whereby we know the spirit of truth, and the spirit of error."

Now, having found that the revelations of the Father is the rock upon which Christ said he would build his church, and as there is no variableness, neither shadow of turning, the only way then that the kingdom spoken of by Daniel "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 another people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. 2:44. The Iron Kingdom was the fourth kingdom, which was strong as iron; which did bear rule over the whole earth. And therefore the kingdom that the God of heaven set up is the fifth kingdom, that shall stand forever. And this is after the time, times and half a time; twelve hundred and sixty years And thus the church came out of the wilderness. "And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Rev. 12:15, 16. "Drop down, ye heavens, from above, and let the skies pour down righteousness. Let the earth open, and let them bring forth salvation, and let righteousness spring up together. I the Lord have created it," says Isaiah 45:8. Here the earth opens and reveals something by which the flood that the serpent, or the dragon cast out of his mouth, is to become exposed and let the skies pour down righteousness. John says: "And I saw another angel fly in the midst of heaven, having the everlasting gospel

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to preach unto them that dwell on the earth; and to every nation, 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."

This angel came from God and brought good news, glad tidings. The gospel is again to be preached to all the nations of the earth. "Let the earth open, and let them bring forth salvation, and let righteousness and truth spring up together." This proves that there was no salvation upon the earth; at the time, times and half a time (that is in the kingdom of God). And then the skies pour down righteousness, the heavens that have been closed for centuries, once more open to commune with man upon the earth; and a ministering spirit is sent to reveal unto man the counsels of old. "For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word."—Isaiah 41:28. "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will do it."—Isaiah 46:9–11. Paul says, "According to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of time, he might gather together in one all things in Christ." The Lord says by the mouth of the prophet Isaiah, "I have purposed it, I will also do it; I have spoken it, I will also bring it to pass." Here then, are two witnesses that testify to the same. The Apostle Peter says, "We have also a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy if of any private interpretation. For the prophecy came not in old time by the will of men; but holy men of God spake as they were moved by the Holy Ghost." —2 Peter 1:19–21. Hence the Lord is his own interpreter.

Now we read that the "Lord God will do nothing but he revealeth his secrets unto his servants the prophets."—Amos 3:7. And as there were none while the church was in the wilderness, God will have to raise up one, a prophet; for the church can not exist without them; "mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth and righteousness shall look down from heaven; yea the Lord shall give that which is good, and our land shall yield her increase. Righteousness shall go before him, and shall set us in the way of his steps. Ps. 85. Here we have truth springing out of the earth and righteousness looking down from heaven. What is truth? "Thy word, O Lord, is truth, sanctify them through thy truth."—John 17:17.

"Righteousness shall go before him." That is, before the Lord come; "His work is before him, and his reward is with him; and he shall set us in the way of his steps."

That the gospel is now again to be preached, and therein is the righteousnes of God revealed from faith to faith, as it is written the just shall live by faith; and I have shown that the Lord would call a counsellor from a far country, a man that is to execute his counsel; to bring it to pass; one called of God as was Aaron, by revelation; for God has no other way of calling men. And as the gospel of the kingdom of God is once more restored, the standard is now lifted up, and men being called of God are ambassadors of Christ, and come instead of Christ, or in Christ's stead. And as the Spirit of Christ is to be with his faithful servants unto the end, the Spirit guides into truth, and thus declare the whole counsel of God, and thus set us in the ways of Christ's steps. He has left us an example that we should walk in his footsteps.

I said that God would lift up his hand to the Gentiles, and set up a standard to the peoples. An ambassador in Christ's stead answered the point in fine, for there is no other way than this, that God could lift up his hand, for "he that receiveth you receiveth me, and he that receiveth me receiveth him that sent me," and in this way God lifts up his hand to the Gentiles. Thus the church of Christ is established among the Gentiles first.

The last shall be first and the first the last. When Jesus came to his own, the Jews, but they received him not; and the kingdom was taken from them and given to a nation that brought forth the fruit thereof, meaning the Gentiles; thus they were the last. But in the dispensation of the fulness of time, the Gentiles are the first. For James says, "And then the Lord will return and take out of them a people for his name." "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious."—Isaiah 11:10. The Gentiles have been seeking to this for fifty years, and their testimony is the same to-day as it was in days of old.

"Woe to the land shadowing with wings, which is beyond the river of Ethiopia." This land of Ethiopia is Africa, and beyond the rivers would be westwardly; there is no other land that will answer the description but the land of South and North America; and as the prophet Isaiah says, "That God shall raise up one from the north."—Isaiah 41:25. This then is the land where the standard is to be lifted up at the eleventh hour.

"All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains." This is a mountainous country. "And when he blows a trumpet, hear ye."—Isaiah 18. "Go through the gates, prepare ye the way of the people; cast up, cast up the high way, gather out the stones, lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world. Say ye to the daughters of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him."—Isaiah 62:16. "For there shall be a day that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion, unto the Lord our God; for thus saith the Lord! Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel."—Jeremiah 31:6, 7.

So you see, I must publish this, so that he that reads may run. America is to-day the greatest republic of the whole earth, with fifty million of people, and is to-day the chief of nations. "And hear the watchmen upon the mount Ephraim cry, Arise ye, and let us go up to Zion."

Here we must look for the next measure where the leaven, the word, is to be deposited. And that they are of the descendants of Ephraim, and are the watchmen upon Mount Zion, in the last days. And that we must look for the Zion of God, the city of the Great King. Read Psalm 48 and 50, 1, 5; Ps. 53, 6. In the next, "When he shall roar, then the children shall tremble from the west." —Hosea 11:10. The birthright was given unto the son of Joseph, the son of Israel. 1 Chron. 5:1, 2. See Gen. 48:14–19.

We will now see if we can ascertain the boundary of the land of Joseph, for if we can ascertain this, it will be no trouble to find the land upon which the watchmen of Ephraim shall cry, "Let us go up to Zion, to the Lord our God." "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." The wall is the sea, the ocean; the branches are Joseph's posterity. Their blessing is the blessing of the heaven above; the blessing of the deep; the blessing of the breast, and of the womb. "The blessing of thy father has prevailed above the blessing of my progenitors," unto the *bound*, no, but the "utmost bound of the everlasting hills." Abraham and Isaac, their blessing was the the land of Judah; but the blessing of Jacob had prevailed; Jacob had prevailed with God, when he wrestled with God, when his name was called Israel, "for as a prince hast thou power with God and with man, and hath prevailed."—Gen. 32:24–30. And as these blessings were conferred upon the sons of Joseph, and these blessings were great, the revelation from God, for that was the blessing of Jacob and of Abraham and Isaac.

And these are the fishers and hunters called of God, in the last days. See Jer. 16:16. And of Joseph he says, "Blessed of the Lord be his land, for the precious things of heaven, for the dews, and for the deep that coucheth beneath, for the chief things of the ancient mountains and for the precious things of the lasting hills, and for the precious things of the earth, and the fullness thereof; and for the good will of him that dwelt in the bush. Let the blessing come upon the head of Joseph and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim and they are the thousands of Manasseh."—Gen. 49:22, 26; Deut. 33:13, 17.

In the year 1830, April 6th, the Church was organized; the Book of Mormon was then published, and it was translated by the power of God. It was revealed to Joseph Smith by the angel Moroni. It contains the great things of God's love, but they were counted as a strange thing."—Hosea 8:12. See Hab. 2:2, 3.

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It is the stick of Joseph; it was to be put with the stick of Judah, the Bible; the two contain the fulness of the gospel. Ezek. 37:16, 20; Isaiah 29; Zech. 2:3, 4. In the year 533, and the year 606, when the Pope of Rome, Gregory VII., was the head of the church, and the Empire was under her dominion, also. Divide the time between 533 and 606; and you will have just 569½; add 569½ to 1260, it is dividing of time, and you have the gospel restored, 1829½; and the Church again appears upon the earth; thanks be to God the Eternal Father, from whom cometh every good and perfect gift, with whom "there is no variableness, nor shadow of turning." Amen. N. S.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, February 15, 1882.

CHARLES W. Penrose, now of the Salt Lake *Desert Evening News*, but formerly of the *Ogden Junction*, has written a leader in his paper, the Utah Church organ, for January 24th, which vindicates the last reminder that we gave the *Junction* some months ago. We give this editorial for the benefit of our brethren who may have to meet and rebut aspersion of connection with Utah, Mr. Penrose, and his co-religionists, during the Anti-Mormon wave, just now prevailing over the country.

"ANTI-POLYGAMOUS MORMONS."

THE Cincinnati *Times-Star* has a leader under the above heading, in which its readers are informed that there are a number of "Mormons" outside of Utah who are 'as bitterly opposed to polygamy and the polygamist Mormons, as the Gentiles are." Also that two delegates from that body have been appointed to visit the seat of government for the purpose of pressing national legislation against the Utah "Mormons."

That paper says:

"These gentlemen expect soon to be in Washington, and hope to be able to prove the fact that polygamy is not a part of Mormonism proper, and that the declaration that it is, is false. They are instructed to urge the necessary legislation to correct the monstrous crime practiced in Utah. They will especially advocate an amendment of the jury law, and will also ask that the statute of limitation (preventing investigation into and punishment for offenses committed prior to 1862) be wiped out, and that woman be held responsible for the act of polygamy as well as man."

The "non-polygamous," people here referred to are commonly known by the name of "Josephites." They pretend to be Latter Day Saints, but have no connection whatever with the Church of Jesus Christ of Latter Day Saints, and are not identified with it in doctrine, authority, spirit or communion. The majority of them are persons who have back-slidden or been excommunicated from this Church and are filled with contention, malice and hatred towards the organization which has cast them out. They are not content with holding to and advocating what they claim to be correct, but desire, like other sects antagonistic to the Church of Christ, to bring injury upon the people with whom they differ on doctrine and other religious questions.

They have never been interfered with by the Latter Day Saints. We accord to them and all other people the right, under the Constitution of our land and the teachings of our faith, to worship anything or nothing in any way they choose; to hold such tenets as seem right to them; to oppose our creeds and doings by all lawful methods; and to preach and extend their faith wherever they have rightful opportunities. But we have no fellowship for them nor for their intolerance and hatred, manifest in efforts to invoke force for the overthrow of a system which they have failed to injure by other means. We should not refer to them at all—as they amount to an almost unnoticeable faction—but for the manner in which they have been brought forward by our Cincinnati contemporary. That paper remarks on this subject:

"It is well known that polygamy was not one of the original articles of faith of the Mormon Church. It is said by those who know, that the Book of Mormon, upon which the Church was originally organized, declared in most emphatic terms that a man shall have but one wife, and that he shall have no concubines. There is a comparatively large number of Latter Day Saints who stand by the Book of Mormon, and declare that all Mormons who accept polygamy necessarily abrogate and reject that book and its teachings."

It is well known that there are a number of "articles of faith" held by the Latter Day Saints to-day, which were not embodied in the creed promulged when the Church first organized. It is in its nature and spirit progressive. It is based on the principle of continued revelation. It is inspired by that spirit which is to "guide into *all truth*." Therefore "line upon line and precept upon precept" have been added to it from the day of its establishment till the present, and will continue to be as time and circumstances render necessary and consistent. The promise to the Church is that every truth formerly revealed shall be restored by the spirit of revelation, and that things hidden from the foundations of the world shall be made manifest in this great and final dispensation.

Celestial marriage was not originally taught to the Church. Neither were baptism for the dead; the law of tithing; the manner of building temples to the Most High; the powers and administrations of the Melchisedec and Aaronic priesthoods; the sealing and loosing powers of God's authority; and many other things which now form essential parts in the living, growing body of the Church, which, being in common with the source of all intelligence, will never cease to draw from the Eternal Fountain; and thus new features will be added and increased light will be obtained, in matters of science, government, social polity, etc., as well as of theology. And no people have the right to be called Latter Day Saints who do not believe in this doctrine of progression, for it is and was in the beginning one of the very foundation stones of the system, set up under the guidance of God the Father and Jesus Christ His Son, by the prophet and martyr, Joseph Smith.

The remark of the *Times-Star* about the Book of Mormon is amusing: "It is said *by those who know*, that the Book of Mormon declares that a man shall have but one wife," etc. Why does not the editor find out for nimself what the book says on this subject, before writing about it? Several editors have undertaken to instruct the Latter-day Saints about the teachings of the Book of Mormon, without ever looking into it themselves. Is it not likely that we know quite as much about that record as they do?

For their benefit we will explain that the instructions in that Book concerning marriage were given to a people many hundreds of years ago, under conditions described in the Book. That they were designed for those people, and not for the Latter Day Saints. That connected with those teachings was given a plain declaration that the Lord would command His people when He wished them to act contrary to those particular commands in relation to marriage. And that the Latter Day Saints do not go to the Bible, the Book of Mormon, or any other ancient record containing the word of the Lord given to people centuries ago for rules of conduct, but to revelations given in our own age of the world, specially for the people whom they are designed to regulate.

If writers and preachers and lecturers on "Mormon" questions would only read up a little, instead of going off on a tangent on insufficient information and the rumors and say-so of ignorant or malicious informants, they would save themselves from uttering a great deal of nonsense, and from exposing their own utter lack of knowledge on the subject they assume to be wise about.

As for the impertinent and contentious persons who go about abusing the Church under the title of the "Reorganized," and pretending to be Latter Day Saints, their influence is merely that of bores, whom people tolerate while despising their presumption and book-agent style of intrusiveness, and what any of their number can do at Washington will not amount to the barking of a couple of diminutive canines.

We notified Mr. Penrose and all concerned with him years ago that we had personally a right to assail the Utah worshipers; a right from the exercise of which we should not desist. This right inheres to us as an individual by reason of being one of the sons of Joseph Smith, the putative founder of the Mormon Church, whose name and the doctrines of which Church have been cruelly disgraced and foully aspersed, by fastening upon said Church organized by said Joseph Smith and others, in 1830, the reproach and opprobrium of tenets and practices under them, which said Charles W. Penrose, and his co-associate religionists now admit were not a part of the articles of the faith of said church at its organization, and in support of which, both as to origin and maintenance, "Latter Day Saints do not go to the Bible, the Book of Mormon, or any other ancient record containing the word of the Lord given to people centuries ago for rules of conduct."

What will Mr. Penrose have men to do with the "revelation given in our own age of the world, especially for "Latter Day Saints" which states that they shall "remember the Book of Mormon, and the former commandments, (the Bible), to DO *according to the things* written therein."

We plead especially guilty to Mr. Penrose's charge "they are bores;" and we shall continue to "bore," until we have "bored" the hollow institution, which needs such "twisting and turning" full of holes, through which the half blind editor himself must see the fatuity of fighting against the progressive truth.

Not a man that has ever met one of Salt Lake's Mormon elders, whether that man be Jew, Gentile, or Reorganized Latter Day Saint, but what knows, and will testify that Abraham, Moses, Jacob, Solomon, David, the Patriarchs, and all that could be justly, or remotely charged with having been like themselves, have by these polygamists, been flung at them as direct and shining examples, of a rule of conduct." And Mr. Penrose knows that the victory was claimed for Elder Pratt against Parson Newman, in Pratt's appeal to the Bible. But when those persistent "bores," these Josephite "backsliders" slid straight to the front with books and the "later revelations" in their hands, and charged home the accusation, "Ye have brought shame and disgrace upon the name of Christ and his church; and have caused the "way of the Lord to be evil spoken of;" then these doughty warriors, including Mr. Penrose, take refuge in a denial of the books and their teaching as rules of conduct—infidels; those of every class whose evil acts the moral teaching of the books condemn, can do no more, nor worse than that.

We assure the *Times-Star*, and Mr. Penrose of the *Evening News*, that the Book of Mormon does emphatically declare just what the *Times*

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has been informed that it did—and we are of them who know.

We were baptized into the Church of Jesus Christ of Latter Day Saints by as good authority as has ever been in that church, and have an undoubted right to membership and standing therein. We believe in the "doctrine of progression;" but deny that going back to the practices of David and Solomon, of Bible fame; and King Noah, of Book of Mormon celebrity; which the "later revelations" referred to by Mr. Penrose, directly and correctly state to be "abominable" is progressive. That style of progression is entirely foreign to the "going on unto perfection" of the Apostle Paul; and positively antagonistic to the statement made in those same "revelations given in our own age," which declare in respect to the original doctrines of the Church, (of which number Mr. Penrose states celestial marriage was not one), "Whatsoever is more or less than these cometh of evil." And we feel quite sure that if the devil himself did not have a guiding and directing hand in that same celestial marriage business, as it developed in Utah, "some time after" the arrival of the Mormons in that valley, according to what Hiram B. Clawson, Brigham Young's son-in-law says of it, then he certainly had trustworthy agents for mischief of his especial selection in charge; and they did their work well.

When Mr. Penrose states that these "Josephites," "non-polygamous people," ("I thank thee, Jew, for that word"), "have never been interfered with by the Latter Day Saints," meaning the Utah Mormons; he should not forget that the difference between them and us, is one of principle, not one of personal right to believe and practice what the law will let them. That they, assuming to be the Church of Jesus Christ of Latter Day Saints, essay to teach and practice, and insist upon enforcing upon those who became identified with that church, a tenet and practice not provided for in the original charter of said church, divinely given; thus compelling hundreds to *apostatize*, or submit to be dominated by leaders whose practices they could not endorse, and whom they could neither revere, nor trust. When these offerred remonstrance they were driven out of the fold by excommunication, and ostracised by the cry of apostate, apostate. But these men were not apostate to Christ; on them had fallen the spirit, offered for obedience to the gospel as originally taught; and while it would "guide them into all truth," it "reproved them of (the) sin and iniquity" and they refused to submit. In doing this they gave fair warning to these same men to whom they refused to submit, that they would not cease to war against that which had disgraced them, until the memory of the Church of Christ as originally instituted, should be cleansed from the dark and damning disgrace.

Many of these "non-polygamous people," including the two at Washington, are the sons of men and women who believed "in Mormonism as taught by Joseph and Hyrum;" but who did not, and would not accept the heresy that tainted the virtues of the people like a moral plague, that was brought in "privily." These sons, taught to believe the gospel of Christ, that Joseph Smith preached, and that the Bible, Book of Mormon and the "revelations given in our own age," contained the revelation of God's will, a "rule of conduct," have not been willing to sit idly down under the sweeping charge of apostasy, backsliding, excommunication, which these men of Utah have hurled at them. They have taken up the books, and with them the cudgels; and have preached among the Gentiles, Christ and him risen, the gospel the way of life; and among this Utah Pseudology, this celestially marrying people, the warning cry of Jeremiah, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." "But they said, We will not walk therein;" we "do not go to the the Bible, the Book of Mormon," "for rules of conduct."

We have not now, nor have we ever asked or counseled Government to persecute the Utah Church; and have always decried unlawful attack upon them, or anybody else. But we have insisted from the first that the doctrine and practice which have grown up in Utah were not and could not be made lawfully parts and parcels of the faith of the Church of Jesus Christ; and have advised, counseled and asked that this distinction be made by the Government, and those who held and practiced those things should be treated as breakers of the law, in every case of violation; and we so insist now. We have persistently protested against being made party to the shame and obloquy unnecessarily heaped upon Mormonism by these Utah marrying men, and so have our co-workers; and it is quite possible that in so doing we have been to Mr. Penrose "impertinent and contentious," and have gone at him and the "polygamous people" whom he represents, in regular "book-agent" style—agents for the Books of the Law of the Lord; and Mr. Penrose and his people may just as well get ready for settling day. For whether those of our number who may be at Washington can do so much, or so little as the "barking of a couple of" small dogs, we remind Mr. Penrose, Editor, that two spies testified truthfully respecting the promised land, and entered there; the hiss of a goose saved Rome; Napoleon flourished while he respected and kept sacred his monogamic vow to Josephine, but his star of empire began to set when he disregarded "the wife of his youth;" and we shall try to keep up the din of battle, until Latter Day Israel shall cease to "deal treacherously against the wives of their youth."

THE Pittsburg, *Commercial Gazette*, for January 27th, contains the minutes of a meeting of the citizens of Allegheny and Pittsburg, held at the First Presbyterian Church, the object of which was the protest against polygamy, in accordance with a general uprising in many of the large and small cities and towns in the land. This meeting was presided over by Hon. Felix Brunot; and the interesting feature of the evening to us, was the presence of our brother, Hulme, of Allegheny, who by luck, or persistence, was listened to in remarks of some length, stating clearly the distinction that should be drawn between polygamous and monogamic Mormonism. It is not stated what he said, but he was heard and applauded. Good.

Thank you for the paper, brother.

Much matter of vital importance to the Church has again crowded out our News Summary.

THINGS AS THEY RUN.

THERE are queer doings abroad and at home. Herr Ilg, a presiding elder of the Mormon faith has a small flock near Nuremberg, Germany. Himself is a quiet, law abiding man, Protestant by birth and education, and using Protestant hymns in his meetings, and having about eighty persons in his flock. He was lately cited to appear before the authorities, and though stoutly maintaining that polygamy was not a dogma of his faith, and that he adhered to the marriage-law of Germany, he was told that the meetings he was holding must cease. He has applied to the Bavarian Government for recognition.

Bro. Henry C. Crump gets after the Editor of the Birmingham, England, *Daily Mail*, in the January 2d, number of that paper, in reply to an article entitled, "The Persistency of Mormonism." Bro. Crump draws the line sharply, thus:

"You say, sir, 'It is in violent contrast to the Ethics of Christianity.' If you mean polygamy and its concomitant evils we readily endorse your sentiment. But if you mean the pure doctrines taught by Joseph Smith—as other words in your article seem to imply—then we simply say you are mistaken.

"You also say, 'Possibly it would be wrong to say that it thrives, for we feel hopeful that the imposture has had its day.' Well, sir, if you still mean Brighamism we are glad to inform you, positively, that it does not thrive. It has had its day. But, if you mean the original Church of Latter Day Saints, we are glad to say that does thrive every day; we are baptizing into its folds all the time.

"You say, too, 'The death-blow of Mormonism will be given by public opinion.' Again, we endorse your view in reference to Utah, who shun public opinion. We court it, try to provoke it, because we are assured, if our fellows will use the reason God has endowed them with, we will be onward; but we say, if 'public opinion,' fairly and honorably expressed, can overthrow us, the sooner our house topples over the better.

"Now, sir, in conclusion, we wish to state that the true Latter Day Saints are ready at all times to do their share of lecturing against the Utah abominations; and to assist, heart and soul, in the uprooting of them.

"Please allow us to add that we have given numerous invitations to the Brighamite leaders to meet us in public or private; such appeals have been hitherto cunningly avoided; they still remain open to them."

THE Chicago *Inter Ocean*, in the search for news and in the interest of its readers, hunted up one of the late President Brigham Young's sons-in-law, visiting Chicago, and found him at the Palmer House. This particular son-in-law is Hiram B. Clawson, a man of considerable ability, and a prominent member and manager in Zion's Cooperative Mercantile Institution of Utah. We remember him well. We were schoolmates under Teacher Cole and James M. Monroe, the man whom Howard Egan is said to have killed on the plains, while leaving Utah. Mr. Monroe was uncle to Mr. Clawson, and many of the old classmates of our boyhood will remember both uncle and nephew.

After the *Inter Ocean* man had hunted Mr. Clawson down, he proceeded to interview him, with reportorial corkscrews; and the following extract will show what he got out of him that is interesting and valuable to the Saints of the Reorganization; for the insertion of which we must crave pardon of our readers, though why we should do so is not so clear. In answer to questions respecting Utah, her people and doc-

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trines, Mr. Clawson stated, among other things, what follows in relation to the time when polygamy entered the Church:

"Mr. Colfax said in a sort of boasting way that they drove them (the Saints) out of the State of Illinois. I would have told them that page of their history would ever have a shadow over it. There were thousands of those driven out who laid their bones on the plains between their old homes and the valley of Salt Lake. Polygamy at that time was unknown among those of the Mormon faith. It was not, therefore, the practice of polygamy that caused them to be driven from Illinois in the most bitter season of the year. Mr. Colfax said that it was their intention to stop at some place on the Missouri. The truth is that they were forced to stop there, because it was almost impossible to pass through the State of Iowa in the Spring. They sacrificed their property in order to get away from persecution—persecution carried on against them simply because they were Latter Day Saints. If they were thieves and robbers then, they are thieves and robbers now, but they are not accused of being such now, and they were not accused of being such then. They were four months in going across the plains, and when they got to the end of their journey, they found nothing but a barren waste, and because they have made that valley into what it is now, it is not fair to say that they took possession of the finest valley in the United States, as was said last night.'

"'When was the doctrine of polygamy first promulgated among the Mormons?'

"'The doctrine of polygamy was not promulgated until they got to Salt Lake; not, in fact, until some little time after they arrived there.'

"'To what extent is polygamy actually practiced among the Mormons?'

"'I can not tell. I can only say that there are a great number who do not practice it. I think I can safely say that a majority of them do not practice it, nor do I think its practice is increasing, or that there is any tendency shown toward its increase. There is very little said about it. From what was said last night it was assumed that everybody could get as many wives as they liked. The truth is that it is a very difficult thing to get a wife at all, as those who wish to do so must first show that they are able to provide for them, and that they are men of good moral character. Every man that has more than one wife not only takes care of every wife, but of all their children, and is compelled to do so, and each wife is equally respected by the community.'"

It should be remembered that the ground assumed by us at a very early day of the Reorganization, was that polygamy originated after the Saints left Nauvoo; and it would seem as if this statement of Hiram B. Clawson, the favorite, and perhaps the oldest and first polygamic son-in-law of President Young, was getting very near to the throne. See how completely the evidences tally, Cannon says that it is not now, and never was an essential tenet of the Mormon church." Orson Pratt stated on August 29th, 1852, that he "introduced it for the first" time. Brigham Young said that "it was not taught until after the departure from Nauvoo;" and now H. B. Clawson, son-in-law, (multiplied), to Pres. Young states that "it was unknown among the Mormons at the time of their expulsion" from Illinois. Hon. Josiah Quincy says that there was no appearance of it at his visit to Nauvoo in April, 1844. Who will next testify. But, our ground, lest any one mistakes us again is, that whether polygamy was taught, believed and practiced at Nauvoo, and by Joseph Smith, Hyrum Smith and others; or was not so taught, believed and practiced, it was illegitimate not in accord with the faith, and those who did so teach, believe and practice, were guilty of falsehood, wickedness and crime—and now, groan again ye polygamists and all its defenders.

ON TRIAL.

THERE are two letters in last issue, in each of which the difference of views on doctrines, which have, it is said, appeared in the HERALD from time to time, between the authorities of the Church; and which are by the writers of the letters deplored. One criticises the Editor for teachings on the Sacrment and on Sabbath keeping, as if ministering it on "Friday evening" were taught; whereas it was simply a statement that at one time the Plano Branch partook on that evening. The story is briefly told. The brother presiding at the time was an ardent believer that Saturday was the Seventh Day, the Sabbath of the Lord. He construed the history of Christ to indicate that the supper, the institution of the Sacrament was eaten on the Friday evening, and therefore it was fitting and proper for his disciples, even in our day, to meet on that evening and commemorate that solemn rite. After a time this brother resigned the presidency of the Branch and another was chosen. Not long after this, Bro. Zenas H. Gurley, senior, then presiding over the Northern Illinois District, heard that the Branch thus met on Friday night for the Sacrament, when he at once wrote to the presiding elder of said branch, requesting them to meet on the Lord's Day in common with the rest of their fellow Saints, which instruction they thereafter obeyed. But the brother presumes to say that the teaching of the Editor is at fault because that the books require the Church to meet on every Lord's Day, to partake of the Sacrament. Why did he not cite the statement made by the Editor that such was the custom of many branches, instead of the other part of the statement that the Plano Branch met but once a month? And why does he single that statement as an obnoxious teaching?

The plain fact in the matter is this: the law makes no specific statement as to how "often," but simply, "it is expedient that the Church meet together often "for that purpose; and when they so meet it should be on the Lord's Day;" but that they are to meet on every Lord's Day is a presumption only.

The other teaching complained of was in an answer to a question, sharply construed; which is the greater sinner, he that keeps a candy store and sells on Sunday, or he who keeps cows and sells milk? The criticism is that both were classed together; and both were offenders. Those who read the question and answer referred to are again cited to them; when it will be discovered that the Editor stated in connection with the subject that the character of each particular case must be determined by the circumstances surrounding it. A dairyman should milk his cows on all days alike, for that is a necessity, but the like necessity for him to peddle the milk from door to door does not exist as provisions could be made for keeping it over till Monday, and for a Sunday supply on Saturday. Nor is it a matter of necessity that churning must be done on Sunday because the rising of cream is a "continued manufacture," of butter material on that day.

We do not write this to condemn the dairy business; but when one man in business which seems to provide labor for the Lord's Day, presumes to find fault with his neighbor and brother, because he also is in a business that seems to provide labor for that day, it is certain to us that he should lay the stones in his hands down, and not cast them until he is "without sin." The language of our church articles on this point is found in the same section from which the brother quotes respecting the partaking of the Sacrament, and reads: "And on this day thou shalt do no other thing, only let thy food be prepared with singleness of heart." And if so strict a construction is to be put upon this law, as our brother seems to think should be, that no assembling to partake of the Sacrament upon any other day than the Lord's Day would be lawful; then, upon a parity of reasoning, no other work of any kind should be done on that day except the preparing of the necessary food for that day alone. Our brother, however, would seem to set this clause aside to admit the keeping of a dairy; because the law of the land permitted certain occupations to be pursued, and "he who keepeth the law of God hath no need to break the law of the land." But this construction is evidently a strained one; because that this clause was evidently given to declare that God did not, and would not command his people to pursue any course of conduct that would make them transgressors of the law of the land. But it is no where intended that this clause should be used to sustain any practice, or business that was not in keeping with the Christian philosophy, because the law of the land permitted. As for instance, the law of the land in many places licenses the sale of intoxicating drinks, and in some places the keeping of houses for immoral purposes; but would our brother, or any other, have us to think that the law of God would permit Saints to pursue such avocations, because they would not be breaking the law of the land in so doing. Surely not.

Is it a very strange thing that men of thought and study, such as it is known the authorities of the Church are, should differ in opinion upon some points; when it is evident, from our brothers' letters that men who do not count themselves among the authorities differ from them? And is it curious, or to be deplored, that these thinking men of authority should express their differences of opinion; when thinking men, not in authority, do not hesitate to express their views? And would it not be exceedingly curious, if while these thinking men, not in authority, so unhesitatingly and freely express their opinions of difference, even criticising the authorities, that the men criticized should keep silent and not express their opinions—if they had any.

Again, is it anything which should break confidence that the HERALD should be open for the expression of differing views from the authorities of the Church; when it is apparently open for men not in authority to criticize them and the Editor, expressing differing views in such criticism? Especially when it is known that the Editor has steadily refused to become a censor of the press in connection with the HERALD, the organ of the people.

BRO. L. CONOVER says "the world is moving;" and this is what makes him say so. Rev. Dr. George, of Chicago, in his discourse on Sunday January 22d, thus disposed of a point in dispute.

"Polygamy has changed the home into a har-

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em, and God's temple of love into a brothel. There is no reason why it should be tolerated. It degrades men; it debases women; it makes children worse than orphans. The institution is strong and well organized, and like slavery it must be overthrown by the general government. * * * In the original text of Mormonism, according to Joseph Smith, polygamy was not allowed, but was the engrafting of the more depraved of later years."

The text from which the Rev. Doctor spoke is Matt. 19: 3-6.

BRETHREN William Patten, of Bonaparte, Iowa; Malmstrum of Omaha, Nebraska, George Wilson and Henry Jacobs of Keokuk, Iowa; have all been looking up the situation at Lamoni of late, with a view to settle. Brn. Henry Hart and J. Chapman, formerly of Sandwich, Illinois, and Stephen Wood, of Fisher's Grove, Iowa, have bought farms near to the town and are fixing to stay. Brn. L. Conover, W. H. Deam, and W. Crick, of Herald Office have bought places in town and will make homes. Bro. Valentine White, the one who built the first house in Lamoni, after its location, has sold, rebought just out of town and will build at once. Elder E. Banta, is preparing and will build just out of town as soon as weather permits.

Lots, called business, lots range in price from $50, to as much as any one fancies, say $150,—building lots 50x125 feet range from $50 to $200, according to location; half acre, acre and two acre lots just out of present plot from $50 to $100 per acre. Lots may be bought of the railroad company, H. B. Scott, Burlington, General Agent; or of David Dancer, agent for a number of the brethren who secured the location, by securing the right of way through the township, and some land.

There are about three hundred inhabitants; three dry goods, or variety stores; one lumber yard, dealers in hair, lime, plaster and flour, and farm machinery; one farm machinery agency; two hardware and grocery stores; one drug store; one physician, office and drug dispensary; two blacksmith shops, one a dealer in wagons, plows, nuts, bolts, &c.; one clock and watch, sewing machine and organ shop and agency; two millinery and dress making stores; one tailoress; one meat market running, one vacant; two harness shops, one a dealer in boots and shoes; one shoe shop; two saloons, one open and running, one closed and vacant (thank God); one stock yard; three grain buying firms; one hotel; one wagon shop; one furniture store; one barber shop; one restaurant and eating house; one printing office, steam power, job press, books and stationery; one railroad, with necessary station, ticket office, and agent; one express agency; one livery and feed stable; one church house (small); one school house (small); three sets hay and produce scales; one wood yard; one notary public; one justice of the peace; one constable; (no lawyer, thank goodness); two well diggers; two masons and flue builders; two plasterers; two painters;—carpenters, no end to them; one brass band,—and, if there are any blessings that we have not got we are thankful for those we have; and shall devotedly pray and patiently wait for them. If any of the Saints abroad, in running the list over, have anything that we need and they will kindly ship them to us, by mail, or express, (charges paid, of course), we shall be glad—the following would suit us best, at present—an incorporated town, with trustees and ordinances; a town hall, (good size); a meeting house, or church, (large); a school house, (medium size, well ventilated), a system of side-walks and crossings; a good town well, (pump or buckets); a hook and ladder company, (well drilled, with ladders, buckets, ropes and a speaking trumpet); two parks, (with shade trees and fountains); a public library, (reading room attached);—Well, the list is too long—but send them along, including of course any number of good, upright, law abiding citizens.

THE Philadelphia (Pa.) *Press* and *Public Ledger*, New York *Sun* and *Herald*, reach us, all containing notices of the work of Brn. Z. H. Gurley and E. L. Kelley, at Washington; and favorable notices are in quite a large number of papers throughout the country. It is well enough for the Saints to know that the mission of these brethren to the National Capital, is to secure before Congress, in the event that legislation is had during, or as a result of the present agitation of the Utah problem, a recognition of the Reorganized Church as the proper and legal representative of the Faith—the Primitive, and the only Church of Christ of Latter Day Saints, and opposed to the evil doctrines and practices which have caused the "way of the Lord to be evil spoken of." We have long foreseen that the opportunity for such presentation would come; and prepared for it. We believe that the brethren sent will attend strictly to the business entrusted to them; which is not as alleged by the Utah people to "incite the Government to hostility against" them; but to secure the immunity of True Mormonism from complicity with Utah wrong doing and the punishment due therefor. As a people, we of the Reorganization have chafed too long under the ban of ostracism and social injustice, wrought by reason of a "departure from the faith," not to strike now when the opportunity offers.

BRO. J. W. CHATBURN, Harlan, Iowa, states that the sisters of the Church there are trying to raise the means to build a meeting house in Harlan; and that there are some of the brethren, (brothers), who do not approve of the sisters intermeddling in business after that style. No, of course not. What has the women to do with such business? It is too bad that these women sisters can not be satisfied with cooking the dinners and taking care of the children of the ("lords of creation,") men. There was Miriam, who wrote the song and led the singers in the triumphant jubilee at the passage of the sea; and Esther, who saved the race to which she belonged from the rage of Haman; and Jael, who drove the nail into the head of the General of the army opposing her friends; and Rahab, who saved the men from their enemies by letting them over the wall; and Mary, who watched with such wondrous care and solicitude the infancy of Jesus. But, after all this childish importunity against the supposed interference of woman in the affairs of men, what serious, sensible objection can be made to our sisters in the gospel bond doing what they can to make our work a success. If any work needs to be done, and the Elders and men of Israel are too fearful, indolent or dilatory and helpless to accomplish it, and the women of Israel can do it, they come directly under the protection of this clause of the law, "men of themselves should seek to bring to pass much righteousness, for the power is in them;" and wise men will not throw unnecessary obstacles in the way. Men are not women, but women are men, using the name in its genuine sense, (as, the race of man, means all of both sexes), and therefore women may of "themselves bring to pass much righteousness." Our sisters may of right help in every good work, and receive the praise and reward for their labor; and he is a crusty fellow who denies them the privilege to labor, and the pleasure of the reward. We say "Good Speed" to the good sisters of Harlan; may their work meet with success. We recommend them to write to Srs. E. Newberry, and Ruth Turner, of Montrose, Lee county, Iowa, and ask them about how the sisters of that place helped to build, furnish and fence the Chapel there.

ONE of the Chicago papers, the *Herald*, indicts that virtuous city, in the following brief but comprehensive manner:

"The city of Chicago is a strictly moral and virtuous place, so far as the law goes. Some few of the inhabitants have made such high attainments in virtue that they easily "slop over" upon outside and less virtuously developed communities. Yet public opinion in this city is in such a state that there are at the present time at least five evils active here, all of which can be killed any day when public opinion shall so change as to require their demise. These evils are so great and vital that it is scarce a question whether they do not hinder the progress of the kingdom of God more in one week than Utah polygamy does in one year. To specify:

"Public opinion in this city upholds gambling so decidedly that a jury will return a verdict of not guilty against gamblers, after five minutes' consultation, when the guilt and the law are equally decided and not even a show of defense is set up.

"Public opinion in this city is in such a state that an Alderman, in a forlorn hope of raising revenue absolutely indispensable to the general safety, proposes to tax lumber yards $1,000 a year each for license, and grog-shops $52.

"The law of this city requires saloons to be closed on Sundays; but public opinion is in a state so favorable to the gin-shop that the police and the Mayor dare not enforce the law.

"The better class of saloon-keepers would cheerfully agree to a high license, say of $1,000 a year, which would have the effect of closing perhaps half of the lowest, and would for very self-preservation devolve upon those paying the fee the duty of watching that they remain closed. But public opinion in this city is so decidedly in favor of a multiplicity of saloons, cheap whiskey and free murder, that no Alderman seems willing to submit an ordinance to institute this obviously necessary and convenient reform.

"The trade of the scarlet woman, with all its hideous concomitants of degradation and death, physical and moral, is a gross outrage upon decency as well as against the law. So of concert saloons. Yet public opinion in Chicago upholds them both so firmly that a most well-meaning Mayor dares not so much as lift a finger to abate either.

"Therefore the *Herald* would venture to suggest that it might not be devoid of merit for these Christian Workers, now that they have begun business, to bear in mind that right here at home, under their own eyes, is work awaiting them of more direct importance to their very selves and their neighbors than the work they are seeking to do. This with no desire to detract from the virtue of their intentions in the cause of purity as it is assailed in Utah, but to remind them that in their midst and all about them are things that need them every hour."

The Christian Workers referred to are the clergymen, politicians and men of all trades,

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now so vigorously hammering at the doors of Congress, shouting for the extirpation of Mormonism. These valiant men, according to the *Herald*, do battle against foes and evils afar, but ignore enemies to society closer by from whom resistance is certainly to be expected. Bloodless victories over passive foes; but no war where men fight back. "Let him that is without sin first cast a stone!"

EDITORIAL ITEMS.

Bro. Joseph R. Lambert, writes from Millview, Florida, January 18th, and sends a manuscript, written by him in defense of the Church, and setting the position occupied by us plainly before the people. It was written for the *Post* puplished at Paris, John R. Rison, Editor, upon the promise that it would be inserted; but which was returned because the paper was "entirely taken up with other matters." The article is well written, and contains the statements from the Book of Mormon and the Doctrine and Covenants.

Bro. H. N. Snively, of Keokuk, Iowa, has purchased a farm within the borders, just over the line, about three miles from Lamoni, and expects to remove and become a citizen dwelling within the sound of the Herald Office whistle.

Bro. D. R. Jones, writes January 21st from Sheridan, Nevada, that they are not often visited by any of the traveling ministry, by reason of being a little off the track of travel. The Saints will be heartily glad to receive an Elder and will bless his stay among them. We remember spending a happy week between Pleasant Valley and the approaches to Silver mountain, through the region where Bro. Jones lives, and more hospitable people, or better hearers of the word are not met with in many parts of the land.

Bro. W. W. Blair arrived at Lamoni, January 25th, from Salt Lake, hearty and well. It seems to have done him good to stand in the vanguard of the army of the Lord. He reports progress. Brn. R. J. Anthony, M. T. Short and Wm. Gibson, will keep the work moving until other arrangements are made.

Bro. A. N. Hoxie sends a Boston *Herald*, with an article commendatory of the Reorganized Church, and its position on Utah affairs. So also does Bro. T. J. Ayers send a clipping from a Cincinnati, *Times-Star*, the latter a sharp, pithy editorial, quoting from the book. Good, let the word fly abroad.

Bro. J. H. Lake was at Carlingford, Ontario, January 22d, snow bound. Bro. J. A. McIntosh had baptized four at Alliston, quite recently. Bro. Lake obtained the use of the columns of the *Seaforth Sun*, to answer some misrepresentations made by a writer signing himself "Yonker," which he did in good style.

Land for farms, in small and large lots, range in price from about $5, and $7, for raw land, to $15 to $25 for improved land; ranging as it is nearer, or farther away from town and market, and according to the quality. Lands are for sale and may be bought in almost any place from Lamoni, Iowa, to the Ozark Mountains in Missouri; and we advise Saints to see what they buy, before investing.

Bro. James Caffall, in Denver *Republican* of January 25th, gets off an excellent statement of facts and figures regarding the work, drawing the line between Utah and true Mormonism, quite sharply. The same paper as if by foreordination gives the minutes of the Anti-Mormon meeting held lately at Chicago.

Sisters Laura and Flora Whiteaker write from North Freedom, Wisconsin, that they much enjoy the meetings of the Saints.

Bro. J. Caffall sends us a Denver *Republican*, for January 25th, Bro. John Eames a Cheyenne *Sun*, of the January 14th.

EXTRACTS FROM LETTERS.

Bro. E. C. Brown, Fonda, Iowa, writes:

Bro. Wedlock and myself went to Pilot Creek Branch on the 10th instant, and opened meetings; had good liberty and full houses; found the Saints alive in the work and gaining in knowledge very fast. Bro. Carlson is learning his duty fast, and rejoicing in the work. I am trying to sound the alarm.

Bro. C. J. Carlson, of Blooming Prairie, Pocahontas county, Iowa, offers the following for the consideration of the readers of the HERALD.

To the Saints in the Eastern States, who wish to come west, and are fearful they can not find steady imployment where they can also get a small home, or farm. I intend employing from twenty to one hundred hands for the next year, to work in a stone quarry, on Blooming Prairie. It is the only quarry in this county, and the only one in one hundred miles of us, west or north. Stone masons and a blacksmith is also wanted. Land for farming can be had for ten dollars per acre, good school, &c.

Address C. J. Carlson, Blooming Prairie, Pocahontas county, Iowa.

Bro. J. W. Waldsmith, of Nebraska City, Nebraska, writing to us on January 26th, says:

We held services on Christmas Day, in our new quarters (the church building which we purchased lately) for the first *time*; we have succeeded most beautifully. Bro. Robert M. Elvin went in with me in making the purchase finally—we bought the ground and building for seven hundred and fifty dollars; paid the cash down,—so they saved the Branch from giving mortgage or anything of the kind. We sold to the Branch at the same price, in three payments $250 down, $250 in one year, and $250 in two years, at eight per cent interest on the last two payments, with a proviso that the Branch may make payments sooner than the time specified, if they choose so to do. To purchase the church we raised three hundred dollars cash, in about three weeks' time; we got the church and have got it pretty well furnished, except an organ. We had some repairs made on the house, and the whole thing cost us less than eight hundred dollars; and now we don't owe a single dollar on it except the two payments; and I feel assured that we will have no trouble in raising that. I think that our members have done right well considering that they are all poor. We intend to make some repairs next Summer in the way of fencing the ground, &c. We now lack some good, influential speaker that could spare us some of his time to help us on the good work. The health of the Saints here is generally good, but considerable sickness in the city.

FROM the *Progress*, published at Independence, Missouri, a copy of which Bro. F. C. Warnky has sent us, we copy the following editorial, It is a frank and candid statement, and will please the readers of the HERALD to know that even in Zion shall our God give his people favor, while He shall be praised in their good works. The *Progress* is a weekly paper, published by a company, Daniel Negley, Editor.

THE MORMON QUESTION.

The moral cowardice and procrastination of the two great political parties of this country and the turpitude of the various religious denominations touching the national crime of polygamy have allowed and practically sanctioned the delusion now universally practiced by the followers of Brigham Young in Utah. The followers of the Prophet Joseph Smith, have never endorsed or countenanced the polygamous feature that was inaugurated after the death of the prophet at Nauvoo, Illinois, in (1844).

Young claimed that the revelation sanctioning polygamy was placed in his charge at Nauvoo in July, 1843, which was kept under lock and key in his desk until 1852. Young simply produced a copy of the supposed manuscript, claiming that Emma, the wife of the Prophet Smith, had surreptitiously got possession of the original and burned it.

We thus see that the whole theory of polygamy is based on the mere assertion of Young, that the original revelation from the Lord through the Prophet Smith, was destroyed, and the first appearance of the dogma was published by Orson Pratt in 1852, in a paper called the Seer. The Book of Mormon, upon the subject of marriage, says: "Thus saith the Lord, there shall not any man among you have more than one wife, and concubines he shall have none. (See Jacob, 2d chapter of Book of Mormon.

We thus see that the Book of Mormon as revealed by Smith was given with an express prohibition of polygamy which has been accepted by the followers of the prophet down to the present day. The church, therefore, at Salt Lake are seceders from the original founded by Joseph Smith, and are ignored by his followers. For several years the headquarters of the original church has been at Plano, Kendall county, Illinois, where Joseph Smith, jr., son of the prophet has been recognized the Presiding Elder. Within the past two years they have moved to Lamoni, Iowa, where Smith resides and continues to be the recognized Presiding Elder of the original church. The church established in Independence, was organized under the leadership of Joseph Smith, junior, and now numbers 180 members, Joseph Luff, is now the acting Presiding Elder, having succeeded Elder F. C. Warnky a few months ago.

We do not propose in this article to advocate or condemn the claims of the organization in our city, but in justice to those here, we believe their position upon the question of polygamy should be better understood. The members of this church or organization are recognized as law-abiding and honorable citizens, and have the same rights guaranteed them under our constitution that is accorded to other religious denominations. Their condemnation of the polygamous feature of the church, as recognized by the seceeders in Utah, are equally strong, as are those of the protestant churches of the various denominational names, hence, those who would couple them with the church at Salt Lake, are doing them great injustice.

From the little acquaintance we have with some of the leaders and representative men, we have become satisfied that they are in sympathy with every good citizen throughout the country to put out and blot from our fair name as a nation this foul blot, polygamy that has been a burning shame to our boasted higher civilization. We trust that the agitation of this question now going on in Congress may result in the speedy crushing out of every vestige of the doctrine of polygamy, and its practices cease for ever from the face of the earth.

We should therefore join hands, not only every Christian church or organization, but all good men and lovers of a high standard of morals, in getting rid of this infamous and demoralizing institution.

The superiority of man to nature is continually illustrated in literature and in life. Nature needs an immense quantity of quills to make a goose with; but man can make a goose of himself in five minutes with one quill.

Genuine modesty is the sense of imperfection common to the wise and good, impossible to the fool and villain.

He who will not reason is a bigot; he who can not is a fool; and he who dares not is a slave.

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Correspondence.

SALT LAKE CITY, Utah,
January 27th, 1882.

To the patrons of the Herald, Greeting:—In writing up this unique, diverse field, we scarcely know where to begin, how to proceed, or where to forbear. This people boast much of concert of action, unity of design, purity of purpose, fidelity to authorities and knowledge derived from experience, ordinances and endowments. They laud their multiform organizations, co-operations, ordinations and associations. They have priesthood meetings, council appointments, Ladies Relief Societies, Youth's Mutual Improvement Convocations, and the tender juvenile dance. Their mercenary bishops, as also the aspiring co-laborers, eulogize the cringing devotees, flatter the vanity of the ignorant, tell how good they feel, and close with a flaming testimony; all "in the name of Jesus Christ, Amen!" With all the would-be facilities for mental, moral and Spiritual culture; gross ignorance, base passion and lying cowardice, form a three-fold cord, to shackle and bind the souls of those who should be noble, intelligent, bold, happy, free in truth and right.

The old dirty polygs, in this Zion of salt and sage brush, are fearful that the nation will pluck the apple of their eye, and bury the "celestial" thing in the Potter's Field, too deep for a resurrection. John Taylor delivered a vindictive prophecy against the Government, in the event that it would interfere with their God-given rights! He claimed that God would arise out of his hiding place and lay his hand upon this fair land. Some of "the boys in blue," from Fort Douglass were asked, at the close of the services, how they liked to face that, &c.

The elements of disintegration and decay are permeating and leavening the lump. The "Mene Tekel" of Jehovah is inscribed on the heart of the nation, while the scales of justice are trembling in glorious equipoise. Their virtue, honesty, loyalty, mercy, piety, and in fine, all their good acts and intentions will doubtless be overbalanced by the following:—1st. Polygamy, or "patriarchal order of marriage" (?) 2d. False and arrogant claims to the presidency, or successorship. 3d. Rocky Mountain Zion. 4th. Temple building, in the absence of and contrary to commandments. 5th. Tithing the unfortunate. 6th. Priestly dictation in the temporal concerns of life. 7th. Blind submission, or unquestioning obedience. 8th. Secret endowments, with. 9th. Oaths, covenants, signs, grips, penalties, &c., &c., with the accompanying tunic, to preserve the person from external injuries, or Satanic shafts, and perfect a right to the first resurrection. 10th. Disloyalty to the United States. 11th. An Opulent priesthood. 12th. Antipathy to free schools. 13th. Adam for the Deity. 14th. Lying countananced. 15th. Blood atonement, or murder. 16th. Vulgarity and immorality. 17th. Flattery and false hopes. 18th. Illiberality and fear to investigate, or debate. 19th. A rejected church and ministry. 20th. Drinking and revelry.

I am happy to know the reign of terror, or absolute despotism, is past; but the circumscribed Spirit frets and fumes and rankles and burns. Honor and praise be to the great thoroughfares, Sectarian Schools, adventurous miners, honorable apostates, Gentile merchants, Pat O'Conor and "Little Joseph." Many of the old blood atoners would send us "over the rim of the basin," or "to hell across lots," if they had the power again. It is but just, however, to state that many of the young and rising are heartily and completely disgusted with tyranny, oppression, family broils, and crushed hopes. Careless indifference, fascinating pleasures, degrading resorts, and downwright infidelity, all have their votaries here. Many of the aged are too smart, and the young too ignorant, to appreciate or weigh an argument; but still, there is a great work to be done, and a rich harvest of precious sheaves. Thousands have bid a tearful farewell to their native homes, all for conscience' sake; many have reaped ruin from the searing process, but others have redeeming qualities. It is for the latter class we toil, sacrifice and pray. To see the innocent, confiding, poor, meek and humble ones, borne down, is painful to behold. To witness their heartless greed, evil unbelief, or drunken debaucheries, is a sad sight. To "Rescue the perishing" is divine, and to "Gather up the fragments that remain, that nothing be lost," is the duty of the Reorganization. "To set in order the house of God, and to arrange by lot the inheritance of the Saints," is a praiseworthy enterprise, and an absolute necessity to secure a proper recognition. Our claims must be perpetuated, the honest wanderer reclaimed, apostates and seducers reproved, virtue and true devotion extolled, and the kingdom of God's dear Son built up according to the Celestial law.

The authorities, generally, and many of the deluded laity, regard us as their enemies. The claim is that we are mainly an apostate rabble, fanning the flames of persecution, to distress their righteous souls, and obtain favor from and plunder with the "ungodly Gentiles." "An unclean Spirit" exclaimed "What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" We have and will ask and demand an investigation, for we feel that this is an aggressive work. Our requests have been evaded and treated with scornful contempt. We have come with the word of faith in our mouth and heart, and the standard works of the Church in our hands. Thus equipped have we said, "Come let us reason together;" but the cold rejoinder has been that "You are beneath our notice." We are making warm friends within and out side of the pales of the dominant church. Priestcraft is exacting and cruel, but light and liberty are on the imperial march. Let the good work roll on.

Bro. Blair departed for his home on the 16th instant, and Bro. Anthony departed for a southern tour to Beaver and other localities last Tuesday. The last services here were largely attended; but your humble servand was a mile north of Kaysville concluding a week's labor on that propitious day. The people flocked in and filled the new brick school-house. Our elders had been denied public houses there before. I scattered *Advocates* broadcast among the fomenting and contending elements. An aged person, Mr. John Sill, let me know by revelation, that I was a wolf in sheep's clothing. He undertook to tell all about the successor, but became confused and confounded. He appeared as foolish as the negro that tried to carry himself while in a basket. The interest there should be seen after, at no distant day.

Deep snows in the mountains are essential to the wellbeing of the farmer, and it is falling now. Health is good and times are fair. It is fondly hoped that Elder Blair will return in the early Spring, accompanied by Joseph Luff and Columbus Scott. Joseph is wanted here, also. Proper deportment, just dealing, united efforts, merciful hearts, and humble Spirits, are in good demand. Love, grace and good will to Isreal.

M. T. SHORT.

EAST DES MOINES, Iowa,
January 16th, 1882.

Bro. Joseph:—The work is moving on in this city. We had preaching in the western part of the city a short time ago, at the house of a sister in the Church. At the close of the services, word came to those who were preaching, that a lady near by was sick and wished the Elders to come and pray for her. She was very sick. In two days after she was up at work. This lady did not belong to the Church. It is another testimony of the truths of this work we are engaged in. I thank God that He in His loving mercy answers the call of His children, and listens to their prayers. My desires and prayers are that I may be ever faithful, doing the will of the Father, and let my light so shine to the world, that they may see our good works, and glorify His holy name. I wish for the prayers of the faithful, for I am greviously troubled ofttimes. God being my helper, I hope to come off more than conqueror, through Him who was tempted in all points like me, and yet was without sin.

We hold our two meetings on Sunday; one and sometimes more during the week; I was spiritually strengthened on Sunday, we had the Lord's Supper; had a peaceful time,—a spirit of unity was in our midst. I felt that God's spirit was with us, and that to bless; also in the evening, only a few met, owing to the cold weather. We had a good time listening to the brethren telling their experience.

Praying this work may go on, and hasten the ushering in of the millenium day.

Your sister in the bond of faith,
LUCY B. MERRILL.

HORNERSTOWN, N. J.,
January 17th, 1882.

Bro. Joseph:—I thought I would write to you, just to say a few words concerning the work here. We have a hall where we hold meetings in this place. It is over a store, and has been but lately fixed up for our use. We hold meetings here about twice a month, but they are not very well attended. Bro. J. A. Stewart, of Philadelphia, comes up to preach for us the first Sunday in each month. He baptized one here on the 13th of November. If some active and intelligent elders could come here and labor among us, I think good could be done. I hear that brethren Gurley and Kelly are coming to Washington, and thence to Philadelphia, soon. I hope they will get up here.

Hoping that the time will speedily come when the work will prosper here, and everywhere throughout the Lord's moral vineyard,

I remain your brother in the gospel,
W. H. BROWN.

RENO, Cass Co, Iowa,
January 9th, 1882.

Bro. Joseph Smith:—You are a stranger to me in the flesh, but a brother in the one hope.

I suppose you are well acquainted with my brother, Joseph Crawford. He was once an Elder in the Church, and was called an able speaker; although I had no opportunity of hearing him, yet I know he had the ability to make a good speaker of himself. I was at Carthage, Illinois, last June, visiting my sister, who lives there. Brother Joseph was at her house. I had not seen my brother for five years before. He was talking to me about the Latter Day Saints; and in regard to himself he said that he knew he had done very wrong; and knew also that there was no other doctrine under the sun true, but the doctrine of the Latter Day Saints, as it is taught in their Church. He spoke as though he did not know whether he would ever join the Saints again. I said to him, "Well, Joseph, if I was in your place, I am sure that if I was as positive of a people being God's chosen as you say that you are, that I would go back to them." I further said to him that I always had felt fearful if I joined the Latter Day Saints, that I would not know of myself that I was an accepted child of God. But thanks be to our Lord and Savior, Jesus Christ, I am numbered among the Saints and am convinced also that I am a child of God; and that while I do his will and live up to the light I have, I know I shall be numbered among the blessed.

We are living about sixty miles from Council Bluffs; in a place where there are but few, very few of the Saints,—some seven or eight members, I believe. We have had preaching in our neighborhood for about five months, once a month. The brother who speaks here is Thomas Chatburn. He has not failed to come but once, or so, since he first came. Yesterday was his day to preach here but he failed to come. We felt very much disappointed when he did not put in an appearance Saturday evening, but we will look for him next month. My husband, myself, and one of our daughters were baptized by Bro. Chatburn, two months ago, last Sunday. The people in our neighborhood thought that we had gone wild, or was beside ourselves, but we were neither, thanks be to our Heavenly Father, we were convinced of our error, so what else could we do, but turn to the Lord Jesus Christ, confess our sins and be baptized for the remission of them. My husband and I were members of the Campbellite Church.

Come, all true and honest hearted Saints of

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God; let us be up and working while the day last. Let us be prayerful, and watchful also, lest the night cometh on when no man can work. We desire the prayers of the faithful, that we faint not, but be ever ready to do our Master's will. We look for the coming of the *Herald* with pleasure.

Your sister in the one hope,
HARRIET HUDSPETH.

NORTH HARWICH, Mass.,
January 17th, 1882.

Bro. Joseph:—Brn. Frank M. Sheehy, president of the Providence Branch, and John Gilbert, president of the Fall River Branch, have been with us for the last two weeks, and intend stoping with us two weeks more. They are able defenders of the faith, and have done much good both in the Dennis Port Branch and the surrounding villages. The multitudes come to hear what these babblers have to say—the rapt attention in which the crowd sit and listen tacitly implies that they never so understood it before, and yet received it without offense. But the most wonderful of all is, that in this proud land of fish and sand, (cape cod), two of the most opulent churches have opened their gorgeous houses of worship and welcomed these Mormons to their pulpits. This is a new thing under the sun with us. They are to preach there again soon. Truly the Lord is verifying his promise.

Respectfully yours,
WELLINGTON BEARSE.

MUSES BOTTOM, Jackson Co., W. Va.,
January 14th, 1882.

Dear Herald:—In October last, Bro. Thomas Matthews, of Syracuse, Ohio, and I met at Salem Church, Mason county, West Virginia, and held a few meetings. While thus engaged, a Rev. Beller, of the Disciple Order, came out on one occasion, and insinuated that we had challenged them; said that he was there to accept. We replied that we had not intentionally given any, but that we were ready to defend our faith publicly when assailed. He still insisted that we had challenged them, and not only them, but the Presbyterian and Methodist faith, yea, all, and if we would not discuss he would "publish us in the papers." He said, "I can prove from the Book of Mormon that Joe Smith was a polygamist," and requested us to "bring our greatest apostle from Salt Lake to meet them in discussion." Bro. Matthews bore testimony that we have no connection with that body of Mormons in Utah. I asked the Reverend if he would affirm the church he represented to be the only true church of Christ on earth by the faith and doctrine it teaches; King James' the standard of evidence. He answered, "I will." I proposed to deny. We then arranged the proposition; afterwards he tried to crawfish, seeing that by so affirming he had challenged every other faith, but the people held him to his affirmation. We wished him to enter into discussion at that time, but he declined by saying, "We'll get a man." He agreed that I should set the time when I could meet them, by giving near a month's notice. Before we left Bro. Matthews baptized Bro. Moler's oldest son.

Soon after my return home, my wife and I went to Clarksburg, West Virginia, remaining until December 5th; labored conjointly with our beloved brother, D. L. Shinn; the branch was greatly revived, and five added by baptism. While there I notified the parties interested in the discussion, that it would begin on the 29th of December. Bro. Shinn accepted an invitation to attend, and act as our representative; he arrived at my house on the 24th and preached each evening until the 28th, the day we started for the scene of the coming conflict. Of our voyage on the water, the readers of the *Herald* will hear through a communication from him.

We met at the church at the appointed time, Rev. Beller was there, with two, or three others of their representative men; but their "champion" they had hired (we understood so) to come to their relief was not on hand; his name is Harvey—lives near Pomeroy, Ohio. We insisted that the debate begin at once, but Beller plead for more time, that perhaps Bro. Harvey would be there next day. We consented to wait until 9:30 next morning, and if he did not come, some one of them would act until he did. Beller extolled the talent and education of Rev. Harvey—perhaps thinking to intimidate us; but we were not scared, for "the wisdom of their wise men shall perish," is on record. Next morning came, Rev. Harvey was still absent, so Bro. Shinn proposed to discuss with one, two, or three of them; but they declined, still wanted more time, said they were not prepared. Beller at last consented to try it, provided that Bro. Shinn would affirm that the Reorganized Church of Jesus Christ of Latter Day Saints is the only true Church, by the same rule as the other proposition. Bro. Shinn consented. While arranging the preliminaries, in came Rev. Harvey to their great joy and relief. He is seventy years of age, one of their best men, and I believe a gentleman. It was agreed by the debatants that the discussion should last four days, of three sessions each, two days for each proposition.

At two. p. m. the fire was opened by Rev. Harvey; his strongest arguments were brought to the front at once, and having exhausted them, his reserve force was weak, and grew more so at every round. While the negative shot was poured in with such telling effect by Bro. Shinn that by Saturday night the Disciples proposed to stop on the first proposition, as they would not dispute on the Sabbath. Bro. Shinn consented.

New Year's Day was spent by us in prayer and fasting, that truth might triumph. In the evening Bro. Shinn delivered an excellent discourse, to a large assembly, in the church.

Monday morning came, and "our position" to be examined before the people. Bro. Shinn showed the fulfillment of the predicted apostacy from the true faith, hence a necessity for a reformation; yea, for a restoration. Unveiling prophecies relating thereto, the time and manner of the restoration; identifying this to be the Church of Christ by the ordinances, organization, authority, gifts and blessings, being built upon the Rock, every feature belonging to the Ancient Church incorporated in this; therefore, an identy is seen; it is the Church of Christ.

Rev. Harvey met these arguments by bringing Newman's Encyclopedia (I think) and Beadle's work; read extracts therefrom, that Joseph Smith had many wives; was (of course) immoral and low; that the Book of Mormon was a plagiarism of the Spaulding Romance; saying but little on the Scripture proofs, confirmatory of the faith and order of the Church; admitting this was the ancient faith and order. These written falsehoods vanished like chaff before the wind, when Bro. Shinn read Sr. Emma's last testimony found in Advocate No. 4, October, 1879; also Bro. W. H. Kelley's interview with John H. Gilbert, found in *Herald* of June 1st, 1881, p. 165, 166; again, from same *Herald*, p. 168, 169, testimonies of David Whitmer and Katharine Salisbury, then from the tract "Origin of the Book of Mormon," using the latter with such skill as to entirely silence them on that point, with many other arguments at the command of the advocates of truth found in Book of Mormon and Doctrine and Covenants. These arguments were so forcible, that when Bro. Shinn appealed to his opponent to answer whether this looks like polygamy, &c., he answered "No." The difference between the order in Utah and the Josephites was defined so clearly, that all seemed satisfied there was no affinity. Bro. Shinn spiked their heavy guns, and having nothing else to fall back on, they proposed to close the contest on Tuesday noon, Rev. Harvey claimed to be too unwell to continue longer. Bro. Shinn was reluctant to do so, as but little of the abundance of Bible testimony pointing to the great latter day work had been brought forth. Rev. Harvey commended the zeal and energy of his opponent, which he said was worthy of a better cause."

The truth did not suffer by being uncovered, but gained a decided victory; confirming the Saints, and made us many friends. Bro. Shinn is an able debater, and destined to honor his calling, but like many of Israel's noblemen, poverty compels him to remain at home much of his time, in order to provide the bread that perisheth. We feel to invoke the blessing of God upon Bro. and Sr. Moler for their unselfish hospitality, so generously extended to the Saints from a distance; and a special blessing upon the two sisters, Moler and Devore, for faithfulness in preparing the food. We commend the Saints one and all for their noble decorum during the debate, examples worthy of imitation.

On Wednesday, the 4th, they all left for their respective homes, except Bro. T. J. Beatty and myself. Previous to the debate he had been preaching in the neighborhood, and baptized six; three having united in August and October, making nine in all, they desired to be organized. On the 8th, we met with them for that purpose; ordained Bro. James Moler an Elder, and Bro. John A. Williams, Teacher. Branch was named Union Grove. Since I last wrote you, I have preached forty times, baptized five, blessed seven children. Wife and I start in a few days for Wayne county, West Virginia, where Bro. Torrence and I labored a part of last summer; expect to organize a branch, there being thirteen members already in the neighborhood; if so, this South Eastern Ohio and West Virginia District will contain six branches. We shall remain until April, if there is work to do. My address will be Wayne C. H., West Virginia, care John W. Trout.

Your brother in the gospel,
L. R. DEVORE.

WILBER, Nebraska,

Brother Brand and R. M. Elvin has been with us this month, preaching the word; by which the Saints were strengthened and outsiders have become interested. Ever hoping and praying that their labors may be crowned with success, I remain yours in bonds,

L. ANTHONY.

SHELBY, Iowa,
January 9th, 1882.

Dear Herald:—As intimated in my last, I now write you the results of my labors at Edna Grove in Cass county, some sixty miles east of this place. I continued my visits each month, sometimes alone and sometimes with some other brother, whoever I could induce to go, until on the 13th of November with the assistance of Bro. David Chambers, I had the privilege of baptizing three. Bro. Hudspeth, his wife and daughter, they are a fine family and will in time, I think, be of great benefit to the Church. They are possessed of a very large tract of land, a coal mine, a grist mill, and other properties which make them one of the foremost families in that part of the country. I went back in one month from that time, Bro. Chambers going with me again; baptized one more, wife of Bro. Charles Peasley, a very fine woman.

Although prejudice is very strong and persecution rages to a considerable extent; I am satisfied there are more Saints there who only need watering to make them active members in the kingdom of our Master. I am sorry to say that from force of circumstances I have discontinued my visits to Edna, for a time at least. Let me here say in the way of a duty that I owe Bro. David Chambers, that he is as fine a companion as has been my lot to have; he preaches the word with power and effect, his sincerity, humility, frankness and genial disposition gains for him friends wherever he goes. The Saints at Shelby as a general thing are endeavoring to live to their privileges, we keep up our meetings with a very fair attendance and we think they will result in good. We have had one addition to our Branch lately, a (colored) brother by the name of "Fabor," and I think he may become a very useful accession. He is the best singer in the Branch, at present, and in that way makes "hisself" very useful. However, he has to be blowed every Sunday morning and fingered properly before securing the best results, yet with the satisfaction which most of us enjoy by having an organ to aid in singing, there are some fogy spirits which think we have almost committed an unpardonable sin by having an organ in the church, "Too much style," "creates a choir of a favored few," &c. such remarks, with the feelings they engender, added to the already over-

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burdened load which one has to carry as President of a Branch, not one to aid or assist, makes one to realize the fact that he was never calculated to preside over the flock. A brain taxed with the complicated problems of life to its utmost, through all the week, and then instead of rest on Sunday to receive the frowns of brethren and sisters while preaching, because of some supposed crime, is rather hard to endure. We are willing to toil on, feeling assured that not all that say "Lord, Lord," will enter in, but those that "*endure to the end*," where all our works will be made manifest.

Bro. J. R. Badham was with us last Sunday and gave us two very able discourses, which were listened to with good interest by a very fair congregation; hope he may visit us again; such visits are rare but very pleasant to us.

Yours as ever,
T. W. CHATBURN.

Conference Minutes.

LITTLE SIUOX DISTRICT.

This district met pursuant to adjournment, in the Saints' Meeting House, in Magnolia, Iowa, Saturday, December 2d, 1881. J. C. Crabb, president; P. Cadwell, assistant; C. Derry, clerk *pro tem*.

The following branches reported.—Little Sioux 246; baptized 1, received by vote 1, died 1. Union Center 89; baptized 3, died 1. Magnolia 164; removed by letter 2. Spring Creek 47; received by letter 1. Pleasant View 18; baptized 1. Union Grove 16; died 1. Evening Star 24; removed by letter 5, received by letter 1.

The following Elders reported: D. Chambers, C. Derry, J. M. Harvey, R. Farmer, J. M. Putney, D. Maule, J. B. Lytle, E Lanphear, E. McEwars, S. Mahoney, L. Wilson, P. Cadwell, J. C Crabb, J. F. Mintun, E. Sherman and Wm. Cadwell. Priests B. Kester, B. M. Green, and M. Daugherty.

On motion Bro M. Daugherty was permitted to labor as other officers in the district, by a vote of nine to five.

On motion a committee of three, consisting of J. M. Harvey, C. Derry and J. M. Putney, was appointed to draft resolutions of condolence and sympathy on the death of Brethren Hugh Lytle and Thomas Wilkins.

Replying to a question, President Crabb said that three miles had been decided on in this district as the limits of a branch.

On motion it was decided that a person can not be a proper representative of this district Church who is not a member of some branch.

Moved and seconded that when we adjourn we do so to meet at Little Soux, Iowa, on the first Saturday and Sunday of March, 1882.

In answer to several inquiries and suggestions, President Crabb recommended that branch officers confer together, and if they feel it necessary, that they recommend district members to join the nearest branch to them.

Sunday morning, preaching by Elder Charles Derry, from revelation in 3d sec. of D. and C.

Committee on resolutions of condolence on deaths of Brethren Lytle and Wilkins, reported:

Whereas, it has seemed good in the providence of God to take from our midst, by the hand of death, since our last conference, our beloved and and aged brethren and fellow laborers in the gospel, Elders Hugh Lytle and Thomas Wilkins; and, whereas, we believe them to have been honest, sincere, and God-fearing men, and able, zealous, and faithful laborers in the cause of Christ, always willing to yield themselves a sacrifice for the truth; and believing that in their death the Church militant suffers a loss, and that the world has thus been deprived of worthy examples of love for, and fidelity to God's truth; and also believing that the widows and immediate relatives of these departed ones sustain a loss that can not be supplied, we offer this expression of sympathy with, and condolence for the bereaved, and as a mark of the great esteem of this conference for our lamented brethren, believing as we do, that our loss is their eternal gain, and that God in his love has removed them from a world of sin and sorrow, to the "rest that remains for the people of God," in the certain hope of a glorious resurrection. And in offering this, our condolence, we earnestly pray that God may sanctify these bereavements to the hearts and lives of the loved and loving ones, whom they have left behind, and inspire all to emulate the good examples they have left us, and like them to live in God's love and fear. And while offering these words of comfort, we would earnestly commend the aged widows of these departed brethren, who are our beloved sisters in Christ Jesus, to the sympathy, love and care of the faithful, remembering that a part of "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their afflictions."

J. M. HARVEY.
CHAS. DERRY.
J. M. PUTNEY.

Resolution adopted and ordered spread upon the minutes and sent to the *Herald* for publication, and committee discharged.

At the afternoon session, the sacrament of the Lord's Supper was administered by Elders J. M. Putney and John B. Lytle. A session of prayer and testimony was held in which many earnest prayers and testimonies were offered. The gifts of tongues and interpretation were given in great power, containing precious promises and assurances that God would hear and answer prayer upon the heads of his people. All felt the power of God.

In the evening President Crabb preached from words found in verse 45 to the end of chapter 6, of Luke's testimony.

ALABAMA DISTRICT.

A conference of the Alabama District was held at the Pleasant Hill Branch, on the 24th and 25th of December, 1881. W. J. Booker in the chair; George T. Chute, secretary.

Elders W. J. Booker, J. F. McPhearson, G. T. Chute, G. R. Scoggin; also, A. J. Cato, missionary, reported. Teachers S. McPhearson and W. H. Huggins, reported.

No branch reports received.

Committee reported that four had been cut off in the Lone Star Branch since last conference.

The next conference of this district will be held at the Lone Star Branch, Monroe county, Alabama, on the 1st and 2d of April, 1882.

LONDON DISTRICT.

Minutes of the London District Conference, held at Usborne, Huron county, Ontario, October 1st and 2d, 1881. Bro. John H. Lake was chosen to preside during conference; S. Browne, clerk.

Branch reports read and accepted.—Alliston, organized 6th of June, 1881, with 11 members, including 1 Priest, 1 Teacher. Carlingford 31. Egremont 42. Bayham 29. London, St. Thomas, Walsingham, Usborne. Toronto, no reports.

Official Reports.—Elders J. A. McIntosh (baptized 1), S Browne, W. Jenkins, G. Mottashed (baptized 2). Priest E. Sparks, C Pearson, J. Batten. Teacher John Cornish; and Deacon J. T. Reynolds.

Bishop's Agent, S. Browne, reports balance on hand and received 41.26; paid to ministry $16; balance $25 26.

On motion a committee of three were appointed to audit Bishop's Agent's books.

A committee of three were appointed to examine the difficulty existing between J. A. McIntosh and the St. Thomas Branch.

Bro. Joseph Luff wished the conference to understand that the Toronto church is sold, and most of the Saints moved away from that place; but there is still a home for any of Elders who seek the welfare of the cause in that place.

Committee on Bishop's Agent's books reported them correct.

The committee appointed to examine the difficulties existing between the book agent and the branch at St. Thomas, reported: All the evidence in the case as presented to us was *ex parte*, and therefore insufficient to form a basis for judgment. We therefore recommend that a committee be appointed to visit all parties interested in the case, and report to the next district conference.

The committee in the case of the district book agency, report, finding no difficulty whatever existing; the whole matter existing in a fear entertained that trouble might occur at some future time.

Moved that W. Jenkins and C. Pearson act as a committee to examine the difficulties existing between the St. Thomas Branch and their book agent.

John McKenzie was sustained as district treasurer, and S. Browne as district secretary.

C. Pearson was sustained as missionary in the district.

Jenette Pearson was appointed to act as delegate for this district, to the next April General Conference.

Wm. Jenkins was appointed to act as vice president for this district till next conference.

A motion prevails, wishing this conference to take in consideration, the act of getting the Reorganized Church of Jesus Christ of Latter Day Saints incorporated in the Dominion of Canada, and on motion by J. A. McIntosh and G. Mottashed were appointed a committee to enquire and find how much it would cost and report to next conference.

Moved that when this conference adjourns, it does so to meet the 10th and 11th of June, 1882, at Egremont Branch.

Prayer and testimony meeting in the morning. Some encouraging testimonies were given. Preaching in the forenoon by J. A. McIntosh, and in the afternoon at the barn of Bro. Smalls, the church not being large enough, by Bro. J. Luff. Afterwards the sacrament was administed by John H. Lake. In the evening Bro. John H. Lake preached an excellent discourse to an attentive audience.

ST. LOUIS DISTRICT.

Minutes of the St. Louis District Conference, held in St. Louis, Missouri, January 8th and 9th, 1882. President, J. E. Betts; J. G. Smith and N. Cook, clerks.

Preaching on Sunday forenoon by Elders J. E. Betts, J. Anderson and R. D. Cottam.

Afternoon session. On motion J. E. Betts was unanimously elected and sustained as president of the St. Louis District Conference for the next six months. President Betts nominated Elders W. Anderson and R. D. Cottam as his counselors, and on motion they were sustained

On motion J. G. Smith was elected clerk for the next six months.

President Betts then made a few remarks, and the sacrament of the Lord's Supper was administered by Elders J. Beaird and W. Smith.

Preaching in the evening by Elders D. Evens and J. Beaird.

On motion the presidency of the district were authorized to make the appointments of the Elders for the next three months.

Branch Reports.—St. Louis 180; removed by letter 4, died 2; cash on hand and received during quarter $184.61; expended for hall rent $20; deposited in bank $100; balance in hand of treasurer $64 61. St. Louis Branch free-will offering report: received during the quarter $34.35. Belleville Branch 77; baptized 1. Income during the quarter $3.60; outlay $6.70; in debt $3.10. Belleville Bethlehem Sunday School report: number of officers and teachers 8, number of scholars 57. Balance last report $24.77, income $3 60, expended $9, balance on hand $19.37. Alma Branch 43. Boone Creek Branch 22; seven members are scattered. Free-will offering $2.10. Whearso Branch 16. Cheltenham Branch 34; twelve members scattered. Cheltenham Sunday School report: average attendance 25. Caseyville and Gravois Branches had no reports; and the Alton and Moselle Branch reports were returned for correction.

The report of the committee in the case of Bro. Hubbard was read as follows: We beg leave to report that we investigated said case, and found that the ordination of Bro. Hubbard, to the office of Deacon, was illegal, and we respectfully ask the conference to set it aside as null and void. J. Beaird and J. E. Betts, committee.

The report was adopted and the clerk instructed to notify Elder A. S. Davison of the Moselle Branch of this action.

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The committee appointed to help adjust the Caseyville Branch difficulties gave a verbal report of progress.

On motion it was resolved that the committee continue their labors and report next conference.

A petition from the Belleville Branch, asking for a rehearing in the case of John W. Thorpe was offered to the conference. On motion it was received and read.

On motion a committee of three was appointed to investigate this petition, and report at next conference. J. Whitehead, R. D. Cottam and W. Still, were appointed said committee.

A communication was received from Elder A. S. Davison. On motion, it was referred to the district president and his counselors.

Bro. Wm. Still asked the forgiveness of the conference for resigning his license as an Elder at last district conference; and also asked for a renewal of his license as an Elder.

On motion, he was forgiven, and the renewal of his license as an Elder granted.

It was resolved we sustain all the spiritual and temporal authorities of the Church in righteousness.

Adjourned to meet in the Saints' Hall, 1302 Broadway, St. Louis, Mo., the first Saturday afternoon and Sunday in April, [1st and 2d], 1882.

Miscellaneous.

NOTICE.

In pursuance of a resolution of the Semi-Annual Conference, last past, so directing, the Presidency have appointed Elder Jobe Brown, of LaCrosse, Wisconsin, and Elder Warren Turner, of Clinton, Iowa, to visit North Fredom, Wisconsin, in answer to petition made to said Semi-Annual Conference, to hear, try, and determine in relation to matters of difficulty pending there; and, if possible, to effect a settlement. Bro. Brown has notified us that he has appointed February 22d, 1882, as the time when the committee have set to meet at North Freedom. The parties will please take notice.

JOSEPH SMITH, President.

KEWANEE DISTRICT.

The next Quarterly Conference of the Kewanee District will be held at Kewanee, Illinois, March 4th and 5th, 1882. The open-hearted Saints of the Kewanee Branch will be fully prepared to entertain all who come; and it is earnestly desired that every branch will send a good representation; for remember the question of representation to the General Conference will come up before this conference for an investigation. Come, brethren, let us shew our faith and love for the cause by our works.

H. C. BRONSON, *Pres. of Dist.*

IONIA, Ill., 18th Jan., 1882.

TEXAS CENTRAL DISTRICT.

To the Saints of Texas Central District, greeting:—Dear Brethren and Sisters: Having received a card from the secretary of the district, notifying me of my appointment to the presidency of the district in the place formerally occupied by our beloved and esteemed brother, H. L. Thompson, I avail myself of this method to communicate to you as a body, my willingness to discharge the duties of my calling, hoping you will appreciate the same. It seems to me you have chosen the weakest of the weak to preside over you; but as our heavenly Father has chosen the foolish and weak things to confound the wise and mighty, I have no fears in taking up the sword and entering into the conflict with full assurance that victory will perch upon the banner of King Immanuel.

Dear brethren, doubtless you are aware that I have been laboring by the day to supply my family with the necessaries of life, and it would be useless to tell you that I could take the field and battle successfully, independently, without the necescary aid. However, I will say, I am willing and determined to prosecute the work to the extent of my ability, trusting in our Heavenly Father's provisions.

Dear Saints, it remains for you to be diligent prayerful and upright, giving no occasion for the adversary to speak reproachfully; let there be no bickering, back-biting, harsh language, or evil surmising among you, as becometh Saints; but put these away with all malice, and live and do as the law directs. Be faithful in the discharge of your duty to God, your family, yourself, and the world. Live peaceable with all men, as much as in you lieth. Keep yourself unspotted from the world. Owe no man anything; but love one another. Put on the whole armor of God, and battle faithfully, and in fine, "be not conformed to this world; but be ye transformed by the renewing of your mind, that you may prove that which is good and acceptable with God," and be assured that victory will crown your efforts in building up the cause of truth.

We hope each official: Elder, Priest and Deacon, in the bounds of the district, will try to do something to advance the cause of truth. Let each secretary make out his written report, and submit the same to the branch for approval, and send it to conference as the law directs. In conclusion, let each one and all work faithfully, be diligent, upright, prayerful, and success is ours; otherwise we fall under condemnation.

Praying for Zion's cause, I remain your brother in bonds,

ELIAS LAND.

THORNTON, Texas, January 20th, 1882.

SOUTHERN CALIFORNIA DISTRICT.

The conference of the Southern California District will convene at the Newport Branch Chapel, at 10: 30 a.m., Saturday, March 4th, 1882, near Santa Ana, Los Angeles county. We particularly request the several branches of the district to present a correct statistical report; and as many as possible of the Saints to meet with us, as some important business will be presented for definite action. By order of the president,

J. F. BURTON.

N. W. BEST, *Clerk of District.*

CHURCH RECORDER'S NOTICE.

Will branch and district clerks please to favor the work of recording by sending to me the original reports of the branches that are in their hands, or else make out transcripts of the changes that have occurred since they last sent reports to me, that is giving names of gains and losses, with items of birth, baptism, ordination, removal, expulsion or death. I shall call on every branch by letter this winter with a statement of the standing of each on the Church Records and would like as prompt and full replies as possible. Especially do I ask for reports from the branches in England and Wales, none of which branches stand upon the CHURCH RECORD the same in numbers as they are reported to their district conferences (as published in the *Herald*), because those reports of the condition of these branches do not reach the Church Recorder in America nor any copy of them from the clerks of the Birmingham, the London, or the Manchester Districts in England, nor from the Eastern or Western Districts of Wales. If these officials will send me the reports now in their hands (as shown by the published minutes as having come into their possession) I will be obliged to them. I would also like the branch clerks in all these districts to send me their names and addresses so that I may correspond with them for any further particulars or corrections necessary to the record or to the reports.

H. A. STEBBINS, *Church Recorder.*

NORTH-EASTERN WISCONSIN DISTRICT.

As the Wolf River Branch is disorganized, and the Church Recorder wants to know the standing of all the branches, and as I have been clerk of the above named branch, and am authorized to give letters of removal to quite a number of members whose names are recorded in the branch, but not to all, and as I want to find out the whereabouts and the willingness of being a Saint or not, of all that belong to the Wolf River Branch, in North-Eastern Wisconsin District, and as God is a God of order, and consequently the Devil is a Devil of disorder, I beg the Saints spoken of to report to me as quick as possible.

JOSEPH LAMPERT, Box 320, Oshkosh, Wis.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

BORN.

LAMPERT.—At Oshkosh, Wisconsin, 14th January, 1882, to Bro. Joseph and Sr. S. Lampert, a son, named Joseph Bartholomew. All doing well.

BISHOP.—At 155 St. Helen's Avenue, Swansea, South Wales, December 20th, 1881, to Bro. Alma Nephi and Sr. Margaret Bishop, a daughter, which is named Edith Maud. Mother and child well.

NORWOOD.—Near Temple, Bell county, Texas, January 17th, 1882, to Mr. Charles A. and Sister Mary E. Norwood, a son.

HALL.—At Buffalo Prairie, Illinois, to Bro. C. A. and Sr. S. T. Hall, a girl, named Helen Melissa; blessed January 22d, 1882, by Elder John F. Adams and Jesse L. Adams.

MUSSELL.—At Bevier, Macon county, Missouri, January 22d, 1882, to Bro. Frank and Sr. L. E. Mussell, a son, named James.

MARRIED.

SOUTH—LOCKLING.—At Logan, Iowa, on Saturday, January 7th, 1882, by Elder William C. Cadwell, Mr. James W. South and Sr. Ida J. Lockling, all of Harrison county, Iowa.

THOMPSON—CHATFIELD.—At the home of the bride's parents, in Pilot Creek Branch, Pocahontas county, Iowa, on the 14th January, 1882, by Priest C. J. Carlson, James Thompson and Sister Dara Chatfield.

DIED.

BUCKINGHAM.—At Lamoni, Iowa, January 12th, 1882, of disease of the kidneys, Elder John Buckingham, aged 73 years, 7 months and 9 days. He was born in Sheffield, England, June 3d, 1808; was baptized in Oregon in 1875, by Elder Joseph C. Clapp, and there presided ever the Prairie City Branch until his removal to Lamoni, where he and his family arrived in October last. He left a large family, wife, children and grand-children, to all of whom his loss is a serious one, and many of the Saints joined with them in mourning his sudden departure. Funeral services by Elder H. A. Stebbins, assisted by President Joseph Smith.

GLOVER.—At Hyde Park, Massachusetts, December 28th, 1881, of diphtheria, Bertrand E., son and only child of Bro. Artemus W. and sister Julia A. Glover, aged 6 years, 11 months, 5 days. Funeral services by Elder John Gilbert.

Bertie, thou hast gone and left us,
Gone to realms more bright and fair;
Gone to join the throng of children,
Who have "passed" just "over there."
Just across the shining river,
Has the boatman borne thee o'er,
There to dwell amid the ransomed,
And be happy evermore.

CARTER.—At Santa Ana, Los Angeles county, California, November 20th, 1881, of consumption, Moses Carter; born January 28th, 1854, in Texas; baptized at Newport Branch, 1876. He was a son of Bro. Irvin F. Carter.

WANTED.

Wanted a good, kind-hearted, middle aged woman, to keep house for and take care of two old people; one who can milk one cow and take care of the milk. Good wages will be paid by the week, to commence the first of March. One belonging to the Church of the Saints would be preferred.

A. M. WILSEY, SEN.

MILLBROOK, Kendall Co., Ills. 1feb3t

☞ ALWAYS write the business portion of your letter on a separate piece of paper.

Do not mix business with matter intended for publication. It is a great hindrance to us copying such letters.

Let business letters be brief and explicit.

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The Saints' Herald.

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

Herman C. Smith

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

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Which is the Church.

JESUS CHRIST ESTABLISHED BUT ONE VISIBLE CHURCH.

IT IS evident from the New Testament Scriptures, that Jesus Christ established a church; that it originated at Jerusalem, and that it spread from thence into all parts of the world. From the same source it is evident that Christ established but *one* church; that it was not an invisible, but a visible church, having a visible membership, visible ministry, visible sacrament, visible ordinances, visible worship, and visible laws. That in that age it was everywhere known as a visible, organized body, and that it was to exist for a time, and eventually drift into an entire apostacy; and that it was to remain in that condition until the last days, when it was to be restored to its apostolic strength and beauty, preparatory to the Second Coming of Jesus Christ.

QUERIES ARISING FROM THE PRESENT STATE OF CHRISTENDOM.

In these United States there are upward of fifty visible, organized bodies, all calling themselves churches, and all claiming to be scriptural, and apostolic. Such being the case, a comparison of the present state of christendom with what was its equivalent, the religious world in the apostolic age, presents to a candid and enquiring mind serious differences. Since Christ established but one church, can it be right that there should be now upwards of fifty churches? And if the church has ceased, when did its existence terminate? And where did the churches obtain their authority to organize.

IMPORTANCE OF THE SUBJECT.

Such are some of the queries that arise in every enquiring mind, on comparing the present state of christendom with what the church was in the apostolic age. Nor can any subject be of more vital interest, since the church Christ established, with its apostles, prophets, and teachers, its ordinance of baptism by immersion for the remission of sins;(*a*) and the laying on of hands for the gift of the Holy Ghost.(*b*) And these gifts of the Holy Spirit that have always manifested themselves to the true believer in Christ.(*c*) "And these signs shall follow them that believe."

These are some of the characteristics of the church, the only divinely appointed means of salvation. What can be of greater importance to us than to know whether we do belong to the true body of Jesus Christ, or have yielded allegiance to a foreign body? Surely in every thing pertaining to our salvation we need the greatest certainty—certainty, not only in regard to the doctrines to be believed, but also in regard to the church. And as but one church was established upon the foundation of the apostles and prophets, and that at a time when if any different order of churches had been needed, God would most assuredly have made provisions in His law, and if He, in His divine wisdom, foresaw the necessity of a succession of authority on down until his second coming, He would so have ordered it, and prophecy and history would have confirmed it. But to the contrary, the church ceased to exist as an organization, and the gifts of the Holy Spirit entirely ceased. Other denominations sprung up claiming to be the church, and have endeavored to prove a succession of authority; *viz*: The Latin and Greek Churches, from St. Peter; the Episcopal Church, from St. Paul; and the Baptist Church from John the Baptist.

We do not at this time propose to trace through history the many changes of these churches, but suffice it to say that at no time of their history can they present any of the characteristics that marked the Church of Christ. At no time have they dared to call their churches after His name; but have sought names more suitable to their purpose. All the so called orthodox churches are the outgrowth of these churches, consequently have no command; neither do they claim authority direct from God.

PROPHECY AND HISTORIC FACTS ONLY CAN SOLVE THIS QUESTION.

In penning these pages our object is to set forth an outline of the prophecies of scripture in connection with the historic fact relative to the apostacy of the church. Christ declared: "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."(*d*)

Paul forewarned his Ephesian brethren of the threatened apostacy: "For I know this, that after my departing shall grevious wolves enter in among you, not sparing the flock."(*e*) Also, speaking emphatically concerning the apostacy: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ and by our gathering together unto him; that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for *that day shall not* come, except there come a falling away first."(*f*) Also: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."(*g*) Also: "*I* charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time *will come when* they will not endure sound doctrine; but after their own lust 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."(*h*)

Ninety-six years after Christ, when the apostle John was banished to the Island of Patmos, God, through vision, permitted him to review the church, and in announcing his researches he states that he discovered only seven churches in all Asia; and but few of these were acceptable to God. After this the future was unfolded, and in Revelations, twelfth, the church was presented to him in the form of a woman with child, clothed with the sun, (the light of revelation), the moon under her feet, (the Mosaic Law), a crown of twelve stars, (emblematical of the twelve apostles). A great red dragon, (the Roman Pagan Power, that so often shed the innocent blood of the Saints), stood ready to devour the child, as soon as it was born, (the power trans-

(*a*) See Acts 2: 38; Mark 1: 4, 5. Mosheim's Ecclesiastical History, page 54, par. 3.
(*b*) See Acts 8: 14-18. Ibid 19: 5, 6. Mosheim IV: 9.
(*c*) See 1 Cor. 12: 1-11; Mosheim IV: 9; Mark 16: 17, 18.
(*d*) Matthew 11: 12. (*e*) Acts 20: 29.
(*f*) 2 Thessalonians 11: 1- (*g*) 1 Timothy 4: 1.
(*h*) 1 Timothy 4: 1-4.

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mitted to the church which the Papal Roman Power, which succeeded the Pagan, claims to have received from Peter), but God caught the man child up to his throne, and the woman, divested of her authority, (administrative), fled into the wilderness where she had a place prepared for her, and in this lonely condition, divested of all authority, stripped of her beautiful crown, her precious gifts ceased. She was to remain for a specified time, and during the time of her inactivity, this Papal Roman Power that claimed to have obtained authority from Peter, steps forth representing herself as Christ's bride; but John describes her as a harlot and a mother. Hence, all who have come from her and represent themselves as the Church of Christ, but claiming some other name, are also classed as strange women. Thus the church is lost from mortal sight, and a universal reign of darkness ensues. Mosheim in his church history corroborates what Christ and the Apostles predicted. "The Christian Church was scarcely formed, when, in different places, there started up certain pretended reformers, who, not satisfied with the simplicity of that religion which was taught by the apostles, meditated changes of doctrine and worship, and set up a new religion drawn from their own licentious imagination."(*h*)

Infant baptism by sprinkling was admitted in the latter part of the second century, in lieu of adult baptism by immersion during the first part of this century. In the fourth century, "Constantine the Great, assumed to himself the supreme power over this sacred body, and the right of modeling and governing it in such a manner, as should be most conducive to the public good. This right he enjoyed without any opposition.(*i*) "Constantine began to introduce, gradually, innovations into the forms of ecclesiastical discipline, and to change the ancient government of the church."(*j*) "No sooner had Constantine the Great abolished the superstitions of his ancestors, than magnificent churches were every where erected for the Christians, which were richly adorned with pictures and images." The Church of England states in one of her homilies, "Homily on the Perils of Idolatry:" "The laity and clergy, learned and unlearned, men and women, and children of all ages, sects and degrees, of whole christendom, have been at once buried in the most abominable idolatry, (a most dreadful thing to think), and that for the space of eight hundred years or more." John Wesley in his ninety-fourth sermon states the same in substance; he says: "The real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian church was because the Christians were turned heathen again, and had only a dead form left."

It is evident from the few prophecies we have cited, and the few historical facts we have rehearsed, that an entire apostacy has ensued; hence a restoration of that ancient order is necessary. Revelations, fourteenth chapter, sixth and seventh verses, predicts such an event. "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 near, and worship him that made heaven and earth and the sea and the fountain of water."

That such an event was seen by John to take place in the far distant future, no one will deny. An angel with the authority to commission man to proclaim the everlasting gospel. Angels were the means God used in all ages of the world to bestow authority upon man; hence, no change was, or could be expected when this angel visits earth, the work of restoration will be visible to all men. They will authorize men to organize the kingdom anew, with apostles, prophets, high priests, seventies, elders, priests, teachers and deacons. There will be sent forth to preach the same gospel that was preached eighteen hundred years ago. Faith in God, repentance from sins, baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, and the spirit separating, giving to each one a gift as it did anciently. The name of the body of Christ's Church, kingdom, or bride, (which are synonymous), will be called by his name, Jesus Christ. It will possess all the gifts, blessings, privileges and officers that it did in the apostles time. So by an observation, it can be distinguished from all the churches of men, who have invented their own creeds, organized after their own ideas, named their churches to suit themselves, call their own ministers, pay them their price, preaching to suit the people. How it is, that a sane man, with his bible as his detector in his hand, can be deceived by joining the old Mother of Harlots, or one of her harlot daughters, and rest satisfied with such a system of confusion and distrust, is more than I can fathom. The churches of men were popular; and their members pride themselves in speaking of their church. But to the contrary, of the Church of Jesus Christ. It has always been reproached, calumny heaped upon it, evil spoken of, no one who opposes it can tell the truth concerning it; persecuted on all sides, and from all the churches of men, in every conceivable way; looked upon as composed of the dregs of humanity and the ignorant of the world; such are some of the peculiar characteristics of the church of the despised Nazarine.

WHICH IS THE CHURCH.

The question we asked in the beginning was, *Which is the Church?* I now propose to answer the question. In 1829 a Holy Angel, John the Baptist, appeared to Joseph Smith and Oliver Cowdery, and ordained them to the Aaronic Priesthood; which authorized them to baptize by immersion for the remission of sins; after this, appeared Peter, James and John, unto Joseph Smith, and ordained him to the Melchisedec Priesthood, by which came the laying on of hands for the gift of the Holy Ghost. In 1830, by command of God, the Church of Jesus Christ was organized; twelve Apostles were called and ordained, the High Priests' quorum, Bishopric, quorum of Seventies, Elders, Priests, Teachers and Deacons. All these were sent forth on their respective missions, signs followed the faithful believer in the form of tongues, prophecying and seeing visions. The blind were restored to sight, the deaf to hearing, the lame to walking, discerning of spirits, wisdom, knowledge, and faith, were exercised; and every officer and gift of the gospel that characterized the body of Jesus Christ eighteen hundred years ago characterized this latter day Church. A careful comparison of the Church of Jesus Christ of Latter Day Saints as it now is, with what it was in the days of the Apostles, will surely convince the most incredulous that it is an exact *fac simile*, and the only appointed Church of God. Hoping you may see its beauties and realize its power to save you to the uttermost, I remain yours,

WM. ANDERSON.

OAKLAND, Cal., February, 1882.

(*h*) Chapter V: 1, page 129.
(*i*) Mosheim, vol. II, chap. 2, par. 1; also, par. 2.
(*j*) Ibid, chap. IV: 2.

Letter From Elder W. H. Kelley.

Editor Herald:—In August last I left home to attend the Semi Annual Conference, appointed to convene near Council Bluffs, Iowa, on the 1st day of September following. The weather was hot and I was unwell; but was comforted and encouraged with thoughts of duty, and that I should soon meet again with many of the Saints—fellow laborers—coworkers—united together in the truest brotherhood, where the bond of unity would be strong, and peace, smiling peace, would sit as queen, and all hearts be made glad in another great re-union of the Saints.

At Chicago I was joined by our excellent brother, George A. Blakeslee, and we were soon hurrying along on chariot wheels towards "the great west;" leaving my estimable yokesman, Bro. T. W. Smith and wife, to make further preparations before leaving the city.

We passed rapidly by and over hills and valleys, creeks and rivers, farms and wood lands; and hasted by towns and cities, flocks and herds, while sleeping, chatting and speculating about the future of so great a country. We almost caught the land mania. Thought of the "fields in the woods"—the place of the Zion—the home of the Saints—then the Millennium; something of a foretaste of the coming felicity we hope to realize, at least saintly, at the end of our journey.

In due time the conference ground was reached. It lay among the hills and bluffs, as if selected in part as a place for a defense. The tents were spread out by the river side and the children of faith stood in groops in the forest shade, chatting merrily, though some wore an anxious mood. We extended the hand of greeting, soon to be reminded that other things are found in the atmosphere sometimes besides oxygen and nitrogen; and became puzzled again over the old question as to whether there is more happiness in possession than in pursuit. True, distance lends enchantment to the view. Right here, Mr. Editor, we were about to draw a picture, but seeing that your magic pen has fairly presented the case in a recent *Herald*, we pass it. We rather enjoyed the Conference, however, and believe that good was done. That out of the conflict of opinions, better methods will be reached and finally, greater unity attained, until the seeing "eye to eye" is reached. It was apparent that the theory "do as you are told" has not been adopted by the members of the Reorganization, as their policy; and it

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was just as clear that it will never be said to one of them "depart upon the left hand" for ye had not back bone. Some would exhibit a far better Christian character however, if they would learn to differ from others without nourishing a spirit of ill will towards them; but rest all questions upon the forum of enquiry and discussion, (there conflict is expected); and in a christian and manly way accept the results, let them be for or against us. The world was not made in a day, and will not come to an end before the appointed time, just because our pet schemes are not adopted by General Conference.

Conference over, on Monday morning, September 12th, we left Council Bluffs for Independence, Missouri—the magic center. A number of the brethren were on the train, homeward bound from the Conference. All day we rode along side and down the Missouri River, with almost a constant monotone of scenery before us. Fields of poorly cultivated corn, luxuriant growths of weeds and prairie grass, hills and bluffs, until we tired of the scene. If this was all of the 'Great West," quick decisions could be reached as to its future.

At the setting of the sun, we passed over the large railroad bridge spanning the Missouri River at Kansas City—the rising city of the West; and soon landed at the commodious depot of that place. All was bustle and life; and judging from the immediate surroundings, one would fancy that a young Chicago was springing into life. The depot was swarming with people. Lunch rooms, fruit stands and dining halls were plentiful. Having eaten nothing since morning, the sight of refreshments caused a leaning that way, and Bro. Luff and I soon joined the lunchers. At the close, we (I) downed with forty cents, the price per head, and then we thought again of the delicious fifteen cent meals served in our beautiful Chicago. Ten miles away lay Independence, and a half hour later we were moving thitherward, where we arrived just after night fall. Refusing the hospitality of our genial companion, Bro. Joseph Luff, we put up at the Merchant's Hotel for the night, and were soon wrapped in the sweet folds of morpheous, just a little way from the "center spot."

Tuesday, the 13th, was a bright clear day and the town and its surroundings were to be seen in all of their attractiveness. The town is built with a center square, and court house as the central building; with streets radiating. Large bodies of timber, groves, lawns, hills, valleys, rivers, creeks, rivulets and prairie lands may be seen at one view, and from a single standpoint. It stands on a beautiful eminence, variegated by small hills and hollows, thus presenting most desirable places for residences. There are no places for the accumulation of stagnate waters, and thus elevated from the low lands, we would judge that a healthy atmosphere continually surrounds it. We viewed it with interest, for striking memories clustered around the scene. Here is the place selected by the Seer, upon which a city was to be built by the people of the Lord; and the place where the finger of God pointed out the spot upon which to erect a temple to His worship. There is the spot where the Saints' printing press was destroyed by a vicious mob. It is the scene where forty-eight years ago, mob violence took the place of law and an innocent people were robbed of their rights and expelled from the country by lawless and irresponsible renegades; while the officers of the law looked on in mute silence and saw twelve hundred citizens driven from their homes in the cold month of November, to freeze and starve in the wilderness, or on the bleak prairies, unless sheltered by charitable hands. The ungodly bands still infest the land. A few days before our arrival, the railway train was stopped and the passengers robbed, just three miles from Independence.

While there, the brethren conducted us to the observatory, on the top of the Court House, where one of the finest views of natural scenery that we have ever witnessed may be had. Beautiful groves of hard wood timber may be seen for miles around. Three miles to the north, the Missouri River moves majestically eastward for some distance, and then veers to the south, forming the basin that drains the whole country. In every direction, one can see from twenty-five to thirty miles, over woodlands, houses, villages, towns, creeks, &c.; while to the south extensive prairie lands come into view. Bro. Blakeslee thought he had never seen anything so grand and beautiful Were we partial? carried away by fancy? or is this really one of the most beautiful spots of earth that the Creator has made for the habitation of man? Whatever may be said of its future, nature has most wonderfully beautified and adorned it as for a coming crown of glory; and whether pointed out by human sagacity or the Seer's vision, it stands as an other proof of the matchless forecast and sagacity in selecting, so peculiarly characteristic of the Seer.

We met with a number of the Saints, among them, Bro. Warnky and family, Bro. Luff and family, Bro. Brackenbury and family, with others. At the latter place a number of the sisters had gathered at a quilting-bee, where they were spending the time in a useful way and merrily. The Saints number about one hundred and fifty-five, and they own a commodious brick church in the east part of town: They dwell with their neighbors (non believers) in peace and safety. A kindly spirit is manifest by all. Indeed, the Saints are encouraged to gather there, make homes and help build up the town and country. So much for the silent forces—ever vigilant, active and effective—bringing about the great decrees of God, to ultimate in a final preparation for the end. Another of Joseph's (?) mistakes.

In company with Bro. Warnky and Dr. Wm. E. McLellin, we visited the "temple lot" lying west of the Court House. The doctor was able to point out the identical spot where Joseph stood when he first visited it, and which is the place of the corner stone. He visited it soon after himself, when it was all covered with young poplars thickly standing. Joseph cut his way in through this thick growth of trees, brush and saplings, and marked the spot by blazing a tree near by, cutting away the under brush for a few feet around and setting up a small stone that had been picked up in the ravine below. This was all the corner stone that was ever laid upon it, and it only to mark the place of the corner.

It is a beautiful, elevated, sightly spot, and known far and near as the "temple lot." No habitation of man rests upon it; and it looks as though it had been plowed and tilled, and then sodded over. To say the least, it is a most desirable natural site upon which to build anything of magnificence and beauty.

Our short acquaintance with the Doctor while there led us to believe that he is not a very bad man after all. He is now advanced in years and strong and vigorous, and shows to have been a man of thought, high aspirations, and a student. To our surprise he had nothing to say, really, against the faith. We rather enjoyed his acquaintance. He has led rather of a strange career, but if he has any hope in God at all, it is in connection with the work revealed through the Seer. In spite of himself, he warms up towards the Saints. He is sour, however, and possesses a happy faculty of quoting the past and placing incidents and emphasizing to match, in order to make out a plausible case of his own, however severely they may reflect upon others, the truth or falsity of which can not well be determined this side of the day when the revealer of secrets shall appear, unless the Doctor's version be taken as the correct one. Judging by putting this and that together, and one would be apt to think that the Doctor is something of a monument of defeated ambition. Everybody has a story and a side.

I gleaned from him and the records in his possession, the following items: He was present when the preface to the Book of Commandments was given, and says that Sidney Rigdon wrote it down as it was dictated by Joseph. A committee had been appointed to draft a preface, consisting of himself, O. Cowdery and, I think, Sidney Rigdon, but when they made their report, the "Conference picked it all to pieces." The Conference then requested Joseph to enquire of the Lord about it, and he said that he would if the people would bow in prayer with him. This they did and Joseph prayed.

When they arose, Joseph dictated by the Spirit the preface found in the Book of Doctrine and Covenants while sitting by a window of the room in which the conference was sitting; and Sidney Rigdon wrote it down. Joseph would deliver a few sentences and Sydney would write them down, then read them aloud, and if correct, then Joseph would proceed and deliver more, and by this process the preface was given.

In reply to the question, "did Joseph seem to be inspired at the time? that is, did any thing of unusual character appear to be moving him?" he said, "There was something a hold of him."

The Doctor has in his possession an old Book of Commandments (Doctrine and Covenants), published by W. W. Phelps, in Independence, Missouri, in 1833. It states, that the 17th section of the Book of Covenants was given at Fayette, New York, in June, 1830.

In the *Evening and Morning Star*, on page 352, vol. 2, and No. 22, the following occurs: "At a conference held in Kirtland, May 3, 1834, the following was adopted, 'After prayer the conference proceeded to discuss the subject of names and appellations, when a motion was made by Sydney Rigdon, and seconded

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by Newal K. Whitney, that this Church be known hereafter by the name of the Church of Latter Day Saints. Appropriate remarks were delivered by some of the members, after which the motion was put by the Moderator and passed by unanimous voice. "Joseph Smith, Jun., was moderator."

In a postscript in the *Elders' Journal*, page 38, vol 1, and No. 3, which was published at Far West, July, 1838, and edited by Joseph Smith, the following is found, but there is no date to the latter: "Since Bro. Joseph came to this place we have been favored with a lengthy revelation, in which many important items are shown forth. 1. That the Church shall hereafter be called the Church of Jesus Christ of Latter Day Saints." The Revelation was given April 26th, 1838.

Late in the afternoon, Wednesday the 14th, we left Independence for Lexington, where we arrived late at night and remained over until morning. Large herds of cattle and swine, flocks of sheep and a beautiful country were seen on the way. But that which stikes a northern man as forcibly as anything seen in that country, perhaps, is the mixing and blending of the races. White and black as the extremes, with all shades and colors between; plaited and woven in until you can't tell where the white blood ends and the black begins. White, black, brown, chocolate color, and hues all the way through the sunflower, poplar leaf, banana skin, lemon and orange peal, &c., blended and interblended and spread out in the tiniest shades until one is lost for terms to express the distinction of shades. If any one can see the hand of God in thus corrupting of the races, they are wiser than we are. It portends evil rather than good, socially and nationally. It is only a question of time, when the arbitration of power will be left with the numerical strength of one of these respective shades; and amid the fires of caste and conflict, the law of force will crown the strong side king, to be warred against by a confederation of other shades and hues, and ad infinitum. Is Saul, also, among the prophets?

Early in the morning, Thursday the 15th, we left Lexington in the stage coach, crossed the Missouri River, and was landed at the railroad depot, a mile or more from the city. It was between this station and the river that the mail coach was robbed by highwaymen last Summer; and it is a most favorable place for such work, there being thick brush and woods all around. We would not have been surprised to see some ugly hand poked out of the thick brush after us, as the coach moved along. We were soon on the way to Richmond, Ray county, to visit David Whitmer, one of the witnesses. Arrived about 8:30 a. m.., and breakfasted at the hotel. Here we met David Whitmer, Junior, eldest son of David Whitmer, Senior. He looks to be about forty-five years of age. Is kind hearted and is a firm believer in the Book of Mormon and in the testimony borne by his father concerning it. After breakfast we called on David Whitmer, Senior, meeting him just outside of his residence, and introducing ourselves. He invited us into the house and directed us into a small room, presumeably, his own resting and sleeping apartment. John Whitmer, son of John Whitmer, deceased, and two or three more gentlemen, whose names are not remembered, were present. The women folks were house cleaning. (Just our luck). Elder Whitmer remarked that he did not feel much like talking as he had not been feeling well for some time. He appeared feeble. He is now upwards of seventy-six years of age, having been born January 7th, 1805. He is of medium height, and rather of a slender build; but this appearance may be on account of age and recent illness. He has darkish brown eyes, and his hair is white and thin. Has a good head and honest face. He talks with ease and seemed at home with every subject suggested; and without an effort, seemingly, went on to amplify upon it, so that we had nothing to do but question, suggest and listen. His intellect is far more vigorous and retentive than we expected to find. He is careful in his speech, for he studies to express himself in such a way as not to be misunderstood; and it hurts him to be misrepresented. A reporter called to see him some time ago, asked a few questions and went off and published that he had denied his testimony concerning the truth of the Book of Mormon. This hurt him so, that he is very careful, now, to have some known friends present when strangers call to see him. This accounts for the presence of others when we were there. Speaking of Joseph Smith the Seer, he said, and this is very nearly his wording: "It makes no difference what others say, I know Joseph Smith was a prophet of God, and he translated the Book of Mormon by the inspiration of God from the plates of the Nephites. Some people think if they can only make it appear that Joseph's life and character were not perfect, and that he had human weaknesses, that it would prove that he was not a prophet; yet the same persons will believe that Moses who killed the Egyptian, and David who had Uriah killed, and who took a multitude of wives, and Solomon who was a polygamist and idolator; and Peter, who lied and cursed, &c., were all prophets, and should be honored and respected. What the individnal life of Joseph Smith was after he translated the Book of Mormon, has nothing to do with the question as to whether he was, or was not inspired to bring that book forth."

"Do you know anything against his character?"

"I know nothing against him. I have heard some things; these I know nothing about. I have nothing to say about the character of any one, only as I know. It is not my mission to talk about the character of any. My mission is to testify concerning the truth of the coming forth of the work of God."

"What kind of man was he when you knew him personally?"

"He was a religious and straightforward man. He had to be; for he was illiterate and he could do nothing of himself. He *had* to trust in God. He could not translate unless he was humble and possessed the right feelings towards every one. To illustrate, so you can see. One morning when he was getting ready to continue the translation, something went wrong about the house and he was put out about it. Something that Emma, his wife, had done. Oliver and I went up stairs, and Joseph came up soon after to continue the translaton, but he could not do anything. He could not translate a single syllable. He went down stairs, out into the orchard and made supplication to the Lord; was gone about an hour—came back to the house, asked Emma's forgiveness and then came up stairs where we were and the translation went on all right. He could do nothing save he was humble and faithful."

His statement concerning the vision they had of the plates and the angel was as follows: "I was plowing in the field one morning, and Joseph and Oliver came along with a revelation stating that I was to be one of the witnesses to the Book of Mormon. I got over the fence and we went out into the woods, near by, and sat down on a log and talked awhile. We then kneeled down and prayed. Joseph prayed. We then got up and sat on the log and were talking, when all at once a light came down from above us and encircled us for quite a little distance around; and the angel stood before us. He was dressed in white, and spoke and called me by name and said 'Blessed is he that keepeth His commandments.' This is all that I heard the angel say A table was set before us and on it the records were placed. The Records of the Nephites, from which the Book of Mormon was translated, the brass plates, the Ball of Directors, the sword of Laban and other plates. While we were viewing them the voice of God spoke out of heaven saying that the Book was true and the translation correct."

We then asked him, "Do you remember the peculiar sensation experienced upon that occasion?" He answered very slowly and definitely.

"Yes; I remember it very distinctly; and I never think of it, from that day to this but what that same spirit is present with me."

"How did you know it was the voice of God?"

"We knew it was the voice of God. I knew it was the voice of God just as well as I knew any thing."

This narration was delivered in a mild, but fervent voice; and as he spoke and bore witness, and we listened, the Spirit of God rested in great power upon us like a flame of glory, or burning coal from the altar of God. It inveloped our beings and glowed in our hearts while tears of gratitude and joy flowed down our cheeks. Bro. Blakeslee who sat opposite, but near by and facing me, was so moved by this divine touch—silent and heavenly power—that he could not refrain from weeping. Despite our power of resistance, for a moment we sat speechless, uttered not a word, but with a look exchanged thoughts and read the moving of each other's heart. We were satisfied, established, confirmed. The Spirit of God that had been with me and inspired my soul while defending that Record, and the divinely appointed mission of the Seer, for lo! these many years, while standing and testifying before multitudes, large and small, now appeared and lit up my being as with a flame, as I listened to the voice of a *chief witness* testify of what he had seen, and heard, and felt, in relation to the coming forth of this Latter Day Work. The worthy sage testified truthfully, for God bore witness.

Whatever other men may think of David

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Whitmer, it is our belief that he is a man of God; and that he is performing his part in this great Latter Day Work, faithfully and acceptably to his heavenly Father. He is respected and honored of his neighbors, and loved and admired by his relatives, of which there is a large circle there, and all in the faith. Who shall say that this man of candor, now standing upon the verge of the grave, has borne a false witness.

Conversation ended, we were soon on the way to Stewartsville, having been requested by telegram, while at Independence, to visit that place in order to meet a Disciple preacher that had made his way into that community, and was threatening our people with utter destruction. In due time we arrived in the neighborhood where our belligerent chief had taken up quarters, to find Bro. Bozarth and him hard at it. The trains having missed connection, we were a day late, and the fires of conflict burned so fiercely in this antagonist. and he swelled to such an enormus size, threatened and defied—was ready to do it right now—that it was thought wise to throw Bro. Bozarth in the breach, to save the honor of the cause, at least, until we arrived. This would be destructionist being informed of our arrival, and as ready to sit over opposite him, he quickly informed the brethren that he proposed to eat one of our men at a time and that he was not done with Bozarth. We listened through two sessions, and seeing that our cause was in good hands, and in no imminent danger, we left the hostile camp Bro. Bozarth has my warmest sympathy, and I shall ever consider myself under obligations to him for getting in ahead of me and meeting that—chap. May fortune ever favor him.

Sheltered and cared for over night, by a good brother living near the Saints' Meeting House, on the 17th we returned to the vicinity of Council Bluffs; and next day Bro. Blakeslee took the eastern bound train for home.

In our judgment, Stewartsville, Missouri, is one of the finest and most desirable farming countries on the western slope. Having been raised in that country and acquainted with its ins and outs, we think we have a right to commend. Stranger, without a home, go to the vicinity of Stewartsville, buy a farm and be happy.

Least some may adjudge us prolix, we close

In the faith,

WM. H. KELLEY.

COLDWATER, Mich., Jan. 16th, 1882.

Why Is It So.

THAT there is a general spiritual depression all over the land, no one with any degree of observation can deny. A cold, luke-warm state of things seems to exist among all religious bodies, and an apparent lack of spiritual interest among those who should be alive and energetic in the great work of our Master. And this indifference does not seem to be confined to any particular locality, or to any one religious body of people, but on every hand, and in every place we see it cropping out; why is it so?"

There may be many reasons assigned for this state of things; but we shall in this brief article only refer to one of the most prominent, such an one as comes to the surface and is within the grasp of our comprehension; and while we notice one of the great reasons for such a state of things, we admit that there are diversities of causes, all seeming to transpire together to bring about the one great result.

But a short time ago the writer availed himself of an opportunity of attending a religious service of the Methodist Episcopal Church, in a thriving little town, which service was the closing one of quite a protracted effort. The writer, judging from the past, would conclude that the same earnest labor a few years ago, would have brought to their altar a large number of unconverted souls, but there was hardly a result worthy of notice, so much so that the minister in charge at the close of his efforts, was led to exclaim in substance, "Why is it so?"

And this may be said of many localities. We hear the same cry coming up from almost all religious bodies of people. There is one great element that comes to the surface that we feel quite willing to maintain is one great cause of this lack of interest in spiritual work, and that is the influence of the teachings of such men as R G. Ingersoll. That his teachings have had a great effect upon the minds of many religious people no one can deny. We find to day, many heretofore live, energetic, spiritual men and women, openly and tacitly endorsing some of the teachings of Ingersollism; enough so, to show to us that they too have fallen under the dire influence of that element; and as the influence of that element spreads among the people (which it is sure to do), so spiritual interest in better things will continue to grow less. And while we admit that this element is well calculated to stir up the spirit and comprehensibilities that have so long time lain spiritually dormant in many, and has so used many heretofore bound by the shackles of priestcraft, to think, and use, and exercise the reasoning faculties that God has given them; we yet must acknowledge that the former has far outweighed the good the latter has done for man, spiritual good and eternal peace. There is at the present time, too many who are too willing to grasp and cherish any and every view that is calculated in its nature to give them an excuse for rejecting the revelations of God—the means of salvation to man; and there are many views connected with this infidel element, that seems just to fill an aching void, with those who have never known the truth, and with all such a great harm is done by this. Certainly the efforts of our Elders can in no way be better employed for a great part of their time, than in showing to the people the great contradistinctive features existing between this unconsoling, infidel element, and the solid Rock of God's Eternal Truth, that will bring to man everlasting joy, eternal peace and sweet comfort, and glory in the kingdom of our God.

B.

Energy will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two legged animal a man without it.

The keenest abuse of our enemies will not hurt us so much in the estimation of the discerning as the injudicious praise of our friends.

The beginning of faith is action, and he only believes who struggles; not he who merely thinks a question over.

We hand folks over to God's mercy, and show none ourselves.

Priesthood.

Beloved Herald:—We trust that in your issue for December 15th, 1881, under the title of "Name," the Church of Christ need not necessarily be called the "Church of Christ," nothing more nor nothing less, to be his church. That it may be called many names to distinguish it from other churches, or branches of the same church; that it may even be called simply "The Church of Latter Day Saints," to distinguish it from former day Saints, for convenience, or other proper motive, if it has all the other necessary prerequisites and is indeed his church; and, as we have promised to treat on the subject of priesthood, we will now endeavor to fulfill that promise.

My Father, grant, O, grant me light,
Make free my thoughts, make clear my brain;
That I may guide my pen aright,
Thy Church and Priesthood to maintain;
Thy righteous cause may I defend,
My memory, Lord, wilt thou increase;
Thy Spirit into my bosom send;
I ask naught else, but grant me these,
That I may make this subject clear
To all who love the truth to hear.

That there is transmitted to the Church of Christ, whenever and wherever he has one on the earth, authority to act in his name, for the upbuilding, maintainance and instruction of the same; and that such authority is transmissable from one member of said church to another, under proper rules and regulations designed by Christ, we think is abundantly clear from the reading of the scriptures; for is not God a God of order, hence a God of system? Again: that priesthood and authority are synonymous terms, expressive of the same thing, is evident from the same source; or at least where there is no authority, there is no priesthood. For where there is priesthood, either of the higher, or lower order, it is by virtue of that priesthood, that the one holding it has the authority to act in all callings of the same.

Did Jesus have a mission to perform to the children of men in his first advent to this earth? If so, did he come with proper authority from the Father? Did he come in his own name, to do his own will; or in the name. and to do the will of him that sent him? And if so was he ordained?

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

Again. "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)

As to whether he was ordained or not, Paul tells us of a time when God winked at the ignorance of men, but that now he commanded men everywhere to repent, because he was going to judge them; "By that man whom he hath ordained." (Acts 17:30, 31).

Unto what was he ordained? "For every High Priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins."

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And no man was allowed to take this honor unto himself, save he was called of God as was Aaron. No, I mistake; I have only quoted it as it *should be*, if no man was to hold that priesthood since Christ's day. "And no man taketh this honor unto himself, but he *that is* (in the present tense) called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, (Psalms 110:4). "Thou art a priest forever after the order of Melchisedec." (Hebrews 5:1–6).

Here we not only learn that every high priest taken from among men, is ordained to officiate in their calling; but we learn, impliedly, at least, that Aaron held the Melchisedec (high) priesthood; and that no man then, in Paul's day, was to receive that priesthood or honor, "But he that is (present tense) called of God as was Aaron." Would Paul have made use of the name of Aaron to show how men were called to the high priesthood, instead of some one who held the same, if Aaron held it not? We think not.

Now, having proven that Jesus was ordained; as well as all high priests are ordained—that he came not to do his own will, but the will of him that sent him, and that he did nothing only what the Father sent him to do, we wish to show some things that he did and taught. In my first reference I wish to elucidate a principle, as well as to show what Christ taught, *i. e.* How I read and understand the word.

"Ye have not chosen me, but I have chosen you, and ordained you." (John 15:16) How are we to understand the above text? Are we to understand that Jesus had chosen every believer, every man who obeyed the gospel? Surely not by that text alone. Are we to understand that every man who is truly called of God and legally ordained to the priesthood is among the chosen? No, not even Paul can claim anything from the text above cited. None but the twelve Apostles who were then present, at that last supper, can claim anything from that text. "I have chosen and ordained you," you twelve, who are here present. It seems unnecessary to make this comment or explanation; but there is such a habit among many to quote the Bible to prove their point, as do many preachers who want to prove that they are called of God; and then they will quote Christ's commission to the Apostles: "Go ye into all the world and preach the gospel;" and thus steal the Apostles' commission. When we quote any book, author or person, let us understand first, who is speaking, or writing, who is spoken to, and what is spoken of, the subject under consideration. By doing this, we shall not go far astray. What did Jesus ordain the Apostles to? Evidently to be Apostles, for that is the title by which they are and were known. But did they hold any priesthood, and if so what? Again, did Jesus hold any office but that of an high priest? Was he an Apostle?

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" Heb. 3:1.

Here we learn that Jesus was not only an apostle and an high priest, but in the following verse we are told that he was faithful to him that appointed, or sent him. Now how, or with what authority was Jesus endued to do the work that the Father sent him to do? We have showed by our last quotation that he was both an apostle and an high priest, as well as being faithful to the mission he received. Hence, that was the way he was sent. Again. "Then said Jesus unto them again, Peace be unto you; as my Father hath sent me, even so send I you." John 20:21. How was Jesus sent? He was sent an apostle and an high priest. And as he was sent, even so sent he the twelve. So reads the scriptures, and that without any spiritualizing or private interpretation. So now we have twelve apostles and high priests; yes, thirteen, for Jesus was both, standing at their head.

We wish now to correct an erroneous impression that is gaining ground in the hearts of many. That impression is this: that the apostles, and perhaps some others, had received the Holy Ghost before Jesus was crucified. Instance the following:

"This knowledge could not be gained by the people, because the priests that stood as mediators between them and God, could not transmit this knowledge. It could only be transmitted by the Holy Spirit, which was not yet given *to the masses* of believers, because Christ was not yet glorified."

And then St. John 7:39, is cited. True. the writer of the above quotation does does not say that any had received the Holy Ghost, only impliedly so by the words that I have underlined, that it was not given to the masses of believers. Was the Holy Ghost given to any? Let us see. I do not like that little word, "masses." I wonder if it is in the text; if so, I will receive it. "But this he spake of the Spirit, which they that believed on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified." But here is an act of Jesus' after he was glorified,—no, I mistake; it was after he was resurrected. "And when he had said this, he breathed on them and said unto them, receive ye the Holy Ghost." —John 20:22. Did they then receive it? Let us see. "And, behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high."—Luke 24:49. What was the promise of the Father? Please read John 14:6, 7, 26; 15:26. In defense of the comments on St. John 15:16, and the assertion of the writer that there was a growing tendency by many to quote the Bible to prove their points, whether the words quoted could in justice be applied there or not; I wish to quote the following from the same writer, in which there is a fling made at the Book of Doctrine and Covenants and high priesthood.

"We see from the reading of the above that the idea is to set aside the intervention of God, through the Holy Spirit, to impart the knowledge and comfort promised by Christ; *in John 14th chapter.*"

I have underlined the reference given to to show where they get their evidence that the laity can receive all the spiritual blessings promised to the believers independently of the priesthood, or rather the officers in the church; as that word does not grate so harshly on the ears of some, as does the word priesthood. Now, I make the assertion, that there is not a single promise contained in the chapter cited by the writer referred to save in verses 21 and 23, that can apply to that objectionable word, the "masses." Every promise therein contained was made to and for "You twelve, now present at this last supper." Yes, that grand and glorious promise contained in verses 16, 17 and 26, is for you twelve apostles and high priests. "For as my Father hath sent me," Heb. 3:1, "Even so send I you," John 20:21. Is some one ready to fly to verse 12 and apply it to the "masses?" If so, let us quote it, and then analyze it a little. "Verily, verily, I say unto you." Was he here making an exception, prophetically so, of Judas, for he knew that Judas would fall and attain to none of the promises contained in this chapter? "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." —John 14:12.

Now, when any great promise is made it sometimes becomes necessary to show their fulfillment; this we shall try to do. I never heard it claimed that every person who obeyed the gospel must of necessity receive the gift of tongues to make good the promise contained in Mark 16:17. Only that this gift must be among the believers, that is all. Just so with the promise under consideration. If we can show that the disciples did as mighty works as did Jesus, even to raising the dead; and then performed a greater work, we have gained our point. While attempting this we will say that we have read letters from J. L. Traughber and W. Watson, which we may some day take the trouble to review. But in regard to those letters, in all candor we would ask this question, Is it any more to be wondered at, that in the dark and cloudy day, when the church was in deep mourning, sorrow and affliction, on account of the martyrdom of her beloved Prophet and Patriarch, Joseph and Hyrum; with false leaders and aspirants springing up on every hand, I say is it any more to be wondered at, that the Saints should get into the dark; yes, and have dark and conflicting ideas as to where the true Church of Christ was, and who was its rightful leader, or successor; yes, and even have erroneous evidences and testimonies concerning the same, than it was that John, *the greatest prophet* (without any exception), that God ever had on earth, (up to his day at least); Matt. 11:11, Luke 9:28. We ask is it any more to be wondered at that Latter Day Saints should get into the dark than that John should not know that he whom he had baptized in the river Jordan; he on whom he (John) saw the Spirit of God descend in the form of dove and rest upon the Savior; he who heard that audible voice proclaim from the courts of glory: 'This is my beloved Son, hear ye him." And still John, after all these evidences, must send messengers to Jesus to learn whether Jesus was truly the Christ, or whether he was to look for another. O, ye Latter Day Saints; ye who in your hot zeal had, after receiving the truth and the testimony of the same; ye who have received all the spiritual gifts ever enjoyed by former day saints, have even been visited and instructed by angels; because you have been duped and deceived by

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false leaders who crept into the church, in the dark and cloudy day; yes, and granted that you have borne false testimonies for those leaders; and because of this "away with all Latter Day Saintism, we want nothing to do with it;" but we are willing to believe that John was the greatest prophet that ever lived because the apostles, who all turned to their fishing nets and other occupations at the crucifixion said that Jesus said so. "O consistency, consistency"

But what did the disciples do greater than Jesus did? "Jesus answered and said unto them, go and shew John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them."—Matt. 11:4, 5.

Which is the greatest miracle to restore the blind to sight, the deaf to their hearing, the lame to walking, to cleanse the leper, rais the dead; or by the imposition of hands to confer the Holy Ghost, that Spirit by which all miracles are wrought; who did this? the believer? Yes, but it was those holding the priesthood. "Not the masses." Instance the Savior's two Apostles and High Priests (Heb. 3:1, John 20:21), going down to Samaria. Acts 8:15–19; also 19:5, 6; 9:17. Here is a work that Jesus did not do, for after his birth the Holy Ghost was not given to "the masses" till after he was glorified; no, nor to *no one else.*

As we have made the assertion that the Holy Ghost was not given during Christ's mission until after he was glorified, and we trust have proven the same by John 7:39; 14:16, 17, 26; 15:26; Luke 24:49. These references show that the Holy Ghost had not been received, not even by one person during his mission; that they never received it till Acts 2:14. The last account we have of any one being filled with the Holy Ghost, prior to Acts 2d, if our memory serves us, was John from before his birth. Luke 1:15. Then his parents, 41, 67. Also Simeon and Anna, 2:25, 26, 36. And these had received this Holy Ghost some thirty years before he began his mission. But as some feel very much out of sorts about this high (Melchisedec) priesthood, but are willing to grant that all who obey the gospel and receive the Holy Ghost, old and young, male and female, indiscriminately can and do receive a priesthood, impliedly so, at least; which they are pleased to term a holy and a royal priesthood. 1st Peter 2:5, 9.

We wish to say a few words concerning this royal priesthood. No Bible believer, we trust, will deny that Melchisedec was a just, a holy, and an upright man; and as for our Savior, we know no one will call him in question. Hence the priesthood that they held must of necessity have been a holy priesthood. And as for royal priesthood, the primary rendition of the word "royal" is regal, kingly; hence, any priesthood to be a royal priesthood must emanate from a royal source, a regal personage, a king; and as Melchisedec was a royal prince, and a king; King of Salem, Prince of Peace; also, as Jesus was—is—or is to be (I care not which way you have it), both Lord of Lords and King of Kings; what priesthood could be more regal, more holy and and more royal than the high, the Melchisedec priesthood; as it was, now is, and ever will be held by both those personages. Surely none. And as for those who want all, indiscriminately, regardless of age or sex, to hold this high and holy priesthood, regardless of an ordination, let them fix that up to suit themselves. I am willing.

In my next I shall examine this subject from a Book of Mormon standpoint, as I wish to have the best of wine at the end of the feast. With the best of fellings to all and malice to none, and believing that those who preach false doctrines with their pen will come under Paul's curse, (Gal. 1:6–8), as much as the priesthood who stand behind the pulpit, I will close, hoping that it may be the means of disseminating truth.

W. R. CALHOON.

The Situation.

THE spirit of criticism seems to have taken such a wide range with the Church, that in writing for the *Herald* one almost feels that he must "run the gauntlet" if he attempts it, however there are a few thoughts that we wish to launch upon the great sea of public opinion, and especially the mind of the Church. Christ came as the representative of the divine will, to inaugurate the economy, the jurisprudence which was prepared and devised by the Father "before the foundation of the world." Christ had "loved righteousness" and "hated iniquity" to such an extent that it made him first in the ranks of the host of heaven; for unlike Lucifer, the "Son of the Morning," whose jealousy and love of place and power was inordinate,—he was willing to labor in the administration of the divine plan, and ascribe all the glory to Him who had devised it, and it would seem in accord with justice, that because of this he should be "anointed with the oil of gladness above his fellows," and by this anointing made the presiding High Priest of that Priesthood by which this plan was to be administered, that is to say, that the authority by which the gospel was to be administered, and by which the race—whose creation was for God's glory—should be brought to a higher and better plane than which they now occupy; was given to Christ the great leader and expounder thereof, and as the Father "sent him into the world" duly authorized, the confirmation of which was by an oath, even so, in conformity with this plan Christ chose certain men and ordained them; the express and only object of which was that they might assist him in establishing and successfully bringing to pass the will of Him who had delegated this authority, and they in turn were to ordain other officers necessary to the great work before them.

Now, of the spirit that moved Christ in coming here, the manner of his life, the richness of his doctrines, and sublime truths contained therein, radiant and lustrous with justice. Truth and mercy I need not write; but I submit that no man can represent these unless God be with him, and no *Elder* is accepted of God who does not represent these principles. Now I do not say that they must be sent away from their homes in order to do this; but I repeat that "the field is white already to harvest," and if you are in the world you are in some part of the "field." "Thrust in thy sickle and reap," is an injunction which if heeded by *all* that are called Elders, would greatly assist in removing the bitterness and slothfulness found in the ranks of the Church to-day, for all can see who will, that slothfulness breeds dissention, and dissention breeds confusion and pestilence, and pestilence breeds death. "The wise man seeth the evil and hideth himself." If we are "wise" we will take the Holy Spirit for our guide, and the object of this writing is to ask Elders everywhere to go forth in the Spirit of Christ, meek and humble, and try to persuade souls to be reconciled to God; as above—"Thrust in thy sickle and reap."

It takes no far seeing mind to discover the fact that there is with the Saints both a lassitude in their individual progress in the one faith and a disinterested feeling as regards the standing or advancement of brethren in the race for the Master's reward. And is it not also a fact that the love, one toward another, which we often see manifest, is more of that kind shown forth in the world at large than the true "bond," which is so fittingly made the type of the Saints' union and feeling toward each other. "If ye love them that love you, what reward have you, do not the publicans and sinners the same?" was the language of Jesus to his early disciples; and evidently has the same force and signification to those of both earlier and later times. There is nothing so noble and grand about the simpler ties which lie between persons of the same objects, circumstances and sympathies in life, as to bring the individuals bound thereby to a near relation or semblance of the Master himself, and that unbounded, unselfish love which was and is shown forth by him toward the human family. This simpler tie is plainly traceable among all classes, and in all walks of life, and even found in the instincts of the brute creation; but the love of God—the perfect bond of Jesus to the race. The love and forbearance that should indeed be the bond of every Saint, so far excels this, as to carry one beyond the petty feelings of self-interest, reward or expectation, and, as it were, involuntarily move him out upon a work of beneficence which is of the kindliest nature, because of the kindness and love which constraineth the individual himself to undertake this It is significant of the bond which entereth in

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through the vail, an attribute that makes us nearest like the Son, and without which He has no (in fact) followers, whether they be called Saints or whatever the name. And herein appears the necessity of the great powers of his gospel as delivered by the Son; it is the grand means instituted to develop and bring out the affections and nobler forces of the soul, that we might be assimilated and made like Him and enjoy of the rewards in His promise.

Without this gospel we all say we could never attain to these perfections, for there is no other means and "no other name" under the heaven but that of Jesus, by which to attain to this desirable state; and contrariwise, we must say that unless we show forth in our lives the reflection of these things which are by the gospel, can we indeed and in fact, be the children of adoption therein? In other words, can we rightfully claim to be of the children of the kingdom when we have no common feelings, desires or natures of the King? For as many as walk by the Spirit of God, they are the sons of God." "By this the world shall know that ye are my disciples, —that ye love one another." And, "If ye love not your brother whom ye have seen, how can you love God whom ye have not seen?" "How is it brethren that there seems to be strifes, contentions and jealousies among you," for among the true Saints of God this is not so; and if we nourish and hold such, do we not also place ourselves in the state where we were before we first obeyed his commands and partook of his love? Was not this the reason for the expulsion of the churches of Asia from the bond which they had undertaken to abide but had failed, and can we, would it be right in us to expect other or better treatment? Coming down to a more practical application of these thoughts let us ask, and for the good of our souls and the Master's work, honestly and candidly ask, what are our actions and dealings toward each other and the world? Do we exercise that love and forbearance one toward another that is like to the children of the kingdom? Do we often feelingly and openly criticise a brother in his absence to his detriment or injury? Do we forget to suffer rather than do a wrong, act a wrong, or think a wrong, to a brother or sister? How often do we speak disparagingly of a brother or sister, or of their acts, through envy, malice or jealousy? Whatever may have been our condition, however we may have suffered from the poignant shaft of distrust and hatred, there can be but one true course for those who desire to "live Godly in Christ Jesus," and that is, though they suffer persecution, to say, "Father forgive them for they know not what they do." This is just as true of the Saint who indulge in the foregoing practice as it was of the Pharisees who nailed Jesus to the cross. We recommend as a cure, earnest, honest, heartfelt prayer, prayer in the closet, prayer in the family circle, a continual asking by prayer for God's Spirit to guide until ye are strong enough to stand. See in conclusion and please read 5th and 6th paragraphs, 9th chapter, of Alma, Book of Mormon.

As ever, your fellow laborers,
Z. H. GURLEY,
E. L. KELLEY.

WASHINGTON, D. C., January 29th, 1882.

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

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, March 1, 1882.

WE learn, by letter from Washington, and from an Editorial in the New York *Herald*, that Elder George Q. Cannon was badly cross-questioned while testifying before the Judiciary House Committee. It appears that for some reason—who can guess—the manner of the man was that of one begging the question, and by no means confident that he was at home on his defenses. If the members, including Mr. Chairman of that committee, had availed themselves of the opportunity afforded by the presence of Brethren Z. H. Gurley and E. L. Kelley in the National Capital, they might easily have put the Hon. polygamic Delegate and defender into a quandary on the main point. And no wonder; when the Editor of their organ at Salt Lake City, the *Evening News*, so completely gives their case away, as did that official in a late issue which we published and commented upon, it is quite time that the delegate from Utah becomes alarmed, as well as others. An institution that works so unevenly and unjustly as that Celestial Marriage system confessedly does, permitting only about one in ten to be everlastingly saved by it, ought in common decency to damn with faint-heartedness not only Elder Cannon, but every other champion that essays its defense. Toll the requiem bells, and let the knell be rung.

THE most rabid and senseless denunciation of Mormonism that we have noticed at any of the anti-polygamic meetings, now so universally being held all over this country, was uttered in a meeting in Denver, Colorado, as presented in the minutes published in the *Republican*, of that place, for February 7th. This denunciation classes them altogether, all shades of belief in the faith enunciated at the time and by means of the Book of Mormon, are blended in one common hold as responsible for the evils, heresies, and doctrines "privily brought in." It is very strange that otherwise fair-minded men will so overlook the facts in the case. But thanks to the supervising care of the Father, the scales are being adjusted and the Law of Compensation being read. The equipoise will be found sooner or later, and we are prepared for the edict of decision, and shall be satisfied at its announcement.

Howl on, ye fierce preverters of the right,
The vanguard of the Faith appears;
They forward toil, but slow; yet, in their might,
The structure of Eternal Truth uprears.

BENJAMIN F. HALL, the first Chief Justice of Colorado, wrote a letter to the Editor of the New York *Tribune*, from Auburn, New York, dated January 28th, on the Mormon question, in which he states that at the request of President Abraham Lincoln he visited Brigham Young, in Autumn of 1863; and he says:

"I stopped there two days, and long enough to gather from him (Brigham Young) his reasons for inventing polygamy, making it a church ordinance, and for intrenching the ordinance in his so-called Endowment House so securely that the Federal Courts with juries could not reach it."

THE New York *Herald* for Friday, February 10th, has a scathing editorial on the attitude of Elder George Q. Cannon, before the Judiciary Committee, from which we glean the following:

"Cannon's apology for polygamy appears to rest solely on a reference to the vices and crimes of the great Eastern cities and particularly of Washington. Because there are offenders against the law in these cities, therefore he claims that Congress shall license lawbreaking in Utah. This is puerile. It gives the whole Mormon case away. It strips it of the claim of an earnest fanaticism. It classifies the witness himself and all the Mormon people, for whom he was pretending to speak, with common criminals. If there are any genuine Mormon professors of conviction that God, speaking directly from heaven, has commanded the practice of polygamy, they must despise this man Cannon, after this apology, with an intensity which the contempt that any other persons feel for him can not begin to approach."

BRO. KENNEDY, whose name appears to the following clipping from the Mt. Forest, Ontario, *Confederate*, is an anxious defender of the faith; and we are pleased to note that not even in Ontario does the truth lack defenders. It is well and timely.

"*To the Editor of the Mt. Forest Confederate:* Would you kindly give space in your valuable paper anent an article in the evening *Globe* of February 2d, headed "Polygamy Questions." Now, Sir, as there seems to be a determination on the part of some of our denominations here to class the Latter Day Saints, of Egremont, or Mormons as they may be pleased to call them, or Brighamites, although we have endeavored to the utmost of our power to show the people here that we have no connection with Brigham Young's church; that we belong to the Reorganized Church of Jesus Christ of Latter Day Saints, and that we are a people that look upon Polygamy as being a picture horrible in the sight of God, as the following article will show:

"It is believed that Arthur like Garfield favors a Utah legislative council bill. The President's callers yesterday included several Mormons from Decatur county, Iowa. They represent 20,000 Mormons in the United States, 5,000 of whom live in Iowa who regard Brigham Young as a heretic and his pretended revelations in regard to Polygamy as a fraud. They earnestly assured the President they and their people desire to see Polygamy destroyed and the authority of the Government exerted for that purpose. They presented to the President a copy of the Book of Mormon, requesting him to carefully examine it, and assured him he would not find Polygamy among its doctrines.

"We in Egremont claim to belong to the same church or body of people as portrayed above.

Yours respectfully,
R. G. KENNEDY."

THE Fall River, Massachusetts *Sun*, in its issue for February 4th, wants to know why Latter Day Saints do not drop the name "Mormon," with all that the name implies, altogether. We could safely say to this Fall River paper that we of the Reorganization have never consented to the name as applicable to us; but how shall we prevent the *Sun*, and other papers, and the good ministers of the churches from nick-naming us "Mormons." They constantly do it, and even do not desist when told that the name is one of

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reproach put on the people by thier enemies. There is no more reason to be ashamed of the name Mormon in the significance and place that the Reorganization gives it, than of the name of John, Paul, Isaiah, or any of the prophets.

EVERY mail that reaches us now, brings to our office papers containing notices of meetings, sermons, the sayings of this or that man, or company of men, the writing of this one or that one, more or less informed, upon the question of Mormonism and the Mormons. And these papers are from all parts of the land, from the influential city daily journal, read by hundreds of thousands, to the county weekly, read only by the few. All of them evince great interest in the ultimate result to follow the advent and career of the Seer of Palmyra; and all deploring the evil things that have been done in his name, or by him as the case may prove to be.

We did think to keep note of these papers, but their number has so rapidly increased in the last few days that we have decreed it inexpedient to do so.

The New York Herald; the Oakland, California, Times; the Pittsburgh Chronicle; the Kenton, Tennessee, Courier; the Dubuque, Iowa, Herald, and a host of others. In the Kenton, Courier, Bro. G. S. Hyde has an excellent article; in the Pittsburgh Chronicle, some of the Church there, gets in a column in defense. The Philadelphia, Record, all contain articles well calculated to set us on the record right.

At the meeting in the Opera House, Dubuque, Iowa, February 7th, it chanced that Elder J. F. McDowell, was present, and though the reporter (ignorantly of course) gave his place of residence as Utah, the following is what he said, he being permitted to speak:

"Prof. J. F. McDowell, of Utah territory, was introduced. He said in substance: 'If ever the prediction made by Paul, as recorded in 1st Timothy 4:1, 2, had its fulfillment, it surely had it in the person of Brigham Young, who 'departed from the faith and gave heed to seducing spirits and doctrines of devils.' Polygamy and the so-called Mormonism are distinct. I have reason to believe that polygamy never was one of the original tenets of the Mormon faith. We condemn it as a criminal after-thought of the Utah leaders. All Mormons are not polygamists, but all Utah polygamists claim to be Mormons. The revelation of Brigham Young, which was presented in 1852, superceded all gospel authority. It recommended polygamy as a panacea for all spiritual ills and qualms of conscience. Matthew 19:5, says: "For this cause shall a man leave father and mother and they twain shall be one flesh." From Book of Doctrine and Covenants, p. 33: 'Inasmuch as the Church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have but one wife and one woman but one husband." This doctrine was accepted by the Mormon Church in 1837 by a general assembly of the priesthood, at Kirtland, Ohio. The book, Doctrine and Covenants, of which the priesthood then approved, contained the following: 'Thou shalt love thy wife with all thy heart and shalt cleave unto her and none else.' The speaker by other scriptural quotations demonstrated that polygamy is not of biblical origin. Ten years ago Brigham Young was ready to receive a revelation from his "deity" to the effect that God was satisfied with the grand results (?) of polygamy and give it a quietus, could he have the assurance that the honor, dignity, obligations, and title of "state" would be conferred on Utah. President Taylor, Brigham Young's successor, stated at a tabernacle meeting: 'There is a principle connected with our social life, one of the greatest principles advanced by the Lord for the good of the human family, with which one of the laws of the United States is at variance.' Our government at present is fostering a system which its laws declare to be wrong. "Let no man break the laws of the land, for he that keepeth the laws of God hath no need of breaking the laws of the land," is an injunction contained in the Mormon bible. The Mormons believe in the Book of Mormon. They also believe in the immutability of God and yet they profess to believe that plural marriages is a heavenly institution. History shows that polygamy has prevailed in demoralized and monogamy in civilized countries. Any divergence from monogamy is a violation of the holiest relations of the sexes and incidentally demoralizing to morals, society and religion. The most conservative polygamists stoutly maintain that polygamy is an essential principle of the Mormon creed. Utah, when Brigham Young and his flock settled therein, was not within the jurisdiction of the United States. Our government should enforce the existing laws and thereby extirpate the vile system of polygamy."

POLYGAMY NOT MORMONISM.

BRO. T. W. SMITH gets the following in the Chicago *Herald* for February 5th:

HE THAT KEEPETH THE LAWS OF GOD HATH NO NEED TO BREAK THE LAWS OF THE LAND.

"The Rev. T. W. Smith, pastor of the Church of the Reorganization, and missionary to Chicago by appointment of the general conference of the said church, in a letter to the *Herald*, says:

"The claim of the Mormons that they practice polygamy by virtue of a revelation from God is a falsehood, and the revelation is a miserable fraud; and the idea that the extirpation of polygamy by the authority of the United States Government would be persecution for religion's sake, is positively absurd. This revelation is contrary to the whole letter and spirit of genuine Mormonism, and to accept it as a revelation or command from God necessitates a complete repudiation of principles which are absolutely essential to the very existence of the name and character of the church. A man can no more be a member or a minister of the Church of Jesus Christ of Latter Day Saints, and practice polygamy and believe in the so-called revelation in which it claims to rest, than he can be a Methodist and repudiate the discipline, or a Presbyterian and ignore the Confession of Faith, or that he can be a Christian and refuse to obey the gospel of the Son of God. The doctrine of the church, from which the Salt Lake people have departed in so large a measure, and the church articles and decisions of general conferences, are no more emphatically opposed to murder, treason, theft, adultery, lying, etc., than they are to polygamy, and their language can not be misunderstood in regard to any of these crimes. It is just as fair to call polygamy Mormonism as to call it Episcpalianism, Baptistism, or Universalism, or a part of Christianity. For one, I want the citizens of Chicago and the country at large to understand that whether the revelation on which polygamy is said to have been founded came through Joseph Smith, (which we deny, and challenge proof to the contrary), or through Brigham Young (which is most likely), the inspirer of it was the devil. It is full to overflowing with contradictions, absurdities, false prophecies, positive lies, blasphemies, heretical notions and doctrines of devils generally. Joseph Smith is reported by numbers of respectable people to have said, 'If Brigham Young ever leads this church he will lead it to hell;" and the chances are exceedingly fair for his claim to prophetic ken to be admitted by the world at large, in this one instance, at least.

"The position of John Taylor and George Q. Cannon and others of that heretical institution in Utah, that they are justified in violating the laws of the land by virtue of this pretended command from heaven, is utterly untenable and pernicious. By a positive command, which the church by unanimous vote in general conference assembled, accepted as the word of God, the church was told in language unmistakable: '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." Which means that God does not sanction treason, and that any revelation that claims to have come from him that sanctions law breaking, as this satanic revelation does, is to be considered a fraud, a miserable imposture and a daring blasphemy If there is no hell, there ought to be one invented for men who have the impious effrontery to palm off such a tissue of lies, false doctrine, law-defying, heaven-daring sentiments as this revelation from the realms of Apollyon as the word of a pure and holy God. If the press wants a true and proper cognomen for the church in Utah let it be, The Apostate Mormon Church. And the leaders at least as Apostate Mormons. Or in the name of truth and justice, if they are Mormons, call us not so. And, by the way, we don't accept the name, whether it is an honest or a mean one."

EXTRACTS FROM LETTERS.

Sr. Eliza Hunter wrote from Alton, Illinois:

"Father Whitehead preached a very able and encouraging discourse, yesterday; subject; Faith,—the necessity of us having faith, and what faith and works should and could accomplish, &c. Father Whitehead bids me send his kind regards to you, and assurance of his love and sympathy and prayers in your behalf."

Father Whitehead is an old-time Saint, and was a clerk in the office of the Presidency in the days of Joseph the Martyr. How the news that such men as he are preaching the old time faith, cheers and strengthens us. God bless them, every one.

Bro. E. C. Brand sends us some clippings, of which he says:

"I send you some clippings from Papillion *Times*, to give you an idea of how mad the devil has been in Sarpy county, but I think we have cropped his ears and tail; have not yet heard more of him. I am delighted with the work of Brn. Z. H. Gurley and E. L. Kelley at Washington; they are surely the right men in the right place."

Bro. A. J. Cato writes from Butler, Alabama, thus:

"I left the Lone Star Branch last week, baptized one there. I am now with the Butler Branch. I will go to Pine Apple next week, and will try to get an opening there."

Bro. J. R. Badham was still hammering away. From his letter we extract the following:

"I am in receipt of a letter from one Mr. Blew Alberty, Tahlequah, Indian Territory, in answer to a letter written to him by myself. He states there are about 60,000 Indians, not generally very well educated; they speak many different languages, and are generally an honest people; their morals are good as they regard life. As to their religion, they are largely heathen, especially the wild tribes, but Protestant under the five civilized tribes; among which are found members of the Latter Day Saints; he states he is sorry there were not more. He also wished that he had a copy of the Book of Mormon. I believe from the tone of his letter that he is acquainted with the latter day work, but perhaps of the Brighamite order. He says the tribes would treat a minister with respect and kindness. The above information I have gathered from the answer to a number of questions I propounded to this man. I feel that an effort should be made, that a mission should be established in the Indian nation, for I think that they have a work to perform in the great wheel of the latter day work."

Sr. Rebecca Dayton, who is in her eighty-fifth year, writes from Kirtland, Ohio, that she is still strong in the faith. She was visited by a Brighamite Elder, who gave her a lecture on the Godhead, new to her at least.

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THE GODHEAD.

We are sometimes asked what the faith of the Church is in relation to the Godhead, in view of the language of Abinadi, as recorded in Mosiah, 8th. And we are asked to reconcile this language with the language of the New Testament where reference is made to the Godhead.

The question is urged, upon the supposition that unless these expressions be reconciled, the one or the other must be taken as the correct one, to the exclusion of the other, if they shall necessarily differ. It is proper for us to state that it is by no means necessary to take the view that the question supposes; that is, that the language of Abinadi, in the Book of Mosiah. and that of John, in the New Testament, are widely different; nor is it essential to the harmony of the truth that they agree in terms.

The position of the Church is that there are two persons in the Godhead, the Father and the Son; and the Holy Ghost, a personage of spirit, the mind, and will, the Spirit of Truth, of the Father and the Son, their unity and force.

The statement in Mosiah is that of Abinadi, and so far as authority is concerned, stands to the reader and believer precisely as do the words of Peter, Paul, John or James, in the New Testament, and is not entitled to any more prominence in determining the truth, or falsity of the Book of Mormon, and the latter day work; than are the statements of these latter named, in determining the character of the gospel taught by Christ; and all Bible readers know that the relation of the events concerning the life of Jesus and his death do not agree in terms; nor are Bible believers expected to harmonize them. or abandon their faith in Christ, should they fail when asked to do so.

The only explanation we offer of this seeming difference is as follows: The words are the words of Abinadi, and are used by him in an effort to make the character and nature of Jesus Christ plain to them whom he was addressing; and should be so treated. The word Father, as used, is evidently intended to typify Christ in his creative character as the maker of this world; and in this sense Abinadi agrees with John, who wrote: "All things were made by him; and without him was not anything made which was made."—John 1:3.

The statement of Abinadi that "God himself shall come down among the children of men;" is in direct harmony with those of John: "And the Word was God," "And the Word was made flesh, and dwelt among us, full of grace and truth."—John 1:1, and 14. The one statement is as strong as the other, and no fault in expression can be found with that of Abinadi that may not with those of John. The statement of Isaiah is equally strong; and by the possibly emphatic and literal construction of Abinadi, may have led that Elder in Israel to say what he did: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The *Everlasting* Father, The Prince of Peace."—Isaiah 9:6. If the language of Abinadi in endeavoring to explain the mystic character of Jesus Christ is to be taken as antagonizing, and opposed to the New Testament declarations, why not class that of Isaiah with it, as they are the same. But the proper method of examination is to not burden our interpretation by forcing the positive construction of the statement of a sentence in a discourse separated from all the rest of the same discourse and thus make it do violence to the whole. Abinadi had warned the people against continuing in their iniquity, stating that unless they repented they should be brought into bondage from which none should "deliver them, except it be the Lord, the Almighty God." Mosiah 7:8. He then teaches the mission work of Christ as the Messiah, quoting largely from Isaiah, in whose prophecies he charges the people to take comfort; and it is in this exhortation that the language we are writing of occurs; and it surely ought to occur to those who put this strained construction upon Abinadi's words, as if he should have said that Jesus Christ was God the Father of himself; that his expression should be construed by the light of the prophecies from which he was quoting, and from his explanation in connection with it; "The Father because he (Jessus) was conceived by the power of God; and the Son, because of the flesh;" (Jesus); which was begotten. Here God is recognized as the moving cause, precisely as in John's the "Word was God," and the "Word was made flesh, and dwelt among us." It would be just as consistent to throw out all other references in the New Testament to God, that seem to signify two personages, as useless, being overshadowed by these, if they be arbitrarily construed, as to insist upon the arbitrary meaning of Abinadi's words, and thereby raise opposition between the Book of Mormon and the Bible that does not exist in reality. It is "straining at a gnat and swallowing a camel."

All through the New Testament Scriptures there is a distinction kept up between the Father and the Son; but sometimes the writers use terms in such a way that if one was so disposed they might hang a difference on them. One of these is found in Hebrews 1, and 8: "But unto the Son he saith, Thy throne, O God, is for ever and ever." Another is found in Paul to Timothy: "Because we trust in the living God, who is the Savior of all men."

A forced construction put upon such passages, unrestricted and unexplained by all others, led our fathers to the confession of faith found in the creed: "There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity;—the Father, the Son, and the Holy Ghost. The Son, who is the Word of the Father, the very and eternal God," &c.

Now, if the fathers could so understand the prophecies of Isaiah, and the plainer teaching of the New Testament, it is not surprising that Abinadi and some other of the Mormon prophets might have put their understanding in similar form.

But it is not necessary to pursue the subject further in this strain; Abinadi spoke as he comprehended Christ's nature and character; and it is more to be wondered at that he came so near to Paul, who wrote to Timothy, "Great is the mystery of godliness; God was manifest in the flesh;" than it would be if he should have gone very wide of the truth, had he done so.

The opinion held by two of the Presidency agreed herein is, that there are two personages in the Godhead; God, the Father, and Jesus Christ the Son. That Christ Jesus was called the Father because of his creative power, holding equality of power with God; and the Father, because of the Spirit Christ which was of God, the Son because of the flesh, Jesus; and that the third power named in connection with them, is the Holy Ghost, the Comforter, the Spirit of Truth, the mind, will and power of both the Father and the Son. The confession of the Church is found in the Epitome, and in Paul's letter to the Ephesians: "One Lord, (Jesus Christ), one faith, one baptism, (of the water and the Spirit), one God and Father of all, who is above all, and through all and in you all." "One body, and one Spirit." Eph. 4.

In the light of this confession of faith, and the light of the words of the Savior himself, "Ye believe in God, believe also in me," John 14:1; "He that hath seen me hath seen the Father," John 14:9; "If ye loved me, ye would rejoice, because I said, I go unto the Father; my Father is greater than I," John 14:28; "That they may all be one; as thou, Father, art in me, and I in thee, that they also may be in us," John 17:21; "Father, into thy hands I commend my spirit," Luke 13:46, are all the references to the Father and the Son to be understood; the preponderance of evidence being largely in proof of the duality of the Godhead. All constructions contrary to this do violence to the Fatherhood of God on the one hand, and the Sonship of Christ Jesus on the other, and create inharmony between the gospels, the Book of Mormon and the covenants and articles of the Church, which is entirely foreign to the purpose, design and genius of the christian economy.

If it be contended further that any writer of the Book of Mormon, or any teacher of the faith, now teaches concerning the Godhead, that which is contrary to the teaching of the New Testament, thus antagonizing and making void that teaching, they should be taken and treated as the statements of the opinions of men, and not authorized by the Father, the son, or the Spirit of Truth.

EDITORIAL ITEMS.

The following papers have noticed the Brief presented to President C. A. Arthur, the Senate and House of Representatives, by Brn. Z. H. Gurley and E. L. Kelley, now at Washington, papers sent us by different brethren: Herald and Sun, New York; Press and Ledger, Philadelphia; Herald and Advertiser, Boston; Telegraph, Dubuque; Times-Star, Cincinnati; Herald, Chicago; Dollar-Times, Cincinnati.

President Joseph Smith left home and the "Editorial Sanctum" at Lamoni, Iowa, on the 9:20 train on the morning of Tuesday, February 21st. The brother's destination is Chicago, Illinois. He goes on the invitation of the Hon. John Wentworth, to speak at the mass meeting of the citizens of Chicago, on the evening of the 22d February, to urge the National Government to pass such laws that will effectually suppress the vile practice of polygamy in the Brighamite Church, and thereby vindicate the fair name of the Reorganized Church. May success attend our brother's effort. He purposes making a short stay at Plano and Sandwich on his return.

Sr. J. E. Haney wrote from Kirtland, Ohio, rather sadly of their prospects there.

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Conference minutes of the Decatur District reached us twenty-four hours after our issue for February 15th had gone to press; and as the next session will be held at Lucas, on the 4th and 5th instant, there is hardly time to get them in before the next falls due; they are therefore omitted. The Pittsburgh conference minutes also came too late for March 1st *Herald*, and for the same reason will not be published. The conference meets at Pittsburgh, 12th and 13th March.

Bro. Alexander H. Smith writes from Bevier, Missouri, that he has not been altogether idle; that he has of late been most wonderfully blessed with liberty in preaching, and has never seen a time when so many and so favorable opportunities for preaching were offered. He can fill only a small part of the many calls.

Bro. and Sr. Halsted would like a small family of Saints to join them at Harrow, Ontario, to aid them in taking care of the people there, making and mending the shoes, &c.

We commend the letter of Bro. W. H. Kelley, in this issue of the HERALD; especially that part of it reciting the interview of Elder George A Blakeslee and himself with Elder David H. Whitmer, the surviving witness to the Book of Mormon. May that favored man of truth live many a year yet to tell this unfriendly generation how much God had done for them.

Sr. Clara McGrew, Chatfield, Minnesota, says, that it has been six years since they had preaching there. An Elder would be most welcome.

Bro. E. C. Brown preached five times at Pilot Rock Branch, Cherokee county, Iowa, held one Sacrament meeting, baptized two, February 2d, and two on the 3d. Bro. B. Salisbury and a Bro. Hayes assisted him. He says "I am over sixty and my night is soon coming. I am therefore most anxious to get may work all done. I am uncompromising, in the faith."

We do not know what to do with all the letters we are receiving. Many must necessarily go over. We have quite a number of long ones from the brethren in the field; which we should be pleased to put in, but can not for want of space.

Sr. Mary Leavins sends us a poem inscribed to Bro. G. A. Montague, which for want of room is laid over.

The Pittsburg, Pennsylvania, *Chronicle* of February 6th, has a short editorial notice of a column letter by a member of the Reorganization, which closes thus: "Delegate Cannon, it will be seen, is between two fires. He has prostituted a religion, and persists in lying, when the early and present teachings of Mormonism are squarely against him."

Error in report of Little Sioux, Iowa, Branch. Read 146 members, instead of 246. By order of J. L. Gunsolly, Clerk of Branch.

Bro. Thomas Ames wrote January 30th, feelingly of the need of an Apostle to travel in Maine, and assuring us of the sure care and success of one coming there.

D. D. Babcock wrote from Neelyville, Missouri, February 16th; expected to go from there to Independence.

R. M. Elvin wrote from Wilber, Nebraska, February 14th; weather fine; some opposition, of course, but the way led upward.

Bro. M. T. Short wrote from Utah, and sent us *News* for which we thank him. See HERALD for February 15th, for our use of it.

Bro. E. N. Webster, of Boston Highlands, Massachusetts, writes February 15th, that the work of Brn. Gurley and Kelley, at Washington, is having a most excellent effect in favor of the Reorganized Church. Bro. A. N. Hoxie succeeded in getting an article in Boston *Herald*, most timely and well. Bro. Webster had been sick, but was recovering.

Bro. R. S. Salyards, wrote from Pittsburg, February 11th, and sent paper, in which he had ably defended the Church; the spirit of the fathers and grandfathers in this great work is surely resting upon the sons and grandsons. Amen. So let it be.

Bro. A. C. Inman writes from Marshalltown, Iowa, February 9th, has been suffering long from dyspepsia, and had a hard time; was trying to keep the faith, and anxious to be on the Master's business. He deems that sanctification comes by the gospel only.

Elder John Morgan writes from No. 9 Williamstown, near Merthyr Tydvil, Wales, January 8th, that he had been astray, but had returned to his love of the Church this two years back, and was now anxious to do good. He states that there are eight branches now in Wales. He further says that an Elder can go from Antyglo to Carman there, sixty miles, and labor with Saints all the time. He was going ten miles on the Sunday to do all the good he could. He wishes a Welsh Elder could come and be with them for awhile.

Bro. H. Robinson wrote from Hyde Park, Pennsylvania, January 25th. He was doing all he could to get the people to hear. At Nauticook he met an Elder from Utah, and asked him to discuss the difference, but he would not. The Spirit had warned the Saints of his coming.

Bro. D. K. Dodson writes a specially good letter from Council Bluffs, Iowa, strongly commendatory of the stand taken by Bro. C. Derry and J. M. Putney in a late *Herald*.

Bro. C. W. Short writes from Joplin, Missouri, January 26th, reporting that from Conference in April to date, he had preached all that his age and infirmities would permit, laboring at Chicago, Kewanee, Peoria, Sandwich, Millersburg and Henderson Grove, and preaching as often as opportunity and desire would permit, arriving at his home receiving such welcome as friends and Saints can give.

Bro. F. R. Tubb wrote from Hackney, England, most encouragingly of the work there.

Correspondence.

825 Thirteenth Street, N. E.
WASHINGTON, D. C.,
February 16th, 1882.

Dear Bro. Joseph:—Yours of the 10th inst. at hand. To-day we appeared before the House Judiciary Committee, presented our argument in print, also the Polygamic Revelation, together with verbal statements, &c., &c. We also presented the Book of Mormon, and are requested to furnish the Doctrine and Covenants. Will you please send us one. We thought the committee were happily surprised when they saw the high and radical grounds we took. Mr. Cannon was not there, although the chairman said he would notify him.

Bro. Kelley got up on a high horse when questioned by one of committee, and told them plainly that the polygamic document taught murder, and asked them if Congress could condone that? I think you will understand me properly when I tell you that we "stood by our guns;" and pleasantly too. Judge McBride, and contestant Campbell, of Utah, were present; the former speaking to the question and supporting our ideas.

The Edmunds Bill, which we favor, passed the Senate to-day. We hope to see it become a law. In order to pass this bill, the rules were suspended, &c. Some Senators thought it had been "urged" and "pressed" upon the notice of the Senate, but however that may be, it passed after a two day's struggle. I believe it will become a law, and if so, a step in the right direction has been gained.

We sent you to-day copy of bill, also copy of argument, and if agreeable would like the latter sent as *Herald* supplement.

Hope to visit Philadelphia and New Jersey soon; but shall not abandon this city, as we find that *presence*, and a constant willingness *to do*, helps to move machinery. We feel fully satisfied with our work so far, and only pray—God speed the plow.

As ever and in bonds,
ZENAS H. GURLEY.

HOOKER, Nebraska,
January 31st, 1882.

Bro. Joseph:—Have just arrived here, and expect to begin meetings this evening. Have had excellent attendance and attention at Freeman, and while some were busy in misrepresenting the truth, friends were made to the cause of Christ. Spoke for a week at Mt. Olive Schoolhouse, and friends were gained.

I am of the opinion that the time has come for us to enter upon some plan whereby we can empty the cornucopia, and sow abroad the printed word. I was not permitted to see the *Herald* of the 15th inst. till last evening. I am very much pleased to see the manly position taken by Bro. C. Derry, and my prayer is that never again will any standard bearer of Christ permit the desire for victory, to blind his eyes to the *just* rights of others. I love investigation, but have no use for the low cunning chicanery of the politician. Nor do I believe that it would be wise to stand still and accomplish nothing, in the hope of peace. Eternal vigilance is the price of our liberty, and up and at work is the only means of gaining the knowledge that will be found so necessary in presenting and strengthening the members of Christ's coming Kingdom.

Yours in Christ,
ROBERT M. ELVIN.

STEWARTSVILLE, Missouri,
January 30th, 1882.

Bro. Joseph Smith:—Bro. W. T. Bozarth and I have been up in Grundy county preaching, and organized a branch of six members, known as the Mount Hope. E. Morison, Priest, presiding, and B. B. Bennett, Teacher. The heathens raged and the people imagined a vain thing. They took the liberty to lock the school house on us, without the consent of the directors or the teacher; so they were not able to keep us out, but some one was small enough to steal the lamp wicks out of the lamps; but that did not do them any good, for outsiders tore their hankerchiefs and soon had lamps burning with hankerchiefs for wicks. We were made glad that they helped us so much, for every lick they struck at us made us friends. The prospect is good there, if the little band will live the religion of Jesus Christ, others will soon come in. We dedicated German Stewartsville Church the 22d of this month; A. H. Smith and myself in charge of the service; M. H. Forscutt offering the dedicatory prayer. The building is a beautiful house indeed, the brethren and sisters deserve credit for their untiring zeal. The building cost $1,400, besides their own labor; but Oh, it is so cozy; with its fine carpets and nice chandeliers and every thing in perfect order; but come and see it.

I have just got home from Far West, where we had some business to attend to. Bro. J. H. Merriam accompanied me, and preached for them last week. I have another trip to take with W. T. Bozarth, north this time; will start first of February, if the good Lord will; and hope to make it count, for Billy is a ratler and means business now, and pleasure after a while. I have not

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written to get my name in the *Herald*, though you can speak of it or publish any part of it you wish. A. H. Smith is at Bevier. Your children (McCallum's) are well, and I think satisfied perfectly. I shall work for the *Herald* when out.

Yours truly.

JOHN T. KINNAMAN.

BARDWELL, Kentucky,
February 15th, 1882.

Bro. Joseph:—Truth is disseminating amongst the people here. The interest is good, and the field widening. I have responded to four calls to preach in as many private houses. Preached three times at the Campbell School-house to more than could be seated. Have four appointments now for the Providence School-house. What the result will be, time only can tell. This much I do know, "the poor," as well as the rich, "have the gospel preached to them" by those who are aided by the Spirit of the living God. Some are believing, but whether they are those represented by "seed sown in stony ground," I of course do not know. I thank God for the call to represent so noble a cause. My experience has been that the more intelligent classes, when they learn our position, are glad to hear and welcome us as followers of Christ. It is very clear to my mind that we are standing in the breach between the people and infidelity. Let us "Rescue the perishing," and "care for the dying," for whether we "gather in time, or eternity; sure, Oh! sure, will the harvest be."

Yours in love,

G. S. HYDE.

DENVER, Colorada,
February 8th, 1882.

The long talked of Anti-Mormon meeting was held held here Monday evening, the 6th, with a dozen divines, some gents, honorables, and, as per newspaper statements, 1,500 of the best citizens. Speeches were made, the famous revelation on polygamy or parts of it read; resolutions passed condemnatory of Mormonism; and in the language of some of the speakers, polygamy must be wiped out. Prejudice runs high, divines and orthodox and evangelic societies are in high glee, in the thought that Denver has spoken, and sent forth the fiat to Congress—the world; and especially to the Representative of Colorado, of the fate of Mormonism being sealed, and its days numbered. What shall we do?

JAMES CAFFALL.

QUEENSFERRY, Western Port, Victoria,
December 25th, 1881.

Bro. Joseph:—I wrote to you about three years ago, when I first entered the Church; but through various causes I have not written since. Among others, and the most cogent of all, was the fact, that we (only six of us) were left to bear the brunt of all the animosity and misrepresentation, that I can see, is vented against those who choose to obey the gospel of our Lord and Savior Jesus Christ, but thank God we have been lifted out of the darkness growing on us by the ministrations of Bro. J. W. Gillen among us. With the aid of the Master he has beaten down prejudice in this place, and that so effectually, that fourteen more have heard and obeyed; particulars of which you will receive from Bro. Gillen. We have just a few minutes ago organized a branch of the Church and as the mail leaves Sydney on the 29th, I have to write to night (Christmas) so that this can leave here for Melbourne to morrow morning. Our school master here, Mr. Read, was chosen presiding Elder, and M. A Stewart, Priest; and I, Teacher; and we were ordained as such. We now muster twenty members, and I am in hopes that some more will eventually come in. Bro. Gillen leaves here on the 27th for Hastings, a fishing village fifteen miles from here, where he purposes staying for a week. Bro. Rodger made a good impression there, when he visited it but Bro. Gillen's time is so limited that he will not be able to do much more than send on inquiry further. He goes there by invitation from some who were favorably inclined to the work, by Bro. Rodger's efforts among them. I intend to try to get a petition signed to be sent to the April Conference, for the purpose of trying to get an Elder sent, whose mission will be Victoria; as I think there are many in this colony who will gladly obey. We as a branch will now be able to have our own meetings, so that we may sustain one another, and endeavor by God's help to lead those aright who may be inclined to err. We claim the prayers of the Church on our behalf, that we may be steadfast in the faith delivered to the Saints.

To save time and to get the books we require, I beg you will send the following books: Abbreviated Harps 12, Inspired Translation 6. Bro. Gillen has some Doctrine and Covenants and Books of Mormon, which he purposes sending through from Sydney, so that I will not send for any of those at present; till we find how many he has on hand. Trusting the gospel work will keep steadily rolling along and that we in common with the Saints will enjoy the blessings.

I am yours in the gospel bonds,

DAVID MCINTOSH.

BLUE RAPIDS, Kansas,
February 7th, 1882.

Bro. Joseph:—We have just closed a grand session of quarterly conference, and will forward the minutes promptly. We are all well and the work is still afloat. Yet we (?) have much to learn relative to legislating wisely. But experience may do for us what we can not attain by judgment and understanding of law. "Old soldiers of the cross" are still with us; I mean Father and Mother Landers, dear, loving and loved Saints. And do you know that we are proud to have them with us; God bless us in their presence. Pray for us.

In bonds of gospel,

J. D. BENNETT.

PLEASANTON, Iowa,
February 4th, 1882.

Bro. Joseph Smith:—I see in the Supplement to the *Herald* of February 1st, a copy of the revelation on polygamy, together with the evidences produced by Elder Gurley, showing that it is not any part or parcel of original Mormonism. These evidences should be conclusive; but, as Jesus says, "in the mouth of two or three witnesses every word shall be established." I wish, therefore, to briefly add one or two more testimonies, showing that the doctrine set forth in that revelation can not possibly be the doctrine of Christ, as set forth in the Book of Mormon, and as received by the Church in an early day.

I received the faith under the teachings of Joseph Smith, the translator of the Book of Mormon, and was baptized into the Church by him on the 16th of October, 1835; and I *know positively* that no doctrine of polygamy, or spiritual wifery, was taught or allowed to be practiced in the Church at that day. And how it is possible for any person to believe that polygamy is a doctrine of salvation, and at the same time believe the Book of Mormon, is a marvel and a wonder to me.

In addition to the passages referred to by Elder Gurley in the Book of Mormon, I wish to call attention to two or three others which show positively that the doctrine of that polygamous revelation can not possibly be the doctrine of Christ. Nephi, in the 13th chapter of the 2d Book of Nephi, sets forth clearly the doctrine of Christ, which is faith in Christ, repentance, baptism, and remission of sins, and the reception of the Holy Ghost, and the living a pure and holy life to the end of our days, and he says: "This is the way; and there is none other way nor name given under heaven, whereby man can be saved in the kingdom of God. And now behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and the Holy Ghost, which is our God, without end. Amen."

Again, in the 5th chapter of the Book of Nephi, in the latter part of the Book of Mormon, on the 445th page, of the Plano edition, Jesus, in his ministry to the Nephites, on this land after his resurrection, says: "And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, everywhere, to repent and believe in me; and whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned. Verily, verily, I say unto you, that this is my doctrine; and I bear record of it from the father; and whoso believeth in me, believeth in the Father also; and unto him will the Father bear record of me; for he will visit him with fire and with the Holy Ghost, and thus will the Father bear record of me; and the Holy Ghost will bear record unto him of the Father and me; for the Father and I, and the Holy Ghost, are one. * * * Verily, verily, I say unto you that this is my doctrine; and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them. And whoso shall declare *more* or *less* than this, and establish it for my doctrine, the same *cometh of evil*, and is not built upon my rock, but he buildeth upon a sandy foundation, and the *gates of hell standeth open to receive such*, when the floods come, and the winds beat upon them. Therefore go forth unto this people, and declare the words which I have spoken, unto the ends of the earth."

Here we have the true doctrine of Christ, the gospel in its fullness, which will stand when the heavens and the earth shall pass away, and there shall be a "new heaven and a new earth wherein dwelleth righteousness," into which those who have received this gospel, and lived according to its pure and holy requirements, will have an abundant admittance; which may be our happy lot, is my earnest prayer and desire.

EBENEZER ROBINSON.

LAMBERTA, Baldwin Co., Ala.,
February 3d, 1882.

Bro. Joseph:—I believe that Bro. Montague is a true and faithful shepherd. He made some warm friends while here, outside of the church, as well as among the Saints. I was baptized by him last August, with two other young ladies and my mother, aged seventy-three years, and blind. She had been a member of the Baptist Church about fifty years. I too, was a Baptist, and a persecutor of the Saints, until in the winter of 1879, it pleased the Almighty to send two Elders to preach in our settlement, we (father, mother and myself), went to hear them out of curiosity; we had nothing better to do. We were both surprised and pleased with the doctrine. We decided that if they were right we were wrong, so we opened our doors for them to preach in our house; and began from then to investigate with the result above stated. Our doors are still open for preaching; and any Elder passing this way will find a hearty welcome. We expected a call from brethren Lambert and Scarcliff, while in Mobile, but were disappointed. The *Herald* is the only preacher we have here now. I ask an interest in your prayers that I may remain firm and steadfast in the faith once delivered to the Saints.

Your sister in the gospel,

MARY LEAVINS.

THE CHICAGO HERALD.

Bro. Joseph:—We have in this city a cheap, newsy, fearless and thoroughly alive daily; although not old, is yet full grown, and planted on a substantial basis. It is in many respects, the fairest, and most just paper published here. I mean that it is not run in the interest of any religious party, and it is not biased by the denominational proclivities of the Editors. Nor does it go to the other extreme of making light of religious or sacred things. Its news are concise, and terse, and yet full; it is emphatically in this respect "*multum in parvo*." This paper does not favor any religious party, and aims to be fair and impartial toward all. It is not a defender of our faith, but at the same time it publishes articles from me, that I could not hope to get into any other here. We have of course been treated quite fairly by the *Inter-Ocean* and *Times*, and for which we are grateful. The reason I refer to the *Herald*, is because it is a fearless, independent sheet, and gives reliable news, and is cheap, cost-

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ing only two cents, while others cost five. There is another cheap sheet published here that utterly refuses to publish a line in our behalf, and that slanders us at all times, and does all it can to keep the people from learning the distinction between our Church and that of Utah; it is an unreliable, sensational sheet. I mean the Chicago *News*. And the *Tribune* is no more friendly, but it is not quite as vicious and full of venom as the *News*. The *Herald* is printed with good clear type, on good paper, and is just such a paper as any family can read with profit, and without being abashed at its utterances. The cost of the daily is $5.00 per annum to mail subscribers, and the weekly costs but $1.00 per annum. The address is 120 South Fifth Avenue, Chicago. I am not writing this as a puff for reward, but because I believe that we should recognize those who do us justice, and treat us as human beings, and it may be that many want a cheap and reliable, and newsy journal. If any want a trustworthy, and fair, square, and honest paper, let them try the Chicago *Herald*.

T. W. SMITH.

GARLAND, Butler Co., Alabama,
January 2d, 1882.

Bro. Joseph:—Happy New Year. May faith and grace be multiplied, that we may see another new year with a better record than the present year; and that the "Glad tidings of great joy" may find its way to hundreds of homes that now sit in darkness.

The conference of the Alabama District convened on the 24th ult.; but bad weather, and Christmas jubilees prevented many from attending; consequently the business sessions were poorly attended, and not much business was done. The interest outside the Church is considerable; but the meeting and school houses are so open that there can not be meetings in bad weather, and there is not much of that this season of the year here. We have had three severe thunder storms here this winter, one about the middle of November, one on the 12th, and one the 27th of December. During the former I received a considerable shock, lightning striking a tree and entirely demolishing it not more than twelve rods from myself and wife. We shall continue to labor as circumstances will permit.

Yours in hope,

A. J. CATO.

MILTON, Florida,
February 6th, 1882.

Bro. Joseph:—December 8th, Bro. Thomas and I journeyed with satchels on our backs down to Bro. Snow's, nine miles from Bro. Turnbow's. We preached in that neighborhood three times and also administered the sacrament. December 13th, We commenced work in Dukedom, Weakly county, Tennessee. Dr. Wilkerson, a practicing physician in the village, and some time preacher in the Christian Church, gave us permission to preach in the church building, under his charge. We preached there three nights. The Doctor made reply each night in an ungentlemanly manner. We took notes but made no reply, reserving our fire and giving him plenty of rope, but we gave the people to understand that we would answer him some time in the future at the close of his insulting remarks the last night. At this juncture the Doctor wanted it understood that we were to devide time with him, and because we would not do this, and make, as Bro. Thomas called it, a "*harrum scarrum* debate" out of our meetings, the Doctor got angry and closed the door of the church against us, (another free church(?) Prominent citizens came to us after meeting and told us that the Doctor's action was not endorsed by the citizens generally, and that they wanted to hear us preach. Before the congregation had dispersed a house was obtained for us, about one and a half miles from town, and it was given out that I would reply to the Doctor's remarks next night, which I did to a crowded house. The Lord was with me and the verdict of the people was on the side of truth. The Doctor was present and heard my reply, but said nothing. We preached at that the Blackamire school-house several times, and think good was done. The action of the Doctor tended to make us friends, and the doors of the little school-houses are open in every direction. We learned that the Doctor was not a representative man of the Christian Church, and therefore would not debate with him.

Christmas day found us among the Saints of Foundry Hill, Tennessee, where we preached once, 28th of December preached to the Saints at Eagle Creek, and 30th of December in company with Bro. Lambert started for this part of the mission, and labored part of the time since then in company with him, and find him a desirable companion indeed, if he does criticise very closely. Having been chosen president of the Florida District. I must with regret part with one who has benefitted me by his wise counsels and instructions. In the future may he be blessed of God and continue to be a blessing to others.

In hope,

FRANK P. SCARCLIFF.

PAPEETE, Sandwich Islands,
29th September, 1881.

To My Brother Joseph Smith:—Love to you, to Jesus Christ, my brother, and to all brethren. We have received the papers you set us, for which we return you our thanks. Several persons have been admitted into communion, others baptized, and others again are in a state of obeyance. Believe me, that I will endeavor by every means to further our cause.

I am your affectionate brother,

DAVID BROWN.

EAST DES MOINES, Iowa,
February 3d, 1882.

Bro. Joseph:—The misfortune of the fire occurred (of which A. White and brother were the victims) immediately after my return from the Bluffs, and out of sympathy, I commenced to assist them in rebuilding; and as the weather continued so very unfavorable for labor in the ministry, I continued at labor as stated above. And whether my sympathy increased or diminished, the *ultimatum* of the affair was a very generous compensation from the brethren to me for all I had done.

I made the necessary preparations, and with Bro. I. N. White, started for our first appointment on December 8th, as chronicled by you. Since then have labored constantly under Bro. White's directions, with him and others as occasion required, in Polk, Warren, Powesheik, Tama, Jasper, Marshall, Story, and Dallas counties. For the last month I have had Bro. J. S. Roth as co-laborer, who presides over the Sheridan Branch. We found him a genial companion and wise laborer. Our first work together was to make a new opening at Chelssa, in Tama county; we occupied the Peoples's Church,, a neat edifice of fair dimensions, and had the assistance of choir and organ. We gained favor in the eyes of many,—some of them prominent. We believe the future will prove our labor not lost. While there we sojourned with Mr. George Crittenden, one of the honorable men of earth, who is brother-in-law to Bro. I. B. Larew, of Illinois. We shall ever remember his hospitality.

We also made a new opening in Marshall county, and we were the guests of a Mr. Pyle, who is near the kingdom, and a man of true hospitality. We had a pleasant furlough of two days at Edenville, and then started west, as arranged by Bro. White. Near Bro. Vice's, we had such large audiences that hardly afforded us standing room. Our labor there was cut short by arrangements for protracted efforts of others. We await our time. Calling at Des Moines, we sped on to Dallas county, where we were cheered to meet Bro. Goodrich and family from near Plano, and Sr. Bouton and husband, who guards the work with a jealous care, and assists its progress, though he does not belong. The above named Saints not having privileges of meetings, and being so strong in the faith, and alive to the interests of the work, cheered us much. We should also mention Bro. and Sr. Harvey, near Adell, Dallas county, (where we labored last, and shall return), who were much elated that they were visited after two or more years privation of meetings. We should mention many others, and labor of vicinites, but desist on account of crowded columns. Have been blessed much, extra liberty on many occasions; have felt almost impatient sometimes, to not have baptized any in this time, but shall persevere.

Asking an interest in the prayers of all, I am your brother,

R. ETZENHOUSER.

MONTSERRAT, Johnson Co., Mo.,
January 8th, 1882.

Bro. Joseph:—I started the first of December on a tour some sixty miles south-east of here, in Morgan county, to where I had been invited to come, which was at Florence; but when I got there, they would not let me preach, nor let me stay there over night; so I was obliged to travel three and a half miles after night fall. The next day I went to the Freedom meeting house, about fifteen miles south; they refused to let me have that to preach in. The next day I went north-east about seven miles, and applied for the Hays school-house and was refused that; thence to Syracuse, some fifteen miles north; got the Washington school-house, in which I tried to tell them the Story of the Cross, the best I could. It is trying for the Elders to go out into the world, away from the Saints and friends, alone, without a cheering word; but it looks like that is the duty of the Elders. There is no reward on earth that would induce me to leave those that I love; but there is a reward that the righteous Judge can give which would induce me to leave all to obtain. I think that I will start out soon to tell the story of the coming of the Lord. With regard to all I remain your brother in Christ.

JOSIAH CURTIS.

IONIA, Illinois, February 3d, 1882.

Please correct a mistake in the last *Herald* in the notice of the discussion. The last word in the proposition is "Saints" in the notice; it should be "same." I go to Rock Island to-morrow to commence a series of meetings near there.

Yours, &c.,

H. C. BRONSON.

News Summary.

Feb. 6th.—Early on Sunday morning the First Methodist Church at Racine, Wis, took fire from a heating-furnace, and was entirely destroyed, the loss being over $40,000.

Fresh outrages upon the Jews are reported from Russia, and in Warsaw a renewal of the violent scenes of a few days ago is feared.

The British steamer *Cosmos* has foundered in the Black Sea, and the corpses of ten of her crew have washed ashore.

The snow-storm in the Eastern and New England States proves to have been a heavy visitation. In Carbondale, Pa., snow fell to the depth of three feet on a level.

A colored man in Randolph county, West Virginia, contrived to engage the affections of the daughter of his employer, and the two eloped into Pennsylvania, and were married by a Justice of the Peace. Upon their return to Randolph county the father of the bride undertook to reclaim the infatuated girl, and in the fight that followed the negro shot him dead, and himself was captured and lynched by a mob of white people.

7th.—Yesterday the House of Representatives reached a conclusion on one branch of the Mormon question by passing the bill of Mr. Burrows, of Michigan, which disqualifies polygamists from eligibility to membership as delegates from the Territories. There was not one dissenting vote.

8th —From Chicago exchanges news is only now received that on the 10th of July an earthquake occurred in the District of Kanchow, and a large number of men, women and children were killed. The enrthquake was followed by a rain storm which inundated a portion of the country and drowned several persons.

10th.—The natives burned the town of Fouricarial, on the west coast of Africa, and plundered the British and French factories. Several owners and clerks are missing, and it is feared they have been killed.

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The Spanish Government has resolved to pro hibit the proposed pilgrimage to Rome, if it assume any other form than a religious demonstration. It is rumored the Papal Nuncio at Madrid and the Spanish Ambassador at the Vatican will be recalled.

Twenty-seven lives were lost by the foundering of the steamer *Cosmos*, in the Black Sea.

11th.—A Jewish refugee at Liverpool from Kiel says he recently saw a number of Jewish maidens stripped naked and flogged through the town. The police refused to interfere. A soldier from Nikoliaoff says his regiment was not allowed to suppress the riots against the Jews.

13th.—The bridge over the East Fork of the Trinity River, on the Texas & Pacific Railroad twenty miles east of Dallas, was swept away by the flood Friday night.

In order not to offend Russia, Austria has entirely abonded the plan of the partial or temporary occupation of Montenegro.

Sparks from the chimney of a locomotive set fire to some coal oil, near Bradford. Pa., which burned 105,000 barrels of oil. Loss $114.000.

14th.—A few minutes past one o'clock, Sunday morning, an earthquake shock five seconds in duration was felt in Lake City, Colorado. The citizens were awakened and many thought the powder magazine near town had exploded.

Notwithstanding the attention of the Russian Government has been called to the atrocities perpetrated in the Empire against the Jews, they continue, and fresh outrages are continually reported. The murder of an entire Jewish family at Ananieff by the peasants is reported. Russia is heaping up a fearful score against herself which will some day be terribly avenged.

16th.—Since the middle of November the importation of potatoes from Great Britain and Germany has been steadily increasing, until now we are getting from 2,000 to 3,000 tons of potatoes a week. The high price of cabbages has led to large importations from Germany.

17th.—The Egyptian Ministry have decided upon the total abolition of slavery. Kader Pasha has been appointed Governor of the Soudan, and will take measures to suppress the slave trade in that province.

Five hundred Hungarians who arrived at Boston by the steamer *Austrian* yesterday were vaccinated by the quarantine physicians much to the disgust and in spite of the resistance of the Magyars.

Father Agudi, a Roman Catholic priest at Winsted, Conn , was married on the 31st ult. to Bridget D Welsh, a member of his congregation, and is said to have started a restaurant in Bridgeport, Conn.

The Pope has addressed a letter to the Italian Bishops instructing them to encourage Catholic societies among the laity, to develop the Catholic press, and to advocate boldly the temporal independence of the Holy See.

By an explosion in a colliery at Trimdon Grange, Durham, Eng , 120 miners were entombed Thirty have b en rescued, but it is feared that the others can not be reached in time to save their lives. Later.—Ferty bodies have been recovered, and it is feared that the forty still remaining in the pit are dead.

A fire causing damage to the extent of $100,000 occurred in a candy factory at Louisville yesterday morning.

Three million white fish were placed in the lake at Racine, Wis., early this morning by Government officials. Also, 2 000,000 at Sheboygan, and the same at Muskegon.

In the tunnel of the Potomac road, near Baltimore, five laborers were killed by a locomotive while stepping aside to get out of the way of a passenger train.

By an explosion of a colliery in Rhonada valley, Wales, houses were shaken two miles off, and six persons were killed.

Two cannon balls and a box of old English pennies, relics of the Revolutionary campaign, were unearthed at New York on the site of the new Produce Exchange.

At the blast furnace of the Calumet Iron and Steel Company, near Chicago, five men were suffocated by gas. Two of them have died.

Conference Minutes.

FLORIDA DISTRICT.

Conference convened at Saints' Meeting House, Hinote Branch, 4th February, 1882. L. F. West president, F. P. Scarcliff clerk pro tem.

Perseverance and Hinote branches reported; Salem, Mount Olive, Coldwater, Santa Rosa, Pleasant View and Unity Branches, not reported.

Elders J. Reader, J. Givens, J. J. Cooper, Jos. R. Lambert, Frank P. Scarcliff, reported. Priest J. Faulk reported.

Resolved that according to his request, L. F. West be released from the presidency of the district.

Resolved that F. P. Scarcliff be appointed District President.

Missionaries in the South Eastern Mission were sustained.

J. C. McCarthar not being sustained as District Clerk, W. W. Squires wss appointed.

B L. West was sustained as Bishop's Agent for the Florida District.

L. F. West was appointed District Treasurer.

Resolved that the Elders and Priests be requested to preach and labor for the benefit of the cause, to the extent of their ability, under the direction of the District President.

Resolved that when Conference adjourns it does so to meet at the call of the District President.

Resolved that we send one delegate to represent us at the next General Conference, to be held at Independence, Mo.

Resolved that we send F. P. Scarcliff to represent us at General Conference.

Resolved that we request the presidents of all the branches in the district to lay before their respective branches the financial wants of the district, and forward the means collected to the District Treasurer in time to pay the expenses of the delegate to the next General Conference.

Preaching by Joseph R. Lambert and Frank P. Scarcliff.

Although heavy clouds seemed to hang over the Conference at the commencement of the session, yet they were materially lifted ere its close, and the few Saints who did attend went away with lighter hearts then they had when they came. The Spirit blessed us with its presence; and although, owing somewhat to the bad weather a day or two preceeding the conference, the attendance of Saints from a distance was small, yet upon Sunday many of the citizens of the surrounding country turned out to hear the word preached.

INDEPENDENCE DISTRICT.

This conference convened at Independence, Mo., February 4th, 1882. J. W. Brackenbury, president; W. B. Tignor, clerk.

Elders F. C. Warnky, J. J. Kaster, C. G. Lanphear, S. G Mayo, T. H. Humes (baptized 2), B. B. Brackenbury, J. Clark, S. O. Waddel, W. B Tignor, M. A. Faulk, J. W. Brackenbury, G. W. Pilgrim, J. Luff, and C. M. Schroder, reported in person. Priests A. J. Cox, W. P. Brents, J. F. Clemensen, J. J. Vickrey, H. Hatty, R May, and W. Clow, reported in person. Deacons W. Blatt and G. H. Hepworth reported in person.

Branch Reports.—Independence and First Kansas City Branch reports read and adopted. Wyandotte Branch, verbal report. Belton and Holden, no report.

Committee on preparation for General Conference reported in writing. Report received and committee discharged. The report was adopted as follows: We your committee to whom was referred the matter of making provisions for General Conference, beg leave and report that we met and resolved upon offering to you the following recommendations: (1) The appointment of a committee of three, who shall have authority to add to their number if found necessary. (2) That said committee shall be authorized to make diligent enquiry among Saints and others, as to their capacity and willingness to entertain members of conference during their stay in town. (3) That they arrange for the meeting of visitors at trains, and the billeting of said visitors as per information obtained by them, or as their judgment shall decide. (4) That they be authorized to make a general call on those having teams, and direct the use of such as may be offered them in conducting visitors from the depot, and to and from meetings when necessity shall require. (5) That they be empowered to obtain the use of lumber to erect a booth at some convenient point, for the accommodation of parties desiring meals, if found necessary and practicable in their judgment. (6) That they visit the city hotels, and make arrangements for the accommodation of such visitors as shall prefer to go there, if such be found, and obtain the lowest rates possible. (7) That they be authorized to make an appeal to all the district members for aid of whatever kind may be found necessary: such as money, provisions, &c., and make a fair distribution of the same according to the demands of the emergency. (8) that they make said call, or appeal, at as early a date as possible, consistent with difinite effort, and arrange all matters so as to be prepared to entertain guests from the 5th of April, 1882, until the close of the conference, to be convened on the following day. (9) That when they shall have discovered the capacity for accommodation, they be required to publish a notice in the *Herald* concerning the matter, for the information of its readers throughout the Church. (10) That they first see that all members of conference proper are accommodated, and then to the entertainment of visitors, if room be left. (11) That they be authorized to act independent of all interference on the part of any one, but be free to accept suggestions or advice from all sources, if found practicable. (12) That they have full authority to act in the name of the district in making all necessary provision, but not to make contracts that will in any wise bring the district into debt. (13) That they be required to keep account of all items in the form of donations, &c , received by them, and present the same at our next District Conference, together with a statement of their expenditure (if any), and the manner in which distributions were made, and to whom.

Signed, { J. Luff, F. C. Warnky. J. W. Brackenbury.

Treasurer's report read and adopted.

Bishop's Agent's report: Received of Bro. Hogue, $11.30.

J. Luff, J. W. Brackenbury, J. S. Page, committee on preparation for General Conference.

W. Clow, R. May, J S. Page, W. P. Brents and A. J. Cox, delegates to General Conference.

Moved that the priesthood labor as circumstances permit. Bro. J. W. Brackenbury was chosen president, and W. B. Tignor as clerk and treasurer, for the next three months.

Preaching on Sunday forenoon and evening by Bro. Joseph Luff. Prayer and sacrament meeting in the afternoon, in charge of Brn. Lanphear and Clow.

Adjourned to Independence, Mo , May 6th, 1882.

CENTRAL TEXAS DISTRICT.

The Central Texas District Conference convened with the Elmwood Branch, January 7th, 1882. By request, Bro. Heman C. Smith presided; R. S. McManus secretary.

The Elmwood Branch report was read and received. There had been an addition of two by vote. No reports from the Central and Cheeseland branches.

Elders J. W. Bryant, Heman C. Smith and H. L. Thompson, reported; the latter expressed a detire to be released from the district presidency, as old age and feeble health rendered him incapable of performing the duties of that office, and upon motion he was released.

By resolution Bro. Elias Land was appointed president of the district.

The officers of the district were all sustained.

By resolution Brn. Thompson and Belcher were continued as a committee to the Cheeseland Branch, as sickness and other hindrances had prevented them from fulfilling that mission.

Preaching on Saturday evening, Sunday forenoon and evening by H. C. Smith. Sacrament and testimony meeting in the afternoon.

Stormy weather prevented an attendance of any

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from a distance, and but few were present of those belonging near; but we hope good was accomplished. The faithful example and earnest exhortations to persevere, made us by Bro. Smith, always serves to strengthen and encourage.

Adjournad to meet with the Saints at Cook's Point, Burleson county, on the 25th and 26th of March, 1882.

SOUTH WALES.

A conference of the above mission was held at the Coffee Tavern Long Room, Merthyr, Wales, January 8th, 1882.

The president, William Morris, instructed the Elders to see that the law of God is kept, and to do all they can teach the gospel.

Branch Reports.—Merthyr 14, Antyglo 6, Aberaman 25.

John Morgans, Merthyr, reports that he went to Antyglo, and he was glad to say to day that he had got up a branch there.

The following were sustained by vote, the different quorums of the Church in America, all the Saints far and near, and Bro. T. E. Jenkins as Bishop's Agent in Wales.

All the Saints felt well, and did enjoy the gifts, with great power.

Preaching in the evening by Bro. Bishop and Dan Davies.

After meeting Bro. J. E. Jenkins blest all with coffee and cake, before going home. He is poorly in health, but is a good man to the poor Saints in Wales. He is doing all he can with the Elders in the branch.

Miscellaneous.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for eacn additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

BORN.

SHEREFFLER.—At Wilson Creek, Saline county, Nebraska, November 9th, 1881, to Sister Emma Sherefflier, a son; blessed January 6th, 1882, by Elder Robert M. Elvin, and named Edmond Isaiah.

HILLMAN.—At Hooker, Nebraska, September 15th, 1881, to Bro. E. R. and Sr. E. Hillman, a son. Blessed by Elder Robert M. Elvin, February 6th, 1882, and named Robert Snerman.

MARRIED.

EVANS—GRIFFITHS.—At the residence of the groom's parents, at Lucas, Lucas county, Iowa, December 25th, 1881, Mr. John A. Evans and Sister Mary J. Griffiths were joined in matrimony by Evan B. Morgan. A number of friends and relatives were gathered to witness the ceremony, and partake of the bounteous feast prepared for the occasion. May He who instituted the sacred rite bless the happy pair.

GREAGSON—EVANS.—At Willow Creek, Deer Lodge Valley, Montana, 1st January, 1882, George Greagson and Sister Sarah Jane Evans, the daughter of William and Ann Evans. Wm. Greagson is a good man, but he is not in the Re organized Church, but sister Sarah Jane is a member of the Reorganized Church, and was baptized by Bro. W. W. Blair.

DIED.

FRUM.—I was called upon to preach the funeral sermon of our dear brother John N Frum, of Sumpson, West Virginia who was killed in the Coal Mines at Flemington, December 1st. I preached the funeral sermon in the Baptist Church to a large assembly of friends and mourners. Bro Frum was not a preacher; but his good works and faithfulness to his religion and to the truth of the latter day work speaks louder than preachers can speak; and is that kind of logic that convinces still, after the worker has gone to rest. And not withstanding the man be dead, "his works do follow him." Under such circumstances, what Elder could not speak with liberty? Bro. Frum leaves a wife and two children. Think of them in your prayers. Bro Frum was born August 18th. 1853; at Smithton, West Virginia, and was baptized October 31st, 1880, by Elder L R Devore, confirmed by Elders Devore and Josiah Ells at this place. D. L. SHINN.

PETERSON.—At Bagdad, Santa Rosa county, Florida, January 14th, 1882, of a burn received October 28th, 1881, William Daniel, son of Bro. George and Sr. Lucy Peterson. He was born at Bagdad, Florida, October 20th, 1879. Sermon by Bro. Edward Powell.

"Rest Darling Willie, sweetly sleep;
While angels guard thy clay,
Although for thee we sadly weep,
And miss thy childish play;
We know thou art an angel bright,
Where loving seraphs roam;
Where sin and sorrow ne'er can blight
The angel's peaceful home."

SCOVILLE.—At Fremont, Nebraska, October 9th, 1881, Emily Maud, daughter of Bro. S. Wallace and Emily H. Scoville. She lived 4 years, 1 month, 23 days, just the time that had been made known that she would live before her birth. Just before her death she said to her mother, "O, mamma, see those pretty little girls," pointing upward with her hands.

Jesus' little girl, O yes,
She told me so, so oft;
And then on one bright Sabbath morn,
He came and claimed his own.
He took her home to him,
To dwell with us no more;
But O, the joy it gives to me
To know I'll meet her there.

COOPER.—At her home, near Glidden, Carroll county, Iowa, December 7th, 1881, of typhoid fever, Mrs. Harriet Cooper, wife of Daniel Cooper. A friend to the Saints and the cause of the Master; she did good to them by whom she was surrounded, fed them who preached the word, and passed away esteemed and loved by all.

ALLEN.—Reuben H. Allen, formerly a member of Lawrence branch, Michigan, died at Wyandotte, Wyandotte Co., Kansas, September 21st, 1881, of typhoid fever.

MUNRO.—At Boston, Massachusetts, December 8th, 1881, of inflamation of the brain, Avice F., daughter of Bro. and Sr. C. L. Munro, aged five years and one month. Little Avice was a very intelligent child; all who knew her loved her. Our brother and sister feel deeply their loss. May the Lord comfort them.

In language plain her eye did speak;
"Dear parents, don't be weeping;
For I am going, going home;
Kind angels for me are waiting."
Sleep child, sleep; we will not weep,
Thou art from pain and anguish free.
Thou did'st fall asleep in slumber sweet,
Sweet will thy rest ever be.

E. N. W.

WILKINS.—At his residence one half mile east of Reeders, Iowa, October 28th, 1881, of typhoid fever, Elder Thomas Wilkins, aged 61 years, 3 months, and 13 days. Born in Southampton, England, July 15th, 1820, was married to Caroline Tamsley at Kingsford church. June 1st, 1846; joined the church in the year 1847, and was afterwards ordained an Elder, and remained such until his death. He came to America in 1853 The first frame store building ever built in Council Bluffs was built by Thomas Wilkins. The deceased was taken ill, October 14th, and died October 28th; he passed off very quietly. His faith in Christ remained firm to the last and he died in the hope of a glorious resurrection. He was loved by all who knew him. The funeral services were conducted by Elder David Chambers. Thus passes away another one of Harrison county's oldest and most respected citizens.

KELLY.—At Jonesport, Maine, December 26th, 1881, Rebecca S. Kelley, aged 67 years, 11 months, and 21 days She lived a Baptist for many years; then joined the Church of the Mesiah, under G. J Adams; and on the 28th September, 1876, she was baptized into the Reorganization by Elder J. C. Foss, who also conducted her funeral service. She died a saint of God.

MARTIN.—At Jonesport, Maine, January 26th, 1882, Louisa J. Martin, aged 22 years. Funeral service conducted by J. C. Foss.

WARD.—At Chariton, Iowa, January 30th, 1882, after a short illness of the heart, Sr. Mary Ellen Ward. She was born May 10th, 1832, at Indianapolis, Indiana, and was baptized May 15th, 1881, at Chariton, Iowa, by John R Evans; confirmed by George Spencer, May 15th, 1881. She leaves a husband and seven children by a former husband, to mourn her loss.

FRENCH.—At Jonesport, Maine, January 28th, 1882, sister Hannah J. French, aged 78 years, 6 months, 11 days. She was baptized by brother Joseph Lakeman, April 9th, 1873. Funeral service conducted by J. C Foss.

SAMPSON.—At Fremont, Nebraska, January 22d, 1882, Bessie Belle, infant daughter of Bro. Mathew W. and Sr. Martha E. Sampson, aged 1 year, 8 months, and 2 days. Blessed by Robert M. Elvin. Funeral services by J. F Minium.

Our little one has passed away,
Beyond the rolling river;
Where she may in God's glory be,
And there abide forever.

PARENTS.

BROWN.—At her home near Montrose, Lee county, Iowa, November 13th, 1881, of consumption, Sr. Sarah, wife of Bro. Charles Brown. She was born March 30th, 1833; was baptized June 16th, 1878, at Montrose, by Elder Richard Lambert. Funeral services conducted by Elder J. H. Hansen of Keokuk, Iowa.

WILLIAMS.—In Salem Branch, Shelby county, Iowa, William Williams departed this life on the 4th day of January, 1882, of general debility. Bro. Williams was born in the county of Carmarthanshire, Wales, October 6th, 1813, and was aged 68 years, 2 months and 29 days. Funeral services conducted by Bro. J. W. Chatburn, to a large and attentive congregation. Bro. Williams emigrated to Utah in 1852, and settled at Brigham City, passed through the dark day of the Reformation, and the movements south on the arrival of Johnson's army; became disgusted with Utah, and came back to Iowa in 1861, joined the Reorganized Church the same year, August 27th, near Council Bluffs; baptized by W. W. Blair, confirmed by Bro. E. C. Briggs; from which time he has lived the life of a saint, and died in the hope of a glorious resurrection.

LAMPERT.—At St. Joseph, Missouri, July 11th, 1876, Elder Matthias Lampert, aged 36 years, 7 months and 2 days. He was born December 9th, 1839, in Flesch, Canton Granbuendten, Switzerland. He was a man seeking after truth with all his heart; was baptized by Bro. J. M. Wait, in Outagamie county, Wisconsin, January 17th, 1869. He was a very faithful Elder, did a great deal of good, but was three months and a day before his death overcome by the power of darkness to a certain extent, and died in the lunatic asylum, and left wife and seven children to mourn his loss, of whom one has gone to meet her dear father and my dear brother, the 18th of December, 1881. May we meet them in the Celestial glory, where sorrow is unknown.

TURNER.—At Severance, Kansas, December 22d, 1881, of diphtheria, Johnnie H., son of Matilda A. Turner, aged 4 years, 3 months, 13 days. "Blessed are the dead which die in the Lord."

OBITUARY.

At his residence, in Magnolia, Harrison county, Iowa, on Tuesday, January 31st, 1882, Elder J. M. Harvey, in his 61st year.

Deceased was born in Butler county, Ohio, February, 1821. After arriving at manhood's years he spent several year boating on the Miami and Erie canal. In 1851 he moved to Kentucky, where he married Mrs. Amanda Sagle, whom he now, after nearly thirty-one years of married life, leaves a widow. In 1852 he removed to Indiana, from whence, in 1855, he removed to Minnesota, passing a winter, *en route*, in Wisconsin. In Minnesota his superior intelligence speedily commanded the attention of his neighbors and fellow citizens, who, several times advanced him to positions of honor and trust. In 1863 he made his last important change of residence, removing from Minnesota to Harrison county, Iowa, where he has since resided. Since his residence here he has served acceptably several times on the Board of Supervisors and one term as County Judge. Prior to 1872 he was engaged in farming; in that year he removed to the village of Magnolia, and has since been engaged in general merchandising in that place.

In September, 1872, he united with the Latter Day Saints' Church, was ordained an Elder in December of the same year, and a High Priest in September, 1878. Of this Church he has always

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been a faithful and consistent member, a fearless and unflinching exponent of its principles, and an honored and acknowledged leader in its councils.

His funeral took place at the Saints' Meeting House in Magnolia, on Thursday, February 2d, 1882, and was one of the largest ever had in the village. The sermon was preached by Elder Charles Derry to a crowded house.

It is not often that a family is called upon to mourn as faithful and devoted a husband and father, or a community as upright and respected a neighbor and citizen. Thus passes away one of Harrison county's oldest, best known and most honored citizens.

MEMORIAL.

Of esteem for our departed brother, James M. Harvey, who departed this life January 31st, 1882, 10 o'clock p. m., and expressions of condolence with his bereaved companion, our beloved sister, Amanda Harvey.

Whereas, God in his wisdom hath seen fit to remove from our midst, by the hand of death, our beloved brother, James M. Harvey, and

Whereas, We deeply sympathize with his bereaved companion in her great distress, and

Whereas, We, as a Church, feel that we have lost a faithful brother from our ranks, we, the members of the Magnolia branch of the Church of Jesus Christ of Latter Day Saints, desire to give expression to our deep sympathy for our widowed sister and evidence of our love and high esteem for our departed brother; therefore be it

Resolved, That while, as a Church, we humbly bow to the will of God, we feel that we individually have lost a brother and a friend, and the Church an able and consistent minister of the gospel, whose unflinching and tireless labors we shall ever remember with gratitude, and whose memory we shall ever cherish for his fearless advocacy of the right and opposition to wrong; and also for his brotherly love as manifested by his kind and generous acts whenever the cry of distress reached his ears; his readiness to give comfort to and seek relief for the sick through the ordinances of God, whether called upon in the hurry of business, or in the midnight hour, in the heat of summer or the storms of winter; and also in his ever ready response by the use of his means whenever proper appeals were made for the general spread of the gospel of Christ. And while we unfeignedly mourn his loss, yet "we sorrow not as those without hope" for we are assured that "our loss is his eternal gain" through Christ, our Redeemer. And we fervently pray that God, who alone can give comfort and consolation in such an hour of trial, will pour into the wounded soul of our sister the oil and wine of consolation by the indwelling spirit of peace; that He will be her stay and staff until death, and that she may ever realize that Christ is her Savior and God, her steadfast and faithful friend. And we further pray that she, in common with all his brothers and sisters in Christ, may so live as to be privileged to enjoy the society of our brother where God and Christ eternally dwell.

Signed in behalf of the branch,

CHARLES DERRY,
PHINEAS CADWELL, } Com.

DECATUR DISTRICT.

The Decatur District Conference will be held at Lucas; Lucas county Iowa, on the first Saturday and Sunday in March, 1882 We hope for a good attendance and a profitable season.

O. B THOMAS, *president.*
J. V. L. SHERWOOD, *secretary.*

The Pittsburgh District Conference will meet in Pittsburgh, Pa., on the 11th and 12th of March.

MITE SOCIETY REPORT.

Report of Treasurer of the Reorganized Church of Latter Day Saints, for quarter ending January 15th, 1882. Balance cash on hand September 25th, $20 65, received during quarter $16.80, paid out $25, cash on hand $12 45.

ELIZA CAWLISHAW, *Treasurer.*

ADDRESSES

Heman C. Smith, Manchester, Red River county, Texas, in care of B. L. Billingsly.

THE GENTILES.

THEIR PRAYER TO CONGRESS TO DISREGARD THE HYPOCRITICAL ACTION OF THE MORMON LEGISLATURE.

SALT LAKE, Feb. 16.—At a meeting of prominent Gentiles of Utah, to-night, the following preamble and resolution were adopted:

"*Whereas*, The Legislature of Utah, now in session in this city, today adopted a concurrent resolution protesting against the passage by Congress of any bill disfranchizing polygamists, but instead thereof praying Congress to send a committee to investigate the condition of things in Utah;

"*Resolved*, That said action is merely a polygamous bluff, a trick to gain time; that if it wins, these very men will claim it as a Divine interposition in favor of polygamy, and use it to excite the masses of the Mormon people against the just authority of the National Government; that the fact that threee-fourths of this Legislature are themselves practical polygamists exposes the condition of things in Utah without the intervention of an investigating committee; that their action in this case betrays their fear that the disfranchising of polygamists will break up polygamy, and therefore indicates precisely what Congress ought to do; that we most respectfully urge Congress not to be deterred from perfecting the good work in which it is engaged by the protests of men who are acknowledged polygamists themselves, and who adopt this deferential attitude only because their ordinary attitude of defiance will not apparently serve them in a mortal emergency; that there need be no fear of a convulsion or disturbance if Congress now adopts effective measures to settle Utah affairs, but that if it does not the simplest duties of statesmanship will have been disregarded, as they have too long been, and the chance of peacefully settling Utah affairs will by this much have been placed in jeopardy."

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Best seamless, striped, three pairs for..... 1 00
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In order that the Saints, or any of the readers of the *Herald*, may have a chance to get a good article at bottom prices, we take this method of laying our business before them, hoping to receive a share of their patronage we subcribe ourselves yours in bonds,

1mar6t BUTLER & CLAY.

WANTED.

Wanted a good, kind hearted, middle aged woman, to keep house for and take care of two old people; one who can milk one cow and take care of the milk. Good wages will be paid by the week, to commence the first of March. One belonging to the Church of the Saints would be preferred. A. M. WILSEY, SEN

MILLBROOK, Kendall Co., Ills. 1feb3t

GERMAN BOOKS.

Books of Mormon and Tracts in the German language may be had of Bro. Ad. Richter, Burlington, Iowa as, follows: Book of Mormon, morocco, $2 10; The Baptism 6 cts; the Repentance 5 cts; the Principles of the Gospel, 6 cts.; the Epitome of Faith 2 cts.; the Sixth Trumpet, a 54 page pamphlet, 25 cts., including postage.

Sunday School Tickets:

Tickets for Prompt Attendance.....per 100, 15c., per 1000 $1 00
Tickets for Good Behavior.....per 100, 15c., per 1000 $1 00
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Reward Cards, per 100.....60c

Tracts:

No. 1. Mountain of the Lord's House.
8 pages, 20 cents per dozen, $1.30 per hundred.
No. 2. Truth Made Manifest.
12 pages, 25 cents per dozen, $1.75 per hundred.
No. 3. Voice of the Good Shepherd.
4 pages, 8 cents per dozen, 60 cents per hundred.
No. 4. Epitome of Faith and Doctrine, and the Legal Status of the Church.
two pages, 5 cents per dozen, 30 cents per hundred.
No. 5 Epitome of Faith and Doctrine of the Church, and What is Truth?
two pages, 5 cents per dozen, 30 cents per hundred,
No. 6 The "One Baptism;" its Mode, Subjects, Pre-Requisites, and Design; and Who Shall Administer.
16 pages, 30 cents per dozen, $2 per hundred.
No. 7. Who Then Can be Saved.
4 pages, 8 cents per dozen, 60 cents per hundred.
No. 8. Fullness of the Atonement
16 pages, 30 cents per dozen, $2 per hundred.
No. 9. Spiritualism Viewed from a Scriptural Standpoint.
20 pages, 40 cents per dozen, $3 per hundred.
No. 10. The Narrow Way.
8 pages, 20 cents per dozen. $1.30 per hundred.
No. 11. The Plan of Salvation.
18 pages, 35 cents per dozen, $2.60 per hundred.
No. 12. The Bible *versus* Polygamy.
14 pages, 30 cents per dozen, $1.90 per hundred.
No. 14. Reply to Orson Pratt.
16 pages, 30 cents per dozen, $2 per hundred.
No. 15. Idolatry.
4 pages, 8 cents per dozen, 60 cents per hundred.
No. 16. Polygamy; Was it an Original Tenet of the Church?
10 pages, 25 cents per dozen, $1.60 per hundred.
No. 17. The Successor in the Prophetic Office and Presidency of the Church.
16 pages, 30 cents per dozen, $2 per hundred.
No. 18. Rejection of the Church.
8 pages, 20 cents per dozen, $1.30 per hundred.
No. 20. The "One Body;" or the Church of Christ under the Apostleship and under the Apostasy.
12 pages, 25 cents per dozen, $1.75 per hundred.
No. 21. Truths by Three Witnesses.
one page, 5 cents per dozen, 20 cents per hundred.
No. 22. Faith and Repentance.
8 pages, 20 cents per dozen, $1.30 per hundred.
No. 23. Baptism
10 pages, 25 cents per dozen, $1.60 per hundred.
No. 24. The Kingdom of God.
4 pages, 8 cents per dozen, 60 cents per hundred.
No. 25. Laying on of Hands.
4 pages, 8 cents per dozen, 60 cents per hundred.
No. 26. Mountain of the Lord's House.
4 pages, 8 cents per dozen, 60 cents per hundred.
No. 27. The Sabbath Question.
No. 29. A Vision of the Resurrection, from the Doctrine and Covenants.
4 pages, 8 cents a dozen, 60 cents a hundred.
No. 30. Origin of the Book of Mormon.
8 pages, 20 cents per dozen, $1.30 per hundred.
A Memorial to Congress,
8 pages, 20 cents per dozen, $1.30 per hundred.
Trial of the Witnesses to the Resurrection,
32 pages, 8 cents each, 75 cents per dozen.
Prophecy on the late Rebellion,
20 cents per hundred.

☞ *An assortment of Tracts 50 cents.*

☞ ALWAYS write the business portion of your letter on a separate piece of paper.

Do not mix business with matter intended for publication. It is a great hindrance to us copying such letters.

Let business letters be brief and explicit.

THE SAINTS' ADVOCATE,

A monthly, religious journal, published in the interests of the Reorganized Church of Jesus Christ of Latter Day Saints and in the special interest of the Utah Mission of said Church and Edited by W. W. Blair.

Terms, 50 cents per year, in advance, except otherwise provided for.

Subscriptions earnestly solicited. Subscribe for yourselves and for friends deceived by The Latter Day Apostasy.

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Heman C Smith

The Saints' Herald.

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

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 29.—Whole No. 485. Lamoni, Iowa, March 15, 1882. No. 6.

"RESTORATION OF THE GOSPEL."

Hallelujah! Praise the Lord,
For his Gospel is restored;
Blessed gift from God again,
"Peace on earth, good will to men."

Hallelujah! now again,
Shines the olden light on men;
Light which lit the Prophet's fire,
And did tongues unknown inspire.

Blessings too, long lost to man,
Now are showered from heaven again.
Through the mercy of our God,
By the fiat of His word.

Sight restored unto the blind,
Gracious healing of the mind,
From the deadly bane of sin,
Light without and light within.

Answers to the secret prayer,
Balm unto the hidden care,
In the word of prophecy,
From the mouth of the Most High.

Wonderful and unknown tongues,
Holy Angels' heaven-born songs,
Testify that now, once more,
God is speaking as of yore.

O, thou wand'rer, hear His voice!
God now says to thee, "Rejoice
In this light of my great love,
Streaming from my throne above—

Hear my Gospel and obey;—
Walk within the narrow way,
Till thou gain the prize and stand
Crowned and robed at my right hand."

HACKNEY, England. FREDERICK TUBB.

Perfection.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Christ.

One of the many objections urged against Christianity proper, is that it enjoins upon humanity that which is simply impossible for them to perform. If the perfection enjoined in the text referred to an *immediate* transformation of the creature, to be brought about by their own volition, the objection might be a legal one. Nothing of the kind, however, is implied in the gospel system. It recognizes man as a fallen creature, prone to sin, but susceptible of improvement morally and intellectually. It comes as an angel of mercy, offering peace and comfort to the weary one, promising final release from the consequences of sin. Being, like its Author, perfect, it points humanity to the *highest standard* of purity; its object being to elevate them in the scale of intelligence and moral worth, it offers every encouragement to do right. It sets before them a beautiful city, effulgent in glory, in which perfect felicity may be realized, marks out the pleasant but "narrow path" leading thereto, and offers all needed aid, and refreshments for the happy traveler. We are thankful for a gospel so pure and elevating in its moral tendency—so fraught with mercy and love, that its opposers can only urge as an objection that its righteousness can not be attained to by mortal beings. How silently, yet strongly, does it "reprove the world of sin." Emanating from the presence of the Infinite, it breathes a sentiment that is neither appreciated nor understood by the "world that loves its own." It does not shake hands, nor compromise with vice, neither laugh at folly. With pitying, but reproving eye, it gazes at wayward mankind, reasons, and pleads with them to turn from sin and folly, asking them to do nothing only that which will make them better, happier, and more useful to others and themselves. Truly "*this* is the condemnation of the world, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Infidelity may laugh at the idea of a literal devil, and Sectarianism may compromise with his Satanic Majesty relative to plain gospel ordinances and promises, but the facts stand out in bold relief, that "gross darkness covers the minds of the people" to that extent that many are totally blind to their own interests. Why do men fail to discern that "to be carnally minded is death?" Does not common sense, when allowed to assert its rights, teach this? Tell me, why does the assassin commit the horrible deed that his better judgment tells him will make him miserable, both in time and in eternity, if he is not influenced by an evil and deceptive power?

What infinite love is manifest in that which is briefly termed "the gospel." How utterly devoid of selfishness does this message prove its author to be. What is *he* in possession of, that he does not offer to share with frail humanity? "I will give unto him that is *athirst*, of the fountain of the water of life freely." Having given to man his agency, making him morally responsible for his own acts, his promise of "life" extends to him upon the condition of a lawful *thirsting* after "righteousness." "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." "He that overcometh shall inherit *all things;* and I will be his God, and he shall be my son." That mankind are susceptible of moral, and intellectual development is a well attested fact. The gospel is adapted to the capacity of all. It addresses itself to the purer affections—to the better nature, and appeals to the intelligence of every sentient being. Its gentle cadence whispers to the inner man in language unmistakeable, "Come, let me make you happy. Break off from every vile habit, cease to do that which is an injury to you." The "light that lighteneth every man that cometh into the world" leads the humble and penitent ones to follow in "the way" as "prepared" by John, and exemplified by the Savior of the world. Being "born of water, and the spirit," they become citizens of the "kingdom of God." Oh, joy! What a flood of light, and heavenly intelligence dawns upon the regenerate soul. Earth seems lovely, the sun shines more beautifully, home is made happy, love is intensified; heaven seems near, and the Bible is a *new book.* By the spirit of adoption they cry, Abba, Father. With Peter they can say, "Thou art the Christ," and with faithful Job, "I *know* that my Redeemer liveth," but they are still "children," capable of learning, only having "*tasted* of the good word of God, and the powers of the world to come," and the same law, by virtue of which they become "heirs," enjoins a "*growth* in grace, and in knowledge of the truth." The standard of perfection is set before them, and the righteousness to which they may attain is unlimited, save by perfection itself. Jesus Christ exemplified what man may enjoy in time, and to what he may attain in eternity, the secret of his spiritual attainments being, "Thou hast *loved righteousness* and *hated iniquity;* therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." The nominal Christian world, has made a mistake, by limiting themselves, and seeking to limit others where Deity has not, but

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rather has signified his willingness to aid his children in spiritual development, so long as they abide the conditions by which his son was "made perfect." Some who fain would make us believe that gospel promises, to be enjoyed in time, are not for us now, (arguing substantially, that human nature has so changed in a few hundred years, that it is simply an impossibility for humanity to exercise the *faith* requisite to the obtainment of these blessings), exhibit a marked degree of *assurance*, by declaring their surety of heaven irrespective of gospel ordinances. "Not leaving the principles of the doctrine of Christ, let us go on unto perfection." [I. T.] Paul enumerates these principles as being the "foundation" of the Christian character; namely, Faith, Repentance, Baptisms, (plural), Laying on of hands, Resurrection, and Judgment. This presents the gospel as a progressive system. Faith that "comes by hearing" "the word of God," finds place in the unregenerate soul. He becomes convinced that there is a God, who is the author of his being. With this, comes the consciousness of his fallen and sinful condition. He is not totally depraved. Within the human breast there is a germ of righteousness buried, smothered though it be. In some it predominates more than in others. A portion, whom Christ said were "few," when they hear the true gospel, sent from the regions from which they have become alienated, rejoice; light cleaving unto light, they struggle to free themselves from the spiritual bondage in which they feel that they are. The truly converted or convinced soul does not think to recover his "lost estate" without Repentance. A faith that leads people to suppose that they may please God without actually forsaking *all* that is sinful, together with conforming to every principle of righteousness, is simply presumption, and does not have its origin in true conversion to God. The doctrine of Baptisms presents itself as a means of admittance into the near relationship with God and Christ. By "abiding in the doctrine of Christ," they have "both the Father and the Son." Thus, step by step "they who were one time aliens, are brought nigh by the blood of Christ." Resurrection and final reward are attainable objects, seen with the eye of faith in the near future. The "spirit of truth" being given as a "comforter" serves as the "earnest of our inheritance, until the redemption of the purchased possession." The operations, or "manifestations of the Spirit," being "given to every man to profit withal" are diverse, God "dividing them to every man severally as he will," their object being to comfort, strengthen, and *advance* the child of God; "but when that which is perfect is come, then that which is in part shall be done away." We shall then "see face to face," and "shall know even as we are known." Tongues, prophecy, and knowledge in part, shall be superceded by a *fulness* of God's glory and blessings. The purpose for which the "gifts" were given will then have been accomplished. The "Saints" will be "perfected," the "body of Christ" will be edified and instructed unto the measure of the stature of the fulness of Christ. "Be ye therefore followers of God, as dear children, and walk in love as Christ also hath loved us;" and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you;" "and have no fellowship with the unfruitful works of darkness, but rather reprove them," "redeeming the time because the days are evil," and "give thanks always for all things unto God the Father, in the name of our Lord Jesus Christ" to whom be glory forever. Amen.

G. S. HYDE.

Is There a Personal Devil?

UNTIL quite recently I had not given this subject much thought, or investigation; but having my attention called to it by one who disbelieves in a personal devil, I thought I would determine what the books said upon the subject. After some research I am convinced that a person called "the devil" really exists, —that he possesses body and parts, as really as does God himself, and the one being only a principle is as incomprehensible as to suppose the other is,—that if the scriptures teach one to be a real entity it does the other. I shall not attempt to locate the devil, or claim that he has tabernacled; or does or will tabernacle in the flesh. I will only quote a few of the many passages which have confirmed me in the belief of his personal existence.

"And I the Lord God spake unto Moses, saying, That Satan whom thou hast commanded in the name of my only begotten, is the same which was from the beginning; and he came before me, saying: I, behold I, send me; I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor. But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me: Father thy will be done, and the glory be thine forever."—Gen. 3:1–3, I. T.

It appears to me that if one of the persons here spoken of is a personal entity, the other must be. It is said of both, that they were from the beginning. Each of them came before the Father, and is represented as *speaking*, and suggesting a plan for the redemption of man. It may be said of principles that they speak; but this seems to be an account of a literal transaction, and we can say of the Son of God "he was only a good principle with as much consistency as we can say of Satan, "he was only a bad principle." In the first and second chapters of Job we read of Satan conversing with the Lord; of what the Lord said unto Satan, and of what Satan said unto the Lord. By what course of reasoning can we make one of these a principle, and the other a person? It is said of Satan, "He came also among them," that he was "*going* to and fro in the earth, and *walking* up and down in it," that he "went forth from the presence of the Lord," and "came also among them to present himself before the Lord." All these expressions, it appears to me, could only be made in reference to a person. Please tell us how a principle could *walk up and down in the earth!*

"And the Seventy returned again with joy, saying, Lord, even the devils are subject to us in thy name. And he said unto them, I beheld Satan as lightning fall from heaven."—Luke 10: 17, 18.

Now if this was an evil principle, and fell, (decreased in value), then evil principles must have been prized higher in heaven once than they are now. I think the only consistent conclusion would be that a literal devil fell from his position in heaven, and Christ beheld him with literal eyes. In connection with the above, let us read what seems to be an account of the same transaction:

"Wherefore because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God had given him, and also that I should give him mine own power; by the power of mine Only Begotten I caused that he should be *cast down*, and *he became Satan*, yea even *the devil*, the father of all lies," &c.

If Satan or the devil *is* only an evil principle, what *was* he before he "*became Satan?*" A good principle? If so, will some one please inform us how a good can become a bad principle?

"And behold others he flattereth away, and he telleth them there is no hell; and he saith unto them, I am no devil, for there is none; and thus he whispereth in their ears until he grasps them with his awful chains, from whence there is no deliverance; yea they are grasped with death and hell; and death and hell and the devil, and all that have been seized therewith, must stand before the throne of God, and be judged according to their works; from whence they must go into a place prepared for them, even a lake of fire and brimstone, which is endless torment."—2 Nephi 12:3.

Now according to the Devil Principle Theory, this evil principle shall stand before the throne of God, and all other principles seized by this principle are to be cast with it into "a lake of fire and brimstone, which is endless torment." Now I never heard of any one denying the existence of evil principles, so as some are to deny the existence of the devil, I infer that they deny his personal existence, and are in the danger spoken of in the above quotation.

If I can understand the import of this language, there is an entity called the devil, who shall stand before the throne of God, to be judged according to his works, and persons seized by him are to share in his condemnation. After reading this, I am not surprised to learn that some are trying to reason the devil out of existence.

"And it came to pass when Moses had said these words, behold Satan came tempting him, saying, Moses, son of man, worship me. And it came to pass that Moses *looked upon Satan*, and said who art thou? For behold I am a son of God, in the similitude of His Only Begotten; and where is thy glory that I should worship thee? For behold I could not look upon God except his glory should come upon me, and I was strengthened before him; but I can look upon thee in the natural man."—D. and C. 22:3.

If this language will not convey the idea to the mind that there is a personal devil, who was seen and conversed with by Moses, then how could it be expressed? Comment is useless. Again:

"Satan cried with a loud voice, and went upon the earth, and commanded saying: I am the Only Begotten, worship me. And it came to pass that Moses began to fear exceedingly; and as he began to fear, he saw the bitterness of hell; nevertheless, calling upon God, he received strength, and commanded saying: Depart from me, Satan, for this one God only will I worship, which is the God of glory. And now Satan began to tremble, and the earth shook; and Moses received strength, and called upon God, saying: In the name of Jesus Christ, depart hence, Satan. And it came to pass that Satan cried with a loud voice with weeping and gnashing of teeth; and departed hence, even from the presence of Moses, that he beheld him not."—4th par.

Moses had been informed by the Lord that he, Moses, was in the similitude of the Only

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Begotten, and Satan tries to represent the Only Begotten, consequently must have been a person, as literally so as Moses himself, otherwise he could have had no hopes of success. Would it not be curious to see a principle tremble, the earth shake under it; hear it weep with a loud voice, and see it gnash its teeth?

"And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the Only Begotten Son, whom the Father loved, and who was in the bosom of the Father; and was thrust down from the presence of God and the Son, and was called Perdition; for the heavens wept over him; he was Lucifer, a son of the morning."—Doctrine and Covenants 76:3.

From this passage we learn that Satan was once an angel of God. Now when he was thrust down and became Perdition, did he change from a person to a principle? Or was he an angel-principle? If so, are not all angels principles, and not persons? Would it not be more reasonable to say he was a person before he fell, and remained a person after his fall? But I forbear.

If the Devil Principle Theory is correct, we would be glad to have these passages harmonized with it, and the above question answered satisfactorily. While it might be gratifying to the writer to think that there is no personal devil, providing the consequences were not so serious, yet he understands the books to teach there is, and is

CREDULOUS.

Dr. Thomas on Mormonism.

"Mormonism" was the subject of Dr. H. W. Thomas' sermon yesterday morning at the People's Church, Chicago. The sermon was as follows:

"Thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes."—*Psalms* 1:21.

Whilst some in our world have long been doubting the existence of God, and fail to find in themselves or in nature any satisfactory evidence that there is any supreme and all-controlling mind in the universe, by far the larger part of our race have readily accepted the fact, but have been equally busy in their inquiries, and often just as uncertain and as much divided as to the character of that great Being, or as to what God realy is. And one of the most common tendencies of the human mind is for men to fashon God after their own ideas; is to think of Him as they think of themselves, or to form their ideas after the prevailing ideas of their age. Thus, in the ages of the great physical strength, they would think of God as strong; in the times of kings they would think of Him as a great king, as a ruler of unquestioning authority and might. An intellectual age would most naturally conceive of God as a being of thought, and in an æsthetic age, He would be thought of under the ideas of the beautiful, whilst in an age of high morals He would take the shape of goodness.

And this general fact may be noted in history, that the religion of a people has always been shaped by their conception of their deity. Many of the cruelties of old are to be traced to the cruel ideas that obtained in reference to the nature of the Divine; and many of the impure rites of the old religions grew out of their low and sensual ideas of their deities, as in the religions of Greece and Rome. And in modern times we may note that along with, or rather preceding the milder and more humane ideas of theology, there were higher and better views of God.

One of the great burdens of thought that we may perceive in the Bible, and struggling through the darkness and corruption of the human mind, is the effort to set the thought of God in a clear light; to get before men a clear and exalted conception of the divine character. And as men have approved this they have aspired to be like it; but as they themselves have become low or carnal in their desires, then they have sought to find in God and in His word a justification of such a course. And thus it is that religion in its doctrinal and practical representations, has gone up and down with the rise and fall of the thoughts and feelings of men. And this must make all the more apparent the great need of settled convictions concerning the nature of God, as a means to settled standards in morality.

These thoughts may bring before us a study of one of the many forms of religion in our land, and one that is just now causing the Nation no little concern. I refer to that form called Mormonism.

That we may have the subject fairly before us, let us refer briefly to its origin and history, and also to its leading doctrines.

Mormonism proper is the system of faith and practice taught by Joseph Smith. The Church was organized at Fayette, N. Y., April 6th, 1830, and continued under his leadership for fourteen years, or until his assassination in 1844. The name Mormon was attached to the sect, not by themselves, but by their enemies, and based upon the title of their bible, which was called the Book of Mormon. I will not now attempt to give an account of the origin of this book, but simply say that for reasons satisfactory to themselves it was received by the followers of Mr. Smith as an inspired volume, and not less than two hundred thousand of that faith have since then accepted it as of equal authority in morals and religion with the Jewish and Christian Scriptures. But the Mormons, or the believers in the Book of Mormon, have not rejected the Bible used by other churches, but claim, rather, that their faith in our Scriptures is thereby strengthened. And they claim that upon all the essential doctrines of religion the teachings of the two are substantially the same.

When the church was first organized it took simply the name of the Church of Christ, and afterward was added the title of Latter Day Saints: not, I suppose, as meaning perfect beings, but, as the term saints was a common one in the early Christian church, they applied it to themselves. And thus we have an organization, or a religion, bearing its own assumed name and also the name applied to it by others, partly in derision and partly descriptive, just as the followers of Wesley were called Methodists; and a people who believe in their own Book of Mormon and also accept our Bible.

And now let us look at the doctrines of this sect, called Mormons, or Latter Day Saints. Accepting our Scriptures along with their own, their beliefs in very many things are common to nearly all orthodox Christian churches. Indeed, they may be said to be strictly orthodox. They believe in the Trinity, the divinity of Christ, the fall of man, total depravity, blood atonement, the resurrection of the body, and endless punishment. They believe in baptism for the remission of sins, and in laying on hands for the gift of the Holy Ghost. They believe in a divine call to the ministry: in ordination by laying on of hands: and they recognize, as in the early church, the orders of apostles, prophets, pastors, teachers, and evangelists. In so far as their beliefs are peculiar on these points, they are Baptists in practicing only immersion, and hold about the same doctrine as Dr. Goodwin and Brother Moody on the subject of the advent, or the second coming of Christ.

Holding then in common, as Mormons do, the great doctrines of Christianity, to talk of crushing out Mormonism as a religion would in this sense be the same as to repudiate the doctrines of all our other churches. But let us now come again to the history of this peculiar sect.

When, in 1844, Joseph Smith was killed, Brigham Young assumed the leadership of the church, and set out on the long way to Utah, to find a home for his followers. And now we have here several things to note. The first is that polygamy, the now distinguishing and offensive feature of Mormonism, was not then a doctrine nor a practice in the church. Indeed, the Book of Mormon most positively prohibits polygamy; says it is a "crime," an "abomination" in the sight of God, and expressly says that "no man among you shall have save it be one wife; and concubines he shall have none." In 1835, and several times since, the church has declared in its general conference, as a command from God, that "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else; and he that looketh on a woman to lust after, [or desire her for another wife], shall deny the faith, and shall not have the Spirit." And in 1844, John Taylor, who is now the head of the Utah church, declared editorially in the *Times and Seasons*, the church paper, of which he was then editor, that any man who teaches contrary to these teachings of the church, or contrary to the Book of Mormon, or the Book of the Covenants, he is an "impostor, and must be cut off from the church." And in 1850, this same John Taylor, in a public discussion in France, denied that polygamy was known to or practiced by the church; and in proof of the position, referred to the statements from the Book of Mormon that I have quoted.

And thus we see that polygamy was not originally a part of Mormonism. And the question arises, How and by what authority did it come to be admitted?

In 1852 Brigham Young made the startling announcement through the *Deseret News*, of Salt Lake, and the *Seer*, published in Washington by Orson Pratt, that he had a "revelation" that had been given to him through Joseph Smith in July, 1843, and that he had kept it securely locked up till that time. However, he confessed that he had not the original, but only a copy, the original, he

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said, having been destroyed by Joseph Smith's wife. But Mrs. Smith declared to her last hour that she never saw nor heard of any such paper or revelation. Nor has Taylor nor any of the leaders pretended that they ever saw the original, nor even the copy, till Brigham Young brought it out of his desk. And moreover, this pretended "revelation" is in direct opposition to the Book of Mormon, on which the Church rests, for we have seen that it forbids polygamy. And, furthermore, the leaders of the Church in Utah have claimed all the time, and claim to-day, that up to July 12,th 1843, the date of this "revelation," polygamy was a crime, and was forbidden by the Almighty.

And then, to make the whole matter worse, Brigham Young, after trying to palm off this "revelation," declared in a speech delivered July 1st, 1874, and published in the *Deseret News*, that the doctrine of polygamy was revealed to him while in England in 1839 and 1840. He says: "While we were in England the Lord manifested to me by vision and His spirit things that I did not then understand. I never opened my mouth concerning them to any one; there had never been a thought of it in the Church that I knew anything about at that time, but I had this for myself, and I kept it to myself." And thus he pretends that, after all, the doctrine of polygamy was first revealed to him, and not to Joseph Smith in 1843, as he had before claimed.

And this more should be said, that, apart from the fact that polygamy is not a part of Mormonism proper, matrimony is a civil as well as a religious institution; and, this being so, the government certainly has the right to regulate its own civil affairs, and no church should claim the right, nor should they be permitted, to violate the laws of the land on this or any other subject. The late action of Congress, while it may seem to the leaders of Utahism severe, is undoubtedly just. And now, if Congress will provide a Board of Commissioners to govern that rebellious Territory, this crying, this disgraceful evil may in time be wiped out. It would not seem right to declare the children of previous marriages illegitimate, nor attempt to break up these homes where they desire to remain together; but it is right to disfranchise the parents, and it is right to enact stringent laws for the future.

The idea should be brought prominently before these people that it is not their religion that the Government opposes, but only this immoral and unconstitutional feature of that religion. And then, with all that can be done, it will require years of patient, persistent effort on the part of the Nation to cure an evil so long and so deeply rooted in a powerful and growing organization. But it can be done, and must be done; not in the spirit of oppression, but for the honor of the country and the good of the world. But Mormonism has a powerful hold upon many of its people. Thousands of them were brought over from Europe where they led scarcely the lives of animals. In Utah they have their little homes of twenty or forty acres of land, and if you talk to them about any other form of religion they naturally say that no other people or church ever did for them what Mormonism has done; and it is not strange that they love their church and their religion. But they can, in time, be educated away from this offensive feature.

And now there is another fact of this history to which I take pleasure in referring. We have seen that polygamy was not originally a part of Mormonism; that it was falsely and wickedly foisted it upon after the death of Joseph Smith, and against the plainest teachings and prohibitions of their own sacred books. But there was left a remnant of the original church, and this exists under the leadership of the well-known son of the original founder, under the name of the "Reorganized Church of Jesus Christ of Latter Day Saints." Their headquarters have for years been at Plano, in this state. Their beliefs are, in the main, not unlike those of the orthodox churches. In their worship you could hardly tell them from an ordinary Methodist congregation. They are an industrious, peaceable, and law-abiding people. They are just as much opposed to polygamy as are any of the other churches. They claim to represent the original idea of their founder. They have their publishing house, and a church in this city, and have done all they could by sending missionaries and tracts to Salt Lake, but very naturally their efforts have met with determined opposition from the leaders of Utahism. And while personally, I know but little and care but little about their claims of a revelation through Joseph Smith, still I respect, and we should all respect their purity of life and their conscientious efforts to maintain their religion in its original purity, and to save Mormonism from the corruptions that have been imposed upon it by its base leaders.

And now our review of this new form of religion suggests some reflections of a general character.

1. We have an illustration of the power of the religious sentiment. The world is moved by nothing so deeply as by its religious feelings. They appeal to all the deeper impulses of life, and carry mankind with a strength and enthusiasm beyond that even of home and country. Religion approaches the sacred side of humanity, and hence its most confident and unsuspecting side. And hence impositions and abuses in religion have been so common and so easy. The poor Mormon women feel a natural and womanly shrinking from polygamous relations; but their corrupt religious leaders and teachers approach them in the name of religion, and under the guise of a divine authority. They get a leverage upon their consciences, and appeal to the rewards and terrors of a future world; and their poor victims are powerless to answer their adroit reasonings and sacred pretensions, and hence sacrifice all that is dearest on earth in the hope of avoiding a future wrath and securing a heavenly good. And it is upon the strength of this religious impulse, and the great needs of the human heart, that all the religions of the world, both good and bad, have rested. And O! blessed are the men and the religions that come to the suffering and needy hearts of our world with a religion of truth and helpfulness; and cursed, cursed above and beneath all others, are the men who, for power or gain or lust, will take advantage of what is at once the most weak and the most strong and always the most sacred in human lives.

2. We are led to reflect upon the subject of inspiration. If we deny all in-breathing, all light from above, then we are left to our senses and to reason as our only guides. If we say that all inspiration ceased 2,000 years ago, and that the human heart can know no immediate presence, no leading of the Divine Spirit now, then we have only a history of religion on which to rest, and not the conscious life of God in the soul. We have a dead God and a dead religion. But God is a living God, and religion is a present life. We must not, then, deny a present inspiration, a present leading of the Holy Spirit. But, while holding fast to the living experience of religion and the leading of the Spirit, we must have some rule or guide to save us from the wild vagaries or the false teachings of weak or corrupt men. And what is this? It is the truth that rests upon the nature of God and the nature and needs of man and society; such truth as we have in the ten commandments and the teachings of Christ. And any pretended revelation or inspiration that lowers the ideal perfection of God; that would enable corrupt men to say: "God is altogether such an one as ourselves," or that violates any of the sanctities of life, must be said, in the very nature of the case, to be false. God has given man an objective law as well as an inward witnessing or leading. And this law must not be deduced from the history of dark and corrupt ages of slavery and polygamy, such as were some of the old Bible ages; and then the character of men who practiced these wrongs be quoted as justifications: not this, but the law must be deduced from the spirit and the analogy of Bible truth, and from its final utterances. These, and these only, are binding as the rule of life. And I fear that inattention to these principles, and making too much of some portions of the Old Testament, have hurt and hindered the morality of the world. The Bible has been quoted in support of slavery, and the Mormons of Utah use to-day their debate with Dr. Newman as a campaign document. That poor deluded man of Pocasset was led to slay his own child from reading the account of Abraham offering his son Isaac. Noyes, of the Oneida Community, justified his vices on the ground of Old Testament examples, and the ground that he was inspired. And I think if all the truth could be known, that fatal Oneida and Utah heresy that men can be inspired to do evil, or what to others would be evil, and hence have immunity from law, was back of Guiteau's terrible purpose to take the President's life. Men form wicked purposes, and then, either as a delusion or as a cloak for their crimes, say they are inspired, and that God "is such an one as themselves." God can not be "such an one;" He can not inspire wrong or lust, or the violation of any sacred right.

God himself can not make wrong right, and all the revelations and inspirations on earth can never make slavery or polygamy right. Nor could 10,000 voices and visions make it right for any father to slay his child. And people must reserve the sacred right of reason and common sense as something abova all the visions and revelations of a Noyes or a Brigham Young. But these deceivers claimed that God had spoken to them, and that it was wrong for the poor women to doubt. O,

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the cursedness of such priestly corruption in the sacred name of religion. The only salvation for these poor women is to doubt, and to deny any such inspirations; and to rise up in the strength of reason and right and God, and resist them.

3. A last reflection relates to the long patience needed to lift up and establish the true idea and life of religion in the world. Some, seeing the wrong done in the name of religion, and the slowness of its progress, may feel discouraged, or disgusted even, and say we will have nothing to do with it. But that will not help the case nor cure the evil. And then we should remember that everything good is of slow growth, and has in its turn been abused. Governments have fostered cruelty and slavery, but shall we say therefore we will have nothing to do with governments? Certainly not. Liberty has led to anarchy. Shall we therefore abandon that noble principle in the earth? Certainly not. Religions have been imperfect; priests and churches have been corrupt; but we should not therefore abandon religion, but seek rather by patience and toil and long waiting and working, to bring in the perfect day of truth and right.—*Chicago Tribune.*

The Reorganized Church of Jesus Christ of Latter Day Saints.

THIS church is entirely distinct from that located in Utah, commonly known as the Mormon Church, and has branches located in many of the States and Territories, in Canada, England, Wales, Australia and Tahita. There are two branches in this county, with a membership of about forty; two in Mississippi, one in Kentucky, and some twelve or fourteen in the states of Alabama and Florida. The writer is now in charge of the South-Eastern Mission, comprising Kentucky, Tennessee, Mississippi, Georgia, Alabama and Florida. So persistent and universal has been our opposition to polygamy and crime, that we challenge the world to produce one instance, where an acknowledged representative of our faith, has spoken or written in favor of these abominations. Our books and papers are, and have been, published to the world, and all who will take the pains to read them may know that we are as much opposed to polygamy, with all its kindred evils, as any other religious body. Justice demands that we should have the privilege of representing our own faith, through our standard books and representative men; and that we should be held responsible for the conduct of those calling themselves Latter Day Saints, only so far as that conduct is the result of a belief in, and practice of the well established faith of the Church. Intolerance and bigotry have cursed this fair world of ours long enough! It is high time these hideous monsters were supplanted with broad liberality and Christian love. If in the discharge of our religious convictions, we interfere with nobody else's rights, and violate no law of our country, why should we not be tolerated? Some claim they do not want to hear us, because we "are polygamists and connected with the church in Utah;" but the Utah Mormons have been more intolerant to us than any other religious body. They affirm that we are in collusion with the government against them, and "damn" the Government and us for our opposition to polygamy! What does all this mean? Are the people going to unite with the Mormons of Utah, in opposition to our faith, on the grounds that we are polygamists, while the latter heap imprecations upon us because we are not polygamists.

In support of our claims which have been presented and maintained before the world for more than twenty years, we present the following extracts from the "Findings of Lake County, Ohio, Court, in Kirtland Temple Suit. In Court of Common Pleas, Lake County, Ohio, February 23d, 1880, present: Hon. L. S. Sherman, Judge; F. Paine, Jr., Clerk; and C. F. Morley, Sheriff. Journal Entry, February Term, 1880.

The Reorganized Church of Jesus Christ of Latter Day Saints. Plaintiff.

vs.

Lucien Williams, Joseph Smith, Sarah F. Videon, Mark H. Forscutt, the Church in Utah of which John Taylor is President and commonly known as the Mormon Church, and John Taylor President of said Utah Church. Defendants.

That the said Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints is a Religious Society, founded and organized upon the same doctrines and tenets, and having the same church organization, as the original Church of Jesus Christ of Latter Day Saints, organized in 1830, by Joseph Smith, and was organized pursuant to the constitution, laws and usages of said original church, and has branches located in Illinois, Ohio and other States.

That the church in Utah the defendant of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original Church of Jesus Christ of Latter Day Saints and has incorporated into its system of faith the doctrines of celestial marriage and a plurality of wives, and the doctrine of Adam-God worship, contrary to the laws and constitution of said original Church. And the Court do further find that the Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the True and Lawful continuation of, and successor to the original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property."

The above is too plain to be misunderstood; but we could, had we the space, add to it the testimony of Ex-Vice President Colfax, C. F. Vent, S. M. Shmucker, Mrs. C. V. Wait, wife of United States Judge in Utah, and others, to show that the faith of the original Church (with which the faith of the Church we represent is identical) is positively opposed to polygamy and crime. In *Youth's Companion* for January 8th, 1880, article Polygamy, is contained the following frank and just statement: "It ought to be understood that the government has no quarrel with the Mormons as a religious body. It does not and can not interfere with any man's religious faith. But polygamy is not a part of Mormonism proper, and it could not be tolerated if it were. There is a sect of Mormons, having a more extensive membership both east and west than most people suppose, which sets its face strongly against the immoral and illegal practice."

In view of the above facts, why should any one think that a benefit has been conferred upon the community by a so called "expose" of, or supposed "check" to "Mormonism"? Does an adherent to our faith ever become a more dangerous and useless member of society—a worse citizen of town, county or state?

Yours for truth and justice,

ELDER JOSEPH R. LAMBERT.

PARIS, Tenn., Dec. 6th, 1881.

Finds near Bagdad.

Monday evening, during a discussion which took place on a paper read at the Victoria Institute, Mr. Rassam, the well known discoverer of Assyrian relics, said: "In March last I went out again to the East, as you know I was always doing for the purpose of finding out the old cities which lie buried there. As I was journeying on one occasion in pursuit of this object I met an old Arab, who told me that he knew of an old ruined city, the remains of which were to be found within five hours of Bagdad—that is to say, taking the computation of three miles an hour, the place he knew of was fifteen miles from Bagdad. As we were traveling along the route pointed out by the Arab, we came at a distance of four hours' journeying upon an old ruin that I had never seen before—a ruin of great magnitude—so large indeed, that it must be about three miles in circumference. I at first thought that this was the place of which my guide had spoken. We went onward, and at last the Arab showed me a most wonderful ruin. I set to work and excavated there, but I found nothing of any antiquarian value.

"I afterward went back to the place I had first seen and commenced a thorough search there. The result was that after digging for four days we came upon the top of some walls. This induced us to persevere with increased ardor, and we soon found that we had come upon an enormous building, in which we began to find inscriptions. I may here say that I am not an Assyrian reader. I am only a discoverer of Assyrian relics, which I send to the British Museum, where those who have made Assyriology a study, interpret the inscriptions I find. We first of all discovered four rooms, and then came upon a fifth. They were what I should call generally of the Assyrian or Babylonian order, and paved with bricks or stones; but the fifth room was paved with asphalt, the discovery of which brought to my mind Solomon's saying: 'There is nothing new under the sun.' Previous to this I had always thought that asphalt was a modern invention. Singular as this discovery was, we dug through the asphalt, and in a short time we were rewarded by coming upon a coffer, on which we found inscriptions. From this coffer we took two cylinders. These were covered with inscriptions which are supposed to be the most important records of the oldest city in the world, founded, as historians tell us, by Noah after the deluge, and where, according to tradition, Noah buried the antediluvian records. Well, I had to come home; but I left some workmen continuing the operations at the spot, and I have ascertained that they

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have found, after a few days' more digging, that in one of the rooms there was a channel, and inside that channel there were records inscribed on nearly ten thousand tablets. These tablets are all coming to England, but we can not, of course, as yet say what they contain. They may contain something of even greater value than anything that has hitherto been discovered in the course of our Eastern researches. It may be, indeed, that we shall really find on them the antediluvian records of which I have spoken. After I have been out there again I shall be happy to give you further information as to this interesting discovery on my return. I hope to be going out in another month, and then, I trust, I shall be able to make still further advances on what we have already discovered."—*London Times.*

Calamities During 1881.

EXTRACT FROM A SERMON IN THE "MESSENGER," OF NEW CANAAN, CONNECTICUT.

Now we must turn to a third and different topic which caught the psalmist's mind in the midst of his utterance of the glorious honor of the Divine majesty, and of the wondrous works of God. We hear him saying in the text, "Men shall speak of the might of Thy terrible acts," which he, himself avers, declares Jehovah's greatness. We have to speak this day with sadness respecting "the might of the terrible acts of God" during this eventful year. Holding to the doctrine of Providence, as we do, even the events so fraught with sorrow to the multitude must be attributed to the permission of the Almighty Ruler; in this sense are they the "terrible acts of God."

The year has been one of most momentous vicissitudes. The times seem rife with disaster. Throughout the whole year, in different parts of the globe, occurrences of the most painful nature have been experienced, and late events have so familiarized the mind with calamities that we have almost lost the habit of being shocked. The season past has been one of abnormal atmospheric subversions. Through the Western, and to some extent through the Southern portion of the States, there have swept tornadoes, the like of which for fury and destructiveness have seldom been known. In Iowa, Kansas, Minnesota, Missouri, Alabama and Virginia many a tract lay desolate in their broad swathe and desolation. The floods, too, "have lifted up their voice; the floods have lifted up their waves." Reckless and uncontrolled as the stormy wind have the waters done their sad work. Unusual inundations have wrought mischief in several portions of our own country and abroad. Especially in Dakota was there the greatest suffering. Five hundred thousand acres of the richest farming land lay under six feet of water in many places. Most of the inhabitants lost everything that they possessed, and over 7,000 of these unfortunate people were compelled for a long time to live upon the charity of the more favored. Old Mother Earth likewise has shaken with her awful tremors and with dread intensity. The earthquakes of the year have been attended with distressing loss of life and property. Saddest of all that fearful convulsion on the island of Scio in April. Two hundred and fifty throes of earth were counted, forty-five villages were totally destroyed and the population in many large districts was entirely buried in a living grave. Eight thousand persons are known to have been killed in a moment and without warning, and over 10,000 afterward reported injuries. The play of this mysterious power has been more extended than usual throughout our States. Several of them have been startled with the terrifying detonations and the fearful trembling of the ground beneath our tread. And now, but recently, that appalling land slide, by which the Swiss village of Elm was completely overwhelmed by a falling mountain—200 persons perishing in the twinkling of an eye.

Phenominally the year has been one of very marked characteristics—the severity of the cold and the intensity of the heat exceeding the records of many of those preceding; all parts of the country have suffered in consequence. The crops have been less abundant, though sufficient for our needs, but the scourge of fire during the long protracted drought of over 100 days in this section, has left its fearful story for our record.

Bush fires have abounded everywhere, the most destructive, that in Michigan resulting, by the official report, in the loss of six hundred lives. In twenty townships hardly a house, barn or outbuilding was left unburned. A region populated by fifty thousand persons is utterly desolate. Thousands are homeless and hopeless.

In consequence of the severe weather the world's death record has been more than usually alarming. Sickness has very generally prevailed. From all parts of our own country reports have come of the prevalence of many classes of zymotic diseases. It has been a sickly year quite generally. Typhoid fever raged in St. Petersburg; small-pox in Vienna, Paris and London. Diphtheria in Berlin and throughout Prussia, and malarial fevers generally through Great Britain. The plague, too, has not relinquished its old ravaging grounds around Persia. And so it surely seems that, if the ingenious compiler of Mother Shipton's prophecy, that the world would come to an end in 1881, can not set up for a prophet on his own account, he can nevertheless glory in having named in his rhyming mood a most remarkable year. The varied assortment of seven new comets, so as to suit all tastes; singular atmospheric demonstrations in New England; that dark day; the remarkable mirage seen off the New Jersey coast; the intense heat and cold; the widely prevalent drought; destructive floods, and winds, and fires, and throes of earth, and even the crimes of the year—from the assassination of two rulers to the detection of a twenty or thirty times married man, and the stealing of the paltry sum of only $2,400,000 from a Newark bank, etc., etc. These things have made for us all an eventful year.

To us, indeed, there is but the one occurrence of this ever-memorable year. The appalling calamity by which this nation was thrown into the depths of sorrow has wrought for us changes and experiences that certainly could not have been anticipated. The assassination of our loved President on that fatal 2d of July has awakened a universal sympathy and brotherhood of feeling that places us to-day before ourselves and before the nations of the world in a position that we have never hitherto occupied. Never in the world's history has a death produced mourning so universal and sympathy so profound. The black emblems of America's mourning encircled the world. Berlin, Paris and London put on the habiliments of grief. From the Mohammedan Sultan, the Greek Czar, the Roman Pontiff, and from the Protestant English Queen come voices of sorrow that touch the very core of the heart of this great nation. Not cold and formal state messages are they, but pure and sympathetic sorrow. Let us never forget the tender words of that noble woman who sits upon the English throne, speaking out of her heart to that other noble woman, with whom this nation bows in a common grief: "Words can not express the deep sympathy I feel for you at this terrible moment. May God support and comfort you as He alone can."

Thoughts on Representation.

It may be thought by some that representation was worn threadbare last Fall; and I have no doubt that some of the brethren feel so sore over the matter that they never want to hear it spoken of again. But, since the agitation of the question last Fall, it has been the topic of discussion among the Elders both *pro* and *con*, and from the sentiments expressed it is only fair to conclude that the opinions on both sides are of equal honesty, and entitled to respect for the integrity of those holding them; and no brother should be thought less of if he should differ from his fellow. It is a subject that affects the whole polity of the Church, and from that stand point it should be considered.

I am satisfied that some system of representation by delegation should be adopted.

By observation at the General Conference of September, 1881, and the expression of the Elders at large, it seems to me that the dicision on the question was premature. Although there were some technicalities indulged in by the disputants, it is obvious that there were grounds for argument on both sides of the case. It is expressed by those who oppose representation that it is placing the controling power of the Church in the hands of a few men, and disfranchising the balance. I think this conclusion has obtained for want of a proper understanding of the matter; and to my view it will take time and patience to get the matter fairly understood by the masses of the people. We often hear brethren state that they have spent the major part of their life in the promulgation of this cause, now their voice and counsel are no longer needed, and being disfranchised there is no further use for them in General Conference; consequently a feeling of indifference prevails. I believe that it was the design of the action of the brethren in April, 1881, to protect the liberties of the masses, but the results of the discussion last Fall showed that dissatisfaction prevailed. If the system of transacting Church business from 1830 to 1881 was not the true method of obtaining the common consent of the whole body, and a change be necessary, then it seems to me that the passing of the resolution of April, 1881, was not fair; as the

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whole body was not consulted. And it is apparent that it can not be in mass convention; therefore some system should prevail through which the whole Church should be heard, therefore I submit the following suggestions.

First, that the system should be discussed both *pro* and *con*, with all the evidences, and an approximate result obtained. The question then submitted to the Church at large, and the presidents of each Branch, District and Quorum be required to bring it before their respective bodies for discussion; and that a sufficient length of time be given for all to obtain such information upon the subject as would be necessary. Then, in General Conference, both by mass and delegation, pass upon the matter. And, in case it was thus ratified by the body, it seems to me that a harmony might be obtained and a complete system be inaugurated; but as it now stands it is neither representation nor mass convention.

Second, Regarding who shall vote, I submit the following suggestion: That the First Presidency, Bishopric, Twelve, Seventies, High Priests, (whose standing is good), the presidents of each Quorum of Elders, Priests, Teachers, and Deacons, and presiding elders of districts, be *ex officio* members of Conference; the basis of representation, as regards appointment of delegates and voting to be as it now stands.

Third suggestion: In all cases where business affecting the whole polity of the Church should be introduced, that it be submitted to the body as set forth in my first suggestion; in this way all delegates may be intelligently instructed how to vote. Then to my mind every person in the Church would have a chance to say something on all important questions, whether at home or at Conference.

Farther: I have discovered that a system of delegation will have to be applied to both branches and districts, as it is apparent to all that attend our quarterly conferences, that only a few of the Elders attend; and if any measures are adopted by the few, the many at home do not feel like submitting to matters that they have had no voice in. I don't believe it will be productive of good for the districts or branches to be left to institute their own system, for they will not be likely to be in harmony with each other. But I think a complete system should be adopted, so as to produce harmony in the body, especially among the ministry of the Church. I think that there is no brother that stops to think and look at the present condition of the Church, but what will say with me that some wholesome system of representation by delegation should be adopted.

J. R BADHAM.

Is there not something inexpressibly beautiful in the thought that God's Spirit is imparted unto all? The rock is hard; but its hardness can not prevent the warm beam from falling upon it. The heart may be hard; but the Spirit's influence, shot like a ray from the orb of God's mercy, falls lovingly upon it, and no hardness can turn it back. There is something large and lavish in all divine operations. God is full and rich, and is not compelled to practice a cautious economy in the outgoing of his beneficence. He pours his largess down upon us as the spring rains are poured upon the earth,—upon rock and barren spot as truly as upon the fruitful soil.

☞ ALWAYS write the business portion of your letter on a separate piece of paper.

Do not mix business with matter intended for publication. It is a great hindrance to us copying such letters.

Let business letters be brief and explicit.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, March 15, 1882.

EDITORIAL ITEMS.

WE are in receipt of Bro. Josiah Ells' pamphlet on the Book of Mormon; for further description of which see advertisement. Bro. Ells has taken ground in his work somewhat different from some of the Elders; but he expresses his views fairly and gives his reasons for them. We shall keep them on sale, as requested by Bro. Ells, and those who choose may order from the Herald Office.

We are also in receipt from our German brethren at Stewartsville, Missouri, a pamphlet entitled "Eine Tauffe;" one baptism. This tract is published by Brn. Hinderks and Reidel of the committee on German Tracts, appointed by the Fall Conference of 1881. The brethren desirous of securing something for circulation among the German friends, may send for these pamphlets to Temme Hinderk's, Stewartsville, Missouri, or to Dr. F. W. Reidel, New Albany, Indiana.

"I am preaching every Sunday, and I think the work is gaining ground here." Willard J. Smith, East Tawas, Mich.

REV. DE WITT TALMAGE, preached a sermon lately in the Brooklyn Tabernacle, and published in the *Christian Guardian*, in which he alleges that the great body of Christians prayed for Pres. Garfield's recovery, while the Mormons prayed for his death; stating that the prayers of the righteous failed, but those of the unrighteous prevailed. Rather queer that. Let the infidel get hold of that statement of Rev. Talmage's, and he will reason thus: Those who believe the Bible, or profess to, believe that God hears the prayers of the righteous only; hence if the so-called Christian world prayed for Mr. Garfield to live and he died; and the Mormons prayed that he might die and he did; therefore the Mormons are righteous, for their prayer was answered. But we do not believe that the Mormons as a class prayed that Mr. Garfield would die; but we do believe that hundreds of them were satisfied that he would die. We heard some whom Mr. Talmage would call Mormons say as early as July 3d, the day after the President was wounded, that he would die; that they were impressed sadly that he was wounded to death. These could not pray "in faith, nothing doubting." The fact seems to be that Mr. Talmage tried, as many orthodox ministers did, to counteract the supposed effect of the failure of Pres. Garfield to live in the face of so great a demonstration of prayer in his behalf; the argument being that the people's prayers were answered more for the *good* of the *nation* in his death, than they would have been in his living; for that the good of the nation was the purport of the people's prayer. This may, and doubtless did satisfy some; but it would have been better to say we did pray, but for reasons known to God, our prayers were not heard. It is safer to admit failure than to evade by doubtful argument.

Bro. G. T. Griffiths wrote from Worcester, Massachusetts, which place will be his post office address for a time, that he had labored in London, Carlingford, Alliston, Corinth, Walsingham Center, baptized five at the latter named place; thence to St. Thomas and London, whence he went to his home at Worcester. He was seconded in his labors by Brn. Robert Browne, Wm. Jenkins and C. Pearson, whom he commends. He was well received and sustained by the Saints, wherever he labored; found some drinking of intoxicants to contend with, and deplores the bad effects of it among Saints. He will labor for awhile in the east.

Bro. A. J. Hinkle, son of Elder G. M. Hinkle, is at Green Ridge, Manitoba, and striving to inform himself in all the work of God. He writes February 1st, much encouraged. He knew Homer C. Hoyt when the latter was associated with Elder Newton of the followers of Elder Sidney Rigdon, at Attica, Iowa.

Sister Margaret Kelso, writing from Braidwood, Illinois, February 21st, says: The brethren here have rented the Free Gardener's New Hall. We have preaching every Lord's day at two o'clock in the afternoon, and at seven in the evening. We get good spiritual instructions from Elder John S. Keir and Priest A. Stewart.

"I hope to see the HERALD a weekly soon; it gets brighter and brighter as the Millennium day dawns. May God bless you all." W. N. Dawson, Ione, Cal.

"Saints all pretty well. Good meetings, and a lively desire with the Elders to preach the word in new fields. Prejudice is wearing off gradually. Plenty of chances to buy good farms from $20 to $35 per acre. I am ready to give any information I can to those wishing to come here." J. M. Terry, Stewartsville, Mo.

Bro. A. Hines writes from Allendale, Missouri, February 19th, that no additions had been made to the Church there yet, though great interest has been created by the preaching of Bro. E. M. Wildermuth, I. N. Roberts, C. H. Jones and others. Much good was expected to result. Bro. Hines had come across the "Pearl of Great Price," printed in 1852, and containing the Revelation on the late war. The Worth county *Times* was about to reprint the Revelation, and comment.

"The work is in a prosperous condition around here; the Saints enjoy the gifts and blessings of God. Last Sunday I baptized two precious souls into the kingdom; there are more that I think will soon obey." A. L. Whiteaker, Wheatville, Wis.

Elder E. M. Wildermuth of Lamoni, Iowa, writes us of his travels and preaching at Allendale, Mo., and vicinity. He had spoken in a school-house at Allendale, in the Court-house, and at the M. E. Church at Grant City; and also spoke in Bro. Jacob Humstrom's house and at the school-house at Redding.

Bro. Edward Rannie writes from Blair, Nebraska, February 25th, that he had labored in Burt county, holding a discussion with a Mr. Beck, of the Christian Church, on the gifts continuing in the Church, on February 9–11, in Fairview School-house. Bro. Rannie states that one person who had been a member of the Church,

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but went out from among them, went into Nebraska, after being silenced, and baptized fourteen, and privately taught them that it was right to steal from the Gentiles, and that such was Mormonism. He urges strict conformity to the law requiring persons removing to obtain Letters of Removal, so that they may be known when asked for their credentials.

Bro. J. A. Stewart wrote from Philadelphia, March 1st: Bro. Gurley was there. Bro. Stewart had been in York county, and had baptized three. He states that Bro. Matthews had laid a good foundation over in that country. Bro. Gurley and he would visit Hornerstown, New Jersey, on the 4th of March; where it was expected Bro. Gurley would preach. Bro. Stewart had secured a hall in the city for Bro. Gurley to speak in on the 2d of March.

Is It Intermeddling?

THE Detroit *Free Press* is of the opinion, so it seems, that the Reorganized Church ought not to intermeddle in the row now going on between the Government and the Utah Church; but that, if they are apostate, we should let them alone. And, of course, all the Polygamic array are of the same opinion as the *Free Press*.

If the church in Utah had formally disavowed the faith of Primitive Mormonism, and assumed another name, abandoning the belief in the records, Bible, Book of Mormon and Doctrine and Covenants, and repealing the affirmation of the Church Articles as found in said Doctrine and Covenants, we should then be of the opinion that we should let them alone, only in the sense that we antagonize other churches. But, when the Utah church makes claim to be the Church of Christ, as organized on April 6th, 1830, by Joseph Smith and others, and to be preaching the same doctrines, promulgating the same gospel, at the same time making, teaching and practicing an abominable addenda expressly declared against in the books of the church as at first organized; which teaching and practice have made hundreds and thousands infidel and apostate to the faith in Christ, rendered the missionary work of the elders difficult and unnecessarily dangerous, and cast shame and contumely upon the name of the Church and the advocates of the true faith, the Reorganized Church would be recreant to every principle of right and honor, truth and fidelity, if it did not protest in every possible way.

Besides this, when it is understood that many hundreds of the Reorganized Church were members of the early church, whose faith in God, Christ, and the gospel, as promulged by the Elders during the years 1830–1843 and 4 and the time between, had been outraged and aspersed by the introduction of said addenda; and that other hundreds are children of members and elders of the Church whose faith has been so hurt, it will be no hard thing to see that such parents and children, if they would still have hope for life and salvation in the original faith, are in duty bound to protest against the innovation of such abominable doctrine; and if need be, in so protesting, they have the right unmistakeable and indefeasible to so far interfere with and molest those who have introduced such heresies that they shall be made justly accountable for the wrong done, and remove from the church into which they were received and the doctrines of truth they obeyed and love, the shame and obloquy cast upon them.

We feel quite assured that the Detroit *Free Press*, could those who edit its columns see the position as it shows to protesting believers, would exonerate us from blame. But whether it would or not, does not much matter to us, our work is clearly before us, and we shall try to do it.

THE "DESERET NEWS" AGAIN.

IN good time the *Evening News*, official church paper, Salt Lake City, Utah, opens fire upon the Reorganized, the ("Josephite") Church. And from the force and vigor of an Editorial in the number of that paper for February 14th, we conclude that the "barking" of those two sent to Washington, by Fall Conference, or some other thing, has started the blood of the Utah polygamists. The article is headed "The Josephites as Persecutors," and after setting the whole thing aside by specious reasoning known so well by them, states:

"Two persons deputed by the Josephite body have been doing their best at the seat of government to fan the flame of intolerance and the fires of bigotry now burning against the Saints, and to invoke destruction upon the people of Utah."

Has it not occurred to the *Evening News* that there are two sides to this controversy, aside from the effort made by Congress, urged thereto by the people of the United States.

Large numbers of the Church living in Nauvoo, Hancock county, and the States of Illinois and Iowa, and other States of the Union did not remain with that body that went west; but refused to yield to the leadership of Brigham Young, and the subsequent dogma of polygamy, or plural marriage. These began a remonstrance then and there, for this opposition against that dogma began with Emma Smith, Wm. Marks, and a host of others as soon as the thing was whispered about; and resistance to the usurpations of President Young was one of the earliest sins of which the wife, and friend of Joseph Smith were guilty against the Utah hierarchy.

These persons have always declared that the practice of polygamy was foreign to the tenets as they received them, and a crime against the law of the land. We, personally, have so held since 1855; some of the "Josephites" so held and taught as early as 1851. And in 1860, twenty-two years ago, we began public ministrations in the pulpit and press, always maintaining the same view. If this be persecution, those Utah leaders have long been notified of it, and are not taken by surprise. We have from first to last, in public and in private, insisted that as citizens of Utah, territory belonging to the United States, the members of the church there should be amenable to law, that the law of the United States should prevail there, and that transgressors, polygamists included, should be punished. This has been the sinews of our persecution. Personally, we have called Brigham Young no vile names, nor abused his followers by vilification and calling of names, but we have stated facts as we saw, knew and believed them, and have insisted upon our right to do so; even though President Young said of us, "He is an apostate son of an apostate mother." If insisting upon the full and perfect obedience to the law; if insisting that polygamy is contrary to the law of the land and the law of God, and therefore a crime; if denying that it is a part of the doctrine of the church for the truth of which Joseph and Hyrum died; if denying the divine authenticity and authority of the plural marriage revelation; if refusing to be complicated with, or compromised by polygamists in their plea, "It is our religion;" if to insist upon our right to protest and declare against that which we believe to be evil and subversive of good; if to use every effort to throw the burden of blame where we believe it justly belongs; if these be to incite persecutions, to "fan the flame of intolerance and the fires of bigotry," we are persecutors. But we wish the *News*, and everybody else, to understand clearly that we shall not withhold because of this impotent begging of the question.

We quote again:

"We draw attention to this not to take up space in any argument against the statements of these people, that is almost unnecessary, but to let the Latter Day Saints know what kind of spirit those wolves in sheep's clothing bear. They do not aim to correct what they deem to be error, but to break up the families and homes of the Saints, deprive them of the commonest political rights, and in fact bring upon them a repetition of the troubles which they endured in Missouri and Illinois. The Josephite claim of drawing away ten thousand persons from this Church is an amazing falsehood, they have not succeeded in entrapping as many hundreds nor anything approaching such a number. Neither have they "maintained missionaries here for thirty years past." A few apostates and persons cut off this Church for gross iniquity have joined the impertinent fellows who have occasionally visited this Territory as Josephite proselyters, but they have scarcely numbered enough to make up a meeting, and it is only quite recently that they have been able to establish themselves in this city.

"The attempt to make instructions to people ages ago under altogether different circumstances apply to the Latter Day Saints, and at the same time suppress those portions of the text which prove that under other circumstances a different law would be given, is all of a piece with their general sophistry and their claim to a re-organization of that which was never disorganized. It is of the flimsiest character and only calculated to deceive the weak-minded and ignorant. The divine law under which the Latter Day Saints have received plural wives is not to be judged by directions given in other times and other conditions, any more than the gospel is to be guaged by the Mosaic law. The Josephites may reject it as they have other principles revealed to the Prophet whose son is fighting the father's works; they may preach their milk-and-water sermons, continue to blackguard good men who lived and suffered with the martyred founders of the Church; but they can not succeed in establishing their absurdities, and this effort to join in the demand for brute force to put down that which can not be destroyed by argument and scripture, ranks those people with the persecutors of the Saints of all ages, and numbers them with the villians who slew the servants of God at Carthage in '44 and drove the Saints from Nauvoo in '46. Let all good people beware of them and shun them as adders that bear poison under their tongues."

It is rather late for the statement that we do not seek to reclaim men from error, but rather to separate and "break up the families and homes of the Saints;" when it is notorious that from 1853, now lacking one year only of thirty years, the Reorganization has been steadily striving to present to the church of the Valley of Utah, the enormity of their error. "The Voice to the Captives," one of the earliest produtions of the Church, was circulated largely among the Salt Lake believers, and several efforts were made from 1853 to 1863 to get a hearing among

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that same enlightened (?) and "tolerant" people, who now cry "persecution," "intolerance," "bigotry," &c. But such efforts were unavailing; they did not and would not listen, and in 1863 the strongholds of Utah religion were regularly invested by Elders E. C. Briggs and Alexander McCord, the latter one of the five hundred volunteers from the Saints, comprising the Mormon Battalion during the Mexican War. As to whether the liberal minded President Young and his followers were tolerant, or not, is seen in the language of President Young to Elder Briggs: "There shall no public house or place of meeting over which I have any control, be open to receive you;" which was coupled with a threat that his personal safety was in danger if he undertook to preach in the Territory. But the Editor of the *News* gives the key to their toleration, as follows:

"In some instances Bishops have been so weak and foolish as to permit preachers of that sect, who are always impudent, aggressive and sophistical, to speak in the meeting-houses of the Saints. But those people have never been molested even when assailing our most respected men with low vituperation and venomous falsehood."

In connection it seems pertinent to inquire why those bishops who permitted the elders of the Josephites the use of meeting houses were "weak and foolish," if there was no intolerance in the matter upon the part of the strong and the wise among them.

The *News* finds fault with the statement that during the past thirty years "at least ten thousand persons have been extricated from the binding corruption of polygamy," &c. But the following state of facts would go far toward making such a statement seem to be true:

"The census bureau has completed its estimate of the population of Utah territory, classified as Mormons, Gentiles, Apostates, Josephites, and doubtful. Of the Mormons there are 120,283, nearly 49,000 of whom are more than 21 years old, while 40,000 are less than 9 years old. Of the Gentiles there are only 14,156, of whom a little more than one-half are more than 21 years old. There are 6,988 Apostate Mormons, 820 Josephite Mormons, and 1,716 persons who are classified as doubtful. Of the Mormons, nearly 37,000 are of foreign birth."

Here are 820 acknowledged "Josephites" in the Territory, the stronghold itself, and 6,988 other apostates; for it seems to delight the *News* to claim that the great body of the Reorganization are persons excommunicated from the Utah Church, and apostates, &c.; which makes a total in the Territory alone of 7,808 that for some reason have turned their backs on the plural marriage business. Now, if the Reorganization numbers 12,000 only, (and there are more than that number enrolled in congregations), and there are but 820 in Utah, whence came the more than 11,000 making up the total. The question that might arise would be, there must be somebody else in the Josephite ranks, beside apostates and persons excommunicated from the Utah church, or else the claim for 10,000 won from that church is too small; as there are more than that number of communicants. Either the Reorganized Church is not made up of Utah renegades, "cut off for gross iniquity," (what grosser iniquity can a man commit, according to the Book of Mormon, than to be guilty of polygamy), and apostates," or the statement that 10,000 have been disenthralled is theoretically correct.

Again: there are 120,283 Mormons, now numbered in that church so wonderfully indignant at the "Josephites" and the son of the "Prophet whose son is fighting the father's works." Where are the 150,000 of believers left by Joseph and Hyrum in 1844? Where are the multitudes of worshippers scattered in a thousand cities, towns and hamlets in this and other lands? What drove the hundreds and thousands of honest men and women who were born to hope of life and peace by the preaching of the elders, for fourteen years from 1830 to 1844, without the dogma of plurality of wives? Where are the countless throngs that should have been added by the wonderful magnetism of this "new and everlasting covenant," the doctrine of polygamy? For thirty years, the life-time of the Church under Joseph and Hyrum more than twice told, have the elders of that wonderful increaser been proselyting under President Young and John Taylor; and lo, thirty thousand have been lost to the faith. Where are they? By what principle will the *News*, George Q. Cannon, John Taylor, Lorenzo Snow, Joseph F. Smith, and others of those who claim that Joseph Smith, son of the martyr Joseph Smith, is "fighting his father's works," account for the wholesale apostacy of so many, as have fallen away? Joseph and Hyrum built up, the work under them flourished; active missionaries were sent everywhere to preach repentance, &c. And notwithstanding the persecution raging against them, the truth that they taught held its way. Why did that work stop? What sent Brigham Young and the rest of the Twelve with him into isolation and home rule, in Utah? Was that a work of Joseph against which the son must not fight? Let it be agreed that they were driven out of Illinois—but it was not for polygamy, that is clear—what prevented them from establishing themselves in the Territories under the same rules and regulations that governed them in New York, Ohio, Illinois and Iowa; in conformity to the law given in 1831, which Orson Pratt, in the presence of Joseph F. Smith, at a meeting held in the 17th Ward Meeting House in December, 1876, stated to have been given of God to the Church as "suitable in their then condition and in the New Jerusalem." Had they done this, there would not now be any "families of Saints" (?) to be "separated and broken up" by our opposition to polygamy. Bah! 49,000 adults in Utah, (over twenty-one years of age), about equally divided, men and women, giving 24,500 men folk, priesthood and all. Of these about one in ten, 2,450, are plurally married, having from two to ten wives each, leaving 2,450 men at least to go without wives; and the *News* with both hands held up in horror at our "intolerance and bigotry," in insisting that this is an error, a wrong; and because we do so the *News* says that we are fighting against our father's work. Was that one of his works? And the *News* charitably (?) accuses us of wanting to "separate and break up the families and homes of the Saints." Whose home was broken up when Hagar was put away?

For our protest, and the methods we have taken, the *News*, presumably for all its supporters and the church of which it is the organ, says that we "rank with the persecutors of the Saints of all ages," and numbers us "with the villains who slew the servants of God at Carthage in 1844, and drove the Saints from Nauvoo in '46."

Brigham Young long since called the prophet's widow "a wicked, wicked woman;" and stated of us that we were "the apostate son of an apostate mother;" but there has been method and system in the madness of our apostacy. And we insist now as always before, that the law should be observed. We will not consent, neither for self nor people, that the pitiful wail of the *News* about the separation and breaking up of one family in ten in Utah, for there can hardly be more than that number to be affected by the punishment of polygamous offenders, shall deter us from insisting that it is and was a gross error, and those practicing it offenders against the law, who should be dealt with as such. We will not consent to further suffer shame, obloquy and contempt heaped upon believers in the mission of Joseph Smith and the latter daywork, because of a dogma and practice that grew up after the death of the Martyrs, in contravention of the law of the church and the law of the land, that one in ten of Utah's priesthood may revel in the beatitudes of plural marriage.

The Editor of the *News* once edited the Ogden *Junction;* and at that time he thought that Young Joseph "might as well face the music." We now return the compliment; please to face the music. We do not want a single man driven from hearth, or home; nor a single woman to be deprived of house and shelter; nor a child to come to grief by "brute force;" but we do want the majesty of the law of God vindicated, the innocent disenthralled; and we know of no way that this can be done if the guilty are left to escape. Let the laws of God and the States be magnified and observed, and we are satisfied. Until that is done we shall continue to protest and spare not.

OUR only apology for intruding our allusions to Utah and her peculiar institutions into the HERALD is that "now is the accepted time." Congress is in the act of grappling with the subject, and the Reorganized, the Church of Christ can not afford to be compromised in any legislation that may be had upon the subject; we must therefore speak to be heard in the time of the agitation. We suggest to the admirers of Elder Orson Pratt, and his wonderful reasoning, the following from the editorial columns of the New York *Herald* of February 13th, 1882:

"In 1870 the population of Utah was 86,786, in point of nativity thus: native born, 56,084, foreign, 30 702. In 1860 the numbers were, native 27,519, foreign 12,754. Of the total number of native born amounting to 99,969, 80,847 were born in Utah."

If it be allowed that there were in 1844, as stated by Joseph Smith, and other writers, 150,000 members of the church; and there are now only 143,907 inhabitants in Utah, some part of whom are not Mormons, there are 6,000 to be accounted for as lost to the faith, supposing all of the 143,907 are Mormons. Now take out of this number 80,847 born in Utah, again supposing all born there to have been born in the faith, and there remains but 63,060 of the original number of 150,000, including all who removed to Utah in 1847 and have lived, and all the host of them converted since.

The number of males in 1880 is 74,471, females 69,436. If all the women folks marry, and have one husband, and Paul says, let every

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woman have her own husband," there are 5,035 men (poor fellows) who can get no wife, and hence no exaltation, or salvation, according to the philosophy of the peculiar tenet. But suppose 100 men have 5 wives each, 100 men have 6 wives each, 500 have 3 wives each and 5000 have 2 wives each; then there will be 12,600 men without wives if the number of men and women were equal; but add the 5,035 the excess of men and there will be 17,635 men wifeless. This shows beyond a possibility of dispute that the peculiar institution works unequally and disastrously among its adherents, absolutely disqualifying nearly one fourth of all its men from fulfilling the royal command, the boast of Utah; "multiply and replenish the earth."

THE following is from the *Review and Herald*, the organ of the Battle Creek, Michigan, Seventh Day Advents, dated January 3d:

"MORMON DOCTRINES.—A brother sends us a little sheet purporting to contain an "epitome of the faith and doctrines" of reorganized Mormonism, and asks us to state the difference between it and the doctrines taught by Seventh Day Adventists The trouble with the epitome is that it states only a few of the doctrines of Mormonism, keeping out of sight its more objectionable features. But certainly no Seventh Day Adventist ought to be long in bringing an issue between their teachings and ours in regard to the Sabbath, the state of the dead, and the destiny of the wicked. And their utter variance from the teachings of the Scriptures on these fundamental doctrines, to say nothing of the Book of Mormon and other groundless and superstitious notions, ought forever to guard him against all their sophistry in other directions."

Would it not be a good thing for these men of the *Review and Herald* to point out the things wherein we utterly vary from the Scripture on those questions which are so flippantly called fundamental. We have believed that the gospel was the fundamental principle of salvation among men? Would the Editors of the *Review* think it competent for us to say that Messrs. Andrews and Waggoner had not truly stated the views of the Advents, but that they held many "groundless and superstitious notions," unless we should state fully what those notions were?

W. K. LAY, Editor of the *Prophet's Warning*, a monthly magazine, devoted, according to its title page, to the mission of Elijah, Joshua and Zerubbabel, in the November number of that journal, closes a letter from Essex, Connecticut, dated November 7th, 1881, in the following sentence:

I wish to state for the benefit of such as think it to be time when there should be fruit from these labors, that my mission covers three periods of time of about one year each. The first period began about November 15, 1880, and is devoted to my preparation. The second closes probation, and includes such events as are connected with the revival at Jerusalem. At the end of the third period Christ will come.

In an article entitled "The First Mission of the Prophet Ended;" in which the mission of W. K. Lay, as the prophet is treated of, evidently an editorial article, which we reproduce below, it is left for the reader to infer that he is the Elijah who was to come and is.

THE FIRST MISSION OF THE PROPHET ENDED.

I wish to announce the first period of my mission now closed. As stated in the "Letter from the editor," the time of my mission is during about three years. The first period began November 15th, 1880, and ends with this (November) magazine. The second period begins now, and ends December 1, 1882. The third, beginning then, ends with the advent. During the first period now ended, I was called to be a prophet, and performed in my weak capacity such duties as my inspiration required. My very first efforts were marred by my surprise, haste, and limited knowledge of my exact duties. Uninspired, I made some grievous errors: but, as inspired of the Lord, have a good record.

People in this community who talk about my mistakes, should ascertain whether they are the mistakes of W. K. Lay, of him claiming to be inspired, or the mistakes of others. I say things inspired! and I give opinions for which I claim no inspiration! I say but little about my work outside of what I write. When I talk with anybody about these affairs, in almost every instance, he or she begins it. Some things I have said in State Centre have been misunderstood, some misconstrued; so if any one wishes to know what I really say and believe, he will find it harmoniously expressed in my writings.

My mistakes, supposed or real, in due season will be further discussed under the head of "The Mistakes of Joshua." I have been asked about things my mother has said lately; I prefer not to mention them at present, while the community may act its own judgment in connecting her sayings with mine.

I suppose there are critics who say that I write with too many personal pronouns, and not enough of the Lord, to be a prophet, but I answer that to act in the capacity of a prophet, is not to act in the capacity of an editor, and in the capacity of an editor, not that of a prophet. I appreciate the humble relation a prophet should bear to God, and perform in that relation, conflicting with my natural disposition.

During the last year I have learned, and proved, from scripture that Elijah, a young man, is to arise in the northern part of the United States; I have described his mission, and claimed fulfillment. I have better right to claim fulfillment than any person who has not proved these things, especially as these prophecies have been studied for centuries. No one can answer the arguments produced; no one has directly attempted it.

What shall we expect in the year to come? A wide-spread revival in the United States, beginning with the Jews. Is it possible to have so great a revival in so short a time? After the people have positive evidence that I am Elijah and consequently believe that probation will end at a certain time, the entire work can be accomplished in a few weeks preceding the limit of probation. When will this revival begin? Not until people have such overwhelming evidence that they can doubt no longer. When will this evidence be given? I do not know. There is plenty of time during say eight months to come. Do you think you have given people sufficient evidence to hold them responsible before God for not acknowledging your mission as divine? I do, and that is the accomplishment of my duty in the first period of my mission. What will you do until the people are given yet more convincing evidence? My magazine probably will be suspended; I will leave State Centre at once, and may not return to live here; expect to study as much as I am able, rest as much as I can endure, play as much as health, happiness, and inclination demand, pray without ceasing, and do the will of my Master as well as this sinful mortal can. Have you given the people all the evidence you have in the Bible? No; only a fraction. Much of the remainder will be very forcible when quoted in its fulfillment. Is this, then, your last magazine before the people are given the great and convincing evidence you mentioned? I can not say. I may owe some one a duty who will reply to my arguments. I have questions asked me which ought to be answered. Circumstances may make an occasional or regular magazine necessary. I have accomplished my duty in sounding the warning voice. Perhaps God will raise up other men with given duties to forward the work. I will have other duties in their now unknown time. Duty now is upon the shoulders of my hearers!

Our objects in thus publishing this article and extract are: 1. That everybody may know what the specific claim made by Mr. W. K. Lay is. 2. As he has definitely named the period in which the things prophesied of, upon which the prophetic character of the man rests; we wished to place him upon the record, in his own words. 3. The editorial is skilfully worded, and allows some room for skilfull dodging. 4. We do not know that W. K. Lay is Elijah, but we believe that he is not; and are not exercised by any fear that any disaster will happen to us, or any one else, by reason of this unbelief.

It is not surprising to us, and ought not to be to any one, that there should be prophets in the land; but this personating of the prophets that are gone, or finding in men the characters of Christ, who are to perform the things spoken of him, is too aspiring, and ought not to lead men astray. Especially ought those of the Latter Day Saints to be safe from such snares.

We make no doubt that, if the people were "convinced" that "probation" would end "at a certain time," the work of turning the world upside down would take but little time; but all Latter Day Saints know that Christ affirmed that the "day and hour knoweth no man; no, not the angels in heaven; which the Father hath set in his own power;" hence, he who sets a time, must be prepared for a serious defeat. Mr. Lay is said to be an estimable gentleman, but has put himself in the toils; and has left State Centre, the theatre of the first period, ending with November 1st, 1881, and may not return to live there. He has definitely fixed the period of the Advent to be December, 1st, 1883, now not two years. These two years will undoubtedly be crowded full of strange events; but Christ will not come in December, 1883, as those who remain till then will be able to determine, and if he does not, then some of the things spoken by this "Elijah" will be cast into doubt.

We write with no unfriendly feeling toward this man, or toward any other who may have a mission of good upon earth given of God, or self imposed; but so many good, honest souls have been led to spiritual shipwreck and ruin following after soul transmigrationist prophets, that we believe it to be wise to be wary and careful in accepting any man's statement that he is Elijah, Micah, Enoch or any other of the old prophets.

Lest any one may mistake us, and misunderstand our real position, we here affirm that we have not now and have never had the least objection to the Lord calling and sending whom, and as many as he chooses, into this or any other land. And we stand quite ready to accept the labor and mission of any whom we can be satisfied He has sent. Nor do we object to men, out of their own goodness, and in their own wisdom doing the work they may choose to do that does good to men; and can give to such men cordial recognition and aid; for there is plenty of room in this wide world for all workers to find something to do. Nor do we feel any disposition to disturb the work of such men, whether they be called of God or not. We much prefer to let it stand until He whose grand prerogative it is to try men's works shall appear. If the work is being done now and we are permitted to know what it is, we shall use our discretion, and the wisdom that we may have, to determine our relation to such work, and stand, or fall as we make decision. We shall watch and wait the time appointed.

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EXTRACTS FROM LETTERS.

Bro. J. H. Lawn writes from Paicines, California, February 17th:

I am thankful to say that the spiritual condition of these parts is in a better state of prosperity than it has been for a long time; the good old motto is "Render honor to whom honor is due;" and hence I feel to say all honor, power, and glory to our God; for he has wrought a great and wonderful work here on San Benito Creek, through his aged and feeble servant, Bro. John Carmichael, president of Northern California District.

Bro. Glaud Rodger sent us a slip from a newspaper, containing the results of some Archæological discoveries, and says:

I send an interesting slip worthy of note among the many grand things coming from the bowels of the earth in our day. Wise lips once said: "There is nothing hid but what shall be revealed." The old Bible will be well supported by and by, if the world will only receive it. All's well here. Expect to attend conference at the Swamp, on the 4th of next month.

News Summary.

Feb. 21st.—Two hundred and eight firms were burned out by the late fire at Haverhill, Mass., including 150 shoe and leather establishments.

James Johnson's house, near Hallifax, N. S., was burned last night. The parents, who were helpless from old age, perished in the flames

George Cunningham's house, at Ameliasburg, Ont., burned, Three children perished.

A fire in the Albion Print Works, on Water street, Philadelphia, destroyed the entire stock, worth $50,000, and the stock of several other firms in the same building. Loss, $150,000. The charred body of an unknown man was found on the second floor when the fire was subdued. A number of other persons are missing.

24th.—The Mormons in Utah are becoming alarmed at the anti-polygamic agitation, and yesterday inaugurated a wholesale system of preparing petitions to Congress which will be signed by every Mormon in the Territory. The names of all the school children were affixed to these petitions.

At a rousing anti-polygamy mass-meeting at Central City, Neb, to-night there were stirring speeches, songs, and music. Notwithstanding the heavy snow, it was the largest meeting this season.

A large anti-polygamy mass-meeting was held at Morris, Ill, last evening. The leading address was made by the Hon. William Bross, of Chicago, and was based upon rich and varied information gathered during his overland journey to the Pacific in 1865 with the Hon. Schuyler Colfax and others. It was a rare treat to our people.

A large and influential anti polygamy mass-meeting was held at Norwich, Conn., last evening Strong anti polygamy resolutions were unanimouly adopted at all the meetings.

A bill authorizing the Secretary of War to issue $100,000 worth of stores to the sufferers from the Mississippi overflow passed both House and Senate yesterday.

Five hundred and twenty five Russian Jews yesterday arrived in Philadelphia, and were received by a committee appointed for the purpose. Most of them are very poor, but will be provided for until they can find places to settle.

Six persons were killed or fatally wounded by a boiler-explosion at New Carlisle, O., yesterday. By a similar explosion at St. Louis eight men were badly injured.

25th.—The House Committee on Elections agreed yesterday by a two thirds vote to report Campbell was not elected as Delegate from Utah, that Cannon is not entitled to a seat, and that a vacancy exists in the representation of Utah. The Chicago *Tribune*, says: "Polygamy is doomed. So far as the petitions are concerned, they should not even be considered, except to be rejected as insults to decency. The people are in earnest this time."

The polygamists in Utah, fearing that Congress will pass the disfranchisement bills, have deserted their position of defiance and threat, and have now resorted to the plea of persecution to escape the law.

A house under Kesler's Peak, Big Cottonwood, Utah, inhabited by a wood-chopper named Taggart, his wife, and five children, was swept away by a snow-slide.

Mar. 1st.—In skirmishes with the insurgents in Herzegovina since the 16th February, the Austrians lost 116 killed and wounded, including ten officers.

Ten Nihilist prisoners, including one woman, have been sentenced to death at St. Petersburgh, Russia. The remainder of the twenty-one will be sentenced to various terms of penal servitude.

Four fishing schooners out of Gloucester, Mass., are given up as lost. There were 53 men and boys on board. The loss makes twenty-two widows and sixty-two orphans.

2d.—A Valley Mills, Texas, special says a severe cyclone struck that place last night, almost completely destroying the town, only one business house being left standing.

Five business houses, and also the *Journal* newspaper office and several small shops, in Athens, Tex., burned Monday night. Loss, $35,000.

Dynamite cartridges have been discovered in the custom house at Limerick, Ireland.

A collier vessel has been wrecked off Yarmouth, England, and twenty-three persons drowned.

Bishop Ryle, of England, says that much of the Christianity of to-day is "jelly-fish religion," of which the basis is, as far as it has any, "no dogma, no distinctive tenet, no positive doctrine." He holds that, both in the Church of England and out of it, there are hundreds of ministers who have not a single bone in their "body of divinity."

3d.—Queen Victoria was shot at yesterday by a man named Roderick McLean, said to be a clerk, and a native of London. Her Majesty had just entered her carriage at the Windsor railway station, on her way to Windsor Castle, when the man raised a pistol and fired directly at her. Fortunately his aim was bad, and the Queen escaped unhurt. The would-be assasin was immediately captured, and it was only with great difficulty that he was rescued from the hands of the people.

In addition to the floods and consequent loss of life and destruction of property on the Lower Mississippi, comes the news that Vermont and Massachusetts have suffered severely by reason of too much water. Some serious railroad accidents have occurred, the result of wash-outs, and the record of disaster is a long one.

Advices from the west coast of Africa report that a ferry-boat, while crossing the lagoon, of Lagos, capsized, and forty-seven of the sixty persons on board were drowned.

Over 2,000 poles are said to have been prostrated on the Wabash Road alone, and on the Misouri Pacific nearly 100 miles of wire are rendered useless.

4th.—By the explosion of a boiler in a mill at Stone's Station, Ind., yesterday six men were killed.

Robert Jones, a white man, and William Miller, colored, were hanged yesterday at Aberdeen, Miss, for the murder of three brothers, named Walker in November last. The three Indian scouts—Dead-Shot, Dandy Jim, and Skippy—who gave the signal for the onslaught on Gen. Carr's command, paid the penalty of their treachery at Fort Grant, Arizona.

Courage is always greatest when blended with meekness; intellectual ability is most admired when it sparkles in the setting of a modest self-distrust; and never does the human soul appear so strong as when it foregoes revenge and dares to forgive an injury.

The world is a looking glass, and gives back to every man the reflection of his own face. Frown at it, and it will in turn look sourly upon you; laugh at it and with it, and it is a jolly, kind companion.

One reason why so many people find their business at a stand-still is that they stand still themselves.

Correspondence.

DENVER, Colorado,
20th February, 1882.

Dear Herald:—Public halls in Denver are scarce and very high rented. This has induced the few Saints of the Rocky Mountain Branch, Hutchinson, Colorado, to have serious thoughts; the result of which has been to induce them to take preliminary steps towards erecting a house of worship in the populous, fast growing, and very fashionable city of Denver. A meeting was recently held by the above members; a building committee appointed; a subscription list prepared, thirteen signatures received, by whom the aggregate sum of five hundred dollars was promised; seventy-five dollars of the amount by friends, non-members, four in number, leaving nine of the above number members of the Church subscribing four hundred and twenty-five dollars. I am quite proud that our cause inaugurates no policy whereby means are forced, or exacted from its members; so far from this, that they are to be their own exactors. But it is not a little surprising that there is so little disposition among some of the members who have and could consecrate their earthly substance to support the cause they claim so much to love. A lot 25x120 in this city, in the most central parts, calls for the thousands of dollars, while lots in the outskirts are proportionately high. Now, if a brother had three such lots, free of incumbrance, with other earthly possessions, why in the name of all that is sensible and just could he not as well donate one, on which to erect a house of worship, as an Elder can spend ten, twenty, or thirty years of the best of his manhood, with a prospect of a pauper's home when his physical strength shall fail? I once saw a bending form of a man, leaning on a staff, wending his way to a popular house of worship, and on enquiry found that he was a superannuated minister, which meant that when active he represented the people he was going to worship with, in a ministerial capacity, who in turn provided to meet his recurring wants a stipulated salary. And now he is old, and the ringing of his voice has ceased, his steps are feeble and uncertain, he was released from service, but cared and provided for. But who ever heard of a superannuated Latter Day Saint Elder in the above sense? All that I want, exclaimed a member once upon a time, is a comfortable home and wants supplied in a reasonable way, and enough to keep me when I get old, without being dependent upon any one. Just so. Quite a moderate wish; who would object?

How cheerfully we used to sing,
Sacrifice the blessings bring;
But now are often heard to say,
The sacrifice I must delay.

My farm is small, my house is poor,
I can not do as I did before.
Much my attention now does call;
The *Herald*, perhaps, I'll take next Fall.

The *Herald*, *Advocate*, and *Hope*,
How with the wicked do they cope?
And that they may live, I always pray,
And when I can afford, will pay.

The Bishop, too; of him I think,
And pray he'll give without much stint,
To Elders' families and the poor;
And when I can, I'll swell his store.

So, do not bother me, I pray,
With that subscription list to-day.
If fortune smiles in a year or so;
Some favor, perhaps, I may bestow.

That there are many liberal souls who are evidencing consistency to the utmost of their ability in helping to build up and perpetuate the cause they love, is well proven. And it is quite as evident that others are as palpably evidencing inconsistency by a failure therein.

With the facility of a house of worship, the establishing of the work in Denver will be difficult enough; while to reach this desired object without it, will be from present indications, quite impracticable. So think the Saints at Hutchinson. Though they have a cozy little house to worship in, and might excuse themselves under the plea that Denver is not within our branch limits, but they take a more liberal and wider view. Though they are sons and daughters of toil, working and sweating for their daily bread,

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and could find plenty of ways for their money. But in all their meanderings and discouragements, have not forgot that a willingness to sacrifice evidences a love for the cause. There are a few in Denver from whom we expect help. But the securing of twenty-five feet of sand and gravel will be the tug. Two cents and half from ten thousand of your readers, dear *Herald*, would be a help, five cents a lifter, while ten cents would be a boomer; and why could it not be done? I have not learned the way to beg yet, and my advanced stage of life is a barrier to the acceptation of any new theory, but would like help from abroad in this enterprise. And thinking there are some scattered members in Colorado, who have not yet reported, to them a special appeal is made. Nor shall we refuse help from any outside of the State; so far from this, that any amount from five cents to five hundred dollars will be thankfully received. And though the latter sum would greatly shatter our modesty, we should be quite pliable in such an unexpected and trying ordeal. Try us, if you please, any body.

JAMES CAFFALL.

SYRACUSE, Nebraska,
February 23d, 1882.

I am journeying homeward, after an absence of almost two months. On the 20th we had a severe snow storm, but is now pleasant again. Through the kindness of the Evangelical Church, we have the use of their neat little house of worship. This is one step in advance of a year ago, when we were refused the use of the M. E. Church house. God in his love is giving us great favor among or with the people; and I earnestly pray that we may have wisdom, and not abuse our privileges and opportunities for accomplishing good, and the removal of shame from the fair name of the Church.

R. M. ELVIN.

ALLISTON, Ontario,
February 8th, 1882.

Dear Herald:—Considering the diversity of opinions, and the spirit of toleration, and freedom of liberty granted through your columns. I think it good to solicit your emphatic expression concerning the epithet "Mormon," so flippantly hurled at the Latter Day Saints, and even made use of by themselves. As it is no common thing to hear members calling themselves Mormons, and the Church, the Mormon Church, basing their authority to say so on the fact that one of the prophets named in the Book of Mormon, is called Mormon, and consequently as they profess to accept the teachings and doctrine of Mormon, that that is a sufficient ground to dubb themselves Mormons. I for one repudiate the name, for the same reason that others of the prophets and writers of the Book of Mormon are named Nephi, Enos, Jacob, &c. Therefore, if the reasoning holds good that because we accept Mormon's teachings that that is a sufficient reason to call themselves Mormons, then by parity of reasoning we may with equal propriety call ourselves Nephites, Jacobites, Joramites Or, further, if because we believe in the doctrines of Paul, Peter, Christ, David, with equal show of justice, we, or the believers in those ancient worthies might call themselves Paulites, Peterites, Christites, &c.

I have hitherto believed that the cognomen "Mormon," was in the spirit of malignity forced upon the Church by its enemies, and not adopted by the Church. If therefore because our enemies choose to call us by this name, or that name, that is sufficient cause for members to adopt the name, then how would it work with the enemies of Christ in his day who called him a deceiver? Would it of necessity follow that they who believed in him were the deceived? Or because the enemies of Jesus called him Beelzebub, were his followers Beelzebubians? I think just as good grounds for calling them so existed, as to call us Mormons, from the fact that our enemies call us so for believing in Mormon doctrine.

Dear *Herald*, I would not think of troubling you with so trifling a cause, but for the fact that debate and wrath have grown out of an exchange of opinions on the subject. As for myself, I am content to be called a Latter Day Saint, not that that is the name of the Church, but from the fact that I believe we are living in the latter days, or latter dispensation.

On the 6th day of April, 1830, the Church received its name by revelation, which has never to my knowledge been changed. It is THE CHURCH OF JESUS CHRIST, and the addition of the words "of Latter Day Saints" formed no part of the name of the Church; but simply that the members of the Church of Jesus Christ were, or are Saints of the latter day in contradistinction to the former day saints. If I am wrong in the foregoing I am willing to be put right, and I sincerely request an expression of "ye editor's" personal opinion, as I am personally aware that your veto will be received with respect. In conclusion, I have no objection to the word Mormon, as in the Book of Mormon I find on page 176, par. 6, that Mormon was the name of a place, which in the language of the people derived its name from the fact that the place was at times infested with wild beasts, having been called Mormon by King Noah. That in this place called Mormon there was a fountain of pure water, and that those waters were called the waters of Mormon, whither Alma resorted privately to baptize believers, he being in dread of the wicked King Noah.

Bro. W. W. Blair, in his excellent work, "The Seer," informs us that the root meaning of the word Mormon signifies *more good;* and I accept it from the fact that Isaiah 29:24, informs us that when the sealed book should come forth, that they who murmured should (from that book) learn doctrine; hence learn "more good," which we have; and thank God for the fulfillment of his word, and inspiring us with hope and granting us charity through preaching to our neighbors, proving our self-sacrifice in love for their welfare.

With love to all Saints, and praying that the time may speedily come when we shall have come to a unity of the faith.

I remain your brother in bonds,
J. A. MCINTOSH.

PARDEEVILLE, Columbia Co, Wis.,
February 19th, 1882.

Dear Brother:—Enclosed you will find two dollars, which we send you to apply on our subscription for the *Herald*; you will please continue it as heretofore. I am well pleased with the manner in which it is conducted, and would not be without it for any reasonable consideration. As the cause of Zion brightens up, and her rays of light are spreading and brightening up, so the *Herald* keeps even pace, and becomes more interesting every year; and now the set time seems to have come to favor Zion, for the dark clouds that have been hanging over the cause these many years seem to be dispersing, so that the rays of light now reach us and make our cause look more hopeful. May these good omens continue and increase, and the cause of Zion triumph gloriously.

Your brother in the one faith,
I. F. SCOTT.

PITTSBURG, Pa.,
February 25th, 1882.

Bro Joseph Smith:—The pamphlet "Prophetic Truth" is just finished binding; and with this mail I send you a specimen copy. It is thought that the Book, after its many delays, is out after all in the right time. However that may be, it must stand upon its own merit, if it has any. I wrote it for good; and all the anxiety I have regarding it is that there will be enough of them sold to repay the publication. I suppose that will take some length of time, but I believe they will ultimately all be called for. They will remain when I have passed the confines of time as my testimony regarding the work of God in the generation in which I lived. May God bless the effort to all who read.

I am now about entering my seventy-seventh year, and although some of the weaknesses incident to age are upon me, my general health is reasonably good; but the elastic step of vigor is gone, my gait is slow, and the distances traveled on foot necessarily short, especially if the day is warm. If I had means of conveyance I feel I could do a little work yet in the good cause. I am especially blessed regarding my eye sight, which remains good.

With every True Latter Day Saint this is an interesting moment. He who when the enemy came in like a flood lifted up a standard against him, will make even the wrath of man to praise him, for with many in their meetings repudiating and denouncing polygamy; if there existed no legal restraint, would wage a war against the entire faith. But the Saints have nothing to fear, because if true to themselves in that, they are true to their God. "Their dwellings will be the munition of rocks, their bread shall be given, and their water shall be sure."

Trusting this will find you and yours in reasonable health, and that the sickness is passing away from your homes and lands. I am as ever yours in bonds, JOSIAH ELLS.

PHILADELPHIA, Pa.,
March 1st, 1882.

Bro. Joseph:—Yours from Galien, Mich., just at hand. I arrived here Saturday night last, and have found a cordial welcome with the Saints. I spoke on Sunday forenoon, and immediately after, went in company with Bro. J. Stewart across the Deleware river to preach a funeral sermon of Mrs. Annie Levey, daughter of Bro. and sister Small, returning in time to speak in the evening. I spoke with moderate or fair liberty, and felt comforted.

I am pleased with the outlook, for the work and the Church here are in fair condition; all of them have received me kindly, and so far as I may be able to judge, have the work at heart, and will continue steadfast. I believe that a good work will be done in this region of country.

Bro. Stewart introduced me to the different editors of papers here, and was well received; he seemed at home with them. The work looms up all around. I was interviewed again yesterday, and think the *Enquirer* will take stalwart ground toward us; will see, and send you the issue. They seem *interested* in us NOW. I am very glad you were at Chicago, and pleased with your statements. Let them have it. Love to all.

Yours in bonds,
ZENAS H. GURLEY.

TEXARKANA, Arkansas,
February 28th, 1882.

Dear Herald:—As I am laying over here waiting for train to carry me to Red River county, Texas, I will pass the time in writing a few words in regard to the portion of the work where my lot is cast. Since writing for your columns, my desire to see the work progress has not grown less, and I have done considerable labor, though hindered much by inclement weather.

The work in Texas, on the whole, is gradually moving on, though there appears to be a spiritual stupor in some places.

January 26th, I bid adieu to the Saints of Elmwood Branch, intending to call at a few points in Texas Central District, and then try the temper of North Texas, where our worthy brethren Bozarth and Wickes were treated so roughly in the past, On the 28th, arrived at Cook's Point, where I remained until February 2d; when in company with Bro. William Sherrill, went to Texas Central Branch, remaining until the 8th, and preaching four times. I spent two days with Bro. Land and family at Thornton, and found him in the spirit of the work, and anxious to fulfill the duties of his calling as president of the District. May God open the way, that he may do the good he desires. The 10th, returned to Texas Central, held five meetings, and arrived at Elkhart the morning of the 15th; found Bro. Bryan still battling away, though standing alone. His straightforward conduct, and mild but firm advocacy of the truth, has done much to allay prejudice, and lay the foundation for a work. We found a welcome at Doctor Hassell's, (our host when Bro. Thompson and I were here last Spring), and made our home with him during our stay. On the night of the 17th, we began meetings, and continued until yesterday, preaching eleven times at Elkhart School-

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house, once at Mountain School-house, and once at the doctor's residence.

On the 25th, we had the great satisfaction of leading eight souls into the waters of baptism. Yesterday forenoon we met at Bro. (Doctor) Hassell's and organized the Elkhart Branch, composed of nine members; Bro. J. W. Bryan in charge, and Bro. John Hassell chosen secretary. The Spirit was sensibly felt at the organization, and five more presented themselves for baptism. We repaired immediately to the water, and baptized these five; returned to the house and confirmed them, and in a few hours Nahum's Chariots were bearing me swiftly away.

I regretted that previous appoinments compelled me to leave, for the interest was good, and I felt that more were near the kingdom. But Bro. Bryan will continue the work. He is a faithful man, and will accomplish good in the future, as he has in the past. We found him alone, and left him in charge of a branch of fourteen members. May God bless him and his charge! Bro. James Peters was with us two days, and we enjoyed his company much. Though possessing some of this world's goods, he loves the cause of Christ far better than all else, and helps to advance it by wise conversation upon gospel subjects, a liberal distribution of books and tracts, as well as rendering financial aid where needed. May God bless him!

To-morrow we leave this place, to join the Saints in Red River county; praying for grace and wisdom to act well our part there. With unwavering faith, and increasing hope, I am as ever,

HEMAN C. SMITH.

MONTROSE, Iowa,
January 8th, 1882.

Bro. Joseph:—A few Saints in this place are still trying to cling to the rod of iron. It is almost discouraging sometimes when we meet in our little church, and there will be three, or perhaps half a dozen, if the weather is fair, that come to our Thursday evening prayer meetings. And as for preaching, it is very seldom that we have any, as this big river is between us and our president; and at this season of the year it is almost impossible for him to come over here; and we do not expect him to come; he is too old a man to attempt it. It is very encouraging to know that our heavenly father is still mindful of us and verifies his promises to meet with us, and bless us with his Spirit when we ask him in faith for such things as we need. We have a nice little Sabbath School of about thirty scholars, with an average attendance of about fourteen, with your humble servant acting as superintendant, (poor material indeed).

Brother Joseph, pray for us at Montrose, that we may not weary in well doing, but keep the faith to the end of our pilgrimage. Ever praying for the welfare of Zion, I remain yours in the Gospel of Peace,

RUTH A. TURNER.

LOUISVILLE, Ontario,
February 23d, 1882.

Joseph Smith; Dear Brother:—I have just returned from the London District; have had a pleasant time laboring in the several branches of the district. Found most of the Saints at peace with each other, and manifesting a desire to help the work on. Bro. Samuel Brown was with me in most of my labors; we organized one new branch in the township of McKillop, and left them feeling well. We ordained a Priest and a Deacon in that branch. We ordained a Priest and a Teacher in the Egremont branch. The Saints at Egremont are putting forth an effort to build them a church house, and to have it ready by the June Conference of the District, which is to be held there.

Since I came here I received a letter from Bro. Griffiths; he had just baptized five at Wolsingham. He was feeling well. I received a letter from Bro. Deuel; he was still battling for the right. He had organized a branch at Badder Town. I expect to leave here to-morrow for the Zone Branch, and so on through the district.

Since I have been away from Bro. Traxler's, a singular circumstance has happened in his family; a Crow carried off one of their children, —*i. e.*, Mr. Crow came and married Sarah Traxler, and has taken her to his home, and he insists her name shall be Crow. And so goes life.

The weather and the roads are very unfavorable for getting around to do much preaching; a great deal of rain and plenty of *Mud, Mud.* And it will stick closer to me than most of the sectarian ministers will; for one can put to flight a thousand of them.

Hope to meet you at the Conference in April. If the Lord will, I am coming west this Spring, and shall try and be at the Conference. Love to you and to your family, and all the Saints and friends in the office.

Yours for truth,

J. H. LAKE.

TENANT'S HARBOR, Maine,
January 11th, 1882.

Bro. Joseph:—The Rockland Branch, to which I once belonged, was in a flourishing condition, but its members have most all moved away, or have been taken by death, so that we have no meetings. Some of the Saints were disobedient, and the Lord spoke to us by prophecy that they must be dealt with, or the branch would go down. We are waiting, watching, praying and talking, and the Spirit seems to say that the Lord will soon favor us again. A Methodist minister stopped with us over night. The subject of religion was soon broached, then Mormonism. Almost his first expression was, "It is a pity the earth would not open and swallow them all up." I told him the difference between the Brighamites and true Church. He wanted to know the true belief, and I read it to him; he was much surprised, fell right in, liked it much. When we parted, he wanted a paper, so I gave him two *Heralds* and one *Hope;* pointed out the ladder on the first page of the *Hope,* which interested him much. I think great good can be done by distributing our Epitome of Faith; I am as strong in the faith as ever, and hope to be saved with the children of Zion.

D. S. SEAVEY.

CHICAGO, Illinois,
February 3d, 1882.

Dear Brothers and Friends:—I warn and forewarn you of things that must shortly come to pass, according to the foreknowledge of God. Be it known unto all that I have sought our Father in the name of Jesus, according to the promise, day after day, that I might know the secret and hidden things of the Father, for the welfare of my brethren, that we be not caught in a snare; and at last he hath shown me marvelous things that must shortly be done.

I was caught up and carried away by the Spirit of the Lord, and placed in a large building where there were a few people. The building was situated on the east side, fronting a large body of water west. The length of the water was north and south. As I was looking west over the water, I turned my eyes south and saw a great darkness, a heavy storm coming up. And there came up from the south a great wind, which caused the waves to run on the waters apparently about sixty feet high; and when they were nearly in front of me, I looked north and there came a north wind which was at my right hand, and it caused great waves, yet they were not so large as the southern waves. They met just in front of me. When they met, it rained in what looked like swords and in what looked like cannon balls. And the southern waves were beaten to pieces in the storm, by the northern wind and waves. And immediately there were suspended from heaven, black ribbons which reached to the earth; they were about four feet wide, and not room for man to pass between them; they extended over the earth as far as I could see. The storm had not ceased but grew more severe. I looked again, and in place of the black, beheld red, white, and blue ribbons; and the storm beginning to cease. I looked again, and beheld all white ribbons, and their brightness exceeded that of the sun, and there was perfect calm over all, and everything seemed to be lightened and purified by the exceeding brightness of the ribbons.

This, God our Father hath shown me for the welfare of his people. I say unto you be faithful, lest you be numbered among those of the great slaughter. But if you will prove faithful, you shall be as I was; you shall behold all and not one hair of your head shall be harmed. This revelation was given unto me about the 21st of January. Your loving brother,

H. R. WALLACE.

SPRINGVILLE, Utah Co., Utah,
February 28th, 1882.

Bro. Joseph:—Wednesday night, January 25th, 1882, I saw and conversed with Henry Jacobs, of whom it is claimed that your father sent him on a mission, and then married his wife,—which the Brighamites use as a proof that your father had many wives. On said evening I was introduced to said Jacobs, and asked him:

"Please tell me if it is true that Joseph Smith took your wife away from you while you were on a mission."

He said: "Yes, it is true." He then got quite warm over the subject for a while.

I again asked: "Did Joseph Smith live with your wife as his wife while you were on your mission."

He said: "No, I don't know."

I asked: "Who did your wife live with after you came home from your mission."

He answered: "With me."

Again I asked: "How long did she live with you."

He said: "Till Brigham Young took her."

I then asked: "How do you know that Joseph Smith took your wife when he did not live with her?"

To which he answered: "I was told so."

Henry Jacob's wife, that the above conversation was about, is now known by the name of Zina D. Young, and is sister to William D. Huntington, Postmaster of Springville.

If you should choose to publish the above in *Herald* and *Advocate* you are at liberty to do so, as I can prove statements by two witnesses

Your brother in Christ,

Ch. E. MALMSTROM.

TABOR, Iowa, Feb. 3d, 1882.

Dear Herald:—You seem to me like an old and well-tried friend; for ever since the days of your youth I have been a faithful reader of your welcome pages. And believing you to have a conscientious regard for the weak and erring ones of earth, I the more readily address you.

I have been thinking this evening that perhaps there has never been a time since the principles of our holy religion were revealed from the heavens that called so loudly for the Saints to be up and doing as at the present; for do not the "signs of the times truly indicate that we are living in the days of the coming of the Son of Man? Most assuredly they do. And O, how the foe becomes more daring! Does he not, dear Saints? Answer, ye who are acquainted with his machinations. Not so much persecution now as in former years; but alas! that which if possible is worse, and a great deal more dangerous, viz: careless indifference, inactivity and stupidity. The old adversary has tried by cruel persecution to destroy the Church, and failing in his attempt has changed his tactics, and to all appearances is doing his very best to make us feel at ease and secure in our inactivity! O, Father in heaven, save thy people from his power in this hour of their danger! Surely, 't is the strength of his despairing! and for each other let us pray.

Bro. Caffall's letter in your last number, dear *Herald,* is full of admonition and instruction. So also is Bro. Lambert; and we should treasure up such gems of thought, and strive to profit by such counsel. I love to read the *Herald;* I always rise from its perusal with a heart and desires enlarged to strive to do the will of God, by keeping holy His commandments. I love the Lord and His Saints. I love the pure gospel of Jesus Christ; it is my comfort, my consolation in my declining years. We always prize that which costs us a good deal; and has not our religion cost us—well, dear Saints, I can not speak for you, but mine has called for the sacrifice of all things! But ah, the reward is

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even now, while journeying down the stream of time commensurate with the offering.

Dear *Herald*, perhaps you would like to know how our branch (Plum Creek) is prospering? Well, be patient, and I will tell you, *i. e.* in part. In the first place, (please excuse me), we have some of the best folks in our branch there is in all the world; and secondly, we have meetings on each Lord's day, sometimes a goodly number in attendancee, other times few. There are times, (and I am sorry to write it) that even Saints grow weary in well doing, and we are so tired, foot-sore, and even down-hearted, and it may be that some of us neither pray vocally nor in secret, nor attend to our family duties. Then, during those tyring times, how much we need the visits of a faithful Priest and Teacher! O, yes, how glad we would be to see them, to know that they loved us and had come to see how we were "getting along." But dear *Herald*, will you believe me when I tell you they do not come to see us at all. Indeed, we don't know whether the branch has those officers or not; perhaps the Priest and Teacher, if we have any, believe as some of our sectarian friends do in regard to the "spiritual gifts," that there is no need of such spiritual helps, advisors, in these days, they are "done away," and no longer necessary. Lord pity us! What can we do? Can we,—must we, live without their help? Excuse my seeming levity, dear *Herald*, and dear Saints, for indeed I realize that the subject demands our most sincere consideration.

With a silent prayer for the out-pouring of God's Holy Spirit; and revival of his work among the various branches of the Church, I remain your sister in patience and hope,

M. RUBY BALDWIN.

CLARKSBURG, W. VA.,
February 15th, 1882.

Bro. Smith:—According to my promise to some of the Saints; I proceed to prepare for the *Herald's* many readers a brief account of my tour into Meigs county, Ohio, and thence into Mason county, West Virginia, to answer a call from Bro. L. R. Devore and others, who solicited our service in a discussion with one of the Disciples, a synopsis of which will be sent you by Bro. L. R. Devore.

From Parkersburg, West Virginia, we took passage on a boat to Murryville. Landed there on Christmas eve. From which place we were taken by a Mr. Hicks in a skiff to our Bro. Devore's, three or four miles distant. Here our brother lives in a cozy little home on the banks of the great river, the Ohio. The next morning your writer walked up on the mount and "viewed the landscape o'er," of the fertile fields, and pine-toped hills, of the state of West Virginia. Who does not love the very land of his birth? I stood amazed, and in wonder reflected that notwithstanding all my hardships and suffering from youth up were inseparably connected with thy memory, thou art not entirely alienated from my affection—my West Virginia—on the shores of which state we soon expected to land to meet the man perhaps whose name might have been legion, but it was not; neither was it Belial, nor Bellicose, nor shall we tell his name on this line. When we reached him, his name was known, heard, and read of all men—Beller.

We remained with the Saints here until the 28th, and wrought in the ministry every night to small but seemingly interested audiences. But when the morning of the 28th came on, we wished to be off to Mason county. But the large boats running from Cincinnatti to Pittsburg, not having heard of the debate, were not running to suit our convenience, and we were "put too it" to find conveyance to the "mouth of School-house Run," twenty miles down the river. Now there lived in the neighborhood a certain boy, who had been raised partly "in the water and out of the water," (but not amphibious, I know), who agreed to take us to the point above named in a large skiff. The number to go being six; Bro. Devore, Bro. Spann, myself, Brn. Aaron Kuykendall and son. And as if to cheer our venturesome voyage, came our missionary sister, Ella Devore, for she had heard of "that debate." Nor did "the Ohio's cold flood, or its angry waves, affright her from the shore" of West Virginia, where the brave Disciples had selected a position for the battle. And Charley, "the water boy" the brave captain of our vessel, made seven in all on board.

I suppose there were no braver hearts than my own, and old Bro. Kuykendall's. And if our knees trembled, and smote together, what about the other passengers? We were soon under headway, and our imagination became wonderfully active. We began to reason together from probabilities. I laid our plans as deep as that big river, and as broad as the distance we kept from the shore, (the weather that day only was lovely). What the thoughts of our old brother were, I could only imagine; for now and then his "face waxed pale," and his eyes would assume an anxious expression; and we both for the first time perhaps in our lives felt, and acted just alike; and we used an old proverb which had been forgotten for years, but with great force it came into our minds—that "little boats should keep near shore, while larger ones may venture more." But that young captain, to our hurt, cared no more for proverbs than he did for the prognosticatious of weather prophets. Also, I would say, that Sr. Devore, as good a Saint as she is, would only laugh when we (Father Kuykendall and I) wanted her to pray. And Bro. Spann having more pounds weight in him than any of the crew to push the boat down into the cruel water, was not so constituted as to appreciate the danger to which we were exposed; but was quite careless, and amused himself watching the increase and decline of Father Kuykendall's pulse, in proportion to the distance we kept from the shore. But after all Father Kuykendall and I were more generous than the rest, for when a large boat would chance to overtake us, and pass by, setting the waters all in commotion, Bro. Kuykendall and I would consider it safer for the rest that we get ashore and walk until the waves would subside. Our sister, however, not fearing the probable results, would hold her seat and seemed perfectly composed, but women have not always "the nerve" to face danger like men, and in such ventures there is, to them, something of a ramantic charm.

Landing at "School-house Run," we were met by Bro. Moler, whom we saw for the first time, with whom we took lodging for the war, unless sooner discharged, who lived about nine miles from the river in Mason county. There we enjoyed the company and fellowship of Bro. Moler and family, with several other good and genial Saints. Bro. T. J. Beatty was already there, and had been baptizing some. Also, there was added to our number Bro. Thomas Matthews, of Syracuse, Ohio, "the least of all the apostles;" there we sit down to eat and rose up—not to play—but to pray, and speak one to another, and "edify one another in love." For there the blessed Lord heard and answered our prayers, and armed us with the sword of the Spirit, and with the shield of faith, and the victory was the Lords. The Disciple warrior, Harvey, was found to be an excellent old gentleman, and did the best that could be done for their cause. He made as hard a fight, I think, as can be made against the Saints. But, alas for their "Body of Christ," which we proved had no members—no, not one, hence we enquired, "Where were the body?" We captured their best gun, "the word," and turned it upon them. Two others were captured, spiked, and left on the field. Beadle's bundle of bombast, and the "American Encyclopedia." We cross-questioned twelve of their witnesses, (who by the way live in Salt Lake City). They were soon ashamed of their witnesses.

Our brethren acted nobly, and we parted reluctantly. I will long remember that, though far away from loved ones. I was made at home at Bro. Molers'. The Lord reward him. As for our sisters, we have many commendations. The Lord rewarded their kindness and faithfulness in caring for us. For our missionary sister, Ella Devore, I would say: it was right for her to go, and still right for her to go along with her husband. For her work is a good work and a needed work, and her example is of the highest and most useful type.

D. L. SHINN.

THORNTON, Texas,
February 28th, 1882.

Dear Herald:—Since our last district conference I have been praying to sell my house and lot, and to be situated among the Saints with my family, and placed in such a condition as to be justified in leaving them to tender the means for rescuing those that are in darkness, and perishing for the want of the light of the gospel. My prayer in part has been answered, in that I have sold my place. Now will the Saints join me in prayer for the fullfillment of the unfullfilled part of my prayer? Remember, "that where two on earth agree as touching anything, it shall be done."

I will leave this place about the fifteenth of March, but am not able to say where my address will be in the future; but hope to be able to inform you by the first of April. I intend to make every edge cut that will, in order to take the field, but all the edges are not under my control; therefore I can not tell whether there are edges enough in cutting order to let me into the field unincumbered or not. I can not take the field with my mind divided, partly on a support for the loved ones, and partly on the Master's work; if I should do so, then I would be a "double-minded man," and hence, "unstable in all my ways:" a pretty looking specimen for a minister of God! Eh?

But, Dear Saints, let this be as it may, I shall continue to pray for the way to be opened up for all in this district to have the privilege of hearing and obeying the principles of the gospel.

May the work prosper everywhere, until all the honest in heart are gathered home in Zion, is the prayer of yours in bonds. ELIAS LAND.

CHERRYVILLE, Kansas,
January 5th, 1882.

Bro. Joseph:—On September 1st, myself and companion left our home, at Platte Valley Branch, Nebraska, started for Southern Kansas, to visit relatives, and with a desire to advocate the principles of eternal life. We left Semi-Annual Conference and went on our way rejoicing. Called on Bro. William Hawkins, at Oregon, Holt county, Missouri, where we had a good time with the Saints there. Arrived at Garnet, Anderson county, Kansas, where we met our relatives. I was soon invited to preach our doctrine; I did so, holding meetings one week; the people were impressed that our doctrine was true. From thence we came to Cherryvale, which is our stopping place, with a brother of mine, whom I hope to bring to the knowledge of the truth. We had the pleasure of being at the Spring River District conference, which convened at Mound Valley Branch. We found good Saints alive to the principles which they teach. I visited the Indian Creek Branch; found only eight members left there. They are so scattered that they do not hold any meetings. Bro. Loar president of said branch, lives at Longton, ten miles from the branch; and is confined as clerk in a store. Bro. Loar and myself held meetings near Longton. I also held meetings at the branch; I am going to open up a new field near Cherryvale, and shall labor all I can in this part of the district for six months, if the Spirit directs, then longer. The laborers are few here.

Your brother in Christ,

E. BOLSON.

FAIRMONT, Minnesota,

Editor of Saints' Herald:—Please publish of the death of S. H. Briggs, which took place June the 21st, 1881. He suffered many long months, from gravel in the gall; he was strong in the faith, and a good man; he left a wife and four small children. Before he died he requested me to send his death to you for to be published.

CLARA HODSON.

Be not stingy of kind words and pleasing acts, for such are fragrant gifts, whose perfume will gladden the heart and sweeten the life of all who hear or receive them.

Money is the fool's wisdom, the knave's reputation, the poor man's desire, the covetous man's ambition, and the idol of many.

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Conference Minutes.

WELSH MISSION.

The Semi-Annual Conference of the above Mission was held at Aberaman, Wales, October 30th, 1881. J. R. Gibbs president, B. Davies clerk.

W. Morris reported the Eastern District, saying that most of the Saints in the District were in a good feeling, and that the officers were doing a little for the upbuilding of the Church. J. R. Gibbs reported the Western District, saying that the Saints possessed a good feeling.

Bishop's Agent reported: Received from the young members of Llanelly Branch 15s; from Merthyr Branch, T. E. Jenkins, £1; total £1 15. Sent to Bishop Rogers £1 15s. Received of W. Morris 1s; on hand 1s.

J. R. Gibbs reported the book account from April 24th, 1881: In hand £16 16s 5½d. Paid to Bro. D. Lewis for writing and arranging hymns 8s, paid for printing 500 hymn books £18 10s. Balance to the printer 15s; paid out £2 1s 6½d more than the sum in hand.

Met at 2 p. m.—The authorities of the Church in America were sustained in righteousness; also, T. Taylor, president over the European Mission; J. R. Gibbs over the Welsh Mission; T. E. Jenkins of the Seventy and as Bishop's Agent; W. Morris president over the Eastern District of the Welsh Mission. All the presidents of branches, with all the Elders, Priests, Teachers, and Deacons.

The meeting then was given free for testimony, and the brethren bore strong testimonies of the latter day work, with good feeling, and the Lord manifested his will through the gifts of his Spirit with much power.

Moved that Bro. T. Morgans of Merthyr Branch, should be ordained to the office of an Elder.

Met at 5:30 p. m.—Elders D. Lewis, W. Morris, J. Evans, T. E. Jenkins, A. N. Bishop, D. Williams, J. Jones, J. Morgans, J. E. Hughes reported.

Preaching by Elder A. N. Bishop.

Adjourned to meet at Llanelly, Wales, April 30th, 1882.

NORTH-EAST MISSOURI DISTRICT.

Report of conference held at Bevier, Missouri, February 4th and 5th, 1882. G. Hicklin, president; J. T. Williams, clerk.

Resolved that we authorize George Hicklin to represent the North-East Missouri District at the Annual Conference, and the secretary to write him a certificate to that effect.

Resolved that this conference request the General Conference to continue A. H. Smith in this mission.

Bishop's Agent Report: On hand December 4th, 1881, $37.80; expenses $15; on hand, $27.80.

Sabbath morning the Saints met for prayer. Preaching in the forenoon by Elder Merriam, from Stewartsville, with good liberty. In the afternoon the sacrament was administered, and a goodly portion of the Spirit of God felt, while the prayers and the testimonies were uttered. In the evening Bro. A. H. Smith occupied the stand.

Adjourned to meet at Bevier, Missouri, subject to the call of the president.

NORTH-WESTERN KANSAS DISTRICT.

The quarterly conference convened at Blue Rapids, Kansas, February 4th. A. Kent in the chair; J. D. Bennett, secretary.

Branch Reports.—Blue Rapids 56 members. Gaylord 22. Elmira 26; baptized 2, removed 1. South Logan 16. Goshen 36; baptized 2.

Elders Landers, Shute, Mason, Hoyer, Beebe, Kent, Goble, Bennett, Hall, M. Smith and Sears, reported. Priests Reynold, Harder, Taylor and Decker, reported. Teachers Case, T. Cockran and Scott, reported. Deacons Reynolds and Ervan, reported.

The president reported Solomon Valley and Pleasant Ridge branches as not being in lively working order. The former disorganized and record destroyed, and members given over to recklessness and riotous pleasures.

On motion John Landers, George Shute, A. Kent, J. O. Goble and J. D. Bennett, were appointed as delegates to Annual Conference, and authorized to cast the entire vote of the district untrammeled by instructions.

President and secretary were sustained in their respective offices.

Adjourned to meet at Goshen Branch, Kansas, May 27th, 1882, at 10 a. m.

FAR WEST DISTRICT.

Conference convened at St. Joseph, Missouri, February 25th and 26th, 1882. J. T. Kinnaman president; J. M. Terry clerk.

Branch Reports.—Stewartsville 108; received 2, removed 2, expelled 2, died 1. German Stewartsville 45; baptized 3, received 5. Pleasant Grove 32; received 4, removed 5. Breckenridge 15; died 2. Far West 56; removed 5, expelled 2. St. Joseph 89; baptized 2, removed 1. Delana 55; baptized 1, received 2. Starfield 39. Center Prairie not reported.

H. Hinderks, J. McIntyre, S. Butler, G. C. Smith, W. Summerfield, W. T. Bozarth (baptized 4), I. N. Roberts, T. Hinderks (baptized 6), J. H. Merriam, L. L. Babbett, D. J. Powell, M. F. Bevins, G. Graham, D. E. Powell, W. Lewis, J. T. Kinnaman, J. M. Terry, J. Burlington, M. H. Forscutt, E. T. Dobson, A. H. Smith, A. J. Seeley, (by letter), reported. Priests L. Niedorp, C. Faul, F. Uphoff, Sparks, Steffe, R. Winning, Gardener; and Teacher J. Dempsey, reported.

S. Butler, H. Hinderks and D. J. Powell, were appointed a court to try the continued appealed case of W. R. Cadman from the Far West Branch, who reported the Far West Branch sustained in its action.

Moved that the Bishop's Agent be requested to take the valuation of all Church property in the district, and report to the Bishop before General Conference.

Resolved that the conference instruct Bro. A. Bishop, either himself or through Bro. J. Caffall, to forward at once the money ordered by the court who sat on his case, to Bro. Henry Hinderks; who is hereby also instructed to then at once return the note and bond for a deed held by him as agent for Bro. Lupe Havenga for indebtedness of Bro. A. Bishop to Bro. Lupe. 2d. That this conference does hereby instruct Bro. Hinderks to notify the St. Joseph Branch immediately on receipt of the money. And lastly, that this conference, on receipt of Bro. Hinderks' notification to the St. Joseph Branch that the money has been paid, does hereby instruct said St. Joseph Branch to take cognizance of the case and forward such Letter of Removal as justice shall demand. And finally, should Bro. A. Bishop refuse or fail to comply with this demand within fifteen days from this date, that the St. Joseph Branch take final action for the expulsion of said brother, Albert Bishop, from the Church.

Moved that at next conference we take up the question: "Can a parliamentary body disfranchise its own members without giving previous notice of its intention."

Bro. E. T. Dobson delivered a very logical sermon from Rev. 14:6, on Sunday forenoon. Sacrament and social meeting in the afternoon, some very strong testimonies were born. I must not neglect to mention the Sabbath School, which held a session, as being a model one. Saints encourage the Sabbath School cause. Bro. A. H. Smith preached in the evening, with such good liberty that it took him near two hours to get through.

Brethren J. Burlington, S. Butler and George C. Smith, were appointed as a committee to investigate the advisability of returning Bro. R. A. Marchant his license.

J. D. Flanders was sustained as Bishop's Agent, with instructions to visit the branches and urge the law of tithing. Bro. R. Winning was sustained as district treasurer.

J. H. Merriam, W. Lewis, D. E. Powell, W. T. Bozarth and J. T. Kinnaman, were selected as delegates to General Conference of April next.

Adjourned to meet at the German Stewartsville Branch, on May 27th and 28th, 1882.

Good and bad men are each less so than they seem.

Miscellaneous.

ANNUAL GENERAL CONFERENCE.

The Independence District Conference, held a few days since, appointed a committee to make inquiry and preparation with a view to providing for the coming General Conference, to be held in this town; instructing them to publish certain information in the *Herald*. Said committee have done their duty as far as time has permitted; and hereby give notice of the following facts:—

1. That conference instructions forbid our sending any visitors to houses of the Saints until all the members of conference proper are accommodated.

2. That our inquiries thus far have resulted in the discovery of houses and accommodations for about one hundred persons.

3. That hotel accommodations can be had by parties for from 25 to 50 cents per meal, and lodging at same price. We have four hotels—their prices ranging according to class. The aggregate sleeping accommodations to be had in them will be for about fifty persons, and meals for about one hundred and fifty. The above rates have been made specially for the Conference

4. Reduced rates have been secured from omnibus lines for conference people from the depots to their houses and return.

5. The committee will be in attendance at the depots, and give all instructions to Saints upon their arrival as to their stopping place, &c, and see them provided for as per above instructions

6. The committee have agreed to wear a white ribbon tied to the coat button hole, as a badge, by which to be recognized by Saints at depots.

7. The accommodation capacity may be greater at the conference time than now, but our discovery thus far does not justify us in declaring it to be more extensive than the above figures show.

Communications received from different points—not distant—convey the idea that the holding of a conference in Zion, or the center stake, is to be considered a grand occasion for visiting the promised land, &c., intimating that whole families, and in some cases branches, intend coming. To all who so think, the committee respectfully offer this suggestion: That they bring with them, if they come, bed, board, and shelter. Judging from the Spring Conferences of the past, we feel justified in stating that our accommodations will be ample.

JOSEPH LUFF, *president.*
JOHN S. PAGE, *clerk.*

INDEPENDENCE, Mo., Feb. 21st, 1882.

FIRST QUORUM OF ELDERS.

To the Elders of the First Quorum, Greeting:—In the peace of the covenant of salvation I salute you, personally and collectively, trusting that your earnest efforts are reflecting heavenly light to the path of those seeking the way of life. Your attention is herewith called to a resolution, adopted by the Twelve, and found in the minutes of the Semi-Annual Conference of 1881. Those who are ready and willing to labor, can address Bro. T. W. Smith, secretary of the Twelve, at 619 West Lake street, Chicago, Illinois. It is desirable that every member report to their quorum, either in person or by letter, at the coming April Conference, at Independence, Missouri.

Yours in Christ,
ROBERT M. ELVIN,
President Quorum.

CENTRAL KANSAS DISTRICT.

Bro Henry Green, secretary of the Central Kansas District wishes to correct his error in saying that the next conference of that district would be the second Saturday and Sunday in June, 1882, in the *Herald* for January 1st, 1882. He intended to say May.

UTAH CHAPEL.

We are preparing an itemized report of moneys and means received for the Salt Lake City Chapel; also, a statement of expenditures for the same, and hope to publish it by April 15th or May 1st.

Trustees { W. W. BLAIR,
I. L. ROGERS.

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SOUTHERN NEBRASKA DISTRICT.

To the several branches of the Southern Nebraska District.—You are herewith requested to prepare and present at the quarterly conference, to be held at Nebraska City, April 2d and 3d, a complete statistical report, covering all changes, since the time of your last report. The object of this is that our records may be correct, and our representation truthful. The priesthood members of the district should make an effort to attend, as is required in Doctrine and Covenants, sec. 17, par. 13. And we would be pleased to have all scattered members report themselves.

Yours in the work,

ROBERT M. ELVIN,
District Secretary.

SISTERS OF ZION BENEVOLENT SOCIETY.

The sisters of the Reorganized Church of Jesus Christ met at the Chapel, Fall River, Mass., January 17th, 1882, to organize a sister's society, which was given the name of the "Sisters of Zion Benevolent Society." Sr. Pucell was chosen to preside at the meeting, which was opened with prayer and singing, and then proceeded to elect officers. Sr. Mary McKee was chosen president, Sr. Mary J. Rogerson vice president, Sr. Mary J. Boswell secretary, Sr. Ann Granger treasurer. It was voted to have a fee of ten cents per month. Voted to hold meetings once in two weeks; business meetings once a month. Voted to hold meetings at the houses for the present. The sisters are hoping to do much good by these meetings, and what their hands find to do for the work of Christ and his ministry.

MARY J. BOSWELL, *secretary.*

SALT LAKE DISTRICT CONFERENCE.

The conference of the Salt Lake District will be held in the Mission Chapel, Salt Lake City, Utah, April 6th, 1882. We hope the Saints will attend; all are invited.

WILLIAM M. GIBSON, *president.*

SPRING RIVER DISTRICT.

A conference of the Spring River District will be held at Pleasant View Branch, Cherokee county, Kansas, May 26th, 1882.

J. A. DAVIES, *District Clerk.*

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

BORN.

ANTHONY.—At Wilber, Nebraska, June 30th, 1881, to Mr. Isaac T. and Sister Mary Anthony, a daughter; the same blessed by Elder Robert M. Elvin, February 19th, 1882, and named Emma Alice.

CARLSON.—At Blooming Prairie, Iowa, January 23d, 1882, a daughter to Bro. C. J. and Sr. Mary Carlson; named Minna May.

MARRIED.

MUETZE—BOENLEIN.—Sunday, December 17th, 1881, at the house of Bro. Charles L. Muetze, 318 Aberdeen street, Chicago, Illinois, Albert Muetze, his son, and Miss Anna Boenlein by Elder T. W. Smith. A very excellent young couple, well liked by all that knew them.

PEGLEY—MORTIMOOR.—At St. Louis, Missouri, at the residence of William Pegley, by Elder William H. Hazzledine, January 16th, 1882, Bro. Francis Pegley and Miss Elizabeth Mortimoor. Many relatives and friends were present, and it was a peaceful time. May joy attend the happy pair.

DIED.

EVANS.—At Malad City, Idaho, December 19th, 1881, Sarah Ann, daughter of Bro. E. J. and Ann Evans, aged 16 years. Funeral services conducted by Elder J. Lewis.

THOMAS.—At Malad City, Idaho, 13th January, 1882, Griffith Thomas, aged 66 years.

WILLIAMS.—At Malad City, Idaho, the 19th day of January, 1882, John H. Williams, aged 51 years. The funeral services were conducted by Elder John Lewis.

CLOTHIER.—At his home, near Galland's Grove, Iowa, October 2d, 1881, Bro. James W., son of Bro. Eli and Caroline Clothier. He was born in Welland county, Ontario, November 15th, 1853; and baptized at Galland's Grove by Bro. W. W. Blair in 1861. He leaves a wife and two children, besides parents and many friends to mourn his loss. Funeral services by Brn. John A. McIntosh and Ingvert Hansen.

MILLER.—Elizabeth C. Miller was born March 4th, 1807, in Seeton T. P., New York; baptized and confirmed in New York, December 24th, 1843, by John Lane; she was received on her original baptism, and died suddenly in Salt Lake City, Utah, February 5th, 1882. Funeral discourse in the the new Chapel on the 7th of February, by Elder M. T. Short; Elder T. N. Hudson assisted.

MITCHELL.—At North Freedom, Wisconsin, December 7th, 1881, Lewey, daughter of Bro. William and sister H. Mitchell, aged 6 years, 4 months and 19 days. Funeral at Saints' Hall, by Elder J. L. Pride, in which words of comfort were spoken to the bereaved parents and sympathizing friends.

We'll close the door of her little room,
For now, alas, she is gone;
Yet we trust and pray to meet her soon,
In a brighter, happier home.
For though we miss her in our hearts,
The parting will not be long;
As Christ will give our darling back,
In the resurrection morn.

PEGLEY.—Washington Pegley was hurt in one of Russel's clay pits, by a heavy weight of clay falling on him; and after living in great agony for sixty-seven hours, he departed this life January 3d, 1882; he was twenty-three years old. His mother was getting better from a severe sickness, and when they brought him home it was a great shock to her; he was a loving son. God blessed him with his senses to the last; he was reconciled to God when he was departing. Funeral services were conducted by William H. Hazzledine.

"We could hear his song of gladness,
He was singing as he went
Over the lone and silent river,
To those waiting ones at home."

HOLCOMB.—At his residence, Galland's Grove, Iowa, April 2d, 1881, after a long illness, Bro. Oliver E. Holcomb, Sen. He was born May 22d, 1809, in Essex county, N. Y., and baptized September 8th, 1861, at Galland's Grove, by Bro. John A. McIntosh. He passed away in peace, with a hope of attaining to a resurrection with the just. Funeral services by Brn. Joseph R. Lambert and John Hawley.

KINYON.—At Plano, Ills, February 14th, 1882, of chronic diarrhea, Mary A., wife of Mr. Hosea Kinyon. She was born at Newberg, Minnesota, November 15th, 1854, and was the daughter of Bro. Mad Madison, and sister of the wife of Bro. Joseph Smith. She buried from the Saints' Chapel, Elder F. G. Pitt, of Sandwich Branch, delivering a most excellent and effective sermon.

HAYNES.—Sarah Haynes was born in the State Virginia, Caroline county, in the year 1796; came to California in 1859. She was a religious woman all her life, and had been a member of the Methodist Church for about twenty years; but she heard the true gospel, and was baptized in 1873, and passed to eternal life on the 28th day of November, 1881. Funeral sermon by Elder John Carmichael, to a large and sympathizing audience.

BROWN.—At Montrose, Lee county, Iowa, November 13th, 1881, of consumption, sister Sarah Brown, wife of Charles Brown. She was born March 30th, 1833, in the state of New York; was baptized at Montrose, Iowa, June 16th, 1878. Was a great sufferer, but bore it very patiently, and her faith was strong in the gospel to the last Funeral sermon by Elder J. H. Hansen to a large and attentive audience.

EVANS.—At Malad City, Idaho, the 14th January, 1882, Edward D. Evans, aged 71 years. Elder J. Lewis conducted the services.

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

Edw Rannie 1882

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6–7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 29.—Whole No. 486. Lamoni, Iowa, April 1, 1882. No. 7.

The Unchangeableness of God.

IT IS recorded in Malachi, chapter 3, verse 6: "For I am the Lord, I change not; therefore, ye sons of Jacob are not consumed."

In all the works of God,—that man has cognizance of, whether in the physical or spiritual world,—when we come to dispassionately consider them, we find the above character of God sustained and established. It is essentially requisite that the Deity should possess this attribute, for the good order and consequent perpetuity of all His works. To change implies an imperfect being; imperfect in judgment, knowledge, and understanding. If he had been in possession of these attributes in perfection, he would have known the end from the beginning, and consequently so acted that there be no necessity of a change of mind.

Is there an astronomer who has made the starry heavens a life long study, that would not render a verdict to the effect, that a Being infinite in wisdom, knowledge and understanding, must have given and established laws that govern the motions of those twinkling orbs? He perceives they move in their regular order around their several centers, all working together in harmony, without a single clash, and myriads are their number!

Now order and harmony pre-suppose law, and law pre-supposes a law giver, and a time when the law, or laws, were enacted. This being the case, there must have been a time when the starry heavens were created and made subject to the laws established by an intelligent Creator for their future government. But suppose, for the sake of the argument, that the Creator was subject to change, as man is,—our text says: "For I am the LORD, I change not;" signifying that he was not *man* that he should change,—and the laws He had given for the government of those planets should be changed from time to time by Him, would there be the order and harmony existing then as at the present time? Or would there not be disorder, and confusion, and a wreck of worlds?

We come to this earth on which we live, observation and experience (the evidences our skeptical friends allow) shows to us that Spring, Summer, Autumn and Winter, and day and night, have always succeeded each other in their regular order, as far back as our knowledge extends; neither is there any record of a change in this respect from the earliest dawn of creation until the present, that we have any knowledge of. This being the case we readily perceive that there must be fixed laws governing the motions of our planet. But suppose again that He who established those laws was subject to change, and should take it into his head to give us only one of those seasons, say Winter, for a few years, (or for that length of time), at the expiration of that time how many of the human family would have a being here? We think they would be very scarce!

We might extend the thought in the physical world to the animal, vegetable and mineral creation, and establish the fact that they also are produced and preserved by fixed laws; but we think we will let what has been said suffice for evidence to establish the position taken. From the foregoing we conclude that if God has established fixed laws for the government and perpetuation of the physical world, he certainly, to bring about his great designs, would be no less mindful of the spiritual world, and establish wise and wholesome laws for the government and perpetuation of the same.

We have more particular reference—in this connection—when we say spiritual world, to the kingdom of God established upon earth for the salvation of mankind. The Savior says: "My kingdom is not of this world." How was the Savior's kingdom not of this world? He did not mean that there was no visible organization extant upon the earth, as some of our orthodox friends have conceived; but his meaning may be derived from the saying to his disciples, "Ye are not of the world; if ye were, the world would love its own; but as ye are not of the world, the world hates you."

If the sentence "My kingdom is not of this world" was carried out, it would corroborate the above idea expressed to the disciples: "for if it was, my servants would fight." It is the disposition and practice for the world to fight; but the citizens of Christ's kingdom are forbidden to do so; hence we perceive in what sense his kingdom is not of this world; its citizens are separate and distinct from the world; they have come out from the world; are no more sowing to the flesh, but to the Spirit, that of the same they may reap life everlasting.

The work then is a spiritual one, and those engaged in it may be considered spiritual, and in that sense as breathing a different atmosphere, and living in a different world.

There is a fixed law that governs man's entrance into the natural world, so there is a fixed law that governs man's entrance into the kingdom of God, or spiritual world.

Man by reason of the fall is an alien from the kingdom of God! To become a citizen of that kingdom, must do so by yielding obedience to the law of adoption, or as the Savior declares, "he must be born again!" How born, Jesus? "Except a man be born of *water*, and of the *Spirit*, he *can not* enter into the kingdom of God." John 3d chapter. Was this your Father's will that you should establish such a law of adoption? Yes; my Father gave me a commandment what I should say and what I should speak, and I know that His commandment is life everlasting. John 12th chapter. And "I came not to do my own will, but the will of Him that sent me." John 6th chapter. So then you were promulging the law of your Father, in telling people they must, and how they must be born again? Was this law of adoption general in its nature and a fixed one, or was it limited to a certain portion of the human family and susceptible of change? As the Father sent me, so sent I them, for I gave them the word which was given unto me. John 17th chap. And I commanded them to go and preach the gospel in *all the world to every creature*, and he that believeth and was baptized should be saved; but he that believed not should be damned. Mark 16th chap. Did your disciples understand and preach it as you did? Peter told those enquirers at the Pentecostal feast to repent and be baptized for the remission of sins, and told them they should then be baptized by, or receive the gift of the Holy

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Ghost. This was in accordance with the commandment I received from my Father, and the one I gave to them; and all of the disciples assembled in council understood it in like manner, for after Philip had been preaching and had baptized repentant converts at Samaria, (Acts 8th chap.), they sent unto them Peter and John of their number to administer by the laying on of hands, that those baptized by Philip might receive [or be baptized of] the Holy Ghost. Annanias sent by me to Paul understood it, for he told Paul not to tarry, but to arise and be baptized, and wash away his sins; and he also told him that the Lord had sent him [Annanias] that he [Paul] might be filled with the Holy Ghost. Paul, in Romans sixth chapter, says that the Saints in Rome had been buried with me in baptism; and in his first letter to the Corinthians, and twelfth chapter, tells them: "By one Spirit are ye all baptized into one body." They all understood the law well, and dare not under pain of my displeasure, preach to the contrary. Was it understood by your servants who lived on the earth prior to your advent on it? Yes; Abel was a righteous man and obtained his righteousness through obedience to the gospel, for the righteousness of God is revealed therein. Romans 1st chap. Abraham had the gospel preached unto him. Gal. 3rd chap. And the children of Israel were "all baptized unto Moses, in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock which followed them, and that Rock was Christ." 1 Cor. 10th chap.

We see by this testimony adduced that there has been from time immemorial a fixed law for a fixed purpose, viz., that of the adoption of the human family into the kingdom of God, becoming citizens thereof, entitled to all its privileges and blessings. The mind of God has been revealed unto man concerning the form of government of his kingdom on the earth, and that form is a fixed fact. It is recorded in 1st. Cor., 12th chap., 28th verse, that God hath set in his church certain officers and gifts, and the same writer declares in Ephesians 4th chap., the purposes for which those officers and gifts were given. The word set, in this connection, as rendered from the Greek lexicon, signifies fixed, established; as for instance as contained in Genesis: God *set* two great lights, as well as the stars, in the firmament, that they might give light unto the earth in their times and their seasons. He also *set* his bow in the clouds. God *set* these lights in the firmament for the purpose aforesaid, the end of which purpose will be accomplished when "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory."—Isaiah 60. He set those officers and gifts in the church for the purposes enumerated by the apostle in Ephesians, and when the time comes for those purposes to be accomplished, we shall see no more through a glass darkly, but then face to face; we shall no more know only in part, but know as we are known. 1 Cor. 13 chap. Our orthodox friends think that the Latter Day Saints are somewhat demented and tinctured with lunacy, because we teach that God, who revealed his will anciently to his people, will do so as long as he has a people on the earth serving him, fulfilling in this particular his declaration that he changes not, and his servant Peter's saying, He is no repecter of persons.

But if it was true, as our orthodox friends declare, that this order of church government was changed,—as they virtually declare when they say that apostles, prophets, evangelists, pastors and teachers, with the helps, governments, diversities of tongues, are done away,—then we conceive that it would need direct revelation from God to the human family, at the time of such change, in order that people might not continue in the old way and be lost; but avail themselves of the change, and be saved.

There would not only be a necessity for direct revelation at the time of such change, but as people in subsequent ages, holding the New Testament in their hands read that Christ's Church was organized with all those aforementioned officers and gifts in it, they would need in each successive age direct revelation from God stating such change. They would also have to be made acquainted, from the same source, with the fact that the ordinance of baptism had been changed from immersion to sprinkling, or pouring, or whether it was non-essential as some claim; they would also have to know about the changing, or ignoring altogether, "the laying on of hands for the gift of the Holy Ghost;" they would also have to know about the cessation of the signs that Jesus said should follow the believer; they would have to receive from heaven the word that there was to be no more communication therefrom, neither by angel, or vision, or inspiration of the Spirit, or in any manner whatever; God's mouth was sealed, or they would, holding the word of God, and reading of his manner of dealing with his children, as recorded there, and believing the same, importune him that they might receive like blessings. If such change has been made in the mind of Jehovah, how could our orthodox friends know it without he revealed it? How could he sustain his character for justice and not reveal it? How could he condemn those who refused to obey anything but what had been revealed? God has never revealed—that any one has been able to find any record of—that he would at any time in this probation change the order of his church government; that he would change the gospel; that he would make any change in the promised gifts that his people have always enjoyed. But he *has revealed* that he changes not; that he is no respecter of persons; that he is more willing to give good gifts to his children than an earthly parent is to give to his; that "whosoever will do his will shall know of the doctrine," &c.; that "he that hath my commandments and doeth them, he it is that loveth me, and I will love him, and will manifest myself unto him;" that "it shall come to pass in the last days, saith God, that I will pour out of my Spirit upon all flesh; your young men shall see visions and your old men shall dream dreams, and upon my servants and upon my handmaidens will I pour out of my Spirit, and they shall prophecy." But time would fail us to enumerate what God has said he would reveal in the last days. So that our Christian friends will perceive that their own position (in things just stated) as well as ours, warrants continuation of revelation from God, and that a believer in direct revelation is not such an imbecile as at first thought from unweighed assertions. In view of the changes having been made in church government, in the gospel, in the promised blessings which follow obedience to the same, &c, which church government, gospel, &c, were established by God for the salvation of man, and those changes being made without his sanction, it is reasonable to conclude that man of himself hath made the changes, and consequently departed from the God-given plan, apostatized from the faith, and hence a restoration of that plan given of God, was necessary for man's salvation. To show the necessity for such restoration, and to defend the position of the Church in which we have the honor of a membership, as a consistent one, has been our main object in writing this article. That such a restoration has been made (is claimed by the Latter Day Saints) by divine appointment, God having sent his angels, who clothed men with power to organize his church according to the ancient pattern; who restored the gospel in its ancient purity, and commissioned men to preach it in the name of Jesus Christ, and that the same blessings should follow the obedience to the gospel now as anciently, and to these things thousands of living witnesses do testify.

E. STAFFORD.

LAMONI, Iowa, March 1st, 1882.

POLYGAMY.

A DIALOGUE

ON THE

DELECTABLE DOGMA;

ITS

DIVINITY DISPUTED AND DEVILISHMENT DEMONSTRATED.

A Truth Seeker, a Polygamist, and a Latter Day Saint, Examine the Revelation on Polygamy.

LATTER DAY SAINT.—Mr. Polygamist; my friend Truth Seeker is desirous of learning what are your grounds for practicing what you call plurality of wives, or what is commonly denominated polygamy. Can you inform him?

POLYGAMIST.—Certainly; I am glad to form your acquaintance, Mr. Truth Seeker, and will soon convince you that we are built upon a solid foundation in this matter.

TRUTH SEEKER.—I wish to ask you, in the first place, do you accept the Book of Mormon and Book of Doctrine and Covenants, as authority with you?

P.—Well, yes; we have lately resumed that position. There was awhile that we were led by Brigham Young to think that the books were of "no more use than the ashes of a rye straw;" but since we have issued an edition of the Doctrine and Covenants containing some of Brigham's revelations, and the glorious and soul-enchanting revelation given through Joseph Smith in 1843, we endorse that book, and we publicly say that we believe the Book of Mormon.

T. S.—I wish to ask you another question before I learn your reasons for being a polygamist, and that is; did not your Elders always

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teach, and do thy not now teach when abroad engaged in missionary work, that God is unchangeable, that in him is "neither variableness nor shadow of turning?"

P.—Why, yes. We depended upon that idea to convince the people that the Church ought to have all the officers, gifts, ordinances, principles, or doctrine, that distinguished the Church of Christ eighteen centuries ago, and which made it the "one body" of Christ. Yes, we argued strongly, and do now when proselyting that God and Christ and the Holy Spirit and the gospel are unchanged and unchangeable.

T. S.—Well, that is a correct position, certainly.

L. D. S.—Permit me to state that the very first revelation given in these latter times, through Joseph Smith, affirms the same grand truth. I will quote it: "The works and the designs and the purposes of God can not be frustrated, neither can they come to naught, for God does not walk in crooked paths, neither does he turn to the right hand nor to the left, neither doth he vary from that which he hath said; therefore his paths are straight, and his course is one eternal round."

T. S.—Well, I believe all that, and can readily accept that as the word of God, no matter who was medium or through whom it came.

P.—Yes; that was the doctrine of the Church for many years; in fact till a long while after Joseph Smith was killed, in 1844.

L. D. S.—It is the belief of every true, consistent believer in the doctrine taught by Joseph Smith, and which constitutes true and genuine Mormonism. The idea of God's changeableness leaves no ground for faith or hope, for if God will change his mind in one point in the great scheme of human redemption, he may in any and all others, and what may be essential to salvation to-day, may be altogether worthless in that connection to-morrow; and what would please God to-day may displease him to-morrow; and if he changes to-morrow, he may also again the day after; and still vary from the position of that day, on the day after that. His own view of the case is: "I am God, *therefore* I change not." The Book of Mormon asserts that "He changeth not; if so he would cease to be God." Again: "For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity."

T. S.—Well, as we seem to be agreed upon this point, please inform us what are your grounds for practicing polygamy.

P.—Certainly. In 1843 the Lord gave us a revelation through Joseph Smith, commanding us to enter into what he was pleased to call "a new and everlasting covenant;" and that those who entered into it should be saved, and be exalted in the world to come, even to be Gods; and those who rejected it should be destroyed, &c.

T. S.—Why, I thought that Christ came to introduce a "new and everlasting covenant," or the gospel, eighteen centuries ago, and said that whosoever believed and obeyed *that* should be saved, and whosoever believed it not should be damned. And Paul taught that upon the introduction of the new, the old covenant, the Mosaic law passed away. Can there be two conflicting covenants in force at the same time.

P.—Certainly not; the latest supplants the older.

T. S.—Then the gospel is done away with, and why do your elders preach the gospel and baptize people who believe it, and promise forgiveness of sins to such, and the gift of the Spirit, and finally salvation to all who believe and obey it; and now you have another "new and everlasting covenant," and make that essential to salvation."

P.—Well, they may be saved, in a measure, that is, have a lesser glory.

L. D. S.—The Lord showed in a vision to Joseph Smith and Sidney Rigdon, that those who received the highest glory, and who were to be kings and priests, and sit upon his throne, &c., were those who believed the gospel, who repented and were baptized, and who received the Spirit, and who lived righteously all their days. And this so called, "new and everlasting covenant" must and does supplant the gospel.

T. S.—Well; when did this new covenant, as you call it, come forth?

P.—It was given in 1843, in the month of July, and on the 12th of the month.

T. S.—Where was the church at that time?

P.—The main body of the church was living in Illinois and Iowa.

T. S.—Why, how could it obey the new covenant in those States, when their laws forbade it; making bigamy, and of course polygamy, a crime?

P.—In the language of our president, John Taylor, or according to his teachings, it is our duty to obey God rather than man.

L. D. S.—Yes; but the church was expressly forbidden to break the laws of the land.

T. S.—Is that so?

L. D. S.—Yes; hear what God had commanded the church. "*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 is to reign.*"

T. S.—Why, that is quite loyal doctrine, whether it be a revelation or mere human counsel. And it is just what Paul taught. So according to that, a revelation claiming to come from God can not be genuine, for it would be inconsistent for God to command the Church to obey the laws of the land and then give a law that not only required a violation of the laws of the States where the Church was chiefly located; but his own law likewise.

L. D. S.—Certainly not; and besides that, the Church had not contemplated going away from these States at that time, nor until years after, and the idea or faith was that they would return to Missouri if they went any where, and there they could not practice polygamy any more than in Illinois and Iowa. But that is not all.

T. S.—Why, what else is wrong?

L. D. S.—Why, only twelve years before, God had expressly forbidden polygamy. He gave a law in February, 1831, which says: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." And also said in another revelation a month after: "And again, I say unto you, that whoso 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.

T. S.—Do I understand that the earth was to be made to answer the end of its creation by the one wife system of marriage?

L. D. S.—Certainly; that is what is meant. The command was to "multiply and replenish the earth," and that by one wife for one man. The first case of polygamy, or bigamy rather, was when Lamech took two wives, and it seems that he had to murder a man to get one of them, "for in the beginning God created them male and female." Murder and polygamy are generally intimately associated. And when God sought to re-people the earth after the deluge, he did it by the one wife system, there being just four men, and four women.

P.—But we believe that when Adam came to this world he brought Eve, one of his wives with him.

T. S.—What a strange idea?

L. D. S.—Strange, and unsupported by any proof whatever. And false, because following what I just quoted, comes the words, "That it [the earth] might be filled with the measure of man, *according to his creation before* the world was made."

T. S.—But when was this revelation of July 12th, 1843, brought to light and taught as a command from God?

P.—It was brought out of obscurity by Brigham Young in 1852, and was first publicly declared in the *Deseret News*, of Salt Lake City, and in the *Seer*, at Washington, D. C., of which Orson Pratt was Editor. Brigham said he had kept it safely locked in his desk.

T. S.—This was the original, I suppose, that he got from Joseph Smith?

P.—No, it was a copy; the original was destroyed.

T. S.—Why, who would dare destroy a revelation from heaven?

P.—Emma Smith, Joseph's wife, who burned it.

L. D. S.—Emma declared up to her dying hour that she never saw or handled or heard of the thing till it was publicly proclaimed in Utah by Brigham Young, in 1852.

T. S.—Well, either one or the other has told a falsehood, that is certain.

L. D. S.—It will not take any one long to decide that point, who intimately knew both of them. Emma always bore a most excellent reputation for truthfulness and honesty.

T. S.—Why should Emma Smith burn the document?

P.—Why, she would not receive its teachings; she rebelled against it.

T. S.—Why? Did it directly affect her?

P.—Yes. The Lord said if she did not receive those women whom he had given to his servant Joseph, she should be destroyed from off the earth.

T. S.—Did she accept them as associate wives, or did she refuse, and was she destroyed?

L. D. S.—No; she did not receive them, and she died just thirty-six years afterward, in Nauvoo; and died calmly and sweetly, in full faith of the gospel, and with every evidence of being accepted of God.

T. S.—Well, that's a curious fulfillment of the threatening. But tell me what is meant

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by the words, "Whom I have given unto my servant Joseph?"

P.—Why that's plain enough; the Lord had already given Joseph Smith other wives.

T. S.—What? *before* the revelation was given granting the right to have more than one wife?

P.—Yes; it so appears.

L. D. S.—But what said Orson Pratt in his sermon on "Celestial Marriage," delivered in the Tabernacle in Salt Lake City, October 7th, 1879?

P.—Why, he said "That if the members of the church had undertaken to vary from the law given in 1831, to love their one wife with all their heart, and to cleave to none other, they would have come under the curse and condemnation of God's holy law."

T. S.—How long was that "holy law" in existence, or in force, and binding upon the members?

P.—Up to the 12th day of July, 1843.

T. S.—And God had given Joseph other wives prior to the 12th of July, 1843?

P.—Yes; the revelation says so.

L. D. S.—And lies.

T. S.—What did that holy law of 1843 say of those who disregarded it?

P.—That they would "deny the faith," or apostatize, and should "not have the Spirit;" that is, would be deprived by the Lord of his Spirit; and as Orson Pratt said truly, "They would come under the curse and condemnation of God's holy law."

T. S.—And Joseph Smith varied from that law it seems, and hence apostatized, lost the Spirit, &c., and yet was favored of God to the extent of receiving a revelation from him, through his Holy Spirit. I can't see into that.

L. D. S.—Nor I either; and further, it is too unreasonable and absurd for any one to believe. It makes God falsify his word, and forces candid people to either believe that God never gave the so called holy law of 1831, of if he did, that of 1843 is a miserable fraud.

T. S.—Did we not all agree a little while ago that God was an unchangeable being?

L. D. S.—Yes; the Bible, Book of Mormon and Doctrine and Covenants, all testify alike on that point, and I am now reminded of what John Taylor said in the "*Times and Seasons*," a paper published in Nauvoo, of which he was "Editor and Proprietor."

T. S.—I should like to hear it.

L. D. S.—He said, in an Editorial, April 1st, 1844: "If any man writes to you, or preaches to you doctrines contrary to the Bible, the Book of Mormon, or the Book of Doctrine and Covenants, set him down as an impostor. You need not write to us to know what you are to do with such men, you have the authority with you. Try them by the principles contained in the acknowledged word of God; if they preach or teach or practice contrary to that, disfellowship them; cut them off from among you as useless and dangerous branches."

T. S.—Did John Taylor truly say that? If he did, then *he* must be an *impostor*, for he declares against the doctrine of the unchangeableness of God, which these books plainly teach, in that he claims that God has commanded what he once forbade, and thus varies from his word, thus making God to be a liar.

L. D. S.—But that is not all that he said, for in the 1st of May number of the year 1845, over a year after, he said: "For once let us say that Cain, who went to Nod, and taught the doctrine of "plurality of wives," and the giants who practiced the same *iniquity;* and Nimrod who practiced the common stock system * * * when the reward for every man's work is given—this will be the answer to all sects, sorts, and conditions, from Cain down to Christian Israelites: "I NEVER KNEW YOU."

T. S.—Why bless me, he calls plurality of wives "iniquity." He has greatly changed his views since then. When did he change his mind so radically?

L. D. S.—Since 1850; for at that time he held a discussion in France, and when accused of believing in polygamy he indignantly denied it, and referred to the doctrine of the church on the subject, and particularly to a church article on the Marriage question.

T. S.—What was that? Was it against polygamy?

L. D. S.—Yes; squarely against it. He referred to the marriage formula, where the man and woman to be married are required to say: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition."

T. S.—What were they?

L. D. S.—"That is, keeping yourselves wholly for each other and from all others during your lives."

T. S.—Why that covenant makes polygamy utterly impossible.

L. D. S.—Of course it is; but he quoted more: "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." It seems that up till 1850 he did not know of any revelation of 1843 authorizing polygamy, or else he acted the hypocrite.

T. S.—Mr. P., what was the occasion of this revelation of 1843 being given?

P.—Why the document says that Joseph had inquired of the Lord to know why he justified Abraham, Isaac and Jacob, Moses, David and Solomon, in having many wives and concubines.

T. S.—Why I never heard before that Abraham had more than one wife and one concubine; or that Isaac ever had any wife but Rebecca, and no concubine at all; or that Jacob had but two wives and two concubines, and one of these wives was forced upon him against his wishes. I never heard that Moses had more than one wife living at the same time.

L. D. S.—No; and Joseph Smith never heard of anything different to that. It is simply a lie. Joseph well knew that God did not justify any of these men in polygamy, that is, such of those named who *did* practice it.

P.—Why Joseph knew that David and Solomon had many wives and concubines, and that God approved it, and that is one of our principle reasons for practicing it, as I wish Mr. Truth Seeker to understand.

L. D. S.—Yes; Joseph knew that they had had many wives and concubines, and he knew another thing too.

T. S.—Pray what was that?

L. D. S.—That the Book of Mormon, which he claimed to have translated by the gift and power of God, had condemned the course of David and Solomon.

T. S.—In what way?

L. D. S.—Why it says: "David and Solomon truly had many wives and concubines, which thing was *abominable* before me, saith the Lord."

T. S.—Do you suppose he remembered this when he asked the Lord why he justified David and Solomon?

L. D. S.—It is not at all probable that he forgot it; and if he had, is it at all likely that God had forgotten it, and would have answered him and gave his reasons why he justified them, when he had positively said that he did *not* justify them, but that their acts were "ABOMINABLE" before him? And was God so ignorant that he did not know that Abraham, and Isaac, or even Jacob, did not have *many* wives and concubines? God never gave such a revelation, and for another good reason.

T. S.—Pray what is that?

L. D. S.—Why it says: "Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood—yet they shall come forth in the first resurrection, and enter into their exaltation."

T. S.—Do I understand this to mean that if a man or a woman enter into polygamy that they may commit any manner of sin except shedding innocent blood, and any manner of blasphemies, yet they will be saved at last, and lose no future glory?

L. D. S.—Yes; that is what it means. All that a man need do is to violate the "holy law" of God, and do what the Book of Mormon calls iniquity, and a crime, and abominable before God, and take a wife or two additional, and he may lie, or steal, or commit adultery, or treason, or anything but shed innocent blood; he can blaspheme against God and Christ and the Holy Ghost, and yet be saved.

T. S.—I thought that blasphemy against the Holy Ghost was not to be forgiven in this world or the world to come.

L. D. S.—Yes; that was what Christ said; but you must remember that this is a new and everlasting covenant. Old things have passed away, and all things have become new.

P.—But you neglect to notice that several times this revelation condemns the "shedding of innocent blood," it ought to receive credit for condemning murder. It even calls the shedding of blood "blasphemy against the Holy Ghost."

L. D. S.—Yes, I know it does, and a ridiculous and false statement that is. But let us see what they mean by the shedding of innocent blood, and we may learn that instead of condemning murder, Mr. P., it justifies that same crime.

T. S. and P., in one breath.—How can you make that appear?

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L. D. S.—Easily. First let us see what they mean by blood that is *not* "innocent." Mr. P. well knows that Brigham Young, J. M. Grant, D. H. Wells and others, have taught that there were some sins that Christ's blood could not atone for, and that the transgressor's own blood alone could atone for. And that sometimes it was necessary to spill a man's blood to save his soul. And in the Endowment House Covenants, does he not know that men and women swear to be willing to be killed if they break their oaths, and to kill each other for violating them; and do they not swear to avenge the blood of Joseph Smith upon this nation, and of course that includes all the people of the land who are not in good standing in the Utah Church. In plain words the only innocent blood that polygamists understand to exist within the bounds of these United States is that of the faithful among the oath-bound members of the "New and Everlasting Covenant," entered into in the Endowment House in Utah. At the command of the Priesthood the blood of any other man or woman can be shed, without sin being committed, because their blood is not "innocent." Therefore, I say, that the revelation justifies murder, and in order to protect the "fraternity," shedding of *their* "innocent blood"(?) is made to be the unpardonable sin; even the 'blasphemy against the Holy Ghost."

T. S.—Well, this is truly horrible; but then polygamy and murder seem to have always been very intimately related, as in the cases particularly of Lamech, Gideon and David; and with cruelty and treachery as in the cases of Abraham and Jacob; and with idolatry, as in the case of Solomon, and all of these deviltries, as in the case of Utah polygamists, as I have learned. But does the Book of Mormon say anything farther about polygamy?

L. D. S.—Yes. It speaks plainly, thus: "No Man among you shall have save it be one wife, and concubines he shall have none."

T. S.—Did John Taylor know this when he said if any man teaches or practices contrary to that book, "set him down as an impostor?"

L. D. S.—Yes; and he doubtless had this very passage in mind, for it was about plurality of wives that he was writing. But alas! he now teaches that it is perfectly proper to have more than one wife in the face of what the Book of Mormon says.

P.—No; he takes the ground that this was the word of God to the people to whom it was addressed, or the ancient inhabitants of this land, but it is not in force now, for the Lord said: "For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things," and he *has commanded* us in the revelation referred to.

L. D. S.—That is, if the Lord concluded to raise up seed—or a people—for his name and glory, he would command them to do differently to that which he commanded the Nephites; and if he did not command them differently, they should observe the commandment given the Nephites, you mean. But had he not just said that he had led them out of the land of Jerusalem to this land, for the purpose of raising up seed, or a righteous people, and that he gave this command against polygamy for that purpose? How then could he design to raise up a righteous people, at another time, and then order polygamy as a means to this end, and be at the same time an unchangeable God?

T. S.—I understand that God said that polygamy was "abominable" in his sight, and if so, must he not have changed greatly, that he could select it as a means to raise up a holy people?

L. D. S.—I understand him to mean simply that when he desires to raise up seed to himself, or to have a people to serve him, he would command or rule them; but if they would not be commanded, or would not obey him, they would surely observe these things—the things written concerning David and Solomon; or in other words, they would go into polygamy. The reason being that he would withdraw his Spirit from those who would not obey him; and hence they would follow the dictates of their carnal natures. The history of the Church in all ages, and on every land, shows that as soon as they began to treat lightly God's commands, and turn from his precepts, they always went into polygamy. And the testimony of many truthful souls, and the revelations of God to the Church, and its open conduct, and public teachings, with the fulfillment of threatenings against them which the Spirit gave; prove beyond chance of doubt that the Church was under condemnation, even at the time of Joseph Smith's death, and that it has departed more widely from the faith, and has gone deeper and deeper into sin since then. But one thing need be said concerning this vain attempt of the polygamist to make it appear that God has commanded the Church in 1843, contrary to what he did his people in the Book of Mormon time, and that is that it is utterly irreconcilable with the very nature or character of God for him to ever approve as a holy or righteous and saving act what he at one time declared to be an abomination to him. And he gave a very weighty and just reason why he forbade polygamy to the Ancient Nephites.

T. S.—What was that?

L. D. S.—That it was because he delighted "in the chastity of women."

T. S.—Then of course if he now commands or approves of polygamy, it is because he no longer delights in that women are chaste or virtuous.

L. D. S.—That appears to be a legitimate conclusion.

T. S.—How about these secret marriages in the Endowment House?

L. D. S.—That is also contrary to the order of the church, for in the Church Article on Marriage referred to, it is expressly declared that marriages should be "solemnized in a public meeting, or feast prepared for the purpose."

P.—Well; all that I have to say is that "*David and Solomon truly had many wives and concubines.*"

L. D. S.—Yes; "WHICH THING WAS ABOMINABLE BEFORE ME SAITH THE LORD."

T. S.—And with Paul I conclude that "Nevertheless *to avoid fornication* let every man have his own wife and every woman her own husband."

L. D. S.—And let us all conclude that the so called revelation on polygamy is a despicable fraud, and was concocted by Brigham Young to blind the eyes of the people and lead them to think that his licentious practices were fathered by the Almighty, and that having lost the Spirit of God, and had been rejected of him as his servant, he was too blind to see the absurdities, falsehoods, contradictions, false prophecies, and blasphemies, and ignoring of God's truths. And that it is unmistakeably the work of seducing spirits, and contains the doctrine of devils.

T. S.—I do truly so believe.

P.—As it is contrary to the doctrine of the Bible, Book of Mormon and Doctrine and Covenants, I must reject it or be "SET DOWN AS AN IMPOSTOR." But how could such men as Taylor, Pratt, Hyde and others, be so blind as they evidently are?

L. D. S.—For this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned, who believed not the truth, but had "pleasure in unrighteousness."

P.—There is only one point more that I would like to understand, and I am ready to go back to the old paths and renounce this and all other departures from the faith, such as worshiping Adam as God, paying a tenth of all a man has or raises or earns, instead of a tenth of his interest or increase or gains, annually; and "blood atonement," or shedding a man's blood to save his soul; and of blindly obeying the priesthood in all things, even to the extent of breaking God's commands and the laws of the land, and other heretical dogmas and practices of the Church here; and that point is, if Joseph Smith did not receive the revelation we have discussed so much, who did?

L. D. S.—I will quote from Brigham Young's speech of June 21st, 1874, which you will see in *Deseret News* of July 1st of that year: "While we were in England (in 1839 and '40) I think, the Lord manifested to me by vision and his spirit, things that I did not then understand. I never opened my mouth to any one concerning them until I returned to Nauvoo. Joseph had never mentioned this; there had never been a thought of it in the Church that I ever knew any thing about at that time. I had this for myself, and I kept it to myself." Again he says: "The revelation was given in 1843, but the doctrine was revealed before this." That is he meant that the doctrine of plurality of wives was revealed to him four years before the date ascribed to the polygamous revelation. As there is not the slightest proof that Joseph Smith ever wrote it; the conclusion is to my mind that Brigham was the author of the revelation which he shamelessly sought to palm off on Joseph Smith.

T. S.—I have heard that he denounced polygamy as a sin after this date, (July, 1843), is that so?

L. D. S.—Yes; just about four months before he was murdered, he published a notice in the *Times and Seasons* of February 1st, in which he openly denounced a certain Hiram Brown for teaching polygamy in Michigan, which Joseph speaks of thus: "Hiram Brown has been preaching polygamy and other false and corrupt doctrines." For this work said Brown was cut off from the Church. Either

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Joseph had not known of this revelation seven months after it was said to have been received by him, or else he was a miserable hypocrite. For one I believe that he never knew of such a revelation, and that Brigham originated it.

T. S.—And so do I.

P.—And so do I. T. W. SMITH.

Notes from the Newspapers on the Issue.

THE Reorganized Church of Latter Day Saints must not be confounded with the Utah Latter Day Saints who believe in polygamy, for although they accept the original principles of Mormonism as taught by Joseph Smith, yet they discard polygamy, the one man power, compulsory paying of tithes, and other obnoxious tenets still held by the followers of Brigham Young. And while they are not prepared to subject the Book of Mormon as Solomon Spaulding's romance, yet they are willing to join in a righteous warfare against the impious hierarchy that rules in Utah, and wish only to cling to what is pure and evangelical in Mormonism.

It is our purpose in the near future to give an outline of the history of this sect, and more especially of the operations of its missionary labors in Utah. We believe that the mission is doing a great work in the interests of virtue and morality, and we also believe that it reaches a class of people that could not be reached by any other agency. There are many people who were converted to Mormonism years ago and who never heard of polygamy, blood atonement, etc., until they came to Utah. They are loath to give up all faith in the doctrine that has brought them away from their far-off homes, and their moral senses revolt against accepting the hideous excresences appended to it in Utah. This class can be reached by weapons in the hands of the Reorganized Church, which other denominations can not consistently use; such as the Doctrine and Covenants, which expressly denounce polygamy, as well as the former teachings of the Utah leaders themselves. Although we differ with them in regard to the origin and early history of polygamy, and have sometimes been censured by their organs for denouncing Joseph Smith as its author, yet we recognize in these Saints a power that is battling bravely and successfully against the errors of Utah Mormonism, and we stand on a common platform in reference to polygamy and its kindred evils in this Territory.—*Anti-Polygamy Standard*, Utah, March, 1882.

But it does not follow, because some of the opponenents of Mormon schemes are bigoted and intolerant, that they desire "the destruction of the people of Utah," and when the *News* says that they do, it says what it knows is untrue. No one, not one, seeks the destruction of the people of Utah. All that is asked of them on any hand, at least all the law is invoked for, is to conform their practices to those of the other States and Territories, especially as touching the insitution of marriage, which lies at the foundation of society. They call upon the National Government to arrest at all hazards the further extension of the practice of polygamy, and there they stand and propose to stand. If that means the destruction of the people of Utah, it is because they will have it so. In resisting the decree of Fate that this shall not be a polygamous continent, the people of Utah may involve themselves in destruction, but they need not. If they had been wise they would long ago have submitted, but whatever they do, the decree will not be altered. Polygamy shall not be the form of marriage of this continent, or of any part of it. That is what the "burning flames of bigotry and intolerance" intend. That is all that is sought for in a Legislative Commission for Utah appointed by the President and confirmed by the Senate. It is not to take away one single right of the people of Utah, except the right to establish polygamy in the United States against the will of the people of the United States. Were a Commission as above created it would not interfere with the body of the laws of Utah. It would direct its energies and devote its power to the single task of placing polygamy "in the course of ultimate extinction," as Lincoln said of slavery. There would be no bigotry or intolerance, there is neither about it or in it. Polygamy is wrong to the national conscience, and therefore it must not be. It matters not who thinks it is right, nor on what grounds. And if it can not be hindered in any other way it will ultimately be withered into smoke and ashes by the fiery breath of society resolved into itself—a society all eyes, all ears, all hands, all law, at every point, clearing its system of such an intolerable blood poison as a matter of course and by the most direct and effective methods. It depends solely on the people of Utah whether they involve themselves with the inevitable destruction of polygamy or not. They can give it up and live, or hold to it and die, just as they please. There is not the slightest reason to suppose that they will choose the latter course. Disfranchise polygamists and in ten years they would have practically passed away, and the *Deseret News* will then deny that they have ever been.—*Tribune*, Salt Lake, Feb. 19th.

Knowing as we do the career of the Mormons in minute detail, having studied and reported it with a care unsurpassed in the secular press, we can not testify too earnestly our conviction that moral reform needs to accompany legal coercion in Utah if the people of the United States would avoid the peril of the termination of polygamy there in a bloody catastrophe. The thousands of pulpits which have been engaged every Sunday since the new year in hurling fierce invectives against Mormonism had better be employed henceforth in recruiting the practical means of such a reform. It is reasonably sure that Congress is aroused to the duty of furnishing all the legislation that is needful. Now let the people apply themselves to the duty of furnishing all the money and the missions that are needful for the Gospel work, which is quite as important as the machinery of law.—New York *Herald*, Feb. 20th, 1882.

There is no doubt some confusion in the minds of many people, on the Mormon polygamy question, and especially so among people living in Shelby county, where the number of communicants to the Mormon Church outnumber all others, but the fact is, there are two kinds of Mormons—the good kind and the other kind. The other kind are called "Brighamites," and practice polygamy away out in Utah, while the Mormons we have in Shelby county are as moral, upright, industrious and law abiding citizens as one can find anywhere, and the equal in intelligence of any other class.—*Harlan Hub.*

THE *Avant Courier*, Bozeman, Montana, of February 9th, says:

There exists a strong anti-polygamous element in Utah, outside and independent of the so-called Gentile population, that has heretofore been either overlooked or greatly underestimated. It is that branch of the Mormon Church designated, for short, "The Reorganized Church of Jesus Christ of Latter Day Saints." The members of this branch of Mormonism, aside from their belief in the original Joe Smith and the Book of Mormon, do not differ materially from other Christianized human beings, and are certainly a decided improvement on the lecherous Brighamites, who are a standing disgrace and menace to the Nation, and a blighting mildew on the fair Territory of Utah. We have a small colony of those same "Reorganized Saints," or "Josephites," in Gallatin county, and barring the little peculiarity of extreme sensitiveness in a few of them, touching their somewhat peculiar religious dogmas, they are very excellent citizens. They are industrious, attend to their own business, are in favor of free schools, free speech, and, so far as we know, a free press. At all events, we have any number of Gentile residents who will not bear favorable comparison with the peaceable and industrious followers of St. Joseph Smith.

The Massachusetts District Conference of Latter Day Saints met in their Chapel at Dennisport, Saturday; Elder John Smith, of New Bedford, President. About forty of the ministry were present from different sections, comprising Massachusetts, Rhode Island and Connecticut. Their meeting to-day was held in Ocean Hall, West Harwich, which seats five hundred persons. A large audience was present. At 10:30 o'clock this morning there was preaching by Elder John Smith, of New Bedford, on "The Conversion of Our Men." At the close the following resolution on polygamy was read and adopted by a rising vote of the audience:

Whereas, There is at the present time general agitation throughout the country concerning polygamy as taught and practiced in the Territories by the so called Mormon Church in Utah, and

Whereas, We, as people bearing the name of Latter Day Saints, are intensely interested in having this agitation continued, for we believe the public have become enlightened upon the subject, as they should be, and properly discriminate between us, the Church of Christ of Latter Day Saints proper, and that pseudo apostate and law-defying institution in Utah; and further, we hail with joy the upspringing of the American people in their dignity, to maintain and execute their laws against crime, even if enshrined in the garb of religion, which is simply a subterfuge for that corrupt hierarchy in Utah; and we indorse the sentiment that polygamy and kindred evils shall no longer be a foul blot on our escutcheon, but consigned, with its twin sister, slavery, a relic of barbarism, forever to oblivion; therefore, be it

Resolved, That the Reorganized Church of Christ

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of Latter Day Saints, in the District Conference assembled, representing the Church in the States of Massachusetts, Rhode Island and Connecticut, do hereby vote that we are in sympathy with the present movement to extinguish polygamy from the land, and hope the General Government will not cease its efforts until this shall be accomplished.

At 2:30 this afternoon an able and eloquent address against polygamy was made by Elder F. M. Sheehy. This evening the session was opened by singing a solo, "Are you coming home to night?" by Elder John Gilbert, and another solo by Mrs. Shaw of New Bedford, followed by preaching by Elder John Gilbert from Mark 1.—"Rest of the kingdom of God."

These meetings continue Monday at their chapel.—DENNISPORT, Mass., Feb. 26th, 1882.

Passage of the Edmunds Bill.

THE Edmunds Bill for the suppression of polygamy in Utah, and other territories of the United States, passed the House of Representatives, March 14th, 1882, in precisely the form that it came from the Senate, by a vote of 199 yeas to 42 nays, an unexpected event, gratifying to many, but unpleasant indeed to the Utah Church.

This bill we give in this issue that all may see the scope of it. If it be now signed by the President it becomes a law.

Be it enacted, &c., That section 5352 of the Revised Statutes of the United States be, and the same is hereby, amended so as to read as follows, namely:

"Every person who has a husband or wife living who, in a Territory or other place over which the United States have exclusive jurisdiction, hereafter marries another, whether married or single, and any man who hereafter simultaneously, or on the same day, marries more than one woman, in a Territory or other place over which the United States have exclusive jurisdiction, is guilty of polygamy, and shall be punished by a fine of not more than $500 and by imprisonment for a term of not more than five years; but this section shall not extend to any person by reason of any former marriage whose husband or wife by such marriage shall have been absent for five successive years, and is not known to such person to be living, and and is believed by such person to be dead, nor to any person by reason of any former marriage which shall have been dissolved by a valid decree of a competent court, nor to any person by reason of any former marriage which shall have been pronounced void by a valid decree of a competent court, on the ground of nullity of the marriage contract."

SEC. 2. That the foregoing provisions shall not affect the prosecution or punishment of any offense already committed against the section amended by the first section of this act.

SEC. 3. That if any male person, in a Territory or other place over which the United States have exclusive jurisdiction, hereafter cohabits with more than one woman, he shall be deemed guilty of a misdemeanor, and on conviction thereof shall be punished by a fine of not more than $300, or by imprisonment for not more than six months, or by both said punishments, in the discretion of the court.

SEC. 4. That counts for any or all of the offenses named in section 1 and 3 of this act may be joined in the same information or indictment.

SEC. 5. That in any prosecution for bigamy, polygamy, or unlawful cohabitation under any statute of the United States, it shall be sufficient cause of challenge to any person drawn or summoned as a juryman or talesman, first, that he is or has been living in the practice of bigamy, polygamy, or unlawful cohabitation with more than one woman, or that he is or has been guilty of an offense punishable by either of the foregoing sections or by section 5352 of the Revised Statutes of the United States, or the act of July 1, 1862, entitled "An act to punish and prevent the practice of polygamy in the Territories of the United States and other places, and disapproving and annulling certain acts of the Legislative Assembly of the Territory of Utah;" or, second, that he believes it right for a man to have more than one living and undivorced wife at the same time, or to live in the practice of cohabiting with more than one woman; and any person appearing or offered as a juror or talesman, and challenged on either of the foregoing grounds, may be questioned on his oath as of the existence of any such cause of challenge, and other evidence may be introduced bearing upon the question raised by such challenge; and this question shall be tried by the court. But as to the first ground of challenge before mentioned, the person challenged shall not be bound to answer if he shall say upon his oath that he declines on the ground that his answer may tend to criminate himself; and if he shall answer as to said first ground, his answer shall not be given in evidence in any criminal prosecution against him for any offense named in sections 1 or 3 of this act; but if he declines to answer on any ground he shall be rejected as incompetent.

SEC. 6. That the President is hereby authorized to grant amnesty to such classes of offenders guilty before the passage of this act of bigamy, polygamy, or unlawful cohabitation before the passage of this act, on such conditions and under such limitations as he shall think proper; but no such amnesty shall have effect unless the conditions thereof shall be complied with.

SEC. 7. That the issue of bigamous or polygamous marriages known as Mormon marriages, in cases in which such marriages have been solemnized according to the ceremonies of the Mormon sect, in any Territory of the United States, and such issue shall have been born before the 1st day of January, A. D. 1883, are hereby legitimated.

SEC. 8. That no polygamist, bigamist, or any person cohabiting with more than one woman, and no woman cohabiting with any of the persons described as aforesaid in this section, in any Territory or other place over which the United States have exclusive jurisdiction, shall be entitled to vote at any election held in any such Territory or other place, or be eligible for election or appointment to or be entitled to hold any office or place of public trust, honor, or emolument in, under, or for any such Territory or place, or under the United States.

SEC. 9. That all the registration and election offices of every description in the Territory of Utah are hereby declared vacant, and each and every duty relating to the registration of voters, the conduct of elections, the receiving or rejection of votes, and the canvassing and returning of the same, and the issuing of certificates or other evidence of election in said Territory, shall, until other provision be made by the Legislative Assembly of said Territory as is hereinafter by this section provided, be performed under the existing laws of the United States and of said Territory by proper persons, who shall be appointed to execute such offices and perform such duties by a board of five persons, to be appointed by the President, by and with the advice and consent of the Senate, not more than three of whom shall be members of one political party, and a majority of whom shall be a quorum. The members of said board so appointed by the President shall each receive a salary at the rate of $3,000 per annum, and shall continue in office until the Legislative Assembly of said Territory shall make provision for filling said offices as herein authorized. The secretary of the Territory shall be the secretary of said board, and keep a journal of its proceedings, and attest the action of said board under this section. The canvass and return of all the votes at elections in said Territory for which members of the Legislative Assembly thereof shall also be returned to said board, which shall canvass all such returns and issue certificates of election to those persons who, being eligible for such election, shall appear to have been lawfully elected, which certificate shall be the only evidence of the right of such persons to sit in such Assembly: *Provided*, That said board of five persons shall not exclude any person otherwise eligible to vote from the poles on account of any opinion such person may entertain on the subject of bigamy or polygamy, nor shall they refuse to count any such vote on account of the opinion of the person casting it on the subject of bigamy or polygamy; but each house of such Assembly, after its organization, shall have power to decide upon the elections and qualifications of its members. And at or after the first meeting of said Legislative Assembly whose members shall have been elected and returned according to the provisions of this act, said Legislative Assembly may make such laws comformable to the organic act of said Territory and not inconsistent with other laws of the United States, as it shall deem proper concerning the filling of the offices in said Territory declared vacant by this act.

Contend Against no Church, Save it be the Church of the Devil.

HAVING just received a letter from a prominent minister of the Church who quotes the above text and asks me to "instruct the ministry through the *Herald*" to give earnest heed thereto, I do so most readily; because I, too, have felt something of the kind was much needed.

The writer has known of great harm being done to the Church, people well disposed to the work driven away, by some unseemly and uncalled for attack upon the sects, or their ministers. Such attacks are utterly repugnant to fair-minded persons of all classes, and they revolt, in feelings at least, whenever they see them.

I well remember when I was first investigating the faith, in 1851, an able, talented minister ridiculed the mourner's bench, six months' probation, and the common methods of making conversion, and notwithstanding I favored the doctrine of the Saints, this was almost too much for my forbearance. From that time forward I have detested all attempts to disparage and ridicule the weaknesses of others.

If persons would but bring the matter home, and ask themselves how they would like to have their supposed or real errors, weaknesses, and evils, held up to public view, they could then judge how others feel under the same treatment.

There is a perfectly proper way to reach the errors and evils of mankind, and that is to portray clearly and patiently something better. Present to them that which is pure and true and good, and they, if they have sense enough to be responsible, will compare the one with the other and make their choice. God has given us to know what the deportment and teaching of his ministers should be, and that they are neither to denounce their fellow men, nor undertake to render odious and ridiculous whatever they may hold as religious truth. God's light reveals error and evil. The Lord proposes to reach and regenerate the race through their reasoning and affectional natures, and this not in a coarse, rude, sarcastic way; but in love, in gentleness, in purity, in sobriety, and by the force of truth and righteousness aided by his Spirit. The

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work of salvation must be conducted with sobriety and seriousness. The ministry should not condemn, nor force, but rather teach, build up and lead.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:17.

"The *goodness* of God leadeth thee to repentance."—Rom. 2:4.

"Thy gentleness hath made me great."—Ps. 18:35.

Paul said to Titus; "In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that can not be condemned."—Titus 2:7, 8.

Jesus authorized his ministers to "Preach the gospel;" and Paul said to Timothy, "Preach the word; be instant in season, who are out of season; reprove, rebuke, exhort with all long suffering and doctrine."—2 Tim. 4:2.

Alma commanded the ministry "that they should teach nothing save it were the things which he had taught, and which had been spoken by the mouths of the holy prophets," and "that they should preach nothing save it were repentance and faith on the Lord, who had redeemed his people." Alma 9:9. In carrying out this mission intelligently and faithfully, they "did preach against all lyings, and deceivings, and envyings, and strifes, and malice, and revilings, and stealing, robbing, plundering, murdering, committing adultery, and all manner of lasciviousness, crying that these things ought not to be." Alma 11:8. Now, inasmuch as the devil is the author of all these evils, when the ministry preach against them, they "preach repentance," and they contend against "the church of the devil."

The Lord said to Hyrum Smith, May, 1829, "First seek to obtain my word, and then your tongue shall be loosed; then, if you desire, you shall have my Spirit and my word; yea the power of God unto the convincing of men." * * * "Study my word which hath gone forth among the children of men, [Bible], and also study my word which shall come forth among the children of men, or that which is now translating; [Book of Mormon]; yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereunto."—Doc. and Cov.

The Lord said to the Elders, December 27th, 1832: "Teach one another the doctrine of the kingdom; teach ye diligently, and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the Kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and perplexities of nations, and the judgments which are upon the land, and a knowledge also of countries and of kingdoms."—Doc. and Cov.

The Lord said, December 1st, 1831, to Joseph and Sidney: 'Open your mouths in proclaiming my gospel, the things of the kingdom, expounding the mysteries thereof out of the scriptures, according to that portion of spirit and power which shall be given unto you, even as I will."—Doc. and Cov.

And to the general ministry it was commanded February 9th, 1831: "The Elders, Priests, and Teachers of this Church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the spirit; and the spirit shall be given unto you by the prayer of faith; and if ye receive not the spirit, ye shall not teach."—Doc. and Cov.

Now, in all these instructions there is not the least authority nor license for the ministry to preach directly against other churches or their ministers, yet there is a wide scope given for their studies and preaching; but they are restricted in their gospel teachings to the authorized "Scriptures."

Christ's ministers are called "fishers," and "hunters" and "shepherds." These terms imply carefulness, skill, wisdom, patience, perseverance, persuasion, gentleness, and the like. They are also called, "The Saviors of men." This implies love, and power. The ministry should think of these things, and act accordingly. I can not better conclude this article than by quoting the instruction given to the Elders by Joseph the Seer, at the dedication of the Temple, and the "endowment," at Kirtland, March 30th, 1836. He said: "I made the following remarks—that the time we were required to tarry in Kirtland to be endued, would be fulfilled in a few days, and then the Elders would go forth, and each must stand for himself, as it was not necessary for them to be sent two by two, as in former times, but to go in all meekness, in sobriety, and preach Jesus Christ and him crucified; *not to contend with others on account of their faith, or systems of religion*, but pursue a steady course. This I delivered by way of commandment; and all who observe it not, will pull down persecution upon their heads, while those who do, shall always be filled with the Holy Ghost; this I pronounced as a prophecy, and sealed with hosannah and Amen."—*Mill. Star*, vol. 15, page 727. I have no doubt much of the persecution which came upon the Elders, and the Church, in the times of the Seer, was because the ministry failed to heed these instructions; but would go beyond their duties, intermeddle where they had no right, and become "busybodies in other people's business." The Reorganized Church has seen too much of this in some of its ministers, and has suffered much because of it. It should be stopped by all who offend in this direction, and those presiding should prevent it.

W. W. BLAIR.

Ike McCullough and his boys were digging on their farm near Weldon, Decatur county, Iowa, when they came upon some Indian relics in the shape of bones, teeth, earthen saucepans with handles, flint arrow heads, chunks of copper ore, &c. Ike thinks there must have been a great battle fought there among the red men years ago. He is going to excavate a little more and will perhaps unearth something of value.—*Journal.*

He who has not learned the lesson of resolute self-help has made little progress toward real manhood.

☞ ALWAYS write the business portion of your letter on a separate piece of paper.

Do not mix business with matter intended for publication. It is a great hindrance to us copying such letters.

Let business letters be brief and explicit.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, April 1, 1882.

EDITORIAL ITEMS.

AFTER the organization of the Board of Trustees of the town of Plano, last December, an application was made to the Board for a license to deliver beer, ale, porter, &c., by wagon, in the village. When the vote was taken on the motion to grant the license two voted for, two against; this tie forced the President of the Board to cast the decisive vote, which he did against the license. We feel especially good over this, as he was a member of the choir in our Plano Chapel, and is yet singing in that choir, loves the gospel, and has been a temperance advocate during our stay in that village. We commend him for the act of decision that saved the town from the beer wagon.

Bro. D. S. Crawley was, on March 7th, 1882, busily speaking every Sunday in the regions about Columbus and Weir City, Kansas. He expected to be busy while the health and strength permitted—time short—laborers few, sheaves lying ungathered. He has been favored by the Kansas City *Journal*, in the publication of several articles defensive and explanative of the faith. The *Journal* has treated us quite fairly.

Bro. Gurley preached at Philadelphia, Sunday 5th, and Bro. H. Robinson was expected for the 12th. So wrote Bro. W. H. Harrison.

Bro. Charles A. Hall is at Ottumwa, Iowa, and is anxious to see an Elder put in an appearance there.

Bro. M. O. Mathews writes from New Park, Pennsylvania, that Bro. J. O. Stewart had been there, excited considerable interest; and that some were likely to unite at his return to them.

Brn. Jobe Brown and Warren Turner, committee appointed to visit North Freedom, Wisconsin, report their labors closed. Report sent to Conference for final action. They report a better feeling apparent there; may the Lord grant it to continue.

Bro. R. J. Anthony was at Beaver, Utah, February 23d, and was meeting the fate of them that walk amid turbulent elements. The Utah Church is quite exasperated against the Reorganization, and of course give vent to their indignation, in such a way that Bro. Anthony feels it. We have expected that when the time came that the matter should come to adjustment the cause we hold would come in for wrath—but then we shall not be driven from our purpose because of that.

Bro. Albert Bishop wrote February 8th, from Hutchinson, Colorado, that the Saints were going to try to build a church house at Denver, the same that Bro. Caffall wrote of. Much agitation was being stirred up about the Utah affair; Bro. Bishop sent Denver paper containing minutes of a mass Anti-Polygamy meeting in the city.

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Uncle William Smith is having the use of the Universalist Church at Elkader, Iowa, where he resides, in which he is and has been holding meetings, with a fair hearing. They, (somebody), fearing for the fate of creeds have sent for a Presbyterian minister to *dispose of* Mormonism, against Uncle William. But as the cause has seen a hundred such battles, and Uncle William is the survivor of many a one, we shall not be fearful till after the din of warfare is over.

Bro. E. L. Kelley writes from Washington, that Messrs. Hooper, Smith and Sharp, *i.e.*, William Hooper, John Henry Smith and Bishop John Sharp, of Salt Lake City, were there and doing what they could to forestall the action of Congress against polygamy. Lobbying is one of the forces of legislation in this free land.

Bro. C. G. Lanphear wrote from Independence, Missouri, March 8th. He was well; had visited Sandwich and Kewanee, Illinois, and Lucas, Iowa. The prospects at Independence were fair for considerable building and other improvements this Spring.

Bro. C. G. Gould writes from Battle Lake that his wife had been wonderfully blessed in being healed by the laying on of hands quite recently.

Sr. Clara C. Smith, wife of Bro. David H. Smith, wrote from her home at Sioux Rapids, Beuna Vista county, Iowa, that things were moving along in that part. Measles were quite prevalent there and at Spencer, not far away. A narrow guage railroad had been laid across their farm, much to their annoyance, but for the country's good, as it is supposed.

Sr. Electa Stratton, in charge of the Temple at Kirtland, Ohio, gave a correspondent of the Chicago *Tribune*, signed Gary, a full account of the faith and people lately, which appears in that journal for February 17th.

Bro. James Caffall succeeded in getting a two column defense into the Denver, Colorado, *Republican*, for February 20th, 1882.

The Philadelphia *Enquirer* has had the benefit of an interview with Bro. Zenas H. Gurley, on the question of his and Bro. Kelley's visit to Washington; and has published the result. It is a fair showing for us.

The *Index*, Boston, gives us a favorable notice in its issue of March 9th, 1882.

An Anti-polygamy meeting was held in Waverly Hall, Fall River, Massachusetts, February 17th, 1882, over which Bro. John Potts presided. The Evening *News* gives it a fair notice, saying that it was held under the auspices of the Reorganized Church.

Bro. M. H. Forscutt, in an article in the St. Joseph, Missouri, *Democrat*, for February 18th, 1882, completely riddles the late letter in the Spaulding Romance being the origin of the Book of Mormon, written by a Mr. Miller, so extensively published of late.

Bro. Whitehead, and his daughter Alice, would be much gratified if an Elder would call on them, three miles south of Mexico, a station on the Rome, Watertown and Ogdensburg R. R Can not Bro. Hiram Robinson visit them?

Bro. W. H. Brown states that Bro. Z. H. Gurley had been at Hornerstown, N. J., and had made friends to the cause by his sermons.

Bro. James T. Reynolds of St. Thomas, Ontario writes that the branch is breaking up, the Saints are moving west, and intend making homes somewhere in that indefinable country—the west.

Bro. Daniel Hough, of Port Carling, Ontario, is anxious for some one, an officer in the Church to visit him at home. He wants instruction. Will some of the London, or Kent and Elgin district take notice of this call.

Bro. I. N. White writes from Edenville, Iowa, that the efforts of Brn. Nirk, Goreham, and himself had been well received in Grundy county. The local paper contained a letter from a "Spectator," which gave our people great credit. Some alarm is entertained by some and Rev. H. McMeekin, of the Presbyterian order was to make an effort against the work. What the result will be remains for further development.

Bro. John H. Lee writes from Myrtle Creek, Oregon, February 6th. They had had no preaching for twenty months, since Bro. J. C. Clapp left there. Sr. Lee wishes the prayers of the Saints in her behalf for recovery of her health. Bro. Buell is too old to take the field, but the desire for labor is excellent.

The Saints at Hyde Park, Pennsylvania, are anxious that Bro. Z. H. Gurley shall visit them. They will meet and defray the expense attending the visit. A card from Bro. John W. Morgan so states.

Bro. James N. Simmons wrote from Oil City, Ontario, February, 1882, that he was, with many others waiting the time and opportunity to enlighten the people. He visited one place where a M. E. minister was to speak, but the one expected did not come, and he was invited to speak, which he did. He and Sr. Simmons were feeling well in the Lord.

Letters from Sr. Lucy J. Richards, Ferris, Illinois; Sr. Harriet Hudsputh, Reno, Iowa; R. Warnock, Salt Lake, Utah; D. S. Crawley, Cherokee, Kansas; T. W. Smith, Chicago; James Caffall, Denver, Colorado; Bro. Frederick Ursenbach, Paris, France; and several others are left over for want of room.

Bro. James Caffall succeeded in getting in a most excellent article in a Denver daily, which was copied into the Council Bluffs *Globe*.

Should an Elder visit Oneida county, Idaho, call on Sr. Martha A. Miller, at Iowa Bar.

Bro. W. W. Blair returned to Lamoni, Monday, the 13th of March, and has been doing missionary work there and at Davis City, lecturing at both places on Utah and her affairs; and at Lamoni on temperance, besides.

Bro. Alexander H. Smith informs us by card, dated March 18th, that he and family were *en route* for Independence, Missouri, where his address will be until further advices. He is to make Independence his home for the future.

Bro. A. J. Cato was to start from Whistler, Alabama, for Bryan, Texas, March 21st, if prospered, to assist Bro. Heman C. Smith in the missionary work there. He goes at the express request of Bro. Smith. The Presidency consented to the request, and sent Bro. Cato letters to that effect.

A sister writes from Salt River Valley, Idaho, that she was a member of the Church in the Martyr's day, and now with some eleven or twelve others wishes to unite with the Reorganization.

Bro. Albert Bishop wrote from Hutchinson, Colorado, that Bro. James Caffall was doing all he could to move the work forward in that wild country. Bro. Bishop says that "Bro. Caffall is a good worker, and helps to push things ahead."

Bro. J. T. Kinnaman and W. T. Bozarth, of the Far West, Missouri, district, put in an appearance at the Herald Office, March 20th, on their way home from Redding, Iowa, at which place they had been assisting Bro. Eli M. Wildermuth, who has been preaching there this winter. Eight were baptized there on Sunday the 19th, as the result of the effort of Bro. Wildermuth and other brethren.

Elder T. B. H. Stenhouse, the author of Rocky Mountain Saints," a book of eight hundred pages, written against Mormonism, after the author had been driven to apostacy by the acts of Pres. Brigham Young and other leading officers of the Utah Church against him, died about March 6th, in San Francisco, California, after a few days illness. His wife wrote an *Expose* of Utah Mormonism, and we think a later work called "Tell it all." Elder Stenhouse was esteemed as a scholar, had an eventful career as a Mormon missionary; was at one time a polygamist; an ardent admirer of Brigham Young and Heber C. Kimball; attained to high honors and place among the Utah people, apostatized, wrote a book, and died a correspondent of the New York *Herald*, which paper held him to be an able journalist and a scholar. We saw him in 1876 in San Francisco, in company with his wife; of the two, we thought his wife the better and most sincere. Let him rest.

Brn. S. Mayo and F. C. Warnky are in the Real Estate business at Independence, Missouri. Any of the *Herald* readers wanting to buy lands in Jackson county, will likely do well to correspond with them.

Bro. T. T. Hinderks of Stewartsville, informs us that it is Bro. Henry Hinderks who has the care and sale of the German Tract, "*Eine Taufe*," at Stewartsville, and not Temme Hinderks. We beg pardon for our error.

Bro. D. K. Dodson, of Council Bluffs, Iowa, took the letter of Bro. James Caffall, published in the Denver paper, to the *Globe* newspaper, and they published it, so that Bro. Caffall's friends and the Saints in that city had the reading of it. It was a good, straight forward letter, full of good thoughts; and we were glad that the *Globe* gave it an insertion.

I have been holding some meetings about eight miles from here; quite an interest is manifested, which I think will result in the baptism of some before long. Speak there every two weeks. M. B. Williams, Middletown, Ohio.

THE committee appointed by the Independence District, to ascertain the facilities of the branch to care for visitors to Conference at Independence, have reported. The notice contemplates two classes of visitors, those who are delegates and proper representatives of the Church and those attending as visitors only. The committee certainly mean well, and the Saints of Independence, according to their ability, will do all they can to take care of the brethren who come to Conference; but it is manifestly unjust to expect a handful of poor brethren, toiling for bread that perishes, to feed and lodge an innumerable number of whose coming they have no foreknowledge, or notification. It is therefore quite requisite that those who go to the Conference see that "the way is prepared before them." Nor is it the intention of the committee to offend any, nor should any

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offense be taken; but the custom has grown up from the small beginning of a few assembling in the early days, for everybody that had leisure and means to get there, to attend Conference, to be housed and fed by local brethren. The good fellowship exhibited by both visitors and hosts, was fair and pleasant to see; but the discomfort of some of the hosts came afterward, when settling the debts that an increased household made necessary. Many visitors always take their welcome with them and remunerate those with whom they stay, for the expense incurred; but Elders, on foot and without purse or script can not do this; nor can many who may be chosen as delegates do this; but all who can ought to do so.

As the matter now stands, all officers who attend the Conference are members of it; and have equal claim on the Saints for hospitalities.

THE *Citizen Soldier*, of Washington, D. C., for February 11th, 1882, has the following:

We believe that Brigham Young originated polygamy, and that the present Joseph Smith tells the truth in the controversy which existed between him and the late Brigham Young as to the origin of the barbarism. Joseph Smith, son of the founder of Mormonism, says that Young originated it in doctrine and practice.

EXTRACTS FROM LETTERS.

Bro. Sophus Holsteen, of Burlington, Iowa, writes:

I mail to you this morning a Burlington *Hawkeye*, on the third page of which I have marked an article, "The Messiah of Israel," to which I wish to draw your attention. Who is there that wants to and does not see the signs of the times.

In the same paper sent by Bro. Holsteen, is the notice of the retirement from the postal service in the Burlington office, of Bro. W. D. Morton, sen., who has filled a thirty years' term at the sorting of letters and delivery of them to the citizens of Burlington. He is highly spoken of for his unquestioned honesty; and the good will of the patrons of the office is bespoken for him in business within the post office; news, stationery, stamps, &c. Bro. Morton is one of the Nauvoo Saints, and who never bowed to the Baal of Pres. Young's authority.

Bro. James N. Simmons, Oil City, Ontario, February 27th, 1882, writes:

I would like to know the reason that the Church is not incorporated in Ontario. The question is often asked me, and I am unable to answer.

The only reason that we can assign is that no congregation of the Saints in Ontario, have seen fit to procure a copy of the Articles of Incorporation and file them in the proper court for record. This can be done at any time that it is deemed necessary for the safety or well being of any congregation, or branch.

Bro. T. T. Hinderks wrote, February 28th, 1882:

Our German flock is still increasing. We are enjoying the blessings promised to the faithful. I labored a while in Iowa among the Germans with good success, have baptized four; left the work in good condition; had many calls to come back. The German Saints have erected a meeting house in this place. If I think back to the time when our branch was organized with six members, and the Lord spoke by his Spirit that if we lived faithful he would bless us and add to our number; thank the Lord we were permitted to see the promise fulfilled. To-day we number forty-five, and some are on the way coming to this place. We also have 2,000 tracts printed in the German language; the tract was translated by Bro. F. W. A. Riedel; it is "The One Baptism; Its mode, subjects, pre-requisites and designs; Who shall Administer? We offer these tracts for sale to all the German Saints, and desire that they will distribute them to their German friends, in order that they may receive a knowledge of the doctrine of the Church. The title of the German tract is, "Ein Herr, Ein Glaube, Eine Taufe, (Ephesians 4:5.)

Die, eine Taufe, die art—wie und die Personen, denen sie ertheilt werden soll; ihre vorbedingungen und ihr zweck, so wie eine Ceant wortung Derfrage: wer sie verwalten oder er, theilen soll, aus dem Englischen, übersetzt.

Her aus gegeben von dem deutschen Zweig der Reorganisirten Kirge Jesu Christi der heiligen der litzen tage bei Stewartsville, De Kalb Co., Mo., 1881.

These tracts are for sale, 10 cents each, or three for 25 cents. All those wanting tracts must send their orders to Henry Hinderks, Stewartsville, DeKalb county, Missouri.

Bro. F. C. Warnky, Independence, Mo., says:

We are all well; meetings very good, both here in the branch, and out where I preach at different places. Business is quite good, and nearly all the Saints are doing well and trying to do right.

Bro. D. Nichols, Malone, Franklin county, New York, writes as follows:

If there are any Elders sent this way we would like to have them call here. This is quite a large village, containing seven churches. I think there could be a good work done here. We are three families of Latter Day Saints, and would gladly welcome an Elder or more.

Mr. J. C. Wilson writes from Paige, Texas, March 9th:

I attended a discussion last November, between Heman C. Smith and I. A. Lincoln; subject found in Mark 16:16, 17, which I with many others, think resulted in an overwhelming victory for H. C. Smith; who while with us conducted himself in such a manner that his enemies can not say aught against him.

Sr. Emily Wells, Elvaston, Illinois, wrote, February 17th, 1882:

We have not heard an Elder since last Fall. Bro. Richard Lambert preached at Bro. Mark Phelps', and we had only one prayer meeting. We are hoping that the time will speedily come that the work will prosper here, and throughout the vineyard.

Bro. Elisha McEvers, writes, February 20th:

I have been preaching this Winter in the vicinity where I live, and by the help of God I shall continue to labor for the cause of Christ as my circumstances will admit.

News Summary.

Mar. 8th.—Wesley Cobb, his wife, and seven children, living at Thomaston, Ga, were poisoned by eating biscuit mixed with cotton-seed oil.

By the will of Miss Sarah Burr, of New York, nearly, $3,000,000 will be distributed among the benevolent and religious societies of that city.

The Austrian troops in Dalmatia have an epidemic of small-pox more fatal than fighting.

The City of Mexico has been visited by a storm which demolished a market and killed several people.

About a thousand strikers paraded the streets of Omaha, Neb., March 8th, with banners and music, and then proceeded to the B. & M. track, where seventy-five imported laborers were grading, under strong guard of special police. A rush was made and the laborers and police driven from the grounds. A good deal of clubbing was done, but no one was seriously injured.

Tidings of disaster caused by the flood on the Lower Mississippi grow gloomier as the days go by. Towns have been swept away, plantations destroyed, and whole counties in Arkansas and Mississippi laid under water. The destruction of life and property has been great, and it is feared that the horrors of famine will be added to the list before help can reach the unfortunate people.

A fire broke out in the Methodist Church, at Prince Frederick, Md., and nearly the whole town was burned; two shanties and the jail are the only buildings left standing; loss $60,000.

Four men were blown to atoms by an explosion in the powder mills near Marquette, Mich.

10th.—The steamer *Apollo* was sunk off Ushant by a collision. Six persons were drowned.

Thirty Jews, possessing an aggregate capital of 35,000 rubles, have just left Kieff for Palestine, to engage in farming.

13th.—The militia and the strikers at Omaha came to blows yesterday, and two of the strikers were bayoneted. Two more of the chief rioters have been arrested, and the authorities seem to have the upper hand.

14th.—A correspondent at Killarney says he believes matters are rapidly mending in Ireland. Numbers of tenants are coming forward to claim the advantages of the Land act.

Six persons were killed by an explosion of fire-damp in the coal mines at Belwez, Spain.

Advices from Port Au Prince, Hayti, state that the entire country is in mourning in consequence of the terrible ravages caused by the small-pox epidemic, which is still sweeping over the land. Large numbers are dying daily, mortality for the last four weeks averaging 300 per week.

The St. Louis Distilling Company's building was destroyed by fire. One thousand barrels of whisky were consumed. Loss on building $25,000, and on stock about $100,000.

The Highland House and Sea View House Biddeford, Me., were burned this morning. Loss, $90,000.

15th.—Montenegro has mobilized her army, and the danger of war is considered imminent. A suggestion is made that a European Congress shall be called by England to consider the situation.

The shaft of the Lumley Colliery, Durham, Eng, has fallen in and 150 miners are imprisoned. They were afterwards rescued by another shaft.

16th.—A young man named Williams was overtaken by a blizzard and frozen to death near Grafton, Minn. He started from his claim with a yoke of cattle, and had wandered about thirty miles before death came.

Fourteen horses were burned to death in a barn at a lumber camp in Roscommon county, Mich.

Two stables burned at Fort Leavenworth, with thirty horses, most of them belonging to the Seventh Cavalry; seventy of the one hundred horses that the stables contained were taken out.

18th.—The Secretary of War estimates that about 85,000 persons have been rendered destitute by the overflow of the Mississippi and its tributaries. Of these 30 000 are accredited to the State of Mississippi, 20,000 to Arkansas, and 25,000 to Louisiana. It is believed that the necessity for relief will continue from thirty to sixty days.

Fifteen hundred letters have been destroyed by fire at Madison, Wis, many of them known to contain drafts and money-orders.

20th.—The report of a snow-slide at Genoa, Nevada, is confirmed. Mr. and Mrs. Nimrod Bowen and Miss Borlin and a number of Indians, variously stated at from seven to fifteen, were killed. All the bodies have not yet been recovered.

Late dispatches from Dutch Flat, Summit, Truckee, and other points along the railroad, state that a heavy snow-storm is prevailing and the blockade continues. It is the heaviest snow fall on the headwaters of the mountain tributaries of the Sacramento river for ten years. The lateness of the season makes warm rains and a rapid snow-melt and damaging floods in the Sacramento Valley almost inevitable. The road is impassable between Carson City and Reno from snow drafts. Neither stages nor teams can reach there.

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About 600 men are working west of Blue Canon trying to keep the road open. The storm raged furiously last night, the snow drifting badly. A snow-plow is stuck west of Blue Canon, and another blockade seems imminent.

21st.—It is estimated that the overflow of the Mississippi and its tributaries has inundated six thousand square miles of land.

By a snow slide in Lake Canyon, Cal., four miners were buried under forty feet of snow. Over forty slides occurred in Lake and Mill Creek Canons between Wednesday and Saturday, burying in all thirty-eight persons.

Correspondence.

362 Stella Avenue, PHILADELPHIA,
March 14th, 1882.

Bro. Joseph Smith:—Yours of 7th inst., at hand. I send you one copy of "Argument," would like five hundred copies sent to Washington at once—we need them to put with polygamy revelation; shall send to various newspapers and individuals, especially in the south. Your effort in Chicago was appreciated and strengthened us as it placed you on the record with us and against the "twin relic." It was providential for you, and opportune for the Church. The issue has in no case at Washington reverted direct to what your father or uncle may have done, except with editors, lawyers, &c. As a rejoinder in all such cases I have shown the testimony of those Elders who stoutly denied the practice and the acts which decried the doctrine as pernicious upon both continents, together with statement of Joseph and Hyrum, and I have in no case undertaken to say positively what was or was not done—but the evidence cited has satisfied all that, whatever weaknesses those men might have been guilty of, yet the doctrine was not declared by them as true, hence not responsible; but that Brigham Young *et al* were, as they inflicted it upon the body deliberately.

Returned from Hornerstown Saturday—had splendid time there; splendid interest manifest, good feeling prevails, branch in fair condition. Bro. Hopkins took me to Long Branch, Elberan, &c.; the scene is grand—lots of "glitter." Had fair liberty in speaking there and here Sunday last. Blessed also in administering to the sick. General outlook good. Our work at Washington is killing the prejudice of the sects, (bad is'nt it?) Kelley is well. I am asked to "bring Joseph and come again;" consider it. I shall try and be at Conference. Think the Brighamites will be driven from last ditch. I go to Washington this week to work. News from the Edmunds Bill of hot time; think it will pass. Have interview this morning with Charles B. Thompson, the "Shiloh,"—(old Mormon).

ZENAS H. GURLEY.

P. S.—Just had quite a talk with Thompson; these "old timers" are great thinkers—some good ideas, some seem not so good.

BOZEMAN, February 14th, 1882.

Bro. Joseph:—I have sent you the Bozeman *Avant Courier*, for February 9th. It contains an article that I wish you to read, concerning the Josephites as a people. It is from the pen of the very editor that treated E. C. Brand so indifferently when he was out here two years ago. It appears he has got a better opinion of this people now than he used to have. He speaks well of our people. It is the result of their living in unity and love, and attending to their own business, allowing others to attend to theirs as best they can. I have been to see them only once, their place being fifteen miles from here.

We had a two days' meeting; but such a meeting, or meetings! I wished that all could have been there, to see and hear for themselves. Every heart was melted; the Spirit was there in power. The Saints present missed one of their number, he being sick. They all prayed for him. The next morning—Sunday—he was there with them. He spoke and told them he was better; that he got better about three o'clock the previous day. We all knew it was the time it was said through the Spirit that the prayers of the Saints in his behalf were heard. Bro. Brand was there, and I with him; and I can testify to what I saw and heard. I do not know if this event has been mentioned before. Last night it entered my mind to write to you; and to-day fulfill a promise made to you many years ago, when you asked me to write to you, (when parting at Florence, Nebraska). Now I have as good a reason for writing to you as I ever have had, or perhaps ever will have. I could write many things—a long letter—but let this suffice for the present. I may write again.

From a friend to the cause,

MARTIN LUNDWALL.

A WONDERFUL CHANGE.

Bro. Joseph:—We take it back, and make the "amende honorable." The Chicago Tribune has concluded to do us justice. The Chicago News likewise. The Tribune gave your speech in Farwell Hall fuller and more correctly than any other city paper. The Herald was very correct but not so full. The News had a brief, but quite correct as far as it went. The Inter Ocean made a bungle of it, and the Times did not do much better. The Tribune copied an article of mine in full from the New York Herald, and has since spoken a good word for us. And as I denounced it and the News for their illiberality which was the simple truth at the time, I wish to say as publicly that since the meeting in Farwell Hall, these papers have been very fair toward us, and we rejoice in the fact, and praise them for it. Your visit and speech in Farwell Hall, have done the cause an immense amount of good. As has Brn. Gurley and Kelley in their work at Washington. If any of the brethren want to read the fullest and most correct report of your speech, let them send for a copy or more of the Chicago Tribune of February 23d, and if they are out of them, the next best report will be the Herald of same date. Please insert this as early as possible.

T. W. SMITH.

SHELBY, Shelby Co., Iowa,
March 5th, 1882.

Bro. Joseph Smith:—It has been a long time since I last took up the pen to write you a line; so long, indeed, has it been, that inquiries are being made as to whether I am dead, or whether I only sleep. In this age of progress all is hurry and bustle, and a man may lie down and quietly sleep (*i. e.* remain idle) yes, and even die, and he will scarcely be missed, save by a few of his most intimate friends. His place will soon be filled by another, and a few brief years will suffice to obliterate the memory of the man who was known among his fellows for his zeal and activity in a cause which he esteemed to be of paramount importance to his fellow men. Comparatively few men in this world of thought and progress, are so fortunate (if it may be considered fortunate), as to perpetuate their names beyond the generation in which they live. To perpetuate one's name, then, should never form an incentive to action. Why waste time to secure an end so difficult to reach, and when reached is of no earthly benefit to any one? Rather let the divine light shine out in every act of life; let the works of a well spent life be such as to be felt by generations to come. Then when the goal shall have been reached, the name, though forgotten here, will be written in the Lamb's Book of Life. Men should labor only with the view to make the world better for their having lived in it. Work to do good. Work to improve the character of those around you; and be careful to perform not an act, or speak not a word that will in any way tend to injure your neighbor. A word maliciously or thoughtlessly spoken may work an injury that it will take years to efface. Let us be careful.

The world needs to be reformed; it needs to be moralized, spiritualized, and saved from the blighting effects of sin; and this can be accomplished only by work, persistent, earnest, honest work. Who, then, can afford to sleep while so much remains to be done? All men have their trials and difficulties, and I have not been without mine. These, doubtless, have retarded my progress, but they have not entirely obstructed my pathway. Now and then an additional ray of light illuminates the way, and I am encouraged to press forward, though careworn and fatigued. I hope the light may be sufficient to enable me to keep my feet in narrow gospel way. I love the gospel of Christ; I know of nothing so good, so pure, so ennobling, so elevating, so superlatively divine, as the gospel of the son of God. It is a divine eclecticism, and includes everything, either in morals or religion, necessary for the development, progress and salvation of a fallen world.

It is not sufficient for its condemnation that it does not treat of physical sciences. Jesus, its author, did not proclaim himself a scientist. He came as a moral and spiritual teacher. He well knew that, without the elements of morality and spirituality, the sciences could benefit the world but little; but aided by these moral elements, the sciences might work miracles. We esteem science and the true christian religion as being in perfect harmony with each other. The physical universe proclaims the existence of a supreme Architect, the "Creator of heaven and of earth." The gospel declares the same thing. If both are from God they must agree, and may be considered as "prime factors" in the great problem of a world's salvation.

D. H. BAYS.

IONIA, Ill., February 23d, 1882.

Bro. Joseph:—Our debate closed last night; and I am still alive and sound in the faith. I know the Lord was with me, and am quite sure that the cause has not suffered. Some outside of either church claim a complete victory for us. Mr. Adair is a good debater, and a perfect gentleman in a discussion. We parted after the debate with a better feeling towards each other than when we commenced. He is a resident of Leon, Decatur county, Iowa; he tells me that he contemplates stopping off the train some time when passing through Lamoni, and calling on you in your new quarters. There are four candidates now offered for baptism, which will be attended to soon. Our conference will convene March 4th and 5th, at Kewanee.

Bro. Clark of Preemption, Mercer county, is arranging for a discussion between myself and a Presbyterian minister. Do not know how it will be. I shall go again into Rock Island county, holding meetings, for a while after conference.

Love to all Saints,

H. C. BRONSON.

February 19th, 1882.

Bro. Joseph Smith:—It is with much pleasure I take my pen in hand to inform you how we are getting along in Provo. Considering the circumstances under which we are laboring, we are doing tolerably well; but taking into consideration that we are supposed to be among those who claim to be Saints of the latter days, I am bound to conclude we are doing very badly. That is in converting people to the truth of the latter day work, for they profess to know more principles than was ever in the gospel. But some few begin to see they are in the dark and have lost the spirit, and are willing to retrace their steps and seek their first love over again; but those that love darkness rather than light, will need something more than the gospel to make them do right, but it is only necessary to gather the wheat from the tares and leave the tares to their fate.

I remain your brother in the gospel,

JAMES GOFF.

MILTON, Santa Rosa Co., Florida,
February 20th, 1882.

Dear Herald:—About six weeks ago I commenced preaching in this district. I must confess that I have been greatly disappointed. Spiritual apathy, lack of interest, and in some cases open transgression, are painfully apparent in the district. We have been trying in every way known to us to save the work from general ruin; but how well we shall succeed, God only knows. The Saints, as a rule, evidently mean well; but their wisdom is greatly at fault when they allow themselves to be so grossly imposed upon by the

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enemy of souls. I have labored and preached at Molino, Millview and vicinity, most of the time since coming into the district. At Millview, four have been baptized, (Bro. Faulk officiating), and the Millview Branch organized, consisting of nine members, Bro. James S. Faulk (Priest) chosen to preside, and Bro. George W. Boon ordained to the office of Teacher. A number of others are believing, in this place, and we hope they will obey before long. I spent two days in the Perseverance Branch, Alabama, and spoke three times. Very few came out. Conference was held in this county, on the 4th and 5th inst., when we had a pleasant and, we trust the future will show, profitable time. Bro. F. P. Scarcliff was chosen to preside over the district, Bro. West being released by his request. This seemed to be the best we could do at the time, and we hope good will come out of it. Preached my first sermon in this place yesterday; am to continue through the week, if the people will come out and hear. Warm weather may drive me out of this field; I hope not. I shall try to do what I can. Yours in gospel bonds,

JOSEPH R. LAMBERT.

MANDEVILLE, Mo., Dec. 6th, 1881.

MR. JOSEPH SMITH,

Dear Sir:—I herewith send you a brief communication, for the *Herald*, and, though it is pretty radical, you should not take any offense, as you are not called in question. I wish you to publish my proposed test and make any comments thereon you feel disposed to make. But if you do not publish it, please forward to the *Salt Lake Tribune*.

Respectfully,

J. L. TRAUGHBER, Jr.

A PROPOSED TEST.

Editor Herald:—In your issue for November 1st, 1881, I find an article headed "SKEPTICISM," and signed "CREDULOUS," in which the writer refers to what he is pleased to call a test of the validity of the revelations contained in the Doctrine and Covenants, which reads something like this:

"Now seek ye out of the Book of Commandments, even the least that is among them, and appoint him that is most wise among you, or if there be any among you that shall make one like unto it, then ye are justified in saying that you do not know that they are true; but if you can not make one like unto it, you are under condemnation if you do not bear record that they are true."—D. & C. 67:2.

Our "credulous" friend considers this a "fair test," and goes so far as to say that an impostor would not give such a test, no matter whether this test was inspired or not. I shall not try to counterfeit the "Lord's" language, as I was not one of those to whom the above language was addressed, and who had no more moral stamina than to allow the "Lord" to thus browbeat them into silence; but wish to propose a counter-test to our credulous friend, or any others, who may feel disposed to avail themselves of this opportunity to defend the word of the "Lord" of Latter Day Saintism against the assaults of "apostates" and skeptics in general. Here, brethren and sisters of the Kingdom, is a sentence from one of the revelations, which you profess to believe:

"And all those who come not unto this priesthood, which you have received, which I now confirm upon you who are present, this day, by mine own voice out of the heavens, and even I have given the heavenly hosts and mine angels charge concerning you."—D. & C. 83:6.

My test is this: If there can be found, in all the Latter Day Church, of any faction, a man of good common sense, no manner how illiterate he may be, who can not dictate a sentence of equal length, with more sense in it than is to be found in the last sentence (?) of the 6th paragraph of the 83d section of the Doctrine and Covenants, then Latter Day Saints may, in some sense, perhaps, be justified in pretending to believe that the Doctrine and Covenants is a true book, and that its 83d section was a revelation of Jesus Christ to Joseph Smith, Jr., and six elders.

I think my test is at least fair, and much more liberal than the "Lord's" test. And, right here, I ask every Latter Day Saint, who has any knowledge of English grammar, to read the sentence I have quoted, from the Doctrine and Covenants, and try to parse it, or get any sense out of it. Let me frankly admit, Mr. Editor, that I am by no means credulous enough to believe in and worship a "Lord" whose memory is so poor that he can't finish a sentence after he has commenced it.

J. L. TRAUGHBER, Jr.,

MANDEVILLE, Mo., December 5th, 1881.

ANSWER TO PROPOSED TEST.

In examination of the matter proposed, the writer suggests the following method:

Therefore as I said concerning the sons of Moses for the sons of Moses and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord which house shall be built unto the Lord in this generation upon the consecrated spot as I have appointed and the sons of Moses and of Aaron shall be filled with the glory of the Lord upon mount Zion in the Lords house whose sons are ye and also many whom I have called and sent forth to build up my church for whoso is faithful unto the obtaining these two priesthoods of which I have spoken and the magnifying their calling are sanctified by the Spirit unto the renewing of their bodies they become the sons of Moses and of Aaron and the seed of Abraham and the church and kingdom and the elect of God and also all they who receive this priesthood receiveth me saith the Lord for he that receiveth my servants receiveth me and he that receiveth me receiveth my Father and he that receiveth my Father receiveth my Fathers kingdom therefore all that my Father hath shall be given unto him and this is according to the oath and covenant which belongeth to the priesthood therefore all those who receive the priesthood receive this oath and covenant of my Father which he can not break neither can it be removed but whoso breaketh this covenant after he hath received it and altogether turneth therefrom shall not have forgiveness of sins in this world nor in the world to come and all those who come not unto this priesthood which ye have received which I now confirm upon you who are present this day by mine own voice out of the heavens and even I have given the heavenly hosts and mine angels charge concerning you.

Therefore, as I said concerning the sons of Moses —for the sons of Moses and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation upon the consecrated spot, as I have appointed—and the sons of Moses and of Aaron shall be filled with the glory of the Lord upon mount Zion in the Lord's house, whose sons are ye; and also many whom I have called, and sent forth to build up my church; for whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies: they become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom and the elect of God. And also all they who receive this priesthood receiveth me, saith the Lord, for he that receiveth my servants receiveth me, and he that receiveth me receiveth my Father, and he that receiveth my Father receiveth my Father's kingdom; therefore, all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the priesthood; therefore, all those who receive the priesthood receive this oath and covenant of my Father, which can not break, neither can it be removed; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come, and all those who come not unto this priesthood, which ye have received, which I now confirm upon you who are present, this day, by mine own voice out of the heavens. And even I have given the heavenly hosts and mine angels charge concerning you.

A similar sentence to this is found in section 22, paragraph 9, closing sentence, the relation of the different parts of which have evidently been disturbed, or destroyed, by misapplication of the punctuation marks.

If Mr. Traughber will permit a person reasonably skillful in disarranging what another may write, to punctuate his letter, and compel the parsing of the sentences thus disarranged according to the science (so-called) of the English grammar, as undertood by the usual student, and he will be obliged to admit that he has written some parts without meaning. To illustrate this, read Luke 2:4, 5, King James' version where the placing of a comma makes bad rendition of what is a plain statement of itself.

Richard Grant White, one of the ablest of English scholars, is credited with saying that there is no such thing as a Grammar of the English language. Nor can there be in the nature of things. It is made up of all languages, is being constantly added to, taken from and revised. The language, or ideas of the section being examined constitute the revelation, but the marks of division, the mechanical construction of the printed page, are the work of the compiler, the type setter, the proof-reader; and the original meaning may, or may not have been kept by them; or it may have been obscured or lost.

The writer is not aware that Latter Day Saints claimed infallibility for the Book of Covenants; or that they claimed to believe the book to be free from all errors, real or constructive; or that every letter, word, sentence, verse, paragraph, section, title, preface, and finis, were the work of inspiration. Any one who should make this claim will need to answer Mr. Traughber.

Mr. Traughber in his haste to throw distrust and discredit upon the Doctrine and Covenants, as a whole, assumes that those to whom this "test" was given were without the "moral stamina" which he himself possesses. It would appear from the history of those men that they had plenty of "moral stamina" for their day and time, and one of them, present at the time the revelation and the test were said to have been given, was an excellent scholar, according to the day, and is yet for that matter. He and some others had the "moral stamina" to oppose Joseph and Hyrum, while these and many hundreds since had the "moral stamina" to bear the great burden of shame that co-religionists laid upon them, and some even died for their profession of faith. The writer has never learned that those to whom this test was offered ever attempted to repute it by writing a revelation like to any given one named. The bit of bravado which Mr. Traughber indulges in overleaps itself; the sentence is finished in the book, and may have conveyed the meaning intended to those to whom it came; but may have been spoiled for critics and skeptics, by the friends of the book as a whole.

It is a wonder to the writer that men like Mr. Traughber do not decry the wisdom of God, and the whole creation, because they discover crooked, distorted and broken things, out of harmony even to human discernment.

In conclusion the writer suggests that each reader punctuate the section quoted as it may sound best to him or her.

BELIEVER.

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204 Pleasant St., FALL RIVER, Mass.,
February 20th, 1882.

Bro. Joseph:—We are all alive in this place as you see by the papers which I have sent to you, and we are hoping through the blessing of our God to reap this field. Some have obeyed this year and some others are about to obey; there were two who manifested to the Church yesterday that they desired to serve God and covenant with him by baptism that they would serve him. There may be more to be baptized when these go. Last Friday we had an Anti-Polygamy meeting, as you will see by enclosed circular, and I issued twenty-five special invitations to the clergy of the city; but only two were gentlemanly enough to notice them and they could not be present, so we had no speakers but Latter Day Saints. This did not discourage us for we did our duty, and our Father unto whom we look for our reward gave us good liberty, and yesterday we had a great outpouring of the Spirit of God which made our hearts to rejoice. Our spiritual condition is now quite good and we hope it may soon be much better, for the brethren whose duty it is to visit from house to house are doing that duty well, and I know that when this

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is done as the law directs that there is no branch of the Church but what will prosper. Some seem to look to the presiding elder to bring all things to pass; but I think that the Priest, Teacher and Deacon are just as much needed as he is. I do not care how good a man, or preacher he may be, if these others do not do their duty, his labor will not amount to much; and this I believe is the only reason why so many branches do not prosper. And now Bro. Joseph, could you not write up this particular subject with that same plainness that you did that rum subject at Lamoni. It is what the Church needs.

Praying that this may soon come to pass, I remain your brother,

JOHN POTTS.

SANDWICH, Ills., March 6th, 1882.

Bro. Joseph:—The Saints will be pleased to know that when I left Salt Lake City, January 16th, the general mission was in a prosperous condition; also, that our Chapel was completed, furnished, and didicated. They will likewise be glad to know that it is nearly paid for.

Since reaching home I have been looking up my business affairs and attending upon my ministry as occasion offered. I was called by telegram, February 21st, to visit Sr. Ella, daughter of Bro. and Sr. George A. Blakeslee, who was lying ill; but when, at 1 p. m. the 22d, I reached Galien, I found she died at 11 that morning. It was a sorrowful time with many, as Sr. Ella was extensively and most favorably known in all that part of Michigan, also in parts of Illinois and Indiana. The Monday before I left, I had the pleasure of baptizing three persons, and of having the testimony of God's Spirit that he approved our work. Others are near the kingdom at Galien.

Bro. C. Scott came in Monday the 27th, ult; and the next day we rode together to Michigan City; he to go to Southern Indiana, and I to Sandwich. Bro. Scott is all alive in the work.

W. W. BLAIR.

WASHINGTON, D. C.,
March 15th, 1882.

Bro. Joseph Smith:—Yesterday the House of Representatives, after a skirmish and clatter of several hours, passed without amendment the "Edmunds Bill" for prohibiting bigamy and polygamy in the Territories of the United States. Thus after two months of anxiety and labor, the friends of morality and law and order are rewarded with seeing brought about one step toward the abolition of the vile monster, Polygamy, which has so infamously insinuated its loathsome form into the homes of many honest people; and which, with brazen mien, even strove to exalt itself to a chief seat in the Temple of God; and, Satanic like, impiously claim that it (the monster) was the religion of Jesus of Nazareth.

The loathsome relic has failed in its unholy effort to despoil and deface the religion of the Messiah, as taught by Nephi, Mosiah, Alma, Mormon and Joseph Smith, by thrusting its form upon the world through the mediation of men who once preached the same gospel, and of making the show that it, (the monster) was genuine Mormonism. This vile creature, which wormed itself into the Brighamitic schism of the Church; and which then sought to fasten itself securely through the abominable role of "tradition mongering," to trace its mark into the ranks of the original church, and thus bear to the people the appearance of a decent conception, again sought to hide its deformity by declining controversy and making the old cry of all false religions of, "Let us alone; we are satisfied with our religion, and it is unchristian to trouble us." But thanks to the Giver of all Good, it has received a deadly wound, and must go the way of the transgressor.

The fight toward the last seemed to take the shape of a political contest, after all the professions of good faith on the part of the Democrats; and whether justly or not they would have had to shoulder the load of polygamy as a party, had it not been for the timely work of Bayard and Garland in the Senate. To me there is one of two things quite evident, and that is that in the House there are either no real managers worthy the name on the democratic side, but a good many soft ones who imagine themselves leaders, or else they really had a desire to help out polygamy. A few of them toward the last made open opposition, on the ground that the bill would defeat Cannon. This you will see from reading the "*Record*" which I forward you.

As to the part the Reorganized Church took in this legislation, it needs no encomium from either friend or foe, but stands for itself. It has kept a committee here on the ground for the past two months, urging the importance of the legislation upon Congress as a body, and with such of the members individually as the committee could meet in an honorable and christian-like way; and now none need be so ignorant as not to know that polygamy is as foreign to Mormonism proper, or the faith of the Latter Day Saints, as it is to the blessed shores of eternity. Time will tell how honorable, these Honorable gentlemen shall prove in the future, by making that true distinction between the Latter Day Saints in fact, and the apostate polygamists who hold falsely to that name.

One thing I noticed, in all of the debates by members, that they manly recognized the fact that it was the "Utah," and "Polygamous" Mormons that they struck at. This is all we ask. Give the facts, and the Reorganized Church will soon prove to the world that it is not a whit behind the first of the land in the inculcation of morality, sound doctrine, and decency. And if it does not bring forth this good and noble fruit, it ought not to have an honorable place.

Bro. Gurley arrived from the Philadelphia field this morning in good spirits, and from the report in the newpapers of that city, not without having done much good for the Church. May the good leaven continue to work. To-morrow we shall both go to Philadelphia, and hereafter please direct all communications to 362 Stella Avenue that city.

The work of amending the laws to some extent in the territories so as to further stamp out Polygamy must yet be done, but we do not feel to remain here longer at the present time. Ever wishing for justice to return and install truth in its own forum,

I am in bonds yours,
E. L. KELLEY.

WELLMANVILLE, Ness Co., Kansas,
January 25th, 1882.

Bro. Joseph:—It is with a heart full of thankfulness I write to you. I came to western Kansas very near three years ago, from Alton, Illinois, during which time I have not seen a Saint in Kansas. But to my great surprise, a few weeks ago I found a family who were baptized in Switzerland, some twenty years ago. They were taught that Brigham Young was your guardian. Just previous to their coming to this country, the Elders began to teach the Saints they must not believe all that was written in the Bible. It caused a great deal of trouble, and about twenty withdrew from the Church, they included. Since which time they have not heard anything of the Church until I met with them. There is the old gentleman, his wife, two sons, and one daughter. The oldest son has a wife, and six children. He seems somewhat indifferent to the cause on account of the trouble above mentioned; notwithstanding previous to his being baptized he was compelled to use crutches. His wife, not in the Church, manifests a great desire to hear the gospel preached. The daughter has a husband and two children. I have not spoken with her; but her father and mother seem to have no fear concerning her. The youngest son, rather proud, but he said he would come and hear. Their prayers have been that God would send some one into their midst, that they could have the gospel preached to them, and they seem very anxious.

There are my wife and three children making a total of nineteen souls out on these plains, without a shepherd. Bro. Joseph, I am a member of the Alton Branch; was ordained to the office of a Deacon under the hands of Brn. James Whitehead and Samuel Perks. I speak German and English, but am more competent in the English, though a German by birth. I came to this country when seven years old, am now thirty-one. The nearest branch to us is ninety miles north-east from here. I live on section 4, town 20, range 21, west.

ERNEST H. EBERT.

MALAD CITY, Idaho,
February 14th, 1882.

Bro. Joseph:—The excitement here caused by the presence of Brethren Gurley and Kelley, at Washington, is perceptible, and, of course, they consider that they are rank enemies because they are there to show up Mormonism as it should be, as it was; and I hope as it shall be. The few Josephites in this place have woe hanging over their heads, and "when we come to our power," they say, "you will suffer." This was told me by our own Bishop. Of course, the Josephites will suffer in all things. Were this person the only one in Malad to represent the people of Malad, certainly it would look very serious; but since he don't represent anybody in particular, there is no fear. Besides, there is no question but what thousands in these valleys will welcome any legislation by Congress to suppress their polygamy, as a great many are sick and tired of it,—I mean the commoners. The greatest number of polygamists have a position that they want to keep,—and will claim that anything that will promote their personal interest is right; and expect the laity to stand by them. However, the prospects are very good all over the country, and some of the people are beginning to consider the matter, and if Congress will enact against their practices, many will give up at once, from the fact that the leaders have always taught that they never can be legislated against, as God is on their side; so if the reverse is proven, they will conclude that the leaders have spoken falsely. "Oh my people, they that lead thee cause thee to err, and destroy the way of thy paths." I consider I am as safe here as I can be in any part of the United States.

Respectfully,
H. R. EVANS.

KENTON, Tenn., February 4th, 1882.

Bro. Joseph Smith:—No accessions to the Church were made at Bardwell, but the cause has gained some substantial friends. I found a good home with Messrs. Adair and Turnbow, who are both friends to the cause. The wife of the former desires to obey, but circumstances over which she seems to have no control prevent at present. Preached last night in the Presbyterian Church at this place to a small but attentive congregation. Shall extend my labors here as long as seems wise. The weather is beautiful; peach trees are blooming, flowers are blossoming, and all nature is donning her green mantle, while the bright hued songsters break the stillness by their melodious warbling. It seems easy, and pleasant, to worship God when surrounded by the bountiful things that please the eye, gratify the ear and taste, and gladden the heart of man. With David we say "Praise ye the Lord." Prejudice is abating and justice and truth are asserting their rights among the intelligent.

Yours in bonds,
G. S. HYDE.

KINMUNDY, Illinois,
February 18th, 1882.

Bro. Joseph:—Bro. Hilliard and I have just closed a series of meetings in the vicinity of Prairie Hall, Richland county, Illinois, the place where Bro. Hilliard held the discussion in December last with Mr. Shick. The peopl there still seem to be interested and seeking after the truth. Last Friday morning Bro. Hilliard baptized seven, three of whom formerly belonged to the Christian Church. At the confirmation the Spirit was present, and we felt that God was with us, indeed and in truth; not only we, but outsiders also, seemed to realize the presence of the Spirit to such an extent as to cause great solemnity to rest upon them while we were administering the ordinance; and the silent tear which stole down the cheeks of some, told of the working of the Spirit upon their hearts. The house was full and it was the first time they had

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ever witnessed anything of this kind; but there was no making fun, nor pointing the finger of scorn, all seeming to feel the solemnity of the occasion and to bid us God speed. Many more are believing the word, and I think the time is not far distant when others will obey—indeed, several have so expressed themselves. May the Lord help them in their search for truth.

Since the discussion two of the members of the Christian Church, besides the three baptized by Bro. Hilliard, have had their names taken off their church record, and another said she aimed to unite with us; so I still think the truth lost nothing by the ventilation it received, but, as it is in almost all instances where truth and error are compared, seemed to show the superiority of the gospel of Christ over the creeds of men. The work seems to make some progress and we feel encouraged, but would like to see it move faster and take greater hold upon the hearts of men, if the Lord so willed it. This, however, is not the work of man, and we therefore labor, and wait patiently for the Lord to give the increase, realizing that he is able, and that he will direct it right. Hoping and praying that God will plead the cause of his people, and bless them with the spirit of union and love, I remain,

Your brother in Christ,
ISAAC M. SMITH.

TAITSVILLE, Ray Co., Mo.,
February 18th, 1882.

Brethren J. R. Lambert and J. Smith:—I do esteem you as officers in the Church of Christ; but, while I do so, I do not want to see or hear of new ideas brought about that causes so much contention in the Church. "Well," says Bro. L. "You are no Elder; nor counsel to us."

"Just so. But, see here. See Doctrine and Covenants, sec. 83, par. 21. 'Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet, it hath no need of the feet; for without the feet how shall the body be able to stand? Also the body hath need of every member, that all may be edified together, that the system may be kept perfect.' So, you can see at a glance, if you wish to do so, that the church can't go along without the feet, and all the members are needed to keep the system together."

"Well," says Bro. L., "that is not the thing. You called us bigger brethren."

"Just so; you can see that I am part of the feet, and do honor you in your office and calling, and say may the Lord bless you; but here to the point, I do not honor the idea of tramping down, or depriving the Saints of their God-given rights."

"Well, brother, we don't mean to do so"

"Well; I hope you do not."

"We are only trying to represent the whole Church."

"Well; I am glad of that; but while you are trying to do so, your new theory is causing contention. I have witnessed it as well as you could tell it. But here, take the Lord's plan and all will be well. See Doctrine and Covenants, sec. 17, p. 25. "It shall be the duty of the several churches composing the Church of Christ, to send one or more of their Teachers to attend the several conferences, held by the Elders of the Church, with a list of the names of the several members uniting themselves with the Church since the last conference, or sent by the hand of some Priest, so that a regular list of all the names of the whole Church may be kept in a book by one of the Elders; whoever the other Elders shall appoint from time to time, and also if any have been expelled from the Church, so that their names may be blotted out of the General Church Record of names." But we want a new way of Representing. So, so. If the Church has run well for twenty-nine years, can't it still run so, and do well. I would not give the Lord's way of representing for all that the officers of the Church could get up. I am about eleven years older than Bro. L., and have not attended the Semi-Annual nor General Conferences, yet I wonder if he has attended the twenty-nine himself, he being about thirty years old.

Celestial law or common consent, have all things common amongst you; or if anything is brought up and is to become a law to the Church, it must be by vote from the feet as well as the head, to be common consent. Just so. The Elders are to meet in conference to do such business as may come before them. It is not certain what kind of business may come up before them; and it is as apt to be brought up by the feet as the head; but if the Saints are deprived of voice or vote, then it stands a matter of fact that they have no right to self-protection; therefore, all things can not be by common consent, otherwise then by voice or vote. If old Bro. Joseph always got along with the Saints and got their consent, and this church has run for twenty-nine years, and done well, how is it that it still can't run and do well. Oh, we have witnessed some of the reasons. Well; tell us if you know. We will try, the Lord being our helper. First, it is my business to work hard and to try to tend my own business.

A VISION.

But, about three months ago, I saw brethren J. Smith and Blair. We were glad to meet, and exchanged thoughts. The same night Bro. J. D. Craven saw them also. I was building a barn for him. Says he, "Bro. Mullin, I saw Bro. Joseph last night."

"All right," says I. "What was he doing?"

"Well, he was in the stand trying to preach, but failed. His clothes consisted of shirt and drawers. No other clothes. He came down out of the stand and gave three sisters a pair of nice shoes apiece. Also he had no hair on his head, save around even with his ears."

"I am sorry to hear that, Bro. Craven. It is bad;" was the remark.

Next, I in company with some other brethren went to Far West to conference. There I witnessed some of the things I had been reading about. "What?" The Representing business, or question. A High Priest had much to say on that point. The more he said the darker we got in the puddle. I finally thought, perhaps he wanted to get into another joint stock company. "To the law and to the testimony, or there is no light in them." Coming home from Far West, we enjoyed a good Saints' meeting, nine in number. The Holy Ghost seemed to fill the whole house. All was joy and peace; tongues and revelations. One tongue and interpretation seemed to have lasted fifteen minutes at least. Amongst the interpretations, there were designing men in the Church, trying to strip Joseph; but "I, the Lord God, will not suffer it. For I, the Lord God, will remove them before they shall have power to do so."

At Far West we were voted the privilege of taking part in the conference; but before the close we were deprived of that privilege any more. The same from other districts. But the High Priest wanted to have it so that Bro. Joseph, could have a say; as though he was better than any other Elder. The Saints of that district were deprived of a vote, also the Priests, and Teachers likewise. Oh, brethren! Oh, brethren! Is this not disfranchisement? Is this common consent? Oh, Lord, if this is, do remove me from the earth. For I so thought, that by common consent I have given them money; also given them the bread and meat to eat, that thou didst give me. But, alas, the cry comes, "Don't stoop so low to say disfranchise." But Oh, Lord Jesus, if they deprive my brethren, also they do me. And if they fail to give me a cup of cold water, the same is done unto thee.

Bro. Lambert, if you were sitting by and saw me burn my finger, you could not tell me better than I would know it myself. I do not trust in the arm of flesh, but in the Most High; and so long as I can have the privilege of seeing, once and occasionally the four that did tarry, I shall be proud. I have seen them; they have ministered unto me. I thank the Lord that I have learned the truth. I don't mean to offend any of my brethren by speaking plain. I am a plain man, and do love you all.

With respects,
ERI B. MULLIN.

Revelation is my law through the proper officer, the Seer.

"The Elders are to meet from time to time," means all; but some have squirmed from the law and wants the High Priests and Apostles alone. Is that law?

P. S.—Bro. Joseph, I requested you to print my letter; but to suit your own ideas you only put in part, then published two columns that suited your fancy, against naked truths that I told. Is that free? Is that honest? Don't be offended at my plain talk, Bro. Joseph; I want to do good rather than offend. I send another; you can do as you please; publish, or let it alone; but if you do publish, print it all. If not, please send it to Bro. Lambert.

I request its publication.

The Elders are going without purse or scrip, yet it seems that the railroads and other expenses, are costing about $2 a sermon. Is it law? I don't begrudge what I have given.

ERI BENTON MULLIN.

Conference Minutes.

DECATUR DISTRICT.

The quarterly conference of the Decatur District was held at Lucas, Iowa, March 4th and 5th, 1882. O. B. Thomas president, J. V. L. Sherwood secretary.

Reports of Branches.—Lucas 148; baptized 1, received by letter 6. Lamoni 356; received by letter 28, removed 3, died 2. Allendale 35. Davis City 53; expelled 2, died 1. Lone Rock 31; received by letter 5. Chariton 30; died 1. Little River 95; received by letter 9.

Ministry Reports.—Elders: C. H. Jones, R. Lyle, G. Spencer, J. V. L. Sherwood, J. McDiffitt, J. Watkins, sen., J. Watkins, jun, W. N. Abbott, T. John, O. B. Thomas, E. Lovell, M. B. Oliver, J. R. Evans. Priests: L. Conover, A. S. Cochran, (baptized 1), T. R. Williams, E. Morgan, (baptized 1). Teacher: R. Grey.

Bishop's Agent received and expended $14.

Resolved that it is the mind of this body that the Bishop's Agent and president of the district make known the necessities of the district, and solicit aid to meet the same.

C. H. Jones, E. Lovell and R. Lyle, were appointed a committee to investigate matters at Lucas, in place of committee previously appointed.

Bro. Green Cloyd (colored) was recommended to conference from Lucas Branch to be ordained a Priest, and by motion adopted.

J. Snively, C H. Jones and S. V. Bailey were appointed a committee to adjust difficulties at Allendale.

J. J. Watkins and W. N. Abbott, a committee on appeal of R. Lyle.

Resolutions commendatory of the action of Congress in relation to Utah and polygamy was passed.

Delegates to attend General Conference as follows: E. H. Gurley, E. Robinson, C. H. Jones, L. Conover, J. R. Evans.

Resolved that in case any delegate finds that he can not attend said conference, he shall inform the president of district not later than the 25th of March, 1882.

The order of the session was changed to a prayer and testimony meeting.

Committee ona ppeal of Bro. Lyle reported that case be referred to Lamoni Branch.

Committee to investigate the matter of Lucas Branch reported no cause for action.

C. H. Jones addressed the congregation on Sunday forenoon. The Lord's Supper was administered, and prayer and testimony meeting held in the afternoon. In the evening O. B. Thomas addressed the congregation.

Adjourned to meet at Davis City, Iowa, 3d June, 1882.

KEWANEE DISTRICT.

This conference met at Kewanee, Illinois, March 4th, 1882. H. C. Bronson in the chair, John L. Terry clerk.

Kewanee branch reported 90 members. Millersburg 47. Rock Island 15, (4 added by letter). Truro, Canton, Buffalo Prairie, Peoria, Princeville, St. David's and Henderson Grove branches, not reported.

Elder Thomas Stafford reported by letter.

To the Saints and Elders of the Kewanee Dis

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trict: The following preamble and resolution was brought out and passed at our conference, held at Kewanee, March 4th, 1882, for the following reasons: One reason, and a good one too, was that out of about twenty-five Elders in the district, there was barely two, aside from the resident Elders of Kewanee, and those two were the president and secretary of the district. Another reason is that out of ten organized branches there were but two branch reports aside from the Kewanee branch. Think of this ye Elders of Israel. A representation of the president and Secretary, where the Lord has said ye shall meet every three months, or from time to time, to transact such business as shall come before them. Now brethren, this ought not to be, and must not be if we ever expect the work of the Lord to prosper in the district. The following is the preamble and resolution passed:

Whereas it is known to all that we lack in discipline in regard to a proper representation at our District Conference when in session. Therefore, be it resolved, that all the Elders be notified through the *Herald* that they are requested to come together at our next session of conference, to be held at Buffalo Prairie, the first Saturday and Sunday in June next, to take into consideration the propriety of bringing about a more perfect representation for the prosperity of the branches of the district, and the work in general.

Bro. H. C. Bronson was elected to represent the Kewanee District at the Annual Conference.

Preaching on Sabbath morning, afternoon and evening by Pres. H. C. Bronson.

Adjourned to meet at the Saints' Church, Buffalo Prairie, Illinois, June 3d, 1882.

WESTERN MAINE DISTRICT.

Minutes of conference held at Little Deer Isle, Maine, March 4th, 5th, 1882.

Branch Reports.—Little Dear Isle 25. Brooksville 39. Bear Isle, Saco, Rockland and Green's Landing, not reported.

Elders: J. J. Billings, J. Eaton, W. G. Pert, O. C. Eaton, J. W. Blastow. Priests: L. C. Gray. Teacher: G. M. Carter.

J. J. Billings reported as Bishop's Agent received no funds.

L. C. Gray reported as district agent, received and now on hand $8.12.

Moved that we as a conference receive no verbal reports from branches.

Moved that the clerk of each branch bring their branch book for the benefit of the district clerk.

J. J. Billings was sustained as district president.

Preaching by J. J. Billings and O. C. Eaton.

Adjourned to meet with the Green's Landing Branch, the 4th and 5th of June, 1882.

WYOMING VALLEY DISTRICT.

Conference held at Plymouth, Pa., February 25th, 1882. L. B. Thomas president, W. Harris secretary.

Official Reports.—Elders: H. S. Gill, J. Baldwin, L. B. Thomas, H. Robinson; Priests: J. E. Thomas, T. O. Davis, W. Harris; Teacher: W. Harris; Deacon: J. J. Thomas.

Report of W. W. Jones, Bishop's Agent: received and on hand, $8.65; paid Bishop I. L. Rogers, $3; on hand $5.65.

Report of W. W. Jones, District Treasurer: received from Hyde Park $4 50, Plymouth $2.50, Danville $1, in hand $9, total $17; expended $13; on hand $4.

According to his request, W. W. Jones was released as the treasurer of the district.

W. Harris, J. J. Thomas and H. S. Gill, were appointed to audit Bishop's Agents books, which were found correct.

L. B. Thomas was sustained president of the district, W. Harris secretary and treasurer, and W. W. Jones Bishop's Agent, for the next three months.

On Sunday morning, prayer and testimony meeting; forenoon, preaching by J. E. Thomas and H. Robinson; afternoon, sacrament and testimony meeting; evening, preaching by H. Robinson.

Adjourned to Danville, Pa., May 27th, 1882.

NAUVOO AND STRING PRAIRIE.

The above conference was held at Keokuk, Iowa, March 4th and 5th, 1882. J. H. Hansen, president *pro tem.*, J. McKeirnan, clerk.

Burlington, Keokuk, and Rock Creek Branches reported.

Bishop's Agent's report: On hand $8 52.

Preaching by F. Johnson, J. H. Hansen, and J. McKeirnan.

Resolved that with deep regret we note the reasons for Bro. Lambert's resignation, and accept it with thanks for past services, and regrets for his suffering, praying for his speedy recovery and spiritual peace.

B. F. Durfee was elected president and J. Stevenson as secretary of the District for the next three months, and J. McKeirnan, B. F. Durfee and J. Stevenson chosen delegates to the General Conference.

Adjourned to meet at Rock Creek, Illinois, the first Saturday in June, [3d], 1882.

DES MOINES DISTRICT.

The conference of the above assembled at Edenville, Iowa, March 4th and 5th, 1882. I. N. White presiding, J. Sayer clerk.

Branch Reports.—Newton 49. Edenville 57. Sheriden, no change.

Elders Reports.—N. Stamm, J. S. Roth, J. X. Davis. Priests: G. Jamison and D. C. White reported.

District Treasurer's report on hand and received $14.05.

A two days' meeting to be held on the 29th and 30th April, at the Brockit school house, in the Des Moines Valley Branch.

On Sunday morning assembled for prayer meeting, conducted by A. White. Preaceing in the forenoon by I. N. White. Sacrament and testimony meeting in the afternoon.

Bishop's Agent reported on hand $16 61.

I. N. White and R. Etzenhouser reported.

Subscriptions received for the burnt books by J. S. Roth $22.31, by R. Etzenhouser $21.40.

The District Treasurer pay to R. Etzenhouser ten dollars, to help pay his expenses to General Conference.

I. N. White sustained president of the district the next three months; J. Sayer, clerk; F. W. Barbee, district treasurer; J. X. Davis, Bishop's Agent; A. White & Brother, Book Agents.

Moved that I. N. White be our delegate to the General Conference.

Moved that the remainder of the money in the hands of the district treasurer be given to I. N. White towards his expenses to Conference.

The next conference be held at Newton, Jasper county, Iowa, on the 3d of June, 1882, at 3 p. m.

FREMONT DISTRICT.

Conference convened at Ross School-house, Fremont county, Iowa, 5th February, 1882. J. R. Badham president, J. M. Stubbart secretary.

Hazledell Branch to be received, recorded, and report accepted.

The Hazledell, Mill Creek, Shenandoah, Farm Creek, Elm Creek, Keystone, and Plum Creek branches all reported.

Elders W. C. Matthews, E. C. Brand, D. Hougas, W. Britain, J. W. Calkins, R. M. Elvin and J. R. Badham, reported by letter; and W. Baldwin, R. D. Evins, G. Walling, H. Hershey, G. Kemp, E. Benedict, J. Good, W. Gaylord, W. Leeka, H. Kemp and J. M. Stubbart, reported verbally. Priests M. Stubbart, and —— Walsey; and Teachers L. C. Donaldson and A. Hill, reported.

The Bishop's Agent reported having received $181, and expended $209. Leaving a balance due the agent $28.

W. Leeka and W. Gaylord were appointed as a Court of Elders in the case of Sr. M. A. Adamson.

The Court of Elders in charge of the S. P. Beckstead case, reported the charges not fully sustained; forgiveness asked of the brethren and granted.

Bro. J. Good, District Treasurer, reported and was sustained.

Resolved that the president and clerk of this district notify all Elders who fail to report themselves from time to time to this conference, and who entirely fail to magnify their office, to report themselves either in person or by letter to the next convention of this conference; and that all failing to do so will be then and there dealt with according to law,—to wit, that if they belong to no quorum they will be considered no longer worthy to stand, and will be dropped from office as Elders to the position of members; and, if members of quorums they will be officially reported to the same.

J. R. Badham was sustained as district president, and as delegate to General Conference.

Adjourned to meet Saturday, May 6th, 1882, 7 o'clock p m, at the Keystone Branch.

MASSACHUSETTS DISTRICT.

Conference convened at Dennisport, Mass, March 25th, 1882. J. Smith president, F. M. Sheehy and F. A. Potter clerks.

The following Elders were present and reported: C. A. Coombs, A. Nickerson, L. E. Howes, E. Small, N. Eldredge, L. B. Chase, H. H. Thompson, J. Gilbert, F. M. Sheehy, J. Smith, F. A. Potter. Priests present: A. W. Glover, S. D. Stacy, J. Halstead, J. Hilton, J. H. Long. Teachers present: J. F. McKenna, W. Talbot, R. Burgess, N. Tripp. Deacons: N. B. Shaw, A. C. Chase, C. Holms, and D. Joy. Elders by letter: W. Bradbury, S. H. Morse, C. E Brown, J. Woodward, N. C. Eldredge, E. N. Webster, J. Potts, G. S. Yerrington. Priests by letter: T. Whiting, T. H. Moore, M. C. Berg; and Teacher: C. D. Seelye.

A communication from Plainville was read and referred to a committee of two: J. Gilbert and F. M. Sheehy.

Preaching by A. W. Glover, C. A Coombs and H. H. Thompson.

The following report from committee was adopted: Your committee appointed to examine the document signed by C. A. Coombs and C. D Seelye, in which a request is made to conference for a mission to be given C. D Seelye to Wonsocket, report that they have examined the matter and advise as follows: (1) That Wonsocket and vicinity be annexed to the Plainville Branch. (2) That such annexation would give Teacher C. D. Seelye the right to labor in Wonsocket under the direction of the Plainville Branch. And further your committee do not report.

Bro. Howes by vote was considered in full fellowship as an Elder in the Church.

A committee was appointed to enquire into the official acts of Bro. J. Hilton.

F. M. Sheehy, J. Gilbert, J. Smith, F. A. Potter and C. A. Coombs, were appointed a Court of Elders on charges against C. W. Young.

J. Smith was sustained district president.

Met on Sunday in Ocean Hall, the Saints' Chapel not being adequate. Preaching by Elder J. Smith; and in the afternoon by Elder F. M. Sheehy, subject Polygamy *vs.* Mormonism; after which a resolution approving the action of Congress in regard to Polygamy [Heretofore published by us.—Ed.] was adopted by a rising vote.

In the evening had service of song; solos were sung by Mrs. Shaw and Bro. Gilbert; after which preaching by Elder J. Gilbert; subject: Kingdom of God *vs.* Church and State. Then followed a series of short and pithy speeches by Brn. Thompson, Potter, Glover, Halstead and Coombs. These meetings were well attended, part of the time the hall, the largest in the place, was densely crowded, with scarcely standing room.

On Monday morning, convened in the Saints' Chapel.

Resolved that we request the General Conference to release all persons holding mission in this district, and appoint Bro. Frank M. Sheehy in the same.

F. A. Potter was sustained as district clerk.

Resolved that Bro. J. Gilbert be continued in the field.

Committee on Branch reports reported, and the following were received and accepted: Dennisport, Fall River, New Bedford, Brockton, Boston, Painville and Providence. South Yarmouth was returned to L. B. Chase.

Report of District Treasurer and Bishop's Agent were received and referred to auditing committee.

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Report of Committee of case of Bro. Hilton was accepted, and a copy ordered sent to and be read before the Douglas Branch.

Resolved that the South Yarmouth Branch be and is hereby disorganized, and the members be given Letters of Removal.

Resolved that the District President be authorized to ascertain if we can use the free-will offering in our possession for missionary work in the District.

Moved to endorse the action of the Semi-Annual Conference on representation. After some discussion the vote was taken: 10 yeas, 6 nays.

Moved that the vote be recorded and sent to the General Conference.

The Court of Elders to whom was referred the case of C. W. Young *vs.* G. Small, W. Beans and L E. Hawes, beg leave to report as follows: (1) That inasmuch as C. W. Young, during the consideration of the case, tendered to the court his license as a Priest, and insists upon its being received, we recommended that it be accepted by the conference. (2) That during the examination of the case the said C. W. Young admitted that he had made statements damaging to the character and reputation of officers of the Church, and still acknowledges a belief in the same. (3) We find that the said C. W. Young did not take the lawful course provided by the law of the Church, and is thereby censurable for his conduct. (4) We recommended that the said C. W. Young be not received into full fellowship in the Church until he has made acknowledgement of the wrongs he has done. (5) Said acknowledgements are to be made in a regular church meeting, and that publicly, and that he shall refrain from such a course in the future. (6) We would further recommend that the charity which "covereth a multitude of sins" be exercised, and that henceforth and forever the Saints endeavor to dwell together in love and peace.

A prayer and testimony meeting was then had. Preaching by Bro. Gilbert, after which the sacrament was partaken of.

Adjourned to meet at Douglas, Mass , June 3d, 1882, at four o'clock in the afternoon.

NODAWAY DISTRICT.

The above conference convened at the Ross Grove School House, Holt county, Mo , the 25th of February, 1882. T. Nutt, president; J. Flory, secretary.

Ross Grove, Platte, and Eureka Branches reported. Oregon not reported.

Elders A. N. Byargaard, C. Christenson, Thos. Nutt (baptized 3), J. Flory, and R. R. Ross, jr., reported. Priest J. W. Welsh; Teacher R. R. Ross, sen , and R. Nelson; and Deacons L. C. Smith and C. C. Nelson, reported.

T. Nutt was sustained as District President; J. Flory as secretary and book agent.

A. N. Byragaard, Bishop's Agent, reported on hand and received $24, which was forwarded to Bishop Rogers.

T. Nutt was chosen as delegate to represent the district at the General Conference.

Preaching by Elders J. Flory and T. Nutt. Sacrament was administered, followed by prayer and testimony in the afternoon, during which the spirit's presence was manifested. At the close of the meeting, a donation of $7 was made for the benefit of the District President.

Adjourned to meet at Guilford, Nodaway county, Mo , Saturday, the 27th of May, 1882, at 10 a. m.

MONTANA DISTRICT.

Minutes of the above district conference, held at Willow Creek, Montana, February 25th and 26th, 1882. G. Reese in the chair; W. Worwood, clerk.

Branch Reports.—Willow Creek 20: removed 4. Gallatin 36; removed 2, expelled 1. Butte, no report.

Reports.—Elders L Gaulter, J. Bamber, J. E. Reese (by letter). G. Reese, W. Worwood. Priests J. Green and J. Pritchard. Teacher T. Reese.

Bro. R. J. Anthony was invited to come and labor in the district, and the clerk instructed to forward means to defray expenses of his trip.

Elders G. Reese was sustained as president, W. Worwood as clerk, and L. Gaulter as Bishop's Agent.

L. Gaulter, Bishop's Agent, reported paid to Utah Mission $25.

Whereas some of the scattered members of the Montana District have brought reproach upon the Church; therefore, be it resolved that this conference empower the officers of the branches of said district to labor and deal with them according to law and justice.

Preaching in the evening by Elder W. Worwood; subject: Polygamy, and false and true revelation. On Sunday forenoon by Elder Gaulter. In the afternoon by Elder Worwood. In the evening the sacred emblems were administered. Prayer and testimony closed the peaceful session of conference.

Adjourned to meet the last Saturday in May [27th], 1882, at Reese Creek, Montana.

Miscellaneous.

NOTICE TO THE MINISTRY.

By resolution of last Fall Conference, the Seventy, High Priests, Elders, and Priests, who will be able and willing by 1st of April next to take the field, are expected to report to the Quorum of the Twelve the fact, together with a statement of the probable amount of means necessary to support their families, and to send such report to T. W. Smith, care of Joseph Luff, Independence, Missouri. Very few have at this date reported. Let there be no further delay. Write at once.

T. W. Smith.

March 8th, 1882.

TO BOOK AGENTS.

The rules of the Board of Publication make it obligatory upon all book agents, to forward a statement of books and tracts in their possession on the first of February of each year. All who have not complied with this rule will please do so by April 15th.

Lawrence Conover, *Secretary.*

FLORIDA DISTRICT.

The next Quarterly Conference will be held at the Santa Rosa Branch, the first Saturday and Sunday in May, (6th and 7th). Brethren, let us have a good representation from the several branches.

F. P. Scarcliff,
President of the District.

SPRING RIVER DISTRICT.

A conference of the above district will be held at the Pleasant View Branch, in Cherokee county, Kansas, on the 26th of May, 1882, beginning at 7 o'clock in the evening.

J. A. Davies, *District Clerk.*

Obituaries.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for eacn additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

BORN.

Gatrost.—Near Downsville, Iowa, February 2d, 1882, to Bro. Henry and Sister Emily Gatrost, a daughter. Blessed at Downsville, Iowa, March 19th, 1882, by Bro. Robert M. Elvin, and named Eva Jane.

Brackenbury.—At Independence, Mo., January 26th, 1882, to Bro. John W. and Sr. Samantha Brackenbury, a daughter. Blessed February 16th, 1882, and named Ethel, by Alexander H. Smith.

Wardle.—November 29th, 1882, to brother James and sister Mary Wardle, a son; named Charles Derry. Blessed by Bro. Gibson.

MARRIED.

Carlile—Brown.—At Council Bluffs, Iowa, at the house of Bro. Moss, by Elder Robert M. Elvin, March 18th, 1882, Bro. Joshua Carlile and Sister Josephine Brown. May the sunshine of happiness cheer and gladden their pathway in life.

Nelson—Newberry.—At the residence of the bride's parents, String Prairie, Lee county, Iowa, by Elder H. N. Snively, March 7th, 1882, Mr. N. C. Nelson to Sr. Luella D. Newberry. May prosperity attend their happy hearts.

Cowan—Haner.—At the residence of the bride's parents, Bro. and Sister Haner, at Reeder's Mills, Harrison county, Iowa, Mr. Charles R. Cowan and Miss Mary A. Hanner, on the 12th March, 1882, Elder David Chambers officiating. They are a genial couple, and each has secured a worthy prize; may they long live to enjoy a happy life.

The bridegroom is required
Always to love his bride,
Live as becomes a savior,
And for his house provide.

D. Chambers.

DIED.

Blakeslee.—At Galien, Michigan, February 21st, 1882, at 11:12 a. m., after an illness of one month, caused by a fall from an icy walk near her father's home, with whom she dwelt, Sister Ella, fifth daughter of Bro. George A. and Sister Lydia Blakeslee. She was born at Batavia, Illinois, September 19th, 1855; was a most lovely and amiable disposition, most excellent abilities and attainments; endeared to her family and friends, and her remains were laid away to rest amid profound sorrow.

White.—Sr. Malinda White, late of Canton, Ill., died at her home, 382½ N. Wells street, Chicago, January 14th, 1882, of dropsy of the heart. Sr. White was a faithful member of the Church, and died in the faith. She was baptized some seven or eight years ago, by Elder Lewis Jones, at Canton, Ill. She leaves a husband and two sons to mourn her loss. She was generally respected by all who knew her. Funeral discourse at the house by Elder T. W. Smith.

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HOSmith 1882

The Saints' Herald.

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

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 29.—Whole No. 487. Lamoni, Iowa, April 15, 1882. No. 8.

The Miraculous Signs.

I WISH to write a few thoughts upon the very important subject of the miraculous signs, For what were they given? What design did the Lord Almighty have in making such a promise to the children of men; as, "These signs shall follow them that believe?"

His design evidently was to fulfill the promise, for no one will dare say that the Lord ever made a single promise to his children but what he was willing to fulfill, and would do so upon conditions of their obedience. Then the question is: why did he wish to manifest such power among the children of men as the fulfilling of this promise would necessitate him to do? "Why," says one, and his answer represents the belief of almost every church of the present day, as well as that of almost every individual outside of any church, "he made the promise to those who lived in that age, and intended to fulfill it to them only, for the positive convincing of those who saw them that he was the Christ; they never would have believed on him without them, consequently they were given to establish Christianity," To this I reply by asking: "Where is the passage of scripture that reads: These signs are given to establish Christianity, and when that is fully established they shall be taken away, and be no longer in the Church?" And if no such evidence is produced, I have a perfect right to pronounce it a man made idea, having its sole origin in his own brain. And shall I, who am searching for the truths of heaven, accept it as being the Lord God's decree? God forbid! "But, you certainly do not believe that Christianity could ever have been established without them?" No I do not believe that Christianity could have been established without them, neither do I believe they were given to establish Christianity, for I do not believe that Christianity can exist in perfection, without them. To say that Christ could ever have been acknowledged the Savior of the world without such manifestation of power is preposterous; for we read in Luke:

"And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."—Luke 4: 17, 18.

We discover then that they belong to his mission, and by being recorded by the prophets concerning him hundreds of years before his advent, they become in fact a test of his mission. No man could have stepped in and have proven himself to be the Christ; for in failing to fulfill the prophecies concerning him, he would be a known impostor. But Christ has come, and he proved himself to be the long expected Messiah to those who witnessed his wondrous works. And after his ascension to heaven, he still continued to prove himself the Son of God to those who believed on him, but had never seen him personally, by fulfilling unto them the promise of "these signs shall follow them that believe." And if his mission was so strongly put to the test during the days of his sojourning on earth in the flesh by the prophecies concerning him, how much more strongly is it put to the test after his ascension to heaven by his leaving on record the promise from his own lips: "These signs shall follow them that believe;" together with all his other promises recorded in the New Testament, which he has never yet repealed.

We think the absence of any revelation from the Lord abrogating his promises and commandments, is sufficient proof that they are in force, and will remain so until he gives the command rendering them null and void. We think this one point is sufficient to prove that his promises are for this age as well as any other. Certainly the Lord can not condemn us for believing this when he has never told us they should be done away.

I have now a few passages of scripture that I wish to present under this idea of the Lord's repealing his own promises. And I wish to show thereby, if possible, the design which our Heavenly Father had in making to us poor mortals of earth, some of the peculiar promises which he did, and that because of this design he can not necessarily repeal them until that design has been accomplished. I will only introduce two or three as samples of many.

"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: 16-18.

We discover here two promises: one of them relating to our eternal salvation in the world to come; the other to this life only. Now one is just as plain as the other; the Lord has limited one just as much as the other; and if he fails to fulfill the one, what assurance have we that he will fulfill the other? If he fails to fulfill unto us the one relating to this life, what hope can we have that he will fulfill unto us the grander promise of immortality and eternal life?

"Blessed are the pure in heart; for they shall see God."—Matt. 5: 8.

"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.

Here we have two more promises: one awaiting its realization in the world to come; the other to be realized in this life. They both stand on an equal footing; both made by the God of the universe to his children.

Again we say, if he fails to fulfill the one when we have come up to the conditions he requires of us,—for conditions are attached to all his promises mind you,—we can have no assurance that he will the other; but if he fulfills unto us the promises relating to this life, then indeed have we the glorious assurance that he is the God of our salvation, our Savior, and our Redeemer, and in him can we trust. And this looks to me like the design which the Almighty had in making some of his peculiar promises serving for this life only, *i. e.*, that he might give the necessary assurance to his people that if they held out faithful to the end, he would do greater things for them. We might continue further to examine the promises of the Holy Scriptures; but we think our position is understood. There are perhaps as many promises relating exclusively to this life, as there are relating exclusively to eternal life; and all his promises which the Lord has not repealed are for his people in this age as much as any other. "God is no respecter of persons;" he is not a partial God, but esteems all men on an equality before him, and if any man has sufficient faith to stand the test, he can test the Lord and his promises by his faith. There is a test in both cases.

I wish to add still another passage of scripture in favor of the continuance of revelation and all the spiritual gifts and blessings had in the church eighteen hundred years ago being the order forever in the church of Christ.

"And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-emience." Col. 1: 18.

A very significant fact is couched in this little verse, the apostle, under the inspiration of the Almighty, undoubtedly used a fit representation when he compared the church to the human body, and Jesus Christ to the head of that body. Here I say is a remarkable illustration of the union between Christ and his church; just as closely connected as the human head is to the body, so is Christ connected to his church; and as the human body can not make one intelligent motion without

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first being directed by the head or mind, neither can the church make one intelligent move without first being directed by Christ. And if by any means communication is cut off between the human head and body—when the head is severed from the body—that body speedily becomes a dead body, then when communication is cut off between Christ and the church, that church will speedily become a dead church. Although it still remains in existence it has no life power in it.

Now the special means by and through which the Lord communicates with his church or people,—indeed, the only way he can communicate with them sufficiently to give a thorough understanding of all doctrinal points, and the manner of organization, so "that there shall be no schism in the body," or man-made creeds, for the order of government are: revealment of himself, visions, gifts of prophecy, tongues, ministering of angels, &c. Now these things I find are denied to exist in this day and age of the world by all churches (so called) that I have ever heard of, under the whole heavens, except one. Well, that proves to me conclusively that they are not the church of Christ. They are not related to him as the human head to the body. They do not have these signs follow them, consequently they can not do otherwise than deny them; they can not claim to have them when they do not, for their deception would speedily be found out by those who entered their church with honest intentions. No; if no individual man could step into Christ's place because of the fearful test of his mission, no church can take the place of Christ's church because of the test that church would have to undergo. There was only one church in ancient times that claimed the "miraculous signs;" there was only one that dared to do so. There is only one in this age that claims the same that that did; it is the only one that dares to do so.

I think I have produced enough evidence, at least until the passages of scripture which I have presented are proven to mean differently from that which I have represented,—to prove conclusively that the "signs" were not given for the special purpose of establishing Christianity; but for a broader and a grander reason. That because of his wondrous love God gave and gives them—first to convince, then to guide, cheer, and protect all who are humble enough to obey him in all things. And I will venture to say, that the days are coming when all churches and individuals who deny revelation, like the army in battle which loses communication with its commanding general, will be utterly overthrown, and the enemy will have gained a complete victory over them; for they have removed from their belief the very principle that would save them. The most vital part of the religion of Jesus Christ they have destroyed, and are ignorantly following the siren voice of their adversary, saying, "The Lord will manifest himself no more."

A moment's work on clay tells more than an hour's labor on brick. So work on hearts should be done before they hearden.

What wait we for? There's work to do
For every heart and every hand,
In this wide world of want and woe,
Where sin has blighted every land.
Let each go forth while yet 'tis day,
Fearless with heaven-inspired might,
To wage a warfare 'gainst the wrong,
And battle bravely for the right.

Ancient and Modern Revelation Compared.

Editor Herald:—The claims pertaining to Revelation, made by the Church of Latter Day Saints, are broad claims, indeed. If these claims be warranted, if God has revealed himself to men in these latter days, there ought to be, and is, no doubt, abundant evidence of this fact. The people who are out side of your organization are entitled to this evidence.

But word-warfare justifies, right here the query, on your part, what is satisfactory evidence of revelation." Judging for myself, I should say it must be a positive kind, amounting to open demonstration. Such always has been the character of testimony attending revelations in the past.

What was the nature of the evidence offered the world that the revelation brought by Jesus was true? Need it be said that it was the most convincing and conclusive? The conception of the Savior, and the wonders connected with his birth, were well calculated to commend the doctrines which he afterwards taught. But it was in the life and work of Christ that the doubter of revelation saw the mightiest demonstrations of Divine power. In broad and open day, out upon the wide streets in sight of multitudes composed of all classes, the lame were healed and made to leap for joy, and the blind restored to sight. But lest some should doubt, the dead were raised. I say, lest some should doubt. To attest revealed religion seems to have been the office of these miracles. To the certain knowledge of his enemies, Jesus himself was resurrected on the third day after his death. Every one will admit the grand and unequivocal character of this evidence.

When God revealed himself and law to Moses, he left not only the Jews, but all who knew them, without reasonable room to doubt.

Pharaoh had no ground on which to stand, while disbelieving that the Israelites were the children of the Lord. So miraculous has been God's manner of making his laws known. As long as men are men, there will exist a stern necessity for such demonstrations.

It is said that God revealed himself through Joseph Smith. To the detriment of the doctrine taught by him, the train of wonders and miracles usually accompanying revelators, was, it may be safely said, entirely lacking. But perhaps it may be said that the old means of sustaining revelations have been discarded; that men are now required to believe through the soul rather than through eyes and ears. Or it may be said, men must obey the mandates of the latter day revelation before Divine proof of its genuineness is given them. If this be true, then the millions who live content in other creeds can never be reached. For they will not leave the organization to which they belong and join another, simply because some one tells them they may find revelation and its proofs there. So that but few indeed will be saved by it, and it will have been made in vain.

Inasmuch as the Latter Day Saints impute blindness to all who refuse to accept the doctrine they hold, this myriad army of sightless beings are entitled to something more than accounts of wonders performed in your church. If the acceptance of this latter day doctrine be essential to men's salvation, men have a right to require and receive the thundering logic that has always been used to open the eyes of those who doubted the institution of a new order of things by revelation. If it be said here that your revelations are only repetitions of the old, then they are useless, and no man could justly be condemned for disbelieving them.

If you will publish this letter and answers to it, you will greatly oblige

INQUIRER.

RENO, Iowa, March 17th, 1882.

An Open Letter to my Friends in Utah.

WHEN I was with you last Fall, I saw much to admire in your industry in opening farms and building beautiful homes, rail-roads and temples, and in your family devotions, and I was often asked how I did not come and live with you. But when I see how far your leaders have departed from the teachings and laws of the Church, as contained in the Book of Mormon and the Book of Doctrine and Covenants, as must be well known to all of the older members. How proud we old-time Saints were to testify to the world that our God was unchangeable, and that his law and gospel and covenant of redemption was the same from Adam down to the latest of his posterity. But you have now added much to the good old law of the gospel. "And you have made the law of no effect with your traditions." Independence of thought and action are hereditary with the Scotch, and they have done more to preserve civil and religious liberty, then any other nation. I was surprised when I found so many who adhered to Brigham Young after he usurped the presidency of the Melchizedek Priesthood. And then to produce that abominable revelation, and palm it off in the name of Joseph Smith, who had been dead eight years. And whosoever received it, it bears its own condemnation before all the moral and virtuous of the world; it is so inconsistent with the character of a just and Holy God. Wherever it came from, the Twelve are responsible, and will be held accountable. There is no infallibility in the Church, and the Twelve, instead of hiding it away when Joseph got it as they claim he did, they should have labored with him, and if not withdrawn, their duty was plain. Book of Covenants says:

"And inasmuch as a president of the High Priesthood shall transgress, he shall be had in remembrance before the common council of the Church, who shall be assisted by the Twelve Counsellors of the High Priesthood. And he shall be dealt with according to the law of the Church."

This blind following of the priesthood into what is not in accord with the well known word of God, has brought the people into despotism and darkness in all ages of the world. Whosoever you obey, his servants you are. Brigham Young has denied the Lord who bought us." He proclaimed to all the world that Adam was our Father and our God, and the only God with whom we will have to do. When Mary had conceived the child Jesus, the Father had begotten him in his likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family. What blasphemy. The

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Lord Jesus Christ is our Savior, and the God with whom we will have to do. He is the son, because of the flesh; but equal with the Father in power and glory. The creator of heaven and earth, men and angels, the everlasting and eternal God. That is what the Bible and the Book of Mormon teaches, and what we believe.

I was often asked why Joseph Smith did not come to Utah and receive the Church from B. Young? And if he got any revelations? I will give you his own account of his call. When the Holy Spirit moved him to begin the work of God, which was appointed unto him from the beginning. He put the question: Why not go to Utah? "I turned my gaze slightly upward, and saw descending a cloud; it was luminous, and of such a color and brightness that it was clearly seen, though the sun shone in its Summer strength. It descended rapidly, and settling upon and over me, enveloped me completely, so that I stood within its radiance. As the cloud rested upon the ground at my feet, the words, 'Because the light in which you stand is greater than their's,' sounded in my ears, clearly and distinctly. Slowly the cloud passed away, and the vision closed. During the year 1859, the question of my connection with my father's work was finally determined. I became satisfied that it was my duty. The queries heretofore referred to were one by one being settled, until the final one, where and with whom should my life labor lie? was the only one left. This was determined by a similar manifestation to the others that I had received, to this effect: 'The Saints reorganizing at Zarahemla and other places is the only organized portion of the Church accepted by me. I have given them my Spirit, and will continue to do so while they remain humble and faithful.' In January, 1853, the Holy Spirit gave to the Church the following: 'Polygamy is an abomination,' in the sight of the Lord God. It is not of me. I abhor it. I have given my law. I change not. My law is given in the Book of Doctrine and Covenants. My word is the same yesterday, to day, and forever."

The Reorganized Church is the same in all standards and doctrines as the church of 1830 and 1844. The movement of Godbe and Co., in Salt Lake City, in 1869, did not represent the Reorganized Church. Only those who have been sent as missionaries had authority from the Church. W. W. Blair, who is now with you, and those with him, are the only ones who are authorized to speak in the name of the Reorganized Church. We have a chapel now on Tribune Avenue, Salt Lake City, where you can hear and judge for yourselves.

At the time of the martyr's death, it was well understood by the Church as a body, who would be the successor. There were from 150,000 to 200,000 names on the church record, in good standing at that time; and about twelve men led factions in as many directions. None of them at that time claimed to be Joseph's successor. It was well known that Joseph's seed would lead the church. The Lord said in 1841: "For this anointing have I put upon his head, that his blessing shall be put upon the head of his posterity after him." B. Young said, after the death of the Prophet: "You can not appoint a prophet and president of the church. God would reject you if you did." But soon all was changed. In a council of the Twelve on the 5th of December, 1847, Orson Hyde then moved that Brigham Young be president of the church, and that he nominate his two counsellors to form the First Presidency. Wilford Woodruff seconded the motion. B. Young then nominated Heber C. Kimball and Willard Richards, which was seconded and carried unanimously. (Life of B. Y., page 188). Three years before, Brigham Young declared that God would reject the church if they filled the presidential office. O but will you say that God spoke and ordered B. Y. to fill the presidency, as claimed by Orson Hyde in 1860. Wilford Woodruff's journal at that date contained no account of God calling B. Young to the presidency, and Mr. Woodruff was asked about it, he said it was not true, or no one heard it but O. Hyde. In 1868, while in Williamsburg, Orson Pratt was questioned in regard to the testimony of O. Hyde: "You were present in all the councils. Did the Lord himself speak to you?" O. Pratt answered, "If he did, I did not hear him." Here are two witnesses and the journals, who say there was no call from God.

The revelation on polygamy comes in conflict with all that has been previously revealed to the church. Orson Pratt, in his sermon introducing this revelation, August 29th, 1852, said, when male and female are restored from the fall by virtue of the everlasting and eternal covenant of marriage, they will continue to increase and multiply to all ages of eternity. Here we have two new and contradictory points of doctrine. We are restored from the fall by marriage, instead of the merits and the atonement of the Lord Jesus Christ. And Lehi, in the Book of Mormon, said if Adam had not transgressed he would not have fallen, but would have remained in the Garden of Eden, and they would have had no children. Adam fell that men might be, and men are that they might have joy. In a revelation given February, 1831, suitable then and in the New Jerusalem, occurs the following: "Thou shalt love thy wife with all thy heart, and 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."

In March of the same year, the following was given:

"And again I say unto you, that whoso 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 this that the earth might be filled with the measure of men according to his creation, before the world was made." It was well known that polygamy was unlawful in the United States and in all the nations of Europe. And we were taught to obey the laws of the land; if we disobey we are without excuse. Doctrine and Covenants says: "Behold, vengeance cometh speedily upon the inhabitants of the earth; and upon my house shall it begin, and from my house shall it go forth, saith the Lord." "Lo your enemies are upon you, and you shall be scourged from city to city, and but few shall stand to receive an inheritance." After much tribulation, and the tribulation of your brethren, cometh your redemption and the redeption of your brethren." What advantage has this false revelation been to you as a people? All whom I asked said they had made no converts by it, and they had not preached it to the people outside of Utah. It has caused the way of truth to be evil spoken of; everywhere we go we have to meet it, and contend with it, and be accused with it. And wherever Mormonism is mentioned, it conveys the idea of polygamy to the people. I pray you therefore, to renounce it now, and give the enemies of the gospel of Christ no more occasion to speak evil of the way of life; and become law-abiding citizens of the United States, and of the commonwealth of Israel.

Yours in the gospel of Christ,

JOHN MCKENZIE.

JEFFERSON CITY, MO., December, 1881.

Elijah.

A PROPHET has arisen in State Center, Iowa, who tells us that this is the last year of grace; that all who don't repent before the First of December, 1882, will be permitted to go their own ways unchecked by the pleadings of the spirit; that very soon a sign will be given that will convince all who are watching for for the sign of Christ's coming; then commences the great battle that shall conquer 20,000,000 souls for Christ; that Zion shall bring forth her children, and a nation be born in a day, (a year). He calls upon Christians, Jew or Gentile, to come to the United States to escape the impending woes; pleads with God and the angels that hold the four winds to stay the fires until signs are given to convince, and until the servants of God are sealed. He claims to be the Elijah of the restoration, the Joshua who shall lead Israel gloriously, and Jerubbabel whose hands have laid the foundation of the Millennial Church, an whose hands shall also finish it. Essays to prove his prophecies by scripture, old and new, and by the Apocrypha claims that Esdras is inspired, supports his claims by logic, equal to the first elders of the church, answers his assailants by satire, which reminds one of Elijah to Baal's prophets, teaches a very high and pure code of morals, sends out his glad tidings to the meek, and his warnings to the wicked, free to all, "as God gives light, aside from merit or from prayer." In short, acts in every way about like some of the saints would expect a prophet to act, *i. e.* natural and exactly like the world would not expect him to act, and his teachings so nearly coincide with those of our martyred Seer, that it is easier for me to reason with the few points of difference than to understand how any youth of the M. P. Church could put together so much gospel truth that his church couldn't hold him, but ordered him out of her ranks into the boundless field of truth, that holy prophets have explored and set him almost free.

Almost any one conversant with Latter Day Saint arguments could invent something of the kind; but for one born and reared under different ideas, it is unaccountable, without a high degree of inspiration. But whence comes his inspiration? Bro. J. W. B. once wisely wrote: "It is too flimsy and transpar-

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ent, to say of inspiration, mine is genuine, yours is spurious; mine is from above, yours from beneath; mine is of God, yours from—, the other person." We read in the Book of Covenants that whatever invites and intreats to do good is of God; and the only perfect teacher said: "Forbid them not, for he that is not against us is for us, and there is no man can do a miracle in my name that can lightly speak evil of me."

This young man claims to have a message from God to us. It is the part of wisdom, as well as courtesy to pause and listen, lest we be found to fight against God. If prayerful investigation, or the failure of his predictions prove him to have mistaken, there will be nothing in it for any decent man or woman to laught at, for all of us have made some mistakes. The warning will harm no one, for saints should be always ready to meet there Lord, and sinners are always called upon to repent. If the call has come at the wrong time, in the wrong place, in the wrong way, and from the wrong person, it well do us good to wake up and see if we can find out when is the right time, the right place, the right way, and who is the right person to raise the midnight cry. Joseph Smith gave the eleventh hour call, and we have thought his son would give the midnight cry; but if we wake up at midnight and find that some one else has called us, it will do no hurt to trim our lamps any way, since the more they burn the brighter they become.

If the trumpet give forth an uncertain sound, who shall prepare himself for the battle?" There is nothing vague nor uncertain about the warning of this prophet. If true, it is a plain and positive truth; if false it is a positive lie. No type, nor shadow, no figure, to hide behind. Nothing in case of failure for the prophet to do, but to come square out and say: I asked for bread, and received a serpent; I asked for the Holy Spirit, and received a—what is it?

I recommend a prayerful reading of the Lord's preface to Book of Covenants, also sections 34, 65, 105. Note all that was promised to us as the people of God; the condition upon which He has promised to be with us till he comes in person; and answer to God and our own conscience whether we have or have not obeyed. History repeats itself from generation to generation. If Israel had believed it, Moses would have led them into the promised land. If Israel had received it, John Baptist was the Elias that was to come. If Latter Day Saints had from the heart believed unto righteousness, Joseph Smith was the Elias who should restore all things; but if they did not,—what then? History repeats itself. We know that God spake unto Moses, but this fellow we know nothing about, is a fiddle string too near worn out to make music. There is one command in Book of Covenants which the new prophet obeys without ever reading it, viz, contend against no Church except it be the church of the devil. (Book of Mormon.)

History repeats itself; Joseph Smith kept aloof from all churches, saying: they have all gone out of the way; and they said "he hath a devil." W. H. Lay requests the co-operation of all who love God, and wish to lift men "up to Him," and they say, "he is a crank." I have read his writings enough to satisfy me that he is neither a crank nor an impostor, but further I can not yet say.

Since writing the above, I have received testimonies that convince me that he is all that he claims to be; I can not say I know, for "this knowledge is too wonderful for me;" but blessed are they who have not seen and yet have believed. With the heart man believeth unto righteousness; and now I wish to bear my testimony for what it is worth, that if I am capable of judging between truth and error, light and darkness, the spirit of Christ, and the spirit of a fanatic, I believe with all my heart that every prophecy uttered by the Seer of State Centre will be fulfilled; and so believing, I rejoice that the prayers that have ascended to God for more than half a century, (till they have become almost like the wail of expiring hope), are about to be answered. I rejoice that the year of the Lord's release is come, when he will finish his work, and cut it short in righteousness. I rejoice that He who hath trodden the wine press alone is about to seek that which is lost, and bring again that which was driven away. I rejoice that the vail which seperate us from God and from each other is about to be removed, for when we know each other better, we shall love each other more.

"Far lingering on the distant dawn,
My triumph shines more sweet than late,
When from these mortal mists withdrawn
Your heart shall know me,—I can wait."

MORMONIA.

Something for all.

IT IS the instruction found in the first Psalm of David, but before essaying upon these wise instructions, I wish to excuse myself somewhat for my inability to write most instructively. Being a tiller of the soil, just at this time of the year we farmers anxiously looking forward, preparing and providing for the necessities of our humble livelihood, our thoughts are more or less engaged therein; but today (March 21st) there is a tremendous gale sweeping over the great west, so we try to gratify this indulgence.

Yes, truly blessed is the man that walketh not in the counsel of the ungodly. Then in all our wants or trials, we should avoid the counsel of any ungodly person or persons; for such are sinners, and their ways are the ways of death, and should we ever be called on for counsel, let us be very careful, being assured that God knows our hearts, we may ask Him to help us in our decisions, for should we give evil counsel we then stand in the way of sinners, and can not be blessed in the sight of God.

"But who would scorn his humble fellow?
For the coat he wears, for the poverty he suffers
For his daily cares? Would you, brother,
No you would not if you would, not I."

O, how hurtful to senitive feelings is a scornful person. Let no evil communication proceed out of your mouth, but let our delight be in the law of the Lord; for the blessed are they who meditate in his law day and night. Some will say what is blessedness? David says "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither; and whatsoever he doeth shall prosper." Then in this short probation we are compared to a tree in a goodly place, each day of labor, toil and pains we may be adding jewels to our cross of Christ. O, my brothers and sisters, remember the opportunities last are lost for ever. If our flowers and fruits of goodness are wasted, no one else will ever be able to bring them to perfection, it is the live fish which swim up stream. "And what so ever they do shall prosper." Though we may be martyred, the cause for which we suffer shall prosper. Truth is mighty, though crushed to earth yet will rise again; so it is with the righteous, their works do follow them. The ungodly are not so; but are like the chaff which the wind driveth away (and at the rate it blows today it soon would be seen no more forever.) "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish."

Let all the readers of the HERALD learn to memory this beautiful psalm and not only so, but forget not that it is the practical use of things by which we derive their benefit. I remember to have offered a fine chromo, "Our Young Continental" to a certain lady if she would get the first psalm, but I never knew if she really got it or not, but I am sure she got the picture. But I must quit for this time.

"How blessed and happy is the man
Who walketh not astray,
In counsel of ungodly men
Nor stands in sinners way."
"Nor sitteth in the scorner's chair,
But places his delight,
Upon God's laws, and meditates
On his law day and night."
"He shall be like a tree that grows
Set by the river's side,
Which in its season yields its fruit,
And green its leaves abide."

GEO. MARSHALL JAMESON.

SANDYVILLE, Iowa. March 21st, 1882.

Love.

LOVE is essential to true happiness. Without its elevating influence, sentient beings are but little above the bestial clan. It has its origin with God. As he is the fountain of power, wisdom, and intelligence; so is he the source from whence flows the happifying and purifying principle of impartial affection. How consoling to frail, erring humanity, is the thought that the Being upon whom they are solely dependent is incapable of selfishness in the least degree. Imagine for a moment that we are dependent upon one who is utterly devoid of love for others than himself, who cares for nothing but self aggrandizement, and the gratification of selfish passions, and how hopeless seems our condition. All nature proclaims its author to be the very embodiment of perfect and undying affection. The sturdy oak, as it bends to and fro in the forest, stretching its giant arms heavenward, speaks in language more forcible than words, the might power of God. The foam-crested wave, as it rolls upon the bosom of the deep, breathes a warning to humanity to keep their feet upon the solid soil of honor, virtue, and moral uprightness; while its mother sea sighs and moans for those who drown themselves in the waters of unrighteousness. Blooming fields and waving grain bespeak the watchcare of him who sends rain upon the just and unjust, as the smiling flower whispers its accents of love, cheering the weary traveler, and gladdening the heart of rich and poor who discern in its tiny but wonderful structure, the loving

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hand of an All-wise Being. The calm and peaceful river, as it flows gently toward the sea, seems typical of the sweet peace and gentle quiet of those who are surely passing on to the ocean of eternal bliss. The music of rippling rill and laughing fountain lends a charm to all the handiwork of Him who delights in the happiness of all his creatures. Who but the unappreciative will gaze upon nature's diversified picture, and not say that "God is love?" He who made nature's laws, adapted them to the physical and spiritual wants of all; and methinks the course of eternal felicity, in the realms of the blessed, is only marred by the vision of unappreciative souls and unrighteous acts by fallen creatures. How poorly we appreciate the sentiment, "God so loved the world."

This overflowing effervescence, goes out to every creature in the universe, tacitly encouraging and generating an instinct, teaching humanity that there is a being upon whom all depend, to whom all are amenable, and by whom all will be judged. True love, unsullied by animal passion, does not blind the eye, physical nor spiritual, but rather heightens the perception, and gives strength to the powers of discrimination. It does not form a vail, obscuring the imperfections of others, but causes one more clearly to discern them. Neither does this passion teach us to countenance wrong, even in those endeared by the nearest ties; but rather prompts to reprove them in meekness, even at the risk of giving temporary offense. It subdues the baser passions; elevates and purifies the moral character; developes the intellect, and in short, is a refiner of the soul, and "without which no man can see the Lord."

Of what paramount importance it is in the domestic circle. Like an angel of mercy it goes about, healing the wounds inflicted on humanity, while traveling life's rugged and uneven road. Burdens too heavy for mortals to bear without it, are made light by its glorious influence. Remove this healing balm from the household, and the picture is too sad to look upon. With it there is peace, joy, and hope; without it sorrow, misery, and despair, take possession of their unfortunate prey. O, thou angel of mercy! Truly thy mission on earth is most glorious and fair. Withdraw not thyself from our embrace. May we court thy presence, that thou mayest make our hearts thy dwelling-place; permit us to dwell eternally in the sunshine of thy presence, and thy reward shall be our happiness and praise.

Love is the fountain from whence springs every pure emotion of the soul. As the clear, cool waters flow from the mountain's side, cooling the parched earth in the valley below, so love emanates from its generous fountain, giving life and happiness to humanity, making fertile the green fields of human affection. How cheering the thought that the world to which others have gone, and toward which we are tending, knows no other law. Contention and wrong doing have no entrance into the rich domain. No inharmonious or discordant sound break the spell of perpetual peace. Then, and not until then, shall we comprehend the height, depth, breadth, and magnitude of the love of God through Jesus Christ our Lord.

GEORGE S. HYDE.

The Priesthood Again.

Beloved Herald:—In your issue of March 1st, 1882, the writer there promised to show the teachings of the Book of Mormon on the subject; which promise he will now endeavor to fulfill.

If we have a more sure word of prophecy, (2 Peter 1:19), than that contained in that book from which the Gentiles have taken away many of the most plain and precious parts, insomuch that an exceeding many do stumble; and if the Book of Mormon has been given to supply or replace that loss, then if we can glean anything definite touching this priesthood question, it will in the light of its reliability if nothing more, be "the best of the wine at the end of the feast."

While it is true that the sentences from the Book of Mormon are longer than those from the Bible, and will require more space in your columns to insert the same, yet we think that the quotations that we shall make, and the citations to which we may refer the reader will not be time nor space thrown away; especially to those who are so strenuous as to claim that the Book of Mormon and that alone is to be our law in relation to Priesthood, name of Church, etc. In the Book of Mormon we learn that Alma become both a proselyte and a proselyter to the teachings of the prophet Abinadi; and after gathering his converts together, he said unto them:

"Behold, here are the waters of Mormon; for thus were they called. And now as ye are desirous to come into the fold of God and to be called his people, and are willing to bear one another's burdens, that they might be light: yea and are willing to mourn with those that mourn: yea and to comfort those that stand in need of comfort, and to stand as a witness of God at all times, and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life. Now I say unto you, if this be the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant with him that ye will serve him and keep his commandments? That he may pour out his Spirit more abundantly upon you. And now when the people had heard these words, they clapped their hands for joy, and exclaimed, This is the desire of our hearts.

And now it came to pass that Alma took Helam, he being one of the first, and went and stood forth in the water, and cried, saying: O, Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart. And when he had said these words, the Spirit of the Lord was upon him, and he said: Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead, as to the mortal body; and may the Spirit of the Lord be poured out upon you: and may he grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world. And after Alma had said these words, both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit. And again, Alma took another and went forth a second time into the water, and baptized him according to the first, only he did not bury himself again in the water. And after this manner did he baptize every one that went forth to the place of Mormon: and they were in number about two hundred and four souls; yea and they were baptized in the waters of Mormon, and were filled with the grace of God: and they were called the Church of God, or *the Church of Christ*, from that time forward. And it came to pass that whosoever was baptized by the power and authority of God, was added to his church."—Book of Mormon. 177:7, 8.

I have underlined the Church of Christ above, showing that the Church of Christ, and the Church of God is in a Book of Mormon sense they are veritably, synonymous terms, meaning the same thing. In the above we learn that Alma besought the Lord that he might have his Spirit that he might do what he was about to do in an acceptable manner; that he took Helam, went forth and baptized himself and Helam and then came forth, and they were both filled with the Spirit of the Lord. Then he went forth and baptized over an hundred others and they were all filled with the grace of God, showing that the Lord endorsed his work, that the church then established was in truth the Church of Christ. We can trace this Church of God, or of Christ, all the way down from Alma till Christ manifested himself unto the Nephites in person, though at times nearly extinct through their wickedness and backslidings; but thank God, there was always the germ of life left, that when the people began to repent of their sins and turn to the Lord, there was always *authority* to reestablish the Church of Christ amongst them, and to induct members into the same. And it was by the *authority of the Priesthood*, that this was done. Ah, here comes the objectionable word that these great sticklers for the Book of Mormon stumble at: high priests and low priests, as they have more than once (and with a spirit of irreverence) applied to those holding the two priesthoods, which the Church of Jesus Christ of Latter Day Saints profess to believe in. But, if we can show that both these priesthoods were in the Church of Christ; or that *high priests* and then, merely, *priests* lacking the first objectionable syllable, have we not gained our point. We have already showed that Alma established the veritable Church of Christ; but by what authority did he do so?

"And it came to pass that Alma, having *authority* from God, ordained priests; even one priest to every fifty of their number did he ordain to preach unto them, and to teach them concerning the things pertaining unto the kingdom of God."—Book of Mormon 178:9.

Now, this was not a priesthood created for the purpose of officiating in the Mosaic rituals, or to speak more understandingly, those four men whom Alma ordained at the waters of Mormon were not ordained priests to officiate in the law of carnal commandments, but they were ordained priests, (not high priests), unto the Church of God, to preach the gospel unto them and to the unconverted, and to officiate in all the ordinances of the same that came within the purview of their calling. Not the high priesthood that was held by Melchisedec, Alma, Jesus, and many others; nor again that royal priesthood that some seem to think will be conferred on all who are truly Saints, irrespective of age or sex; for this priesthood was only conferred on one in every fifty of the household of faith. Now we will pass down till we come to Alma the son of Alma.

'Now it came to pass that Alma began to deliver the word of God unto the people, first in the land of Zarahemla, and from thence throughout all the land; and these are the words which he spake unto the people in the church which was established in the city of Zarahemla, according to his own record, saying: I, Alma, having been consecrated by my father, Alma, to be a *high priest*

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over the Church of God, he having *power* and *authority* from God to do these things."—Book of Mormon 215:1.

Mark the expression: "To be a high priest *over the Church of God.*" Note still further: "He, (Alma the first), having power and authority from God," to ordain or consecrate me an high priest over the Church of God, or of Christ, which is synonymous. Do you need proof? If so, here it is.

"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 him that sent me."—John 5:30.

Again:

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

Here we learn that Jesus came *not to do* his own will, but the will of his Father; then if the Church of Christ and that of the Father are not one and the same church, then as Christ did establish *his church*, and as the Apostles preached the gospel of his church or kingdom, to build up the same; then wherein did Christ work the work, and do the will of the Father and not his own will? But as we have shown that Alma established the Church of Christ at the waters of Mormon; so we learn from Acts 20:28, 1 Cor. 10:32, and 11:22, 1 Timothy 3:5, 15, these five references, that the church is called the Church of God. Surely I have proven that the Church of God and that of Christ are synonymous; one and the same. Then if it was necessary to have both priests and high priest in Alma's time, to labor in and watch over the Church of Christ, when were they done away with?

"Now it came to pass that after Alma had made an end of speaking unto the people of the church, which was established in the city of Zarahemla, he ordained priests and elders, by laying on his hands according to the order of God, to preside and watch over the church."—Book of Mormon 221:1.

Hear it, O ye, who are at variance with the Church of Christ, because that church has priests and high priests within its order; yes, and to preside over the branches, the districts, the stakes, and the whole church at large; ye who say we are going contrary to the Book of Mormon. We have now got Elders in our catalogue of officers and for the same purpose, viz: to preside over, and to labor for and in the interest of the Zion of God. O, how in harmony and keeping with the Book of Mormon is "the house of God, which is the Church of the living God, the pillar and ground of the truth," 1 Tim. 3:15, under the regime of Joseph, son of the martyred seer. Or, *vice versa*, if you prefer; how the Church of Christ tallies with the Book of Mormon. O, what a rich treasure has God put within the reach of every Latter Day Saint when he gave them that precious record, the Book of Mormon. How plain it is on this priesthood question. The reader will do well to read the whole paragraph from which I shall now quote and the two first from the chapter following:

"And again: my brethren, I would cite your minds forward to the time when the Lord God gave commandments unto his children; and I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people; and those priests were ordained after the order of his son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption. * * * Now they were ordained after this manner: Being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning and end; thus they become high priests forever, after the order of the Son, the Only Begotten of the Father, who is without beginning of days of end of years, who is full of grace, equity and truth."—Book of Mormon 240:6.

In the first clause of the paragraph just quoted from, we are told that the Lord God ordained priests, (evidently by his authority through others), after the order of his Son, to teach the people the plan of redemption, through Christ; and in the last clause quoted, as well as the first, that they were ordained to the *same identical* priesthood that Jesus had received. How in perfect harmony is this with the claims made in a former article on this subject, that the Apostles held the same priesthood as did their Master; "As my Father hath sent me, even so send I you."—John 20:21. But we must pass to our next reference.

"Yea, and the same God did establish his church among them; yea, and the same God hath called me by a holy calling to preach the word unto this people, and hath given me much success, in the which my joy is full"—Book of Mormon 282:12.

The reader will do well to not only read this whole paragraph, but the one going before and the one following after. The holy calling here referred to is this high or Melchisedec priesthood of which we have been treating, by which authority he claimed to administer in the cause of Christ all the way down. But let us see what more we can learn from the Book of Mormon, or the Golden Bible; that record that was translated by the power of God, from plates of gold. Then as gold is more precious than silver, and as the Book of Mormon was given to restore in part those things that had been taken from the Bible, (the stick of Judah), and as the primary meaning of Bible is "book containing sacred scriptures," or sacred writings, then I know of no book more deserving of the title, "Golden Bible," than the Book of Mormon. But let us see what more we can learn from that book on this priesthood question.

"And now it came to pass, that the sons of Alma did go forth among the people, to declare the word unto them. And Alma also, himself, could not rest, and he also went forth. Now we shall say no more concerning their preaching, except that they preached the word, and the truth, according to the spirit of prophecy and revelation; and they preached after the holy order of God: by which they were called"—Book of Mormon 316:1.

What was the holy order of God here referred to? We have quoted from 282:12, that Alma was called by a holy calling to preach the word; even here we do not learn what that holy calling was only that it was necessary that they have the same to preach the word. But on page 240:6 we learn that the priesthood after the order of the Son of God; and this priesthood we know to be after the order of Melchisedec, even the high priesthood. Next we find that Helaman and his brethren who were preachers, and had the watchcare of the Church of Christ, for they were high priests; not merely to administer in the ceremonies of the law, (Mosaic) but high priests over the Church of God, 325:6, and on page 328:15. Heleman the high priest did maintain order in the church for that was the calling of this priesthood. But we must pass on.

"And it came to pass in this same year, there was exceeding great prosperity in the church, inasmuch that there were thousands who did join themselves to the church, and were baptized unto repentance; and so great was the prosperity of the church, and so many the blessings which were poured out upon the people, that even the high priests and the teachers were themselves astonished beyond measure."—Book of Mormon 385:6.

Now we have found teachers, as well as elders, 221:1; also priests, 240:6; and high priests in nearly every reference. To show that these lesser officers (priests and teachers) were not merely incidental; nor again that they became such regardless of sex, age, qualification, calling, or ordination, as has been claimed by some, from 1st Peter 2:5, 9, we will refer to Book of Mormon 533, 534, showing that the Apostles who were called elders; also the manner or form of ordaining priests and teachers. To show that I have not done violence to the English language, nor yet to the Book of Mormon by calling the twelve disciples on this Continent Apostles; we will see how Webster defines that word:

"Apostle, a messenger sent to execute some important business; one of the twelve disciples sent forth by Christ to preach the gospel."

How this harmonizes with that book, (so objectionable to some of the over-fastideous), the Book of Doctrine and Covenants. An apostle is an elder; 96:8. Yes and priests, high priests and elders, are for presiding officers in the church, as well as to expound the word, or to administer in the ordinances of the same. (Book of Mormon 275:1, 221:1). That high priests are a necessary, a proper, and a legitimate office in the Church of Christ, even after his ascension, is evident from Paul's teachings in Hebrews 5:4. That no one was to receive that priesthood, (then in the present tense) except he was called as was Aaron. It seems needless to extend this article longer, as we think that we have proven beyond a successful refutation that the high priesthood is in the Church of Christ as a necessary adjunct, wherever that church exists in a perfect and complete organization Also that the lesser priesthood has its proper and legitimate place. Nor does it matter whether we call the first the high priesthood, or whether we prefix to it the name of Melchisedec, or the Son of God; nor of the latter, whether we merely say priests, or whether we designate it by Aaronic, or the lesser priesthood, as these prefixes are merely to distinguish one from the other, and nothing more. That what I have written on this subject may be the means of removing some of the stumbling blocks that may have been thrown in the path of some of the Saints who are not posted in the Book of Mormon and the Bible, on this subject; also of removing the rubbish that has been piled at the door of the Doctrine and Covenants, is the sincere prayer of your brother in Christ.

W. R. CALHOON.

Men who are more anxious of being improved in their portraits than in their characters, will probably find very unflattered likenesses of themselves in the recording angel's gallery.

He that can not live well to day, will be less prepared to live well to-morrow.

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Bro. Crabb's Letter Weighed.

In my former communication I said nothing about a third priesthood in the Church. An Evangelist is one of the appendages of the Melchisedec priesthood; and old Father Smith as patriarch, from whom Hyrum Smith received the office of patriarch by "blessing and by right," stood in the direct line of lineal descent of this evangelical priesthood, of which the Book of Covenants speaks coming down from "Adam," handed down from father to son. As to Timothy, or the seven Aaronic priests that helped Philip break bread to those poor Grecian widows, that Bro. C. speaks of, it has nothing to do with this question of the Patriarchate in the church of modern times. No doubt Timothy was a good gospeler, as all bishops ought to be; and if he made full proof of his ministry, he would still be more worthy to do the work of an evangelist.

Will Bro. C., or the *Herald*, please to answer the following questions: 1. When the Church was rejected was the pattern given by revelation for the building up of the church also rejected?

2. If any one of the offices belonging in the church was rejected, were not all of them rejected upon the same principles?

3. If a legitimate priesthood, whether of limited claim or otherwise, can legally administer in all of the ordinances of the gospel while in apostacy and under the rule and government of the apostates' church now in Utah, why is not the apostate church in Utah the legitimate Church of Christ?

4. Is not apostacy a transgression?

5. Will not the sin of transgression take away the right of office from any man who persists in that transgression? And if so, how can Hyrum Smith's son be an heir to the Patriarchate office, while he remains in the sin of apostacy?

6. If the Church of Christ is not perfect without all of its officers and members in order; is it a justifiable christianity to wait a term of years before filling up the deficiences in the church, made by apostacy?

Bro. C.'s seven bishops again with Philip feeding those Grecian widows in the daily ministration. The number of those poor Jerusalem Saints, as described by Bro. C., reminds me of the story of the boy that saw five hundred squirrels on one tree; but when the story was simmered down a little, there were only five squirrels, instead of five hundred. There is no record that there was a single bishop on the ground at the time of this daily ministration. If feeding the poor made bishops, then the whole Penticostian Jerusalem Church were bishops. Those Jerrusalem saints had all things in common, and went about from house to house breaking bread and did eat their meat with gladness and singleness of heart. (Acts 2:46). It would also seem that this general distribution of the means of the church would obviate the necessity of many bishops, as the whole number of them that believed was only about five thousand. (Acts 4:4). We quote again: "And all them that believed had all things common and sold their possessions and goods, and parted them to all men as every man had need."—Acts 2:44, 45. And from Acts 4:32: "And the multitude of tham that believed were of one heart and of one soul, neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all. Neither was there any among them that lacked, for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them down at the apostle's feet; and distribution was made unto every man according as he had need."

And now in consideration of this state of things, seven bishops would have been like a fifth wheel to a wagon, a superfluity, If seven bishops were needed, while this breaking of bread was going on from house to house, so that no one lacked anything, I think that N. K. Whitney, of old Nauvoo, could have beaten those Jerusalem saints five to one, for at one time in Nauvoo he had the care of over fifteen thousand Saints, and all the poor among that number to care for, and I do not think that Jerusalem at any one time had that number of saints.

Query. Was this Pentecostian Jerusalem Church a perfect model of the Church of Christ? And is the Reorganized Church of these modern times a pattern after that model? And if so, why do not the twelve apostles of the Reorganized Church take the keys of the treasury of the Church, instead of giving it into the hands of a bishop? Will Bro. Crabb answer.

The apostles themselves in the days of Pentecost, it appears from the record, were the principal treasurers of the church; and it was a dangerous thing for any of the Jerusalem saints to withhold any of the moneys that their possessions had been sold for. As per example see Acts 5:5, 6, 9, 10; a most horrible fate that befell Annanias and his wife, Sapphira, for withholding a part of the price. In this case referred to, Peter, the great apostle, was the officiating priest and bishop.

After reviewing the foregoing testimony concerning the great supply that the Pentecost Church was so abundantly blessed with, as it regards means to supply the wants of the poor, we can find no place in this Jerusalem Church to give our Brother Crabb even one single bishop, much less seven of them, until after Paul's day. If then, we do not give that office to Timothy, I am at a loss to know where we shall find a bishop to grace our apostolical church with; unless the apostles themselves continue to assume the functions of that office, which it appears they had a most perfect right to do Perhaps our Brother Crabb can give us some light on this subject, by telling us what became of his seven bishops, after Philip went down into Samaria and preached the word. Philip himself was not a bishop, nor was he an evangelist. He was called an evangelist in the light of his mission as a gospel minister; all of the apostles were evangelists upon the same principle, as preachers of the gospel, yet none of them had been ordained evangelists. It is well understood by the elders of the Reorganized Church that Philip was a priest of the Aaronic order of priesthood, and it was for this reason that some of the apostles came down from Jerusalem to lay hands upon and confirm the disciples that Philip had baptized, as Philip did not have the authority thus to confirm, which proves that Philip was neither a bishop, nor an evangelist. One who is a bishop, or an evangelist, has a right to administer in all of the ordinances of the church. I will mention here, that I have read the scripture lesson that Bro. C. wished me to notice, and I find nothing in it that disapproves of the idea of a bishop being a local officer. It is nothing strange that a bishop should get out of his big chair sometimes, and visit a neighboring town where there are some scattering branches of the Church, to attend upon charitable missions, and to settle up estates bequeathed to the church; and if our bishop, I. L. Rogers, does not have some of this kind of work to do, it will be strange to me.

Bro. C. very exultingly speaks of his *nice* fits in his application of Scripture revelation. We will give the following as a specimen of one of his nice fits, which to me borders more upon error than it does gospel truth. We quote from Bro. C's. letter: "But suppose we again read: 'Make full proof of thy ministry.' What ministry? 'Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery," Tim. 4:14. What gift? And he gave some evangelists," Eph. 4:11."

Now, this application of Timothy's gift, with the 4th of Ephesians, is a stretch entirely beyond a correct application as I conceive it. I deny that the presbytery, or that the laying of Paul's hands upon Timothy bestowed any gift upon him, but an outward title. The gift that was in him was a gift that Timothy inherited from his grandmother Lois, and his mother Eunice; and neither the presbytery, nor the laying on of Paul's hands could have bestowed a gift that Timothy inherited from an honorable race of ancestors. Queer logic this, that a council of elders could bestow a gift upon Timothy which he already possessed before hands had ever been laid upon him. We give the following testimony in proof of our statement; and quote 2 Tim. 1:5, 6, Paul's testimony of Timothy's gift: "When I call to remembrance the unfeigned faith that is IN THEE, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also. Wherefore, I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands."

It will be seen then, that Paul's object in putting his hands upon Timothy was not to bestow gifts, but to stir up Timothy's remembrance of the gift that was in him. That Timothy had been ordained a bishop by the presbytery, I do not deny, but that he was an evangelist I do deny. And had Bro. Crabb made a correct application of Timothy's gift, it would have saved us the trouble of showing the weakness of his argument on this point.

Now concerning the ordaining of bishops or evangelists. It was so well understood by the church previous to the death of the prophet, that evangelists were patriarchs, that the twelve apostles, immediately after the death

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of the martyrs, began the work of ordaining patriarchs, and to this day keep up the practice in all large branches of their church organizations. And as to the twelve ordaining bishops, there was no such example set in the church prior to the death of the prophet, and here Bro. C. is at fault in the application he makes of the duties of the twelve apostles.

Setting in order the churches. This duty did not include the ordaining of bishops. And concerning the ordaining of evangelists, the explanation given by Joseph Smith, in regard to the office of the patriarchate held by his father, and his brother, Hyrum Smith, gives ample proof of the prophet's teachings on this subject. And if the ordaining of "evangelists in all large branches of the church," does not refer to patriarchs, then Joseph Smith taught an incorrect doctrine, and I am a witness to the facts. A bishop is also an auxiliary to the first presidency; and one of the right hand men of the prophet of the church; and Bro. C. may twist the revelation out of all manner of shape to make a "fit" to his liking, still the facts established by the teachings of the prophet Joseph Smith, will remain, irrefutable in all coming time, wherever the primitive doctrines of Mormonism are known and understood. For one I do not thank Bro. C., nor any other professed Latter Day Saint, for their compliments in disputing testimony which has been learned by years of experience in the society of the man whom God appointed to build up his church. A man that never saw Joseph Smith, nor never heard a word of the teachings that fell from his lips, makes but a poor show of consistency when he places on a par his judgment against a life-long experience and teaching, in remembrance of what was the rule (law) in matters pertaining to the duties of the various officers that belong in the Church of Christ; whether of apostles, prophets, bishops, or evangelists; when, and how, and by whom ordained. Who, we ask, should know more perfectly then the man whom God appointed to hold the keys of this latter day dispensation? And no revelation that Bro. C. can conjure up from the Book of Joseph Smith's revelations will contradict those facts One other mistake in point I wish to notice It is in one of Bro. C's. conclusions on my logic," when a man has to borrow a proposition to gain a point, he proves himself a trickster in argument. I said nothing in my letter on the patriarchate that Timothy should remain "idle" while he was not doing the work of an evangelist Surely, if Timothy was a faithful servant of Jesus Christ, whether bishop or evangelist, no one would suppose him an idle minister in the duties of his calling. Weighed again in a balance, Bro. C, and found wanting.

A third priesthood in the church. We are at a loss to know how to make a sober reply to such an allegation

In our brother's debate with that apostate elder, had he given the subject a sober second thought, he might have known that all of the offices in the Church of Christ were of the order of the evangelical priesthood, from the prophet and the patriarch down to the least officer in the church, for such is the fact. Joseph Smith taught that his father was a prophet before he was, and that therefore that father Joseph Smith's patriarchal priesthood centered back, not to Judah but to Jacob, Joseph, Abraham, Melchesidec, Mathuselah Jethro, Abel and to Adam, the Ancient of Days, and the patriarchal head and prophet of the whole human family; and after that order of priesthood that was without father, mother, beginning of days, or end of life; purely of the Melchesidec order, thus ends the story of Bro. C's. man of straw and his scare of a third priesthood in the Church, of which the Book of Covenants says nothing. This subject of the patriarchate has already become stale and heart sickening to me, and what I have written has been with a desire to correct some errors, which like a cloud has spread over the Church greatly to its hinderance of spiritual life and progress, as well as Saintly enlightenment. Before concluding this epistle, I have a few more questions to ask that I wish brother C. or the Herald to answer. 1. If the Church built up by Joseph Smith was the Church of Christ, at the time that revelation was given in 1841, concerning Hyrum Smith holding the keys of the patriarchate, by what authority do the elders of the Reorganized Church reject the office of patriarchate, and still claim to be the true, legitimate Church of Christ?

2. If the keys of revelation given to Joseph Smith are to be held by a successor, why are not the keys of the patriarchate given to Hyram Smith to be held by his, or a successor in office, also upon the same principle.

3. Why receive the one, and reject the other?

4. Was the revelation given in 1841, concerning the patriarchate a revelation from God? or was it from man.

Will Bro. C answer.

We have the whole thing now in a nut shell. As a sum of this whole matter, as follows: either Joseph Smith was a true or a false prophet. Any man that will teach a false doctrine is a fal-e teacher, whether he be prophet, priest or king; and this fact no man can deny. Is it not all the criticism that Bro. C. or any other Latter Day Saint can make on Joseph Smith's revelations that could make me *believe* that Joseph Smith was not a prophet of God.

Paul's instruction to Timothy on the office of a bishop, is proof to me that Timothy was a bishop,—see 1 Timothy 1: 2, 7 Ignorance of many, causes blindness in the Church. An evangelist proper is an *ordained* officer in the Church, we *especially ordain* an evangelest and set apart to his special mission, &c, as *patriarch* to lay hands upon and *bless* God's people, and such was the teachings of the martyr, Joseph.

WILLIAM B SMITH.

A MORMON OUTRAGE.

ON the night of March 2d a dastardly outrage was perpetrated in Fillmore, Millard Co., Utah. The building in which a school is conducted by the Presbyterian Mission, was attacked by a mob of Mormons and damaged considerably. Twenty-nine window lights were broken, the beautiful organ defaced, and the walls broken and disfigured by heavy rocks which were thrown at them in all portions of the building. Now let George Q Cannon make another statement in regard to the peacefulness and toleration of the people of Zion.—*Anti Polygamy Standard.*

Christ's whole life was a cross and a martyrdom, and dost thou seek rest and joy for thyself?

☞ ALWAYS write the business portion of your letter on a separate piece of paper.

Do not mix business with matter intended for publication. It is a great hindrance to us copying such letters.

Let business letters be brief and explicit.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, April 15, 1882.

THE POLYGAMIC ISSUE.

THE original teaching of the Mormon Church was a purely monogamic doctrine. As early as 1844, while the Mormons were still at Nauvoo, Joseph and Hyrum Smith, the leaders of that singular body, are found upon record as denouncing and excommunicating members for the practice of polygamy, and from that time up to 1852, there is a mass of evidence that polygamy was regarded by the Mormon teachers and leaders as an abominable crime. Ten years sufficed to introduce heresies and to foster the growth of polygamy until, almost simultaneously, the abominable practice, so hotly denounced hitherto, was adopted as a tenet and usage of the Mormon faith in a "revelation" which Brigham Young presented to the Utah Mormons, through Orson Pratt, August 29th, 1852, and a division took place in the Mormon Church, by the secession from Brigham Young's leadership and authority of a large body who refused to sanction the immoralities of polygamy and held fast by the original teachings of the founders of their religion. Thenceforward, the Utah Mormons openly taught and practiced polygamy, while the Reorganized Church put itself into an attitude of stout protest against the practice, as a heresy and a great social evil. By all judicial rulings, this latter body, that exists in considerable numbers in several of the Western States, is the true Mormon Church, inasmuch as it accepts and maintains the fundamental doctrines of the original body. And it further commends itself to popular and official favor by the important fact that while the Mormon leaders in Utah have steadily encouraged and promoted a spirit of contemptuous disloyalty toward the United States government, teaching their people to despise and disregard it as impotent to enfore its own laws, this Reorganized Church of the Latter Day Saints teaches and enforces loyalty to the civil authorities as a high religious duty.

In this way, the profession of polygamy as a religious observance and the repudiation of it as an abominable heresy and immorality, alike unchristian and un-American, took shape, side by side, now thirty years ago. For thirty years the American government has trifled with the issue of polygamy, indifferent to the violation of law, the demoralizing effect of it upon society, and the spirit of disloyalty which has grown out of Federal toleration and indifference. It has suffered this miserable relic of barbarism to live and thrive long after its twin monster, Slavery, has been grappled with and crushed beneath the heel of enlightened freedom. The features of Polygamy are as odious and ugly as those of Slavery, and yet there is far less reason why it should have been suffered to live thirty years on American soil than that Slavery should have been permitted to flourish for two centuries. Its field has been comparatively so narrow; it has represented so small a part of the population; it is of such recent growth; it is so bare of any excuse or palliation; it has been so easy a matter to root up, and the eradication is so devoid of any danger to any American institution that, after uprooting the giant oak of Slavery, this country ought to look upon and deal with the nuisance of Polygamy as a mere rank weed to be torn up and thrown upon the dunghill, almost without a serious thought.

The true Mormon Church may be full of theological errors and open to many objections; but if it is so, it does no harm to the world

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around it, and it teaches and demands from its followers nothing but a pure morality, in striking contrast with the miserable abominations maintained by the Mormon hierarchy in Utah. And it teaches and practices, besides, a loyalty to the government under which it lives, in striking contrast to the pernicious influences of the corrupted branch of Mormonism that is now resisting with all its might the movements in Congress looking to the extirpation of polygamy. The anti-polygamic sentiment existing among the people who have retained the doctrines originally taught by Joseph Smith is a powerful aid to the legislation that is so much needed at the hands of Congress. These Reorganized Mormons are intensely interested in vindicating their own faith and in protesting against what has brought that faith into such general disrepute. Their representatives are doing Congress substantial service in furnishing information as to the history of the crime of Mormon polygamy which could not easily be obtained elsewhere, and their visits to Washington can not fail to help forward the Edmunds bill, which only needs the adoption of the distinctive features of the Willitts bill, which looks to the absolute breaking up of the Territorial Legislature in Utah, and the conduct of its government by a council appointed at Washington, until the whole polygamic issue shall be completely disposed of.

The Government has been pitifully and censurably remiss in its duty toward Mormon polygamy, and thirty years have been allowed to a monstrous social evil that ought to have been crushed out long ago. Laws that have been passed have been evaded, trifled with and suffered to fall into complete inactivity. They have generally been insufficient, even had they been honestly and vigorously enforced, to meet the evil, and the legislation now pending is of a sterner and better sort. The Utah polygamists are evidently alarmed at the prospect, and are leaving no stone unturned that may impede Congressional action. They are sending memorials to Washington purporting to come from the woman of the Territory, but evidently concocted by the leaders of the Church, and presenting the most absurd pictures of the beauties and blessings of polygamy as viewed by the woman of Utah. These paper manifestoes will have no more influence on Congress than they deserve. Utah has set the United States Government and the civilized dency of the world at defiance long enough, and it is to be hoped that this session of Congress will not pass away until it has wiped out polygamy and brought the Mormons of Utah into real obedience to the laws of God and man.

Philadelphia Evening Bulletin.

The foregoing editorial contains the issue now before the American people so tersely, and withal so nearly correct, that we presume it will bear repeating.

Whatever Joseph Smith and his brother Hyrum may have been in personal observance of the rules of society and the law of the land, and and whatever other errors or false notions there may be in the theology of the original Church of Jesus Christ, in the faith of which these men lived and died, it is now becoming fairly understood by the world at large that Polygamy, 'twin relic with Slavery," was not taught of them; nor did it have place in the theology of the Church, as stated by the *Bulletin*, until 1852. This is now conceded by our Utah antagonists, as we have before shown. What remains for us now is to see to it that the personal errors of Joseph Smith, if any are charged and proved, are not permitted by us to create and sanctify alleged doctrine. For, if we contend that men may have been prophets in olden times and have done wrong, as did Moses, Aaron and David, which wrong doing did not destroy the work of God nor defeat their claim to be prophets, we must not forget to admit that their errors did not become truths, or create doctrines to be observed in their day, or followed in ours. A wrong act is just as much wrong done by Solomon, David, or Joseph Smith, as by any other man; nor could the acts of those men, if wrong by the laws of God, or the laws of the land, become lawful and right simply because they were done by them; their personal position nor character could sanctify evil and wrong. Let this be fully and fairly comprehended now and always.

THE Pittsburg *Telegram*, of 27th March, gives a good synopsis of nearly a column in length of Elder Z. H. Gurley's sermon in that city on the day previous. We take the following clipping from the editorial columns of the same paper, and thank the *Telegram* for its fairness.

"Until recently little attention has been paid to the fact that on the marriage question the two branches are hopelessly divided. The members of Reorganized Church will not, indeed, recognize the other as a branch, but denounce it as apostate, and blame it for creating prejudice against the true church, which, Elder Gurley says, is perfectly loyal to the government. The interest awakened in the affairs of Utah makes the subject timely."

"LET it be remembered that the Christianity of this age did not adopt monogamy from reflection, from choice, it is not the creation of enlightened(?) modern thought, or modern statesmanship, or modern religious teaching; it is so to speak, but an inherited accident, a tradition (good may be) but for its goodness this generation can claim no credit, and were that order to be righteously and closely observed this fact would still remain. However, the lapses are so numerous, so common, so generally winked at, that suspicion is prompt in response to assumptions of fearful 'Mormon' depravity, and it will either be said, 'Physician, heal thyself,' or the conclusion will come, inevitably that present apparently impudent discrimination is 'but sound and fury, signifying—nothing!' And there is nothing in monogamy to which the Mormons are strangers; they are intelligent noters of its good aspects, but they are not blind to its evil and injurious ones. So in regard to polygamy, they from experience know its good, yet fully realize that its beneficial action is often marred by inherited thought, and inherent tendency, born of the vicious habits of many generations, springing from the ignorant past. Here can be seen theory on one hand, experience on the other; cumulative pressure from a narrow standpoint and an unwarranted conclusion that simple disobedience to the dicta of overwhelming numbers is proof of such moral turpitude and social delinquency as can only be outreached by pains and penalties or overthrown by conclusive extermination."—*Deseret Evening News.*

So far as the foregoing is an argument in favor of polygamy it is a failure to the Utah people. That monogamy is not the "creation of modern thought," and so on, but the result to the generation of an "inherited accident," is a very strong plea in its favor and defense. It shows almost conclusively, to them who think, that the accident so inherited was an "accident" only to the knowledge and foresight of man as a race, but was a design of God. Latter Day Saints who accept the Scriptures, Old and New, the Book of Mormon and the "later revelations" of the Church Articles and Covenants, should have no difficulty in accepting this conclusion. For the history shows that at its institution, marriage was monogamic; at the repeopling of the earth after Noah, it was renewed monogamic, according to the Old; and was taught and enforced by Christ, as monogamic, in the New. It was also instituted on this land by command of God in the persons of Lehi and his sons, and taught as a precept by the teachers of the Book of Mormon; according to that book, and was renewed to the Church by command in 1830-1. If all this does not evince design, and so far as God is concerned relieve his purpose from the charge of accident, it would be very difficult to show a design in any of his creations. "Wherefore it is lawful that he (man) 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."

Here the statement is clearly made that the monogamic marriage was designed of God as the means chosen by divine wisdom by which the earth might answer the end of its creation, and it is neither good sense, nor sound argument, to say that any other system would be better adapted to serve this grand purpose. If God did not know how to arrange for the peopling of the earth, after he had been wise enough to design it in all its wonderful relations to all things in it, and around it, there is not much room to call the creation of it a wise thing. The argument is irresistable that the means devised as stated was the best, the very best to accomplish the end designed; and our Utah religionists will gain no credit by assuming to know better what is best adapted to bring to pass the designs of God, than does he.

However much authority and power may have been conferred by the bestowing of the "Everlasting Priesthood" upon the Elders of the Utah dispensation, one thing is certain to us and everybody else, outside of Utah, no power to think and design for the Almighty, or to abrogate his laws, was never given them; hence, the institution enacted by him, though called by them an accident, is the rule of conduct that should prevail.

It is a strange thing, an extraordinarily strange thing, that these Utah propagandists can not see the discrepancy in their plural marriage rule, so called, for which they claim so much wisdom, beauty, grandeur, and goodness, that in its practice permits but one in ten to reap any of the benefits; while all the rest of its devotees, in theory, are obliged, whether they will or not, to endure all the danger, and disability, and evil, attaching to the one wife rule of the good designer of the earth and the ends of its creation.

EDITORIAL ITEMS.

SOME one has sent us a copy of the Indianola *Herald*, Iowa, in which we see the epitome of the Church published in full, which they say was furnished them by a friend. That's right, brethren, send the news abroad.

Presidents Joseph Smith and W. W. Blair, and Elder Phineas Cadwell left Lamoni to attend General Conference on Saturday the 1st April, staying at St. Joseph, over Sunday. On Monday morning, the 3d, Bro. Geo. A. Blakeslee, and wife and daughter, of Galien, Mich.; and Bro. W. Crick and wife, left Lamoni for conference. And on Tuesday morning Bro. L. Conover, John S. Patterson, and several local brethren left for conference.

Sr. Melvina L. Hevener, Piper City, Illinois, wrote March 19th, that they were having a spiritual famine there, anxiously waiting for

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some one to come, and half scolding because some have not come who were requested to do so.

Elder John S. Patterson called at Lamoni on his way to General Conference, and spent a few days hunting up his many old acquaintaces, and in seeing the country.

We learn by letter and newspaper clippings that Bro. C. St. Clair has been out in the field, and that it was his intention to attend General Conference.

Sr. Pluma A. Martin, formerly Pluma Alexander, writes a good long descriptive letter from Jefferson, Park county, Colorado, which because of lack of room we do not publish; she visited California and heard several of the Elders there: Burton, Rodger, Mills, and returning to Colorado, where she is now located. Her friends wishing to address her, do so at Jefferson, Colorado.

The following brethren have kindly sent newspapers to the Office, from some of which we have made clippings: William Anderson, the Oakland, (Cal.), Times; A. B. Johns the Genoa, (Nev.), Courier; E. C. Brown the Dubuque, (Iowa), Telegraph, three copies; William Hopkins, the Atchison, (Kan.), Champion; A. J. Cato, the Mobile, (Ala.), Chronicle, and another Alabama paper, which we have mislaid; in both of which we see notices of Bro. Cato's meetings at Whistler, where there is a branch of twenty members. George M. Jamison, the Indianola, (Iowa), Herald, containing the epitome of faith. We have also received the Iowa State Leader, Pittsburg Telegraph, and Pittsburg Chronicle.

By the courtesy of some one in England, we have received a copy of the Revised Rules of the Manchester District Latter Day Saints' Burial Society. Also a copy of the Second Annual Report, which shows balance from previous report and receipts as £14 4s. 11d.; expenses 3s. 6d.; leaving £14 1s. 5d. on hand.

QUESTIONS AND ANSWERS.

President Joseph Smith: As you may be aware, some of the enemies of the Church declare that the following passage justifies stealing, and that it was evidently so intended: "Behold, it is said in my laws, or forbidden, to get in debt to thine enemies; but behold, it is not said at any time, that the Lord should not take when he please, and pay as seemeth him good."—Doctrine and Covenants 64:6. Does this passage with its context so teach?

We do not so understand it. It appears from the context that Brn Whitney and Gilbert contemplated selling out and removing. This was deemed impolitic; but it was necessary that some way should be provided by which the tide of distress might be legitimately met, and the counsel is apparently given that they, for the time being, secure by loan what might be needed, and the seeming discrepancy between the command not to get into debt and the permission, is removed by the statement that the "Lord might take when it seemeth him good." The measures to be taken by these men, whatever they might be, were to be "according to the will of the Lord," and when so done, it was the "Lord's business." Now, unless those who claim that this passage in the Covenants sanctions theft, admit that stealing, or what is its equivalent, borrowing with intent not to pay, is according to the "will of God," they must concede that there was not any open, or covert license given to steal, or defraud. It has been stated by some who have feared that this section was construed to sanction theft, that it was so acted upon in Missouri. Of this we can not say; but the revelation was given at Kirtland, and "liars" and "hypocrites" are both condemned in terms, and an exhortation is given in the same paragraph, said to have been so construed, "wherefore be not weary in *well doing*." If stealing, theft, robbery, deceiving, are according to the will of God, then it is possible that men might have held the idea that they were to enrich themselves at others' expense. But it is clear that the language does not warrant such construction; and whoever construes the passage in a way to sanction theft does violence to its obvious import, whether he be friend or enemy. If a friend to the cause, and he permits the enemies of the work to put a false and perverse construction upon the Church articles, or covenants, and adopts such construction as his own, it is a decided weakness, and not defensible; it is unreasonable and unjustifiable from any stand point. To allow an enemy to define our faith, and construe our law, is destructive and reprehensible.

Does the law require that we should partake of the sacrament only in private meetings?

No. The rule requires simply that the Saints shall meet together for the Sacrament; and they shall partake monthly. Read Doctrine and Covenants, section 46 and paragraph 2.

Is it right for Elders of Christ's Church to encourage people in frolicking and dancing, by playing on the violin and drinking an occasional dram, and the smoking and chewing tobacco?

No.

Are conference districts recognized by God's law, or precedent?

Both.

Are there any circumstances that will justify the appointment of a lay member to the district secretaryship in preference to an available Elder?

Yes. An Elder might be available, but not receive the support of a majority.

Has a Priest of the branch the right to withhold the bread and wine from a member when he states he has a hardness against the branch, and refuses to make reconciliation?

Yes. Such an one should be reconciled, unless he shows the branch to be in error.

EXTRACTS FROM LETTERS.

Bro. J. A. McIntosh, Alliston, Ontario, writes, March 29th, 1882:

I am encouraged by the tone of the *Herald* when I read the onward march of the gospel banner in the various parts of the field, and also to see that the clouds are bursting. Truly

"God moves in a mysterious way
His wonders to perform."
"The bud may have a bitter taste,
But sweet will be the flower."

Bro. John Smith, 73 Linden street, New Bedford, Massachusetts, writes, March 31st:

Bro. G. T. Griffiths has done a good work with his labors in the Boston Branch. During his ministrations four have been baptized.

Bro. Ole Lee, Xenia, Iowa, writes:

I would like to give my testimony on tobacco. I have been a slave to it for the last ten years, and during that time it has almost destroyed me. I want to ask any one how much good has it done? I answer, none at all. Dear brethren, let us put this evil away, and put the money where it will do some good.

A GOOD word for J. J. Strang:

"Col. De Land, of the Saginaw *Herald*, was in the legislature as clerk and reporter when "*King Strang*" was there, and says of him: 'We knew Strang well, and knew that he was a far better man than he has sometimes been painted to be. As a legislator he was *vigilant*, *careful*, and *just*, and some of the *best* laws of those days were made by *his pen* and *influence*. In politics he was a democrat, as all Mormons always are, but if that church never developed worse men than Strang their sins had not so well found them out in these latter days.'"

News Summary.

March 22d.—Nine polygamists, out of eleven members composing the City Council of Ogden, have resigned, and it is said that the vacancies have been filled by the Mayor by the appointment of others who are not polygamists in practice.

A company of Englishmen have bought sixty thousand acres of land near Jamestown, Dakota, and propose to break up about five thousand acres this year.

By the strike and lockout at the Pacific mills, Lawrence, Mass, there are stopped 135,000 cotton spindles, 25,500 worsted spindles, 4,500 looms and other machinery, throwing fully 5,300 employes out of work.

A fire near Northampton, Eng., yesterday destroyed twenty-five houses and rendered one hundred persons homeless. Another at Emod, Hungary, destroyed three hundred and fifty houses and caused the loss of nine lives.

Three strong shocks of earthquake were felt in in Scios. People have taken refuge in tents.

23d.—Ripon, Wis., has been visited by a disastrous fire, which destroyed all the buildings on the west side of the public square. The loss is estimated at from $125,000 to $150,000.

A work-train, having some sixty men on board, broke through a bridge over Sweetbrier Creek, seventeen miles west of Bismarck. The accident being caused by the breakage of a wheel. One of the cars took fire and eight men were either killed by the fall or burned to death. Twenty-three others were more or less injured.

The twenty-fourth annual report issued by the Board of Trade shows that the approximate value of farm produce shipped from Chicago in 1881 was $340,675,000—an increase of over $35,000,000 over the shipments in 1880, and this too notwithstanding the unfavorable state of the grain trade during last year.

24th.—An invitation to Moody and Sanky to spend a year in London in evangelical work has been signed by three hundred persons of prominence in Great Britain.

Longfellow, the poet, is seriously ill with inflammation of the bowels.

The Proctor house, at Kearsage mountain, New Hampshire, valued at $75,000, was yesterday swept away by flames.

Mr. Blaine asserts that Peru is being despoiled for the joint benefit of Chili and the English speculators who furnished her money and iron-clads for the conquest.

A loss of $75,000 was incurred at Leavenworth, Kansas, by a flour-dust explosion in the Novelty mills. Five men were seriously burned.

By a vote of 387 to 42, the British House of Commons granted to Prince Leopold an additional annuity of £10,000, and a pension of £6,000 yearly for his widow in the event of his death.

In the harbor of Philadelphia, yesterday, the boiler of the tug boat *Henry C Spratt* exploded, killing five men. Great damage was done in all directions, pier No. 8 having been burned and the tug *Ella* sunk.

25th.—Henry Wadsworth Longfellow, America's most distinguished poet and sweetest singer, passed calmly and peacefully from earth yesterday. He died at his home in Cambridge, Mass., at the ripe age of 75, and the event, though not

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unexpected, will bring a thrill of sorrow to the hearts of millions.

Seven murderers paid the penalty of their crimes yesterday. Two were hanged at Harrisburg, one at Pittsburg, one at Clearfield, one at Middleburg, Pa , one at Angelica, N. Y., and one at Rock Island, Ill.

The small-pox rages throughout Hayti. In Port au Prince and environs alone 4,478 deaths have occurred.

The Protestant Episcopal Church of the Incarnation, New York, was damaged by fire $50,000.

27th.—The steamer *Toronto*, at Liverpool from Halifax, lost 113 head of cattle.

Four colored men were drowned by the swamping of boat near Layton's Station, Pa.

A life-boat rescuing a ship-wrecked crew in a gale was capsized and two crews of nineteen persons drowned, near Havre, France.

A very destructive conflagration occurred at Richmond, Va , yesterday, resulting in the loss of property worth between $500,000 and $600,000. The fire had its origin in the southern end of a railroad bridge. After burning a large four-story tobacco factory the flames with wonderful speed enveloped and destroyed several other tobacco factories and stemmeries, the Vulcan Iron Works, a gristmill, twenty tenements occupied by poor people, 300 feet of railroad trestle-work, many freight-cars, and small buildings, and quantities of coal and lumber. One life was lost and there were several minor casualties.

28th —Lightning struck the dwelling of James Kumberd, of Wahoo, killing that gentleman instantly. No other inmate of the house was injured, although the family was quite large. The wind was furious and the thunder and lightning terrific.

The coasting steamer *Pelton* foundered in the British channel yesterday and eighteen persons were drowned.

Sixty houses and fifty out-buildings at Baeszenfa and 248 houses at Paks, Austria, burned. Several hundred families are in destitution.

A curious phenomenon was observed yesterday afternoon, during a thunder shower in Atchison, Kansas. While the rain pattered steadily a shower of pebbles, ranging in size from a pea to a hickory-nut, fell almost over the entire city. They were round, as if having been worn by water.

A gunpowder explosion at Oakland, Cal., yesterday caused the death of eleven persons.

During a severe gale this afternoon at Evansburg, Pa., a three story brick house in the course of erection was blown down, one man was killed, two were fatally injured, and five others slightly hurt. A similar accident occurred in Pittsburg, this afternoon, the wind blowing down a frame house and fatally injuring two workmen.

29th.—A violent hurricane swept over Monroe, La , destroying much property.

News from Winnipeg, Minn., says another storm has entirely blockaded the railroads and prevented the running of trains. The snow is now on a three-foot level along the Canadian Pacific, and there can be no traveling until mild weather.

The storm in Southeastern Alabama blew down the house of R. J. Richardson, killing him. P. Redding, near Cuthburt, Ga , and Mrs. Pond and Mr. Martin, near Brown's Station, were killed. Numbers of people were badly hurt and many houses demolished.

A cyclone passed near Loachapoka, Ala., doing great damage and killing two men.

Forty cases of small pox were reported today, and five deaths. This is the largest number yet reported in one day at Cincinnati. Six new cases of small-pox were reported yesterday at Chicago.

Six hundred Irish girls were landed at Castle Garden, N Y , last night from the steamer *City of Montreal*. The oldest one is only 23 Not a male passenger came on the ship with them. They were sent here by agents of a society who make a specialty of caring for females, and each one has a place provided for her.

31st.—The Sicillian Vespers commemoration begins tomorrow at Palermo, Italy. Garibaldi is exerting himself to maintain tranquillity. Garibaldi, in a letter to the people, reminds them that "To them belongs, as masters of the art of expelling tryants, the initiative in expelling from Italy the prop of all tyranny—the Papacy."

The Mississippi River packet, *Golden City*, from New Orleans to Cincinnati, was burned at Memphis early yesterday morning. She carried a crew of about sixty, and forty cabin passengers, including fifteen ladies and nine children. It is believed that at least thirty of the passengers were lost

Severe washouts have occurred along the line of the Central Pacific Railroad, caused by the melting of mountain snows. All trains are stopped, and the road will not be open to traffic for several days.

The Governor of Maryland has approved the bill establishing the whipping-post as a punishment for wife-beaters.

Serious labor troubles exists in Spain, and a state of siege is threatened in Catalonia Strikers at Barcelona have proceeded to overt acts of violence.

Consideration of the proposed bills for the reduction of letter-postage will be had by the House Committee on Post Offices and Roads today. It is claimed that a reduction of letter-postage to two cents would only cause a small and temporary diminution of the revenue, and would ultimately result in a large increase thereof.

April 1st.—Pueblo, Colo., was the scene of a lynching affair Friday night, two young horse-thieves being taken from the jail and hanged in the public street.

The steamship *Greece*, from New York, to Liverpool lost 154 head of cattle on the passage.

A large three story brick building, a safe factory, and five brick dwellings burned at Pittsburg, Pa.

A large fire in Forest City, Ark , destroyed a block and a half of business houses.

Three men were legally hung for murder yesterday: one at Chatham, Va , and two at Selma, Ala.

3d.—During a furious storm at Reading, Pa , a number of persons sought refuge in a shed adjoining the city reservoir, the wall of which was blown over on the shed, and three people were killed, one fatally wounded, and two seriously injured.

Fire broke out yesterday afternoon in the wooden building temporarily occupied as the Dakota Territorial Insane Asylum at Yankton, and four of the inmates were burned to death. There were fifty patients in the institution.

Cornelius J. Vanderbilt committed suicide at the Glenham Hotel in New York, by shooting himself through the head.

The steamer *Lake Winnipeg*, from New York, lost fifty-five head of cattle on the voyage.

Dynamite was placed on a window-sill of the police barracks at Limerick, Ireland, to-day and exploded, destroying neighboring warehouses.

An ocean disaster of a serious character, and probably involving a large loss of life, is reported. A Spanish steamer on the way from Liverpool to Porto Rico collided off Cape Finisterre with the Royal Mail Company's steamer *Douro*, from Brazil, and both vessels were sunk. One hundred and forty-eight of the crews and passengers were picked up in boats, and fifty-one are missing. The *Douro* had £53,000 in specie on board.

A great sensation was created this morning by the announcement that Jesse James, the notorious bandit, had been shot and killed in St Joseph, Missouri. When people became assured of the fact the excitement grew intense, and crowds of people gathered at the scene of the shooting. In a small frame cottage in the southeast part of the city Jesse James had lived with his wife since November. Robert and Charles Ford, two of his gang, have made their headquarters at his house, and Charles, it is said, has lived with him since November. Robert arrived about ten days ago, and the three have been making preparations for a raiding expedition on which they were to start to-night James and the two Fords were in the front room together, about nine o'clock this morning. The former took off his belt and laid it on the bed preparatory to washing himself, when Robert Ford stepped up behind him and sent a bullet through his brain. The ball entered his head at the base of the brain, coming out over his eye. The Fords at once made known what they had done, and gave themselves up. They are now under guard at the court house. The body of James was conveyed to an undertaker's where a photograph was taken. His wife telegraphed the news to his mother. A number of men have identified the body beyond question.

4th.—A great snow-storm has been raging at St. Johns, N. F., since 12 last night, and there are no indications of its cessation. The steamer *Nimrod* has not yet arrived. She is deeply laden, and fears are entertained for her safety. The harbor Grace fleet is still jammed in the ice, which is sixteen feet thick at the mouth of that harbor.

Half the business portion of Dayton, W. T , burned last night.

A fire at Otter Lake, Mich., yesterday, which was started by tramps sleeping in a barn, destroyed 4,500,000 feet of lumber belonging to S. J. Murphy and others, and burned some twenty buildings. Fourteen families were rendered homeless. Loss, $75,000.

A negro was lynched in Kansas City last evening. In resisting arrest, he had shot and killed a police officer.

Correspondence.

FALL RIVER, Mass.,
March 27th, 1882.

Bro. Joseph:—At our last monthly business meeting, our worthy president, John Gilbert, gave in his resignation as President of the Branch; it was accepted, and Bro. John Potts was appointed in his place. Bro. John Gilbert has been president for several years, and we the members of the said Branch, do pray that God will bless him in all his labors of love. He has been appointed by the Massachusetts District to labor in said district, from conference to conference, as the President of the District shall direct.

Bro. John is capable to preach the everylasting gospel before any community in the world, where the English language is understood. As a brother he is worthy of the prayers of all God's people, he has been with the branch in Fall River since its organization; he has labored with its members for good since that time up to the present; and as a brother he is loved by us all. He has a noble heart; the gospel to him is the Pearl of Great Price; he has left all for its sake; and we hope, nay we know that God will bless him, and all that has done the same. We pray for the welfare of Zion, and ask an interest in the prayers of her children.

We remain yours in the gospel of peace,
JAMES HALSTEAD,
Clerk of the Branch.

NEWPORT, Cal., March 14th, 1882.

Bro. Joseph:—We have had another good conference of three days' session, where the Saints enjoyed themselves in the gifts of the Spirit, and peace and unity reigned. Another strengthening time for the weak and the wavering. There are some good Saints in this Southern District, and some good people believing the work; but laborers are few. One strong spoke in the wheel, Bro. J. F. Burton, leaves us for a mission elsewhere, as General Conference may direct. He will be much missed by many who feel the loss. And who shall supply the place? Can the General Conference send a man? An Elder sent here will be well cared for, and the field is wide. Bro. Burton leaves with the faith and good wishes of the Saints throughout the whole district,—his faithful labors and kind words will long be remembered in Southern California. Your humble servant could never wish for a more faithful traveling companion than Elder Burton. May the protecting hand of the good Lord ever be over him and his most worthy companion, Sister Burton, wherever their lot may be cast in the great vineyard of the Lord. The watchcare has fallen to my lot for the time being, but my intentions are to return homeward during the Summer, if all is well. While I remain I trust to be guided by the good Spirit, that the cause may not suffer.

I am pleased to learn from Bro. McIntosh's

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letter, from Australia, that some of my kindest friends while there, have come into the Church; Brn. Reed, Stewart and McIntosh, are all good men, and will make their mark in the world in favor of the great latter day work yet. I hope Australia will be remembered at the Conference sitting, and good men sent to aid the work there, as Bro. Gillen may soon return. The work on the Islands seems to prosper, if properly and truthfully represented. One mistake I see in David Brown's letter. It is headed "Papeete, Sandwich Island." There is no such place in the Sandwich Islands. Papeete is the principal port of the Island of Tahita, one of the Society Islands. I am sorry they are so far out of the line of steamers running from San Francisco to Sydney, or they might be visited by brethren going to Australia. They are an honest, innocent, good people, and can be easily led by a proper shepherd, and among them are men of faith. May they be remembered in the prayers of the faithful.

This district are all pleased with the *Herald*, and it is earnestly expected in due time. The interest is growing, and many old-timers are waiting the result of Congress on the much marriage system of Utah. Who are so blind as those who won't see—and if the blind lead the blind, can they escape the ditch.

May this find you well prepared for the hard toil of another General Conference, and may you have a good time, and much good be accomplished to the satisfaction of the many,

Is my prayer,

G. RODGER.

LITTLE DEER ISLE, Maine,
March 11th, 1882.

Bro. Joseph:—Thirteen years ago to-day, I obeyed my Heavenly Father's call, on the Isle of Grand Manan, New Brunswick, under the hands of Elder T. W. Smith. I was a class leader in the Methodist Church, when my brother found me. I was not altogether satisfied with the Methodist order, and I was not sure that the Reorganized Church of Jesus Christ of Latter Day Saints were right; and as I listened to my brother's first sermon, and viewed it from a prejudiced standpoint, I thought the worst of all had come at last; but as I listened with delight to the two following sermons, and although much surprised to think that a people everywhere so much evil spoken of, should hold to so much of a God-like principle, by the force of his argument I was compelled to confess and offer myself for the Kingdom of God. I entered immediately into the ministry, and to-day I can say that since I obeyed the gospel there is a great difference between the experience I had in the Methodist Church and the present one. The Lord promised that his aid and power should be with any and all that would obey his order, and I testify before God, angels and man, that for the past thirteen years, I know God has blessed me, and made full proof of my ministry; for I've seen by the prayer of faith, children that were given up to die, restored to health, so that inside of one half hour they were playing on the floor. I've seen the eyes of the blind made to see, and thank God can see to-day as well as most of people. I've seen those of quick consumption given up to die by skillful physicians, and to-day are well. I have heard many a Latter Day Saint speak in tongues, and give the interpretation thereof; have heard them speak in prophecy, and seen the revelations have a fulfillment; I've seen the waves of the sea calmed down, and the mighty winds that were blowing, stopped as quick as an express train could stop her mighty speed. By prayer I've seen the rain stop its falling streams till all arrived home from meeting, and then rain all night. I've seen the mighty power of God displayed in various ways and at different times, and have been blessed in the gifts of the gospel myself. And notwithstanding all the trials of the past thirteen years that I've been called to pass through, God has blessed me abundantly. When others have forsaken me, I've held to the rod of iron, and looked to my Lord for help. Although I've baptized over two hundred people, but out of that number I find many of them striving to enter the kingdom. And may God bless my children begotten in the gospel. I've traveled day and night that I might not be chargeable to any, notwithstanding, the Saints have helped me on my way many a time, to whom I offer my heartfelt thanks. And although I look over the past thirteen years of my life, and verily feel to regret that I've not lived nearer my God. And what I may be called to pass through for the next thirteen years, God only knows, and I've only to wait and see the fulfillment of what may approach; but still I pray God help me to stand fast in my liberty, and not be moved out of the way of right. I will try by the help of him that sitteth upon the throne of his glory.

Yours truly,

J. C. FOSS.

MT. PLEASANT, March 27th, 1882.

Bro. Joseph:—We received the little paper with great pleasure, and have read and re-read it with care, and thankfulness to the sender, as it is the first we have ever received, and in fact the first word we have ever heard from any of our brethren in a good many years. We appreciate it very highly, hoping we may hear from some of you soon again. We once belonged to the Saginaw Branch, but we moved up here among strangers, on a new place, and having Irish Catholics for daily companions and neighbors, being very weak, we forgot our God; but he had not forgotten us. For eight years we worked for the pleasures of this world, and very little we found; but now we are trusting in that great God, the giver of every good and perfect gift, to order the remainder of our lives to his name's honor and glory; and through his love and mercy, may obtain eternal life in his kingdom. We are all alone here; there are a good many different sects and denominations, but none of our faith, and a great many never heard there was such a church as the Church of Christ, and I think a good many, if they could hear, would believe; but God in his own good time and pleasure will bring everything around right, if it is so to be. I will put my trust in God, hoping that something may be done for this place yet, and that we may become strengthened.

Yours in love, faith and hope,

LUCINDA LOOMIS.

Dear Brother Joseph:—As my wife was writing, I thought I would write a few lines to you, to let you know that I am not a stranger to Israel's God, nor to the faith of Jesus Christ of Latter Day Saints; but I am as Daniel of old, waiting to see the salvation of the Lord. We have been hungering for the bread of life, and the baptism of the Holy Ghost, that we may be guided in the way of all truth, and have my vessel filled with new oil, and put on fire by the Holy Ghost, that I might be a light to the blind, and preach deliverance to the captives, and be no mocker, that my hands should be made strong. I believe in a God of power, and a God of love, and a God of revelation. I do not believe in putting our light under a bushel, but on a candlestick; and I bare witness that God has a people here, but not according to knowledge. The cry comes from Macedonia, come and help us.

Yours in love,

SQUIRE LOOMIS.

MAESTEG, January 29th, 1882.

Bro. Joseph Smith:—Having faith in the latter day work, I am anxious that the members of our faith should increase. I joined the Reorganization in Merthyr Tydvil, Wales, at the time when the first missionaries came, and from that time till now I have been as a wandering sheep; that is, that I have not been near a branch of the Church, so that I could be instructed in its laws and ordinances; and as I am without the Book of Doctrine and Covenants or the Book of Mormon, I can not defend our faith as I would. I have long desired the former book with the revelation on the American war. I have said that I joined the Church, or in other words, am a sample of the fruit from the seed sown by the first missionaries of the Reorganized Church in Wales; do those sowers ever think to come to this part of the Lord's vineyard again. Please excuse me for asking such a question, but I should like to see some able one come this way, and I don't think that a great deal of increase in members will be among us until such an one comes. I do not despise those in charge of the Welsh Mission, but am willing to support them in all good works. The seed is liable to fall in different soils, and without care, die, then I say with care they might be kept alive. That some has fallen as it were upon a rock in Wales is evident; for branches have been broken up, and its members scattered because they were not cared for.

The Brighamites are very busy in Wales, some having come this way of late, and changing views with others not of our faith.

EDWIN TRIMBY.

24 Garn Road, MAESTEG, Glamorganshire, Wales.

BAINBRIDGE, Ross Co., Ohio,
March 23d, 1882.

Bro. Joseph:—I left Stewartsville, Missouri, about two months ago, and came here to help take care of my sister, who is much afflicted. I had a faint hope that I would find some Saints here, but have not met one since I left home. The people here seem to know nothing about the Saints, or they think they are all just like the Salt Lake Mormons. I have been doing considerable talking on the gospel, since I have been here; but I am such a weak instrument. I do pray the Lord to send some Elders here to teach these people. Some are interested, and say they wish to know more about these things, and wish some Elders would come this way. I feel very unworthy trying to instruct these people on the latter day work, for I have a great many questions to answer, and I feel that I have need that some one teach me. I hope to have an interest in the prayers of all the Saints in this my time of need, that my faith fail not, and that I may be able to discharge my whole duty in the fear of God. I miss the society of the Saints very much, and think of the precious meetings we had at Stewartsville; but I am not discouraged in this good work; my faith is stronger than ever before. How I do hope some Elders will come this way soon.

Yours in the faith of the gospel,

HANNAH HOFFMAN.

PAIGE CITY, Iowa.

Dear Herald:—I have just read Mother Baldwin's letter, and my heart swells with love, and sorrow, and fear, for the branch of which I am a member; living over forty miles away, I can see the danger like one out on picket guard. I see the enemy with all his army surrounding the camp, while the officers are all asleep. Well, I believe I will risk one shot, and try to warn the army; but alas, dear old mother and sister, you are too weak to awaken Plum Creek Branch; but we will try. God has said he would take the weak things of this world to thrash this nation. Now if the priesthood is weary of reaping, let us weak things go to thrashing, and we may save a good lot of grain by it. No; I would just as leave thrash Fremont District, as there is where my interest (selfishness, you know) is. In the first place, God was displeased with the branch, because they did not build a house of worship. I expect the poor Priest and Teacher were discouraged, as I know their Deacon was, trying hard to keep one of Satan's houses in order, or for the Lord and his Saints to meet in. Well, they tried four years ago to build a house; four members offered them one acre of land. Some wanted it to be deeded to the branch, and others to the district; but many times I have heard predicted that the branch will go down if they did not build a house to worship in. Now sisters and little children, let us try and build a meeting house in Plum Creek Branch. Just read the fifth chapter of Nephi on the 37th page of the Book of Mormon, and if your faith is weak, think of him commanded of God to build a ship, with not so much as tools or fire. See him rubbing the rocks together to get fire. Not much wonder his brethren laughed and called him a fool. Well, maybe they will call us the same. Let us plant a piece of ground in something to sell, or raise some chickens, or anything in our power to raise money to build a house; and

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have it deeded to the Church of Jesus Christ, asking God's blessing on our weak efforts; and let the glory be to his dear Son. Let us all help Bro. Caffall build the house in Denver, and in return ask his prayers in our behalf. But stop, I guess the prayers needed most are dollars and cents. So, forgive me, dear Saints.

I remain in the kingdom,

SARAH JANE GISH.

WILMINGTON, Deleware.

Bro. J. Smith:—Bro. Joseph Stewart preached in my house once since I have been here; but Bro. Gurley tells me that he hopes that there will be some one through here to preach the truth to us in the future, which I pray there may be. We try to be faithful all the same, but we are at a loss, for we have no church to go to here. We sometimes go to Philadelphia, but not often; and we would like to have a branch here if we could have one. Mrs. Neeld has been a member since she was sixteen years old, and she often wishes she could have a branch here to attend. I am afraid I shall weary you with this my first to you, so will close, asking your prayers in our behalf that we may continue in the bonds.

Your brother and sister in Christ,

S. and M. W. NEELD.

CUBA, Kansas, February 5th, 1882.

Bro. Joseph:—While preaching in Jewel county, this State, I was holding meetings in a place where our doctrine was new to the people; many came out to hear, opposition ran high, it was my first among entire strangers, only the Spirit and the word could I claim as old, tried friends. God blessed me. The fourth day I visited the school. While there a stranger came and called for me. I went out, he reached his hand, gave me a warm greeting, and said, "I heard you were a Latter Day Saint." I told him I was trying to be; (still holding his hand, ("But who are you?" Said he, "D. L. Smith, a United Brethren." "But," said he, "I know all about you folks. I lived right in the Buffalo Prairie Branch. O, they teach the gospel taught of old, and they have got it too."

He loved the Saints, but he did not know it until he had left them. He carries the Doctrine and Covenants with him, and had come a long way to see me; had to return and take a hired team back. Came back a foot to meeting that night, went with me to the next appointment, eight miles away. He seemed like an angel sent to cheer me; and that the Saints of Buffalo Prairie sent him by their faithfulness is clear. O, Brethren, cheer the Elders on by faithfulness. He testified that the gifts were ours, and that he had heard the Saints speak in tongues. Saw the sick that were healed. He believes the doctrine. I would love to tell the Saints much that he told me, that strengthened me for the work; but lest I weary your patience I will forbear, by telling a dream of his. A messenger came to him and took him by one arm and led him into a Saints' Chapel, gave him a hymn book and said, "Preach." He lined a hymn, the people sang, and 'twas the sweetest music he ever heard; he preached, and was filled with joy unspeakable; closed the meeting; the people left two by two, up a beautiful lane that led direct to heaven, only wide enough for two to walk side by side; and as they passed along that gentle ascent, they kept praising God continually. How differently this man felt to what he would had the Saints ill treated him. Let us put on the whole armor of God, "and have your feet shod with the preparation of the gospel of peace."

Your brother in gospel bonds,

G. W. BEEBE.

DENVER, Colo., March 31st, 1882.

Dear Herald:—You will please grant a corner, to acknowledge the receipt of a letter from the members of the Edenville Branch, Iowa, in response to my letter. Said letter contains twenty-three names of the above branch, giving to aid in the erection of a house of worship in Denver 15 Lifters, 75c.; 12½ Boomers, $1.25; total, $2.00. And permit me, in behalf of the working Saints of Colorado, to offer thanks for this generous offer and evidence of interest, by the kind Saints of the above branch, in the contemplated project in this land; ready and willing, and first to respond to the appeal. And they may rest assured, of being duly credited, and when success shall have rewarded the arduous labors, which will be indispensable to reach the object, and the Colorado Saints shall be privileged to worship within the hallowed walls of their own house, they will remember the noble and generous-hearted Saints of Edenville. Nor can I fail to appreciate the confidence reposed in the writer by them, as is evidenced in the fact of their willingness to aid on the strength of the appeal he made. For confidence of, and respect from those who are thirsting for righteousness, and thereby striving for the promised rest, is far more valuable than gold. For where and by whom it is enjoyed, bringing forth legitimate fruits as evidence of its existence, there is peace, sweet peace, so cheering to the soul that its recipients, whether in affluence or poverty, can sing as none others can:

"'Mid scenes of confusion and creature complaint,
How sweet to my soul is communion with Saints."

To live in each others' affections and confidence is but the reasonable service of Latter Day Saints. But, alas! in this imperative, heaven imposed work, how slow we move?

And yet how fast and sure we go,
While struggling in the flesh below,
To share the rest God will bestow
On all that shall his wisdom show.
Or hear the sad and dread decree,
Far from my presence you must flee.
O! awful thought, and is it so,
Must I secure while here below,
By patience, zeal, and constant care,
The precious gift, that Saints shall share?
O, then, thou God of love, I pray,
Help me to fear thee day by day.
Fear, did I say; O! what is this?
Must I have fear, to reach the bliss
God will impart to a soul that's cleansed;
Strive then, my soul, for grace God sends,
That when thy work on earth shall close,
Thou may'st rest in sweet repose.
But, hark! my soul, what hear'st thou here?
Man; crying aloud; you needn't fear;
For fear will not you elevate,
Science alone will make you great;
Come, then, unto our school, I say,
That wiser you may grow each day.
Must then I climb the dizzy heights,
At which science points, and man invites.
Then where! Or how! Shall I gain rest?
For how can I this science test?
O! cheerless thought, is there no balm
But thee, the troubled soul to calm?
Then let me into despair go;
Why tarry longer here below?
But stay, thou fleeting soul, I pray,
For light may come as bright as day.
Hark! hark! to thee a voice doth speak.
Who is it, tell me, I entreat?
'Tis Jesus Christ, the mighty one,
Who long ago his work began,
To save all men from Satan's power,
Who firm shall stand to the last hour.
Then turn from science, so complex,
And study well the golden text,
That peradventure you may find
Food that's adapted to thy mind.
For Christ, the mighty one has said,
To all who in the straight path tread:
Peace, knowledge, joyful life, shall flow,
What'er's thy station here below.
The gospel is the science of life,
And 'twill keep all men from strife,
If they for strength shall look to heaven,
For its fundamentals are just seven.
The strength of which are not in books,
Nor in too straight and saintly looks.
But faith and works must be combined,
And then a heaven we shall find.
Go on then, Saints, at Edenville,
For you have caused our souls to thrill
With heaven's true, electric fire,
Which comes to none but do desire;
But ere I close, I would entreat
Ye Edenville Saints to rise and speak,
That we may know why thou dost send,
Thy gifts to us, thy far off friends.
Thy faces, few of whom we've seen,
And of such love did hardly dream,
That fifteen lifters, and twelve boomers
Has caused in us, thy far off brothers.
But stay, to speak we would not trouble,
For you have thought all things are bubbles,
Save God's blessed gospel plan;
And this has made your souls expand.
Receive our thanks, for nothing better
Can we offer in this short letter;
Save that our prayers to God ascend,
That he may be your lasting friend;
That when you shall have fought the fight,
You may behold him in his might.
And now to readers do we say,
Lifters and boomers will us pay.
A lifter is five cents, a boomer's ten.
So send them in, and don't contend,
By fifties and hundreds as fast as you can,
For such lifters and boomers we surely can stand.

JAMES CAFFALL.

MAGNOLIA, Iowa,
March 10th, 1882.

Bro. Joseph:—When I last wrote I was at Blair, Nebraska, a beautiful town lying among the hills near the Missouri. I had the privilege of the United Brethren Church, and although I would post up notices, yet many did not hear of the meeting, because about as soon as I was out of sight of the notices, some one or something tore them down. While there I stopped in a barber shop to get my hair shingled, and by some means was led into conversation upon religious matters. During the conversation the barber asked me a few questions, which were answered, when he began to converse quite freely and told me his feelings on the Spirit communication with man, the resurrection, and on the eternal judgment, which were identical with the views of the Church. He said he had begun to tell his views to others, and that he had been laughed and sneered at, until he thought he would not say anything about them to anybody. This talk seemed to be somewhat convincing to him, and he said he would investigate further concerning our faith.

Since laboring there, I have labored at Fremont, the Union Branch, at the Pleasant Grove Branch, and at the Everett and Johnson School-houses, north-west of Fremont; also, in Saunders, Sarpy, and Douglas counties. At Fremont I baptized five persons, most of which, I think, will be shining lights to the Church. One of those baptized, Bro. E. Thomas, enacted a scene at his baptism that I never witnessed before, and know not as I ever shall again. As he came to the edge of the water, just before entering, he held up his right hand, within which he held two pipes and a piece of tobacco, saying as he did so to those upon the bank: "Brethren and sisters, and friends: I desire this day to commence my life anew, and I desire with the rest of my evil habits to cast these aside, and ask you to pray for me that I may by the help of God live a new life."

He then came into the water, and just before being immersed, dropped the pipes and tobacco into the water. And the last time I saw him, although he had been a great user of tobacco in the past, he said he had not wanted to use the pipe nor tobacco since.

A good work can be done near North Bend; some quite anxious that I should stay longer with them when I was there. In Saunders and Sarpy counties, I found many quite friendly to the truth. I found in Sarpy county quite an excitement, but I think it will,—by wise doings and saying among the Saints there, and those who may go there,—result in great good to the truth. The wise man has said: "A word fitly spoken is like apples of gold in pictures of silver." There is a principle in this saying, that is in my opinion, well to be remembered in this case as it now exists, and probably in a hundred just such cases now existing in the world. You will probably hear more of the particulars sometime in the future, by one who is better, and more intimately acquainted with the facts. It was referred to in *Herald* of March 1st, page 73.

In speaking of the general outlook of the work in Nebraska, I can say it is improving in most places I have been. In fact as far as getting a hearing, it is good. Sorry to say though, that there is a sad neglect on the part of a few of the branches in not assembling themselves often together, and each bearing a part of this great work of the latter days. In others of the branches there is a good example set, and a great desire on the part of the branch to let their light shine. I had been associated in my labors with Bro. Nelson Brown, president of the Northern Nebraska District, whose all is in the work; and Bro. G. M. L. Whitman, president of the Union Branch, who is a kind and faithful companion. I have been kindly entertained by Saints and friends wherever I have been, and by this means express my thanks for the same. The labors I have done have strengthened me in the knowledge of the truth and the hope of eternal life. The sacrifices and privations I have made and been called to pass through have not discouraged, but have encouraged me to move onward in this labor of love. The outlook is that the stigma

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which has hung upon the fair name of the Church, by which the way of truth has been evil spoken of, will soon be removed.

Praying for the weal of Zion's cause, I subscribe myself:

A laborer for the promotion of truth,
To redeem man from the fall,
In which he's plunged himself through sin;
And through truth, God's children recall.

J. FRANK MINTUN.

ROND EAU, Ontario,
April 3d, 1882.

Bro. Joseph:—Since I last addressed you we have had quite an interesting time. There is a Reverend Divine living in the villiage here, by the name of Pomeroy; he has been abusing and scandalizing the Latter Day Saints a great deal, and finally gave out a lecture in Buckhorn for March 20th, on the Book of Mormon; a printed synopsis of which I have seen, and must say it is the worst lot of falsehood and misconstruction I ever saw on paper.

Bro. Deuel and Bro. John Shippy attended, and after the lecturer got through, he gave the privilege for any one to correct any mistakes, or show where he had misconstrued anything. Accordingly Bro. Deuel went up to the stand, and wished to make a few remarks, but was prevented by the Reverend gentleman, who threatened that if he did not get out of there he would be brought before a magistrate. So you see that he had no show there.

The next day Brn. Shippy and Deuel got bills printed for a reviewal of the Reverend Pomeroy's lecture in our church here, to come off the next Friday night (24th), and distributed them around pretty well. When the time came, our church was full, and quite a number had to go away, because they could not get in. The subject was ably handled, and many seem to think that the Rev. D's lecture got a good airing. They did not have time to finish that night, so it was announced that Bro. Deuel would finish it on Monday, 29th.

Here permit me to go back a little in my story. I had sent for Bro. Deuel to administer to my oldest child, on Sunday the 19th, that is how he happened to be here at the time of the lecture in Buckhorn, about four miles from here. The child was very sick, and was administered to four times before the fever abated; and thanks be to God, he got better without the aid of a doctor. By the time the Monday night lecture came off, this was pretty well known through the village, and it seemed as though Satan was raging about it.

About the close of Bro. Deuel's remarks, he was interrupted by a man asking him if we believed in raising the dead, which was replied to. From that began quite a controversy, which lasted about two hours, and amongst other things one man wanted to know if there was any present that were ever healed by the power of God. In answer, quite a number of the brethren and sisters arose and testified to the same. There was some there that tried to prove that the signs were to make believers; but they were confounded in that. I think on the whole we are gaining ground, as there seems to be some investigating the truth, and I hope they will find it. Pray for us that God may bless us, and add more good honest people to our numbers. One man remarked that Bro. Deuel had converted his wife, he also has borrowed the Book of Mormon to read.

Your brother in Christ,
RICHARD COBURN.

EPISCOPAL LAY-WOMAN.

The extraordinary spectacle is to be presented in the Diocese of Minnesota of two women as lay readers in the Protestant Episcopal Church. Bishop Whipple has declared his intention of licensing them, because men are not to be had. Lay readers in the Episcopal Church have not the functions of the clergy, but are simply licensed by the Bishop to read the services and such sermons as he may put into their hand, for such purpose. Lay readers do not generally wear the gown, but in this respect these good sisters are already equipped.

Conference Minutes.

POTTAWATTAMIE DISTRICT.

The quarterly conference of this district was held at Council Bluffs, Iowa, February 25th and 26th, 1882, C. A. Beebe, president *pro tem.* K. H. Hansen, clerk *pro tem.*

Reports of Branches.—Council Bluffs Branch contains 127 members; baptized 3, removed 4 Crescent City 85; received by letter 1, died 1.

Official Reports.—C. A. Beebe, Hans Hansen (baptized 1), R. M. Elvin, H. N. Hansen.

Report of Andrew Hall, Bishop's Agent: Due Agent last report $4 37, paid to sister Caffall $45, received in tithings and offerings $52.90, on hand $3 43.

Bro. Andrew Hall was released from the office of District Treasurer, and Bro. L. Davis was elected.

Brn. C. A. Beebe, H. Hansen, A. Hall and H. N. Hansen, were appointed delegates to the General Conference, and instructed to request the Conference to adjourn to meet in the vicinity of Council Bluffs.

All Elders and Priests desiring to preach were instructed to consult the president of the district.

F. Hansen was sustained as clerk, and H. Hansen was elected president for the coming quarter.

Preaching during conference by Brn. Andrew Hall and H. N. Hansen.

Adjourned to meet at Crescent City, Iowa, on the last Saturday in May [27th], 1882, at half past ten o'clock.

LITTLE SIOUX DISTRICT.

The quarterly conference of the above district was held at Little Sioux, Iowa, March 4th, 1882. J. C. Crabb, president; P. Cadwell, assistant; W. C. Cadwell, secretary.

Pres. Crabb made some remarks and suggestions in reference to the present state of the Church, both as to its spiritual condition and its relation to the United States Government and the world; also, as to the apparent lifting of the cloud of opprobrium that has heretofore attached to us as a people of the reorganized body by reason of the sinful practice of the Utah Church. Was satisfied that it would ultimately be established to the satisfaction of all, that the objectionable features of so-called Mormonism is wholly chargeable to the latter day apostasy.

Phineas Cadwell thought that there appeared to be a providence in the scattering of the Saints, especially in relation to the stand they were taking in opposition to the Utah iniquities. Referred to the favor shown recently to President Joseph Smith, and otherwise to the Church; and read some newspaper extracts commendatory of pure Mormonism, as distinguished from Polygamous Mormonism.

Branch Reports.—Union Grove 17; received by letter 1. Spring Creek 45; removed by letter 2. Evening Star 19; removed by letter 4, died 1. Little Sioux 144; no changes, except error of 2 in former reports, being more than should have been reported. Magnolia 163; received by letter 6, removed by letter 4, died 3.

The following ministerial reports were made: Elders J. W. Wight (by letter), E. McEvars, G. Outhouse, B. Lewis, J. B. Lytle, J. M. Putney, R. Farmer, C. Derry, D. Maule, R. Cobb, W. Conyers, W. C. Cadwell, D. M. Gamet, P. Cadwell and J. C. Crabb; Priests J. C. Johnson, W. H. Bradford, G. Conyers and B. M. Green.

J. C. Crabb, P. Cadwell D. M. Gamet, J. M. Putney and W. C. Cadwell, were appointed as delegates to General Conference, and were authorized to cast the full vote to which this district may be entitled.

W. F. Fallon was elected to succeed J. M. Harvey as Trustee in Trust of the Magnolia meeting house.

J. C. Johnson was appointed a mission to Evening Star Branch.

C. Derry was requested to spend as much time in Magnolia and vicinity as he feels to be consistent with his other duties.

J. C. Crabb and W. C Cadwell were requested to preach in Magnolia as often as possible.

At the evening session an interesting season of prayer and testimony was enjoyed by the assembled Saints, and much strength and encouragement derived therefrom.

Preaching on Sunday morning by C Derry.

Committee appointed yesterday to draft resolution of respect and condolence on the death of Brn. Harvey and Carico reported.

Moved and motion prevailed that report be received and adopted and a copy of same placed upon the minutes.

In the afternoon the sacrament was administered by D. M. Gamet and J. M. Putney.

Preaching by Elder J. M. Putney on the Apostasy and the need of a restoration; by Charles Derry on the necessity for continued revelation from God.

Adjourned to meet at Magnolia, Iowa, the first Saturday and Sunday in June [3d, 4th], 1882.

SOUTH-EAST ILLINOIS DISTRICT

Conference was held at Springerton, White county, Illinois, March 4th and 5th, 1882. I. M. Smith, president; G. H. Hilliard, secretary *pro tem.*

Branch Reports.—Dry Fork 21; died 1, baptized 1. Springerton 59; baptized 4. Alma 15. Tunnel Hill 73; baptized 1, suspended 5 Brush Creek, Deer Creek and Elm River, not reported.

Elders T. P. Green, J. F. Thomas, W. H. Brewer, E. Webb, M R. Brown, I. M. Smith and G. H. Hilliard, reported. Teachers B. H. Taylor and W. Webb reported.

B S. Jones was released as Bishop's Agent for this district, and ordered to turn over the funds in his hands to the Bishop.

Brn. Thomas and Walker were appointed to visit Deer Creek and set the branch in order.

By request of Elm River Branch, it was disorganized, and the members requested to unite with the Deer Creek Branch.

Missions: Brn. Thomas, Brown and Walker, to Springerton; Hilliard, Morris and Henson, to Richland county; T. P. Green, to Brush Creek and Dry Fork.

I. M. Smith was sustained as president, and I. A. Morris as clerk of the district for the next quarter.

Adjourned to meet in the Brush Creek Branch, at the Caudle School House, on Saturday, May 27th, at ten o'clock in the forenoon.

WESTERN WISCONSIN DISTRICT.

Conference was held at the Wheatville Branch, Crawford county, Wisconsin, February 4th, 5th, 6th, 1882. A. L. Whiteaker president, W. A. McDowell clerk, G. W. Squire assistant.

Branch Reports.—Wheatville 18. Excelsior 8; baptized 1, died 1.

Elders F. M. Cooper, F. Hackett, J. Bierline, A. L. Whiteaker, reported in person; C. W. Lange, by letter. Priests W. O. Clarson and J. Deatz, and Teacher J. W. Whiteaker reported.

Whereas, according to Rules of Order where there is a question pending relating to the legality of the act, or action of individuals, and as the pending branch report is a report of a branch, the legality of which is questioned, and as such act of branch organization was affected by the mutual act of members present; while we give them the privilege of being present, with the privilege to defend such act. Be it resolved, that such parties according to law have no right to vote on the pending question, because if they did it would make them judge and jury to sit and judge and decide the legality of their own act.

English German Freedom Branch report rejected, and another report made with like result.

Whereas, there is difficulty existing in the English German Branch; and whereas, under present circumstances, it seems impossible for the members of the branch to meet in a worshiping capacity, so as to enjoy themselves together as a whole; therefore, be it resolved that this conference grant to Bro. Hackett the right to appoint preaching and prayer meetings for the benefit of those holding to his side, until such times as those troublesshall be brought to an issue, either by arbitration or before a Court of Elders; after which this right shall end.

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Resolved that this conference authorize the president of branch to give a Certificate of Baptism to those members of the branch where the Elder that baptized them can not give it.

Resolved that W. McDowell and G. Squire be appointed a committee to labor with Sr. Jane Hasart, and report at the next conference.

Resolved that we sustain A. L. Whiteaker as president, and W. A. McDowell as clerk of the district.

Preaching during the session by Brn. S. H. Whitaker, F. Hackett, J. L Pride and F. M. Cooper.

Adjourned to meet at the Saints' Hall, on Saturday and Sunday, June 3d and 4th, 1882, at 10 a. m, at North Freedom, Sauk county, Wisconsin.

PHILADELPHIA DISTRICT.

The above conference met at Philadelphia, Pa., 26th March, 1882. J. Stone, president; J. A. Stewart, acting secretary.

Statistical Reports.—Philadelphia 48 members. Hornerstown 21. New Park 15. Brooklyn no report.

Elders Reports.—J. A. Stewart (baptized 4), J. Squires, J. Stone. Priests: W. H. Brown, G. Whiterall and W. H. Harrison, reported.

Resolved, that the New Park Branch, York county, Pa, be received in the Philadelphia District.

That Bro. A. Cameron be elected District Treasurer.

That Bro. E. Lewis' license be returned to him.

That J. Stone be sustained president, and J. A. Stewart secretary for the ensuing quarter.

That this conference adjourns to meet in Philadelphia, Pa., on the fourth Sunday in June [25th], 1882.

Miscellaneous.

BISHOP'S QUARTERLY REPORT.

Reorganized Church of Jesus Christ in account with Bishop Israel L. Rogers, for the quarter ending March 31st, 1882:—

1882.	CHURCH CR.	
Jan. 1,	By Balance	$1,747 05
" 5,	Bengta Nelson, Neb.	5 00
" 7,	Richard Allen, Cal.	50 00
" 12,	Thomas Hougas, Ill.	20 00
" 12,	Oliver Hayer, Sen., Ill.	20 00
" 12,	Hans Hayer, Ill.	20 00
" 12,	Austin Hayer, Ill.	15 00
" 12,	Andrew Hayer, Ill.	10 00
" 12,	Oliver Hayer, Jun., Ill.	4 50
" 12,	Elias Hayer, Ill.	5 00
" 12,	Andrew Anderson, Ill.	8 00
" 12,	John Hougas, Ill.	5 00
" 12,	Joseph Squires, N. Y.	10 00
" 12,	Mrs. M. A. and Miss H. A. Griffiths, Iowa	23 30
" 12,	Mary A. Jenkins, Iowa	5 00
" 12,	Benjamin Chapman, Iowa	28 80
" 12,	Kate Powell, Ohio	5 00
" 12,	Christiana Johnson	25
" 12,	Melvina Hevener, Ill.	27 00
" 12,	R. B. Whitmore, R. I.	10 00
" 13,	John Eames, Wyoming	25 00
" 13,	J. H. Peters, Texas	500 00
" 18,	James Allen, Iowa	10 00
" 18,	John Allen, Iowa	1 00
" 23,	F. G. Pitt, Ill.	1 00
" 23,	No name given	1 58
" 23,	Far West District, Mo., per Agent, Flanders	20 00
" 23,	Ellis Short, Mo.	25 00
" 23,	Osman Thomasson, Ill.	100 00
" 23,	Mary H. Raymond, Mont.	2 00
" 27,	Sr. H. Royals, Pa.	5 00
" 30,	William and Martha O. Thomas, Pa.	200 00
" 30,	W. R. Pickering, Ark.	25 00
Feb. 4,	A Brother and Sister, Iowa	10 00
" 4,	Ole Madison, Mo.	2 00
" 4,	A. N. Bjerregard, Mo.	2 00
" 4,	Carl C. Nielson, Mo.	1 00
" 4,	Jacob Nielson, Mo.	1 00
" 4,	Robert Nielson, Mo.	1 00
" 4,	A. Jacobson, Mo.	1 00
" 4,	Kate Anderson, Mo.	50
" 4,	C. Christensen, Mo.	50
" 4,	M. C. Winter, Mo.	50
Feb. 4,	John Hoyle, Ill.	$ 2 00
" 4,	Mary Partridge, Ill.	5 00
" 4,	Elizabeth B. Edson, Ill.	10 00
" 4,	Anna Nielson, Neb.	5 00
" 8,	J. W. Newberry, Iowa	60 00
" 10,	Richard Farmer, Iowa	25 00
" 10,	Mary Struthers, Iowa	3 00
" 13,	D. R. Jones, Nevada	8 00
" 13,	Maggie J. Head, Iowa	5 00
" 13,	W. H. Curwen, Iowa	10 00
" 16,	J. I. Knowles, Mo.	10 00
" 16,	Southern California District, per Agent, R. Allen	50 00
" 20,	Mary Leverton, Canada	10 00
" 20,	Arthur Leverton, Canada	4 00
" 20,	Archibald Cameron, Pa.	140 00
" 20,	Welsh Mission, per Agent, T. E. Jenkins	9 00
" 23,	John Eames, Wyoming	25 00
" 25,	Southern California District, per Agent, R. Allen	150 00
" 25,	W. H. Curwen, Iowa	10 00
" 25,	Galland's Grove District, per Agent John Pett, Iowa	45 00
" 25,	William Vincent, Mo.	5 00
" 28,	Unknown, Texas	2 20
" 28,	John Allen, Iowa	2 00
" 28,	Josiah Curtis, Mo.	5 00
Mar. 2,	P. J. Hole, Mo.	11 30
" 2,	Nancy J. Farr, Mo.	5 00
" 2,	Thomas C. Kelley, Mo.	5 00
" 2,	Wyoming Valley District, Pa., per Agent, Jones	5 87
" 3,	Southern Nebraska District, per Agent, J. W. Waldsmith	99 50
" 3,	Michigan District, per Agent G. A. Blakeslee	47 23
" 7,	James Allen, Iowa	10 00
" 7,	Ellis Short, Mo.	10 00
" 10,	Des Moines District, Iowa, per Agent, J. X. Davis	16 61
" 10,	David Brand, Ill.	10 00
" 10,	E. M. Bowen, Montana	10 00
" 13,	John Eames, Wyoming	25 00
" 13,	J. C. Epperley, Ill.	10 00
" 13,	W. H. Brown, N. J.	3 00
" 18,	Charles and Nancy Badder, Canada	20 00
	Total Credits	$3,842 69
1882.	CHURCH DR.	
Jan. 13,	Paid Z. H. Gurley and E. L Kelley.	$200 00
" 13,	J. F. McDowell	30 00
" 13,	Joseph Luff.	50 00
" 13,	W. T. Bozarth	40 00
" 13,	Church Secretary and Recorder	50 50
" 13,	Herald Office for sundries for six months ending December 31st, 1881, as follows:—	
	F. P. Scarcliff 50 00	
	Herald and Hope to Foreign Missions 45 17	
	Stamps to Presidency, Secretary and Recorder, and Bishop of Church 13 29	
	Copying Press, blank book, ruler, ink stands and paper, for the Church 7 71	
	Books for Church Library ... 7 50	
	Books for the ministry 9 01	
	Telegram to Pres. Garfield ... 2 55	
	Utah Chapel subscrip. papers. 2 00	
	Envelopes and Cards, Church 3 30	
	Express on Tracts to Ministry 80	
	Labor on Bishop's Books 4 00	
		145 33
" 23,	Rent of Hall in Chicago, 3 mos.	150 00
" 23,	Sr. John Thomas'	50 00
" 23,	Peter N. Brix, Denmark	100 00
" 23,	The poor	25 00
" 23,	A. J. Cato	35 00
" 27,	Sr. W. W. Blair	50 00
" 30,	J. L. Bear	50 00
" 30,	The poor	25 00
" 30,	Agent Chappelow, Indiana District	30 00
Feb. 1,	J. Brown and W. Turner, expense to settle case at Freedom, Wis	50 00
" 1,	The poor	49 25
" 10,	Sr. Charles Derry	50 00
" 10,	James McDowell	10 00
" 13,	Stove for office Church Sec. & Rec.	18 00
" 13,	The poor	12 00
" 13,	Stationary for Bishop's use	2 00
" 16,	Heman C. Smith	40 00
Feb 20,	Z. H. Gurley and E. L. Kelley	$ 50 00
" 20,	G. T. Griffiths	20 00
" 23,	John C. Foss	25 00
" 23,	H. Neeser, for care of children of Bro. J. L. Bear	25 00
" 23,	Agent Chappelow, Indiana District	15 00
" 27,	Sr. J. S. Patterson	20 00
" 27,	Pres. J. Smith, expense to Chicago	10 00
" 27,	Sr. G. E. Deuel	25 00
" 27,	E. C. Briggs	150 00
Mar. 4,	Z. H. Gurley and E. L. Kelley	50 00
" 4,	Church Secretary and Recorder	60 00
" 8,	Alexander H. Smith	50 00
" 8,	Thomas W. Smith	10 00
" 11,	John S. Patterson	10 00
" 11,	A. J. Cato	40 00
" 18,	Alexander H. Smith	125 00
	Total expenditures	$1,947 08
	Balance due Church	$1,895 61
		$3,842 69

Respectfully submitted,
ISRAEL L. ROGERS, *Presiding Bishop.*

SOUTHERN INDIANA DISTRICT.

To the Saints of the Southern Indiana District, Greeting:—As the time of my departure is near at hand, I desire while taking my leave of you, to offer a few words in reference to the present status and prospects of the work. During the fifteen months that I have been laboring in the mission, I must say that we have not made the progress desired and hoped for, and have come far behind our expectations in increase in numbers; and to one who is unacquainted with all the facts in the matter, it would seem indeed discouraging; but when we consider that there has been little or no labor performed by the local ministry, and the extent of the field, and only one weak instrument to labor, it is not to be wondered at, that so little has been accomplished; another drawback is emigration of so many members to "the bordere," which, while it is for their best interest, it certainly has a tendency to cripple the work here. One branch has been entirely broken up by this means, and others are very much weakened. The removal of members from a branch seems to discourage those who remain; a feeling of apathy comes over them; they become inactive; and as a matter of course, those out side lose interest. But I am not sure that the Saints are justifiable in excusing their inactivity for the above causes, or reasons; in fact I seriously doubt the right of any Latter Day Saint to throw off the responsibility that rests upon him to be alive and active under any and all circumstances; and if he is left alone in any locality, he should accept the situation and "hold the fort," and form a nucleus about which others might rally; and thus keep up the interest in the great work.

So you see, dear brethren, the hindrances to the progress of the work in the district, for the most part, we are responsible for. Shall we continue so? Shall we who have borne testimony of the truth of this great work, and struggled through the past years to establish it at such a sacrifice, and against such opposition,—shall we now, after having done so much, borne down the tide of opposition, and opened up a great field, whose "golden grain is waving, inviting us to reap,"—shall we now lay down our armor, and stultify ourselves; because, forsooth, some one of the members have moved away, and we feel lonesome; and again some member is not doing right. No; a thousand times no. Rather let us arouse to a sense of our duty. Let us awake and act as valiant Soldiers of the Cross, which implies action in its very nature. Let us by precept and example show to the world that the Gospel of Christ is a system of facts (not fancies), and that we shall reap that which we sow. Up, brethren; up!

For myself, as a missionary, and as your President, I need say but little. My record among you is made. You all know me; know just what I have done, and what I have not done. I can only say that I have acted in all good conscience toward God and my brethren; have tried to deal kindly and lovingly with all; and yet I trust, promptly and fearlessly. In all probability, most of those with whom I have so long and pleasantly associated, will see me no more in this probation,

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as it is unlikely that I will be sent here again It is due to you, and the work in this field, that one abler and better than myself should occupy the field. I go invoking the blessings of the Father upon you. I go with none but the kindliest feelings toward every one; all the kind tokens of your affections for me, in all the years of associations, have lodged in an appreciative heart, and will be retained as sweet mementos while life lasts; and I indulge the hope that the *old man* will not be forgotten.

As my last act as District President, I hereby give notice that the next conference for the district will be held at Union Branch, Jefferson county, Indiana, commencing on July 1st, 1882, at half past ten in the forenoon.

B. V. SPRINGER,
President of the District.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

BORN.

MARTIN.—At Jefferson, Colorado, July 8th, 1881, to Mr. Henry J. and Sister Pluma A. Martin, a son; name, Henry Raliegh.

STUBBART.—At Glenwood, Iowa, 29th March, 1881, to Bro J. M. and Sister M A. Stubbart, a daughter. Blessed June 28th, 1882, by Bro. R. J. Anthony, and named Effie Louisa.

DUNDSON.—Near Bartlett, Mills county, Iowa, September 3d, 1880, to James and Sr. M. Dundson, a daughter. Blessed by Bro. Wm. Leeka, February 5th, 1882, and named Virtue Ann.

BENEDICT.—In Cass county, Nebraska, September, 24th, 1881, to Bro. Fenton and Sr. Mary Etta Benedict, a son. Blessed, February 5th, 1882, by Bro J. R. Badham, and named Charles William.

MARRIED.

PHELPS—DEGROAT.—At the residence of the bride's grandfather, Bro. A. Carpenter, in Arcadia, Lapeer county, Michigan, by Elder James A. Carpenter, February 18th, 1882, Bro. Levi Phelps, of Reese, Tuscola county, Michigan, and Sister Anna M. Degroat, of Dorchester, Elgin county, Ontario.

DIED

WARD.—Sister Martha Ward died February 22d, 1882, at Neola, Iowa; was born December 24th, 1817, at Cheshire, England; joined the Reorganized Church in 1862. She fell asleep in full faith of a glorious resurrection,—a subject upon which she loved to muse when she would meet with the Saints and loved ones gone before her, where strife is ended, and all is peace. She leaves one daughter and two sons to mourn. Funeral service by Elder D. Chambers, assisted by Elder William Chambers.

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

ROSSER.—At Carbon, Clay county, Indiana, March 5th, 1882, of inflammation of the brain, William Rosser. He was baptized at North Mines Branch, Indiana, July 4th, 1875, by Elder Heman C. Smith. He leaves a son and daughter.

BOYD.—At the residence of Bro. J. W. Salter, Pleasant Ridge, Shelby county, Iowa, March 13th, 1882, of general debility "from old age," Sr. Eliza Boyd. Sister Boyd was born June, 1804, in Belfast, Ireland, being at time of death 77 years and 9 months old. She was baptized by Elder Frank Reynolds, and confirmed by Joseph Smith, jr., 21st July, 1876, at Harlan, Shelby county, Iowa; died in full faith of the Latter Day Work. Sermon by J. W. Chatburn to a large congregation of friends and neighbors.

CLEMENSEN.—At Independence, Mo., February 1st, 1882, of pneumonia, Bro. Charles Samuel Clemensen, aged 26 years, 10 months and 6 days. He had been a member of the Church for about nine years, and was useful as a teacher, and consistent as a member. He leaves a wife and child to mourn over their loss, besides father, mother, two sisters, and the Saints generally. Funeral sermon by Elder Joseph Luff.

LEWIS.—At Bevier, Macon county, Missouri, February 10th, 1882, Sister Mattie, wife of Bro. John Lewis, aged 21 years, 3 months and 1 day. She left a babe two weeks old. She died in full faith of the Latter Day Work. After her death she was brought to Stewartsville, and funeral services were held in the Baptist Church; Elder A. H. Smith officiating. She was buried in the Saints' Cemetry, two miles north of the city, mourned by all who knew her.

Mattie dear, thou hast gone and left us
Here alone thy loss to mourn;
Thy tender babe left to us, is dear,
Yet it filleth not thy vacant chair,
Nor drieth up thy husband's bitter tear.
He knew thee but to love thee;
Oh, how soon our transient comforts fly,
And pleasures only bloom to die.
Death has snatched away our darling.
"Jesus, while our hearts are bleeding,
O'er the spoils that death hath won,"
Help us that we may meet her
In the rsurrection morn.
Then, Mattie, fare thee well!
It will not be long till with the Lord
You will come again;
Then in a sinless world
With all the Saints, we'll greet thee
At the supper of the Lamb.

SISTER J. H. MERRIAM.

JOHNSON.—Near Lamoni, Iowa, March 31st, 1882, of congestion of the lungs resulting from a relapse after having the measles, Bro. George J. Johnson, aged 51 years, 6 months and 26 days. He removed to this part of Iowa from Crawford county, where he had been a member of the Church since May 4th, 1871; baptized by Bro. R. R. Montgomery. As a husband and father he was faithful and attentive to their interests, and as a citizen he is spoken of as having been one of the most honest among men, and as a diligent, hard-working one all his days. He was the father of thirteen children, all of them living, ten of them at home with their mother, and all stricken by this sudden and great loss. May God comfort her and them. Funeral sermon by Elder H A. Stebbins.

HOPKINS.—At Lamoni, Iowa, March 25th, 1882, of congestion of the lungs, caused by the measles, William W, only child of Bro. Frank and Sr. Ada Hopkins, aged 2 years, 6 months and 28 days. A very heavy loss, and coming suddenly and unexpectedly upon those desolate hearts thus tried for the first time by such a loss. Funeral services at the house at the time by Elder W. W. Blair, a storm preventing full services, which were afterwards attended to by Elder H. A. Stebbins in the Saints' Chapel.

PEMBERTON.—At Central City, Nebraska, November 12th, 1881, Addie May, daughter of Bro. Charles and sister Sarah Pemberton, aged 5 years and 7 months.

BRACKENBURY.—At Independence, Mo., February 17th, 1882, Ethel, infant daughter of Bro. John W. and Sr. Samantha Brackenbury, aged 21 days.

BRACKENBURY.—At Independence, Mo., February 23d, 1882, of pleurisy, Sr. Samantha, beloved wife of Elder John W. Brackenbury; she was born near Nauvoo, May 7th, 1842; was baptized into the Reorganization, in San Bernardino, Cal., in 1866, by Elder George Sparks, and remained a member thereof until death. She was beloved by the Saints, and much esteemed by the acquaintances she formed outside of the Church. She has left a husband and nine children to mourn. It is a sad bereavement, indeed. May heaven afford commensurate grace, is the prayer of the entire branch, we believe. Funeral service by Elder Joseph Luff.

JONES.—Hyrum O., son of Bro. Seborn and Sr. Miriam Jones, near Milton, Santa Rosa county, Florida, January 24th, 1882, aged 8 years and 12 days. He had just carried his father's dinner to him, and was walking behind a log that was being rolled down a decline on skids, when by some means he fell, and was suddenly taken over the log, falling on one of the skids, the log passing over him and killing him instantly. JONES.—Ella A., daughter of the above, January 30th, 1882, aged 2 years, 4 months and 23 days. A funeral discourse was preached in memory of these little ones in the Saints' Chapel at Cold Water, Santa Rosa county, Florida, March 19th, 1882, at 11 a. m., by Elder Joseph R. Lambert. "Of such is the Kingdom of Heaven."

HONORING EDMUNDS.

IN view of the passage of the Edmunds' Bill, the ladies of the Woman's Home Mission Society of the Ogden Methodist Church have determined to send a tribute of their appreciation of the earnest efforts of her husband to Mrs. Edmunds. A beautiful silk quilt is to be made, with the name and full official title of Senator Edmunds embroidered in the centre. Around this will circle the name of Utah. Within this circle will be embroidered the names of all residents of Utah who will send them accompanied by fifty cents. It is hoped that the names of nearly all, if not all, the Gentiles of Utah may be obtained. Outside of this circle will be placed the names of those not residents of Utah, grouped in States and Territories. Names are to be solicited from the whole country. Whatever amounts are received will be devoted to school work in Ogden.—*Ogden Pilot.*

ADDRESSES

Alexander H. Smith, Independence, Jackson county, Mo.
Hiram Robinson, North Henderson, Mercer County, Illinois.

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The Saints' Herald.

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

Edw Ramle 1882

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

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GENERAL CONFERENCE MINUTES.

The Forty-fourth Annual Conference of the Church of Jesus Christ, being also the thirtieth of the Reorganized Church, convened at Independence, Missouri, April 6th, 1882; President Joseph Smith chosen to preside, assisted by Elder W. W. B air, Counselor to the President of the Church; Elder H. A. Stebbins secretary, assisted by Elders T. W. Chatburn and R. M. Elvin.

The hymn "Redeemer of Israel" was sung, and prayer was offered by Elder W. W. Blair.

A committee on credentials of delegates was appointed, namely: J. W. Chatburn, E. Robinson and P. Cadwell.

Presidents Smith and Blair addressed the assembly, giving words of advice and instruction, that were edifying and comforting.

At half-past one o'clock in the afternoon, "Jesus, I my cross have taken," was sung, and prayer was offered by Pres. J. Smith.

CREDENTIALS—COMMITTEE REPORT.

The report of the Committee on Credentials was received as follows:

Your committee have to report they find the following named persons duly appointed delegates to this conference, to wit:

	No. Votes.
North-East Missouri District: G. Hicklin	11
Fremont District: J. R. Badham	25
Little Sioux District: Jas. C. Crabb, Phineas Cadwell, D. M. Gamet, J. M. Putney, William C. Cadwell	37
Northern Illinois District: William W. Blair, John S. Patterson	44
Southern Nebraska: J. B. Goldsmith, Robert M. Elvin, J. W. Waldsmith, L. Anthony	22
Galland's Grove District: J. W. Chatburn, T. W. Chatburn, John Hawley, W. Whiting, B. Salisbury	42
Pottawattamie District: C. A. Bebee, Hans Hansen, Andrew Hall, H. N. Hansen	25
Independence District: W. P. Brents, A. J. Cox, J. S. Page, R. May, Wm. Clow	15
Decatur District: E. H. Gurley, L. Conover, C. H. Jones, J. R. Evans, E. Robinson	47
Spring River District: J. T. Davies	17
Southern California District: Joseph F. Burton, D. S. Mills	23
St. Louis District: Wm. Anderson, J. Beaird	32
London District, Canada: Sister Jennette Pearson	22
Des Moines District: I. N. White	16
Nodaway District: Thomas Nutt	8
Michigan and Northern Indiana District: G. A. Blakeslee, W. H. Kelley	38
Northern Nebraska District: Wm. Rumell, Nelson Brown	21
Southern Indiana District: B. V. Springer, Harbert Scott	11
North-West Kansas District: John Landers, G. W. Shute, A. Kent, J. S. Goble, J. D. Bennett	15
Central Texas District: W. M Sherrill	7
Florida District: F. P. Scarcliff	23
Far West District: D. E. Powell, J. T. Kinnaman, William Lewis	29
String Prairie and Nauvoo District: Benj. F. Durfee, John Stevenson	21
Three Rivers Branch: George Montague	2
Red River Branch: H. C. Smith	1
Silver Hill Branch, Arkansas: H. C. Smith	1
Farmington Branch, Kentucky: John Thomas	1
Eagle Creek: John Thomas	1
Foundry Branch: John Thomas	1
Delaware Branch: H. C. Smith	1

All of which is respectfully submitted.

J. W. CHATBURN,
PHINEAS CADWELL,
E. ROBINSON.

Bro. Z. H. Gurley was requested to give an account of the results obtained by the prosecution of the mission in Washington, D. C., and he did so in a clear and concise verbal report, telling of the success won, and of the present condition of affairs there, that relates to our work.

B. L. Scott, Jacob Blatt, W. H. Blatt, A. J. Cox and J. J. Vickery, were appointed to act as ushers during the Conference.

G. A. Blakeslee, P. Cadwell, and J. W. Chatburn, were appointed as a committee on the Bishop's books, annual report of his accounts, and those of his Agents.

W. H. Kelley, E. C. Brand and I. N. White, were appointed as a committee on the Board of Publication report, and on the report of the Board of Location.

It was resolved that the President of the Conference make the appointments for preaching during the session.

In the evening Pres. Joseph Smith preached, assisted by Pres. W. W. Blair.

FRIDAY, APRIL 7TH.

A prayer meeting was held at nine o'clock in the morning.

In the forenoon E. H. Gurley preached, assisted by D. S. Crawley.

Business session was opened in the afternoon by singing "The warrior Saint, behold him stand," and J. H. Lake offered prayer.

A portion of the minutes of the General Conference held last Fall were read.

CHURCH SECRETARY'S REPORT.

The report of the Secretary of the Church, H. A. Stebbins, was read and received as follows:

Having prepared everything in the way of reports and documents for conference as far as my busy time on Recorder's and Bishop's business would permit, I send by the hands of the brethren all, including the books and report of the Bishop, the annual summary of his Agents' reports, and thirty-two pages copy of their itemized reports for publication.

For enrollment in the Fifth Quorum of Elders the following have applied since last fall, namely: W. W. Belcher, A. N. Bishop, Thomas Bradshaw, John Carmichael, Wm. Chapman, Thomas Daley, A. S. Davison, Samuel Davis, Dan Davies, W. H. Garrett, J. A. Gerrard, J. S. Goble, C. H. Hassell, James Houston, T. H. Humes, Wm. Kendrick, J. H. Lawn, J. H. Lee, Francis Lofty, Wm. Morris, C. D. Norton, F. W. A. Reidel, John Richards, (Kan.), J. S. Roth, B. T. St. John, E. A. Shelley, J. V. L. Sherwood, making a total of sixty.

The First Quorum of Priests will be filled at this session and be ready for organization, if thought proper. I send them a list of their members, also to each quorum of Elders a statement of losses, that vacancies may be filled by such quorums as may convene for business.

In addition to my labors as Church Recorder during the past year, I have taken time to copy, in alphabetical order, the list of over fourteen hundred Elders whose names I had previously copied from the Church Record, and now, in a book by themselves, give the page of each book, A, B, C and D of the Church Record upon which they can be found. Of the number I have record that 154 are dead, 92 have been expelled or released from office, and 35 have been ordained to higher offices, leaving still upwards of eleven hundred in branches or scattered abroad, some of them and their dwelling places now unknown.

I have also alphabetical lists of the Priests, Teachers and Deacons, that I have gathered from the Church Records, and thus am able to tell in a moment the name and location of any official in the Church, if he has a location among us. From the book containing a record of each organized quorum in the Church, each one of these can be posted as to their membership, my record being constantly under correction from the entries upon the Church Record, as made by me. And still further time should be taken to perfect the matters, whereby we may in time be able to tell the exact condition of the Church, officially, numerically and progressively, from year to year, or at any time necessary.

Early in the past winter the Census authorities at Washington called for a list of all the branches of the Reorganized Church in the United States, with name and address of the pastor and other chief officer in each. It seemed good to accept this chance (the first) for us of the Reorganization to be represented in a proper light, and although not able to give as good a report as I could now, I sent names of branches, officials, addresses and the membership in each so far as I could gather, the work taking some time, and the report occupying sixteen pages, a line each to a branch. How many branches filled out the blanks they subsequently received from the Census Office, I have no means of knowing.

CHURCH RECORDER'S REPORT.

The report of the Recorder, H. A. Stebbins, was received, reading as follows:

I have the pleasure of presenting to the Church through this conference, the cheering fact that after several months of steady labor, the record of the branches throughout the world is the nearest complete and the most perfect that it has ever been. To my mind it is a matter for congratulation, and I return my thanks to the Saints to whom I have written, for the nearly general and quite prompt replies that have come to me. During the past four or five months I have written three hun-

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dred and thirty-two letters and cards about the records of branches and districts. In nearly every case I sent a list of names, in order that each one appealed to might have the best chance to correct the Church Record, by knowing just what I had, and therefore what I did not, and yet needed. For the Iowa branches this was not often necessary, because of the records of the branches in this state a larger number I found to be correct than was the case in any other state.

Australia is the only country or region from which I have had no reports. All other parts have been well reported, and replies to my letters are still coming in and probably will continue to do so for months to come.

In the appended list of branches by states I have inserted the names of many fragments of branches, and counted the numbers still on the Church Record as members of the Church and formerly of those branches, because I do not like to have them lost in the enumeration of the Church, believing that till district officers or some other one reports them as being dead, expelled, or having joined other branches, they should be counted. One thing I think should be had, in order to stop the loss of many from the record, and that is an alphabetical book, upon which should be enrolled all scattered members, and also the many that are dropped by branches because of absence, whereby they are virtually lost to the Church in enumerating its membership. All these should be searched out from the records and reported from every district, and scattering ones never before on record should be placed thereon, and when they join branches they can be so marked.

I have labored on the record for the last time, I think, in the manner that I have been doing for years past, namely, mostly at night, until this winter, and I trust that at some time the Church will have this work done regularly and in season. I have so labored simply from a desire to see order and system brought to pass, but it has materially affected my health each year, and I do not see how I can do more than I shall be able to do in proper hours when not at other business, until such time as the Church shall take a greater interest in this work.

Thirty new branches have been entered on the record the past year. In the mean time I have had notice of the disorganization of about fifteen branches, but one-third or more of these disorganizations took place prior to the past year, hence the increase in branches has been about the same per centage as the increase in membership. There are 439 branches and fragments in the list here given, and the footings show the aggregate and the increase for the year just past over all losses reported to me up to March 25th, 1882.

The list of branches by states is given below, as the branches stood upon the Church Record, March 25th, 1882. The stars (*) denote that the branches have been disorganized, either by action of district conferences or by the moving away of officers and members:—

AUSTRALIA.

Bungay 23, Bungwall 15, Hunter River 29, Port Stephens 12, Sydney 20.

DENMARK.

North Star 24.

ENGLAND.

Birmingham 70, Summerfield (Birmingham No. 2, New) 21, Burton-on-Trent, (New) 16, Clay Cross 29, Farnworth 34, Hanley 41, Devonport 10, Limehouse (London No. 1) 70, Hackney (London No. 2) 29, Enfield (London No. 3 New) 8, Manchester 60, Sheffield 26, Stafford 7.

SCOTLAND.

Penston 15.

SWITZERLAND.

Zurich 30.

WALES.

Aberaman 27, *Beaufort 6, Carnarvon 8, Llanelly 58, Llansamlet 29, Merthyr 15, Nantyglo (New) 7, *New Tredegar 20, Ogmore 27, Rhondda (New) 12, Ystradgynlais 15.

CANADA.

Alliston (New) 11, Baddertown (No record), Bayham 29, Botany 19, Buckhorn 54, *Buxton 5, Carlingford 25, East Dover 13, Egremont 39, London 114, Lindsley 13, McKillop (New) 10, *Norton Creek 19, Olive 26, Puce River 10, St. Thomas 17, Toronto 14, Usborne 27, Walsingham (New) 15, Wellington 18, Wilkesport 25, Zone 35.

ALABAMA.

*Brewer's Creek 8, Butler 35, *Flat Rock 21, Kempville 10, Lone Star 68, Macedonia 14, Pleasant View 15, Pleasant Hill 41, Saint Joseph (No record).

ARKANSAS.

Silver Hill (New) 8.

CHEROKEE NATION.

Delaware (New) 25.

FLORIDA.

Coldwater 50, Eureka 37, *Evening Star 38, *Gainesville 13, Hinote 16, Mill View (New) 9, Mount Olivet 44, Perseverance 75, Salem (New) 17, Santa Rosa 37, Unity 15.

CALIFORNIA.

Alameda Creek 56, *Brighton 4, *Davisville 19, *Healdsburg 18, Humbolt 19, Jefferson 21, Laguna 22, Lodi 18, Long Valley 17, Newport 147, Nortonville 14, Oakland 41, *Pine Mountain 9, Sacramento 82, San Benito 31, San Bernardino 206, San Francisco 24, Santa Maria 16, Santa Rosa 69, Stockton 44, Uniontown 19, Visalia 13, Watsonville 49.

CONNECTICUT.

*Brooklyn 7, *Fair Haven 7.

COLORADO.

*Denver 10, Rocky Mountain 29.

IDAHO.

Elkhorn (No record), Malad 38, Soda Springs 17.

ILLINOIS.

Alma (Schuyler Co.) 27, Alma (St. Clair Co.) 39, Alma (Marion Co.) 15, Alton 31, Amboy 40, *Batavia 14, Barry 10, Belleville 61, *Boone County 7, Braidwood 76, Brush Creek 76, Bryant 14, Buffalo Prairie 86, Canton 55, Caseyville 43, Chicago 63; Deer Creek 21, Dry Fork 23, Elm River 15, Elvaston 23, *Fox River 31, Henderson Grove 34, Kewanee 90, Leland 7, Marengo 16, Millersburg 43, Mission 110, North Bend 28, Pecatonica 8, Peoria 28, Pilot Grove 31, Piper City 19, Pittsfield 48, Plano 172, Princeville 14, Rock Creek 54, Rock Island (New) 15, Sandwich 65, St. Davids 10, Streator 35, Springerton 48, Truro 13, Tunnel Hill 77, *Wabash 18.

INDIANA.

Canaan (New) 25, Clear Lake 56, Eden 30, Hope (New) 12, Low Gap 18, Mount Pleasant 20, New Trenton 16, Olive 20, Pleasant Ridge 31, Union 23, *Yellow River 10.

IOWA.

Boomer 15, Boonesboro 20, Boyer Valley 42, *Buena Vista 7, Buffalo 21, Burlington 71, Butternut Grove 40, Camp Creek 15, Chariton 28, Clinton (No record), Coalville 20, Council Bluffs 128, Crescent City 85, *Davenport 30, Davis City 62, Des Moines 44, Des Moines Valley 51, Elm Creek 30, Edenville 57, Evening Star 24, Farm Creek 31, Farmington 55, *Fontanelle 4, Franklin 7, *Fremont 11, Galland's Grove 235, *Glenwood 28, Greenville 14, *Harlan 10, Hazel Dell (New) 9, Inland 9, Jackson 16, Keokuk 42, Keystone (New) 37, Lamoni 356, Lemars 9, Little Sioux 142, Lucas 140, Mason's Grove 85, Magnolia 163, Mill Creek 31, Montrose 41, *Nephi 5, Newton 49, North Coon 21, North Star 64, Pilot Rock 35, Pilot Creek (No record), *Pleasant Grove 11, Pleasanton 85, *Pleasant Ridge 4, Pleasantville 8, Pleasant View 18, Plum Creek 86, Redding (New) 13, Salem 80, Shelby (New) 22, Shenandoah 114, Sheridan 54, Six Mile Grove 26, Spring Creek 47, String Prairie 22, Union 61, Unionburg 21, Union Center 73, Union Grove 17, Union Hill 11, Vincennes 20, Wheeler's Grove 82, *Yell 14.

KANSAS.

Armstrong 23, Atchison 18, *Black Wolf Creek 8, Blue Rapids 60, Centralia 20, Columbus 33, Elmira 21, Fanning 21, Gaylord 40, Good Intent 24, Goshen 35, Indian Creek 16, Jacksonville 8, Leavenworth 15, Mound Valley 41, Netawaka 17, *Nobletown 21, *Pleasant Ridge 3, Pleasant View 84, Prairie Home 17, Scranton 31, Solomon Valley 13, South Logan 16, *White Cloud 8, Wyandotte 48.

KENTUCKY.

Farmington 28.

MAINE.

Bear Isle 25, Brooksville 43, Deer Isle 12, Green's Landing 39, Kennebec 40, Mason's Bay 34, May 33, Olive 42, Pleasant River 19, Pleasant View 25, Rockland 13, Saco (New) 6, Seaside 23, Union 9.

MASSACHUSETTS.

Boston 52, Brockton (New) 13, Douglas 21, Dennisport 83, Fall River 114, Plainville 45, New Bedford (New) 18, *South Yarmouth 14.

MICHIGAN.

Bridgehampton 18, Coldwater 52, Forester 20, Galien 78, Genesee 15, Hersey 57, Hopkins 22, Lawrence 60, Lebanon 39, Maple Valley 31, Mill Creek 17, Reese 20, Sherman 24, St. Clair 9, St. Johns 20, Union 31.

MINNESOTA.

Grand Prairie 16, Hope of Zion 16, Lake Crystal 8, *Little Cannon 12, Oak Lake 23.

MISSISSIPPI.

Bluff Creek 9, Three Rivers 37.

MISSOURI.

Allenville 36, Alma 27, Belton 11, Bevier 102, *Bigelow 6, Boone Creek 18, Breckenridge 15, Carrolton 39, Center Creek 16, Center Prairie 13, Cheltenham 33, Clear Fork 15, *Coon Creek 4, Delana 53, Eureka (New) 9, Far West 66, Galesburg 24, Grand River 10, Gravois 59, *Guilford 8, Hannibal 28, Hazel Dell 17, Holden 8, Independence 164, Joplin 19, Kansas City 19, *Knoxville 6, Lone Rock 23, Moselle 10, Oregon 22, Platte 58, Pleasant Grove 37, Renick 17, Ross Grove 27, Salt River 30, Starfield 36, Stewartsville, English 109, Stewartsville, German 36, St. Joseph 86, St. Louis 236, Valley 43, Waconda 43, Wheatsville 22.

MONTANA.

Butte 18, Gallatin 39, Willow 24.

NEBRASKA.

*Bell Creek 16, Blue River 60, Cedar Creek 19, Clear Creek 11, Clear Water (No record), Columbus 36, *De Soto 22, Deer Creek 15, Douglass 30, *Elkhorn 4, Lake Shore 26, Moroni 21, Nebraska City 107, Omaha, English, 63, Omaha, Scandinavian, 30, Palmyra 39, Plattsmouth 15, Platte River 35, Platte Valley 32, Pleasant Grove 23, Union (New) 15.

NEVADA.

Carson 35, Dayton 9, Elko 11, Franktown 14, Mottsville 46.

NEW JERSEY.

Hornerstown 20.

NEW YORK.

Brooklyn 23, Savannah 13.

OHIO.

Amanda 29, Belmont 21, Church Hill 17, Jackson 21, Kirtland 19, Lampsville 18, Lebanon 30, Liberty 14, *Monroe 11, Syracuse 57, West Wheeling 26.

OREGON.

Coos County 12, Myrtle Creek 15, *Prairie City 8, *Sweet Home 48.

PENNSYLVANIA.

Danville 20, Hyde Park 20, Mansfield 14, New Park (No record), Pittsburgh 74, Philadelphia 48, Plymouth 20, *South Bethlehem 3.

RHODE ISLAND.

Pawtucket 15, Providence 174, *Simmonsville 12.

TEXAS.

Bandera 22, Central 15, Cheeseland 16, Elkhart (New) 14, Elmwood (New) 25, *Lone Star 7, Oak Island 15, Red River 24, Shawnee 8, Stockdale 26.

TENNESSEE.

Eagle Creek 28, Foundry (No record).

UTAH.

Beaver 31, Ephraim 41, Heber City 21, Kaysville 8, Lehi 42, Plain City (New) 23, Providence 17, Provo 17, Salt Lake City 161, Springville 28, Union Fort 45, Wanship 36.

WEST VIRGINIA.

Clarksburgh 13, Fairview 29, Sugar Creek 33, Union Grove (New) 9.

WISCONSIN.

Binghamton 42, Burlington 32, *Darlington 9, Excelsior (New) 10, Freedom 43, Janesville 27, Webster 17, Wheatville 21, Willow 28.

Total 14,541. Total last year 13,695. Net gain 846.

This is a good increase over losses, being a net gain of a trifle over 6 per cent. The above list embraces 388 branches, and 51 fragments of branches.

Believing that the foregoing will be a satisfactory exhibit to the Church, and that many will think the labor to get at the standing of the Church, from year to year is not in vain, and hoping that the good work of order and system may go on until all departments of the Church can render full accounts.

It was resolved that a book be furnished, as asked for by the Church Recorder, in which may be alphabetically arranged and recorded the names and items of scattering members.

A motion that the Bishop furnish the traveling Elders with books of certificates of baptism and confirmation and a pencil, wherewith to write and issue such certificates to those they baptize, the stubs of said books to be sent to the Church Recorder when the leaves are used up, was lost.

BISHOP'S RESIGNATION.

The resignation of I. L. Rogers as the Bishop of the Church, was read, as follows:

Thinking you would expect a report from me, I will give you a few thoughts as they may come to me. My mind is turned back twenty-two years, when my house would have held the whole Church and more. I could feed the whole, and took pleasure in doing so, and that feeling has not gone from me yet. But when I follow the Church from year to year, I can take pleasure in stating that it has been a steady growth, although the weather has looked cloudy sometimes, but thank God the clouds are breaking away and the sun begins to shine. May the clouds that darken the past never be permitted to darken in the future, but the light may grow brighter as we advance from year to year, till the perfect day. This I hope to ever be my prayer.

For the last six months I have been looking at the importance of the work, and feel that the time has come when the Church must have men to represent her according to the spirit of the gospel. The law says let every man learn his duty, and I have examined myself, and I find that I should not be in the way, or be a stumbling-block to the great work of the last days. Believing that the Bishop's office should be near the printing press, and as I am in my sixty-fourth year, and not willing to begin anew to build me a home, I therefore offer this my resignation as Bishop of the Church of Jesus Christ. Praying that the Spirit of God may be with you in all your deliberations, and teach you his will in the different quorums, that all may work together for the good of the cause and the glory of God, and hoping to be engaged with you in helping to carry on this great work, I subscribe myself your unworthy laborer.

It was moved that the resignation be accepted. A substitute was offered that it be laid on the table subject to call. To this an amendment was moved that the matter be referred to the Presidency and the Twelve, to which a further amendment was moved that the High Priests be included, but the final disposition of the subject for the day was an action whereby it was deferred, and made the special order for next Monday afternoon.

RESIGNATION OF BISHOP'S COUNSELORS.

The resignations of Henry A. Stebbins and David Dancer as counselors to Bishop I. L. Rogers were received as follows:

In accordance with the intentions formed by us and expressed to Bishop Israel L. Rogers some

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months ago, we hereby present to this Conference, and ask for record of it and acceptance also, our resignation as his Counselors. We do not so ask to be released because we wish to evade any duty placed upon us by the Lord or by his Church, and only by reason of our belief that it *was* our duty have we served as long as we have. But, with the views that we hold, we feel that we can not conscientiously serve in that capacity any longer, whether the resignation of our chief is accepted or whether he be retained, unless the Spirit indicates that it is the duty of one or both. We are fully aware that should his resignation be accepted then our time expires by limitation, and we are content therewith, for we trust that it may be God's opportunity to manifest *his own* will and choice in the matter as to who shall be our successors, if the Church shall so express to God their desires that his wisdom, and not their divided wishes, shall guide in the choice.

While thus aware, as we have said, that the tenure of our office depends altogether upon your action regarding the Bishop, we wish to present to the Church the fact that our purpose in this matter and our reasons for so resigning lie further back than the recent action of the Bishop in writing his resignation. Our belief is that the Bishop should occupy the position and fully take upon himself the responsibilities and duties that are outlined in the law of God as belonging to him, becoming the active manager of all the financial interests of the Church, or, as specified in the words of the Lord, that he should "govern the affairs of the property of this Church." By this word we understand that nothing is exempted from his supervision and that he can not exempt himself from having the oversight and control of the temporal things of the Church of God, nor justly permit any to do duty in his place, whether his counselors or others, except wherein the right may be properly theirs and that it does not take from the duties and responsibilities given to him by God and the Church, that are his alone.

Furthermore, it is our daily prayer that in due time the Church may be ready to ask at the hands of God such men as he may designate, through the President of the Church as being the men of His choice to teach and minister in this calling, and to take the active supervision of all the matters that belong to this quorum, having no wish or will of our own in the matter, only that our brethren may come to the same feeling. For we believe that God's word is true wherein he says that he is willing to make known his mind to the Church through the man whom he has appointed, which way he has commanded us to honor and to come unto, whenever our wisdom fails or the portion given us is not sufficient to bring harmony and unity of action. Therefore we would that the present might be the opportunity both of the Church and of God to bring about a portion of the necessary change for the better in this our common cause.

And praying that the Lord may in due time so indicate concerning whatsoever he will, and that he may bring about the peace and harmony in your present assembly that shall invite a still greater presence of the Holy Spirit hereafter, until that time shall come when the authorities and ministers and people of the Church shall be fitted and prepared for the promised endowment of spiritual power and wisdom to accomplish under God the great work that he has commanded and ordained to be done.

These resignations were also deferred to Monday afternoon for consideration.

Appointments were made for preaching this evening, to-morrow, and on Sunday.

Preaching in the evening by Elder Joseph F. Burton, assisted by C. H. Jones.

SATURDAY, APRIL 8TH.

A prayer meeting was held at nine o'clock, of which E H. Gurley and A. J. Cox were placed in charge.

The sermon during the forenoon was by F. P. Scarcliff, assisted by John Landers.

Business session was called to order by singing, "Lift up your heads, ye scattered Saints." Prayer was offered by Bro. Alex. H. Smith. The minutes of yesterday were read, amended, and approved.

REPORTS OF THE MINISTRY.

The following reports were presented in writing, and read by the secretary and clerks:

Elder *T. W. Smith*, of the Twelve, present, reports:

Since last report I have confined my labors to Chicago, excepting a couple of weeks' stay in the neighborhood of Stewartsville, Mo. The interest shown the work by the outside world did not warrant attempts at preaching during the week in the hall leased by the Church, and we did not feel justified in hiring halls in other parts of the city. Preaching was done therefore on Sundays. The attendance has been variable: sometimes very few would come, sometimes quite a goodly numbur; but not more than thirty persons not members have been seen in attendance. I think that the principal reason for this is found in the fact that the Hall is located in a neighborhood of churches and so-called Orthodox people—the latter thinking it beneath their dignity to go to a meeting of Mormons; and I truly believe that had our place of meeting been in some other part of the city, much better results would have followed the efforts made.

I have not been idle however, for I have been preaching to tens of thousands of people, through the press of the land. I have succeeded in getting quite full and explicit statements of our views, particularly on the Utah Question, in a number of leading papers of the Country: such as the New York *Herald, Cincinatti Times-Star, Lousiville Courier Journal*, Chicago *Times, Inter-Ocean, Tribune, Herald*, and the *News*. The *Tribune* and *News* have until recently been unwilling to say a word in our favor; but the *News* has recently published an article for me, and the *Tribune* copied an article of mine, full and ungarbled, from the New York *Herald*, and gave the fairest and most complete report of Bro. Joseph's timely and most important Speech in Farwell Hall, February 22d.

I furnished Rev. Dr. Thomas a number of points of a historical character, mainly affecting the relation of the Reorganization to the Utah Question, to be read at the first Anti-Polygamy meeting held in Farwell Hall in March; but not being called upon to speak, it was not used, but afterwards he used the items in a discourse preached before a very large audience in Hooley's Theatre.

Thus while doing but little in the way of preaching from the pulpit, I think that considerable has been done by preaching by the pen, through the medium of the public press. We have got rid of the hall used by us for two years, and in this I am glad, for I have been bound hand and foot as far as missionary work in the pressing cares that the charge thereof entailed upon me. Hereafter, whoever may go there will have a far better chance to do missionary work than I have had. Two were baptized since last report. It is positively necessary that an efficient man be appointed to superintend the work there, for while there are a number of good men there personally, yet there are none who are qualified sufficiently well to leave in charge of the work, or under whose care it can be expected to succeed. Another place of meeting has been secured where the Church can meet on Sundays, and the missionary sent there, will have no other care than purely ministerial work. The receipts from the Hall have been sufficient to meet its expenses, and also to help us in personal needs, so that but little was called for at the Bishop's hands. My opinion is that the well being of the work requires that the mission should be continued. The branch there can and should pay the expenses of the hall now available, but the expense of sustaining the missionary will have to come from the general funds.

Elder *James Caffall*, of the Twelve, present reports:

You have already been apprised through the *Herald* as to how and where a portion of my time has been spent since the Fall Conference. I came to Colorado about December 21st, and if success is to be measured by the numbers baptized (as some are wont to do), it has been but poor, having administered baptism to but one person, a young lady, who up to last December had never heard the gospel. She bids fair to become a worthy member, and it is not improbable that others of her family may enter the fold. I may say some others are betaking themselves to investigate, but these are comparatively few, that are willing to be convinced, or will admit of any difference between us and Utah Mormons. Orthodoxy has taken deep root here, especially in Denver, having every facility for its continuance. Nor is there any lack of skepticism, unbelief, &c, so that from the present propects there is no evidence of a great work being accomplished without vigorous and continuous efforts. All that savors of that commonly called Mormonism is looked upon with suspicion, and though our members are few, they are narrowly watched. I am glad to know by observation that many seem in other parts to understand the Reorganized Church better than they do in Colorado. The few members here have not only to struggle financially, but must give evidence of a moral excellence among themselves to obtain favor or live down prejudice that exists.

To report to you with any degree of certainty as to what the future may develop in favor or against the cause, is not within my power; but it may perhaps be said that for gathering only two of a family and one of a city, is as promising here as any part I know. Primitive religion has no charms for skeptics, while the dazzling light of modern orthodoxy renders it obscure. That there is a liberal element in Colorado I believe, though religious bigotry and intolerance are not altogether crushed out. The evangelicals and orthodox are a unit in exclaiming against and trying to exterminate Mormonism, and to show or evidence a consistency, persist in declaring that it means polygamy, etc.

There is some prospect of erecting a 40x24 feet brick building for a house of worship in Denver. We hold a bond for a deed for a lot, for which we get a warrantee deed conditionally, viz, that a house is erected worth $1,000 within the present year. The location is not such as we would have chosen had we a thousand or two dollars at command.

There are many openings for preaching in Kansas and Nebraska, with better prospects I think than in Colorado; and quite a necessity for activity among officials in branches and districts; too much precious time in the past has been consumed in endeavoring to straighten what has been made crooked by over zealousness, or by prostituting power to unholy purposes. It would seem that many Elders would do good under local jurisdiction who would work mischief if sent abroad. In my opinion appointing missions has received too little attention, and they have been acted upon too hurriedly and far too much time consumed at conferences on technical questions, parliamentary rules, sharp practice, etc.

Elder *A. H. Smith*, of the Twelve, present, reports:

After the Fall session, being continued in my former field, I returned to my home and entered into the work as fully as I could under the circumstances, and have continued to labor since. My time was somewhat occupied with the moving of my family, yet I could not have done much more had I been far from home. I have labored at Bevier, Cameron, St. Joseph, Stewartsville, north of Stewartsville, in the German Branch, dedicated or assisted in dedicating the German Chapel in DeKalb county, also labored in the Pleasant Grove Branch, at Wyandotte, Kansas City, and Independence. I have acted in fellowship with local officials in ministerial labor with fair success and excellent liberty. I was unavoidably kept at home for a season, preparing the house my family passed the Winter in, making it tenable, but while doing this I was laboring for the Church, as the property belongs to the Church.

The mission so far as reported to me is in good condition. Those assigned to labor under my

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direction will report their labors. I may say I love those men, and I wish they may be continued in my field; and further, I wish they may be sustained better as to the support of their families. I regret the fact that their best efforts are crippled by reason of want standing in the door at home. But if a sufficient interest can be taken in the families of those men that they can give their entire time and talent to the work; they will cheerfully give all their time and talents and rejoice in the gifts; but I fear if a change is not made, evil will result to the work. For myself, I wish no larger nor better field than the one I now occupy. Should it be thought wise to continue me in the present field, and my family receive a reasonable sustenance, I am desirous to remain in the field. If it be thought wise to change my mission, and the change be properly made, I am still at the service of the Church. I expect to spend my remaining days in the ministry.

Elder *W. H. Kelley*, of the Twelve, present, reports:

At the last session of Conference I was assigned to Michigan, Indiana, Ohio and western New York, with a kind of general associate connection with Bro. T. W. Smith in the Chicago Mission. Soon after the Conference I entered upon the duties of the mission, with Brn. C. Scott and B. V. Springer as the only constant associate laborers outside of Chicago. This is the numercial strength of Bro. "Kelley's corps" that is so impressive, beautiful and striking on paper. I have been necessitated to travel more extensively in the mission than at any time previously, by reason of existing exigences and demands from the brethren, hence have had a better opportunity to get an insight into the needs of the work. Where I have visited, the work has been strengthened by the mutual effort of the Saints, and in some places the cause is prospering. It is not difficult to get a hearing; prejudice is still on the wane—and friends are gradually being raised up to the cause; and although they may not in large numbers unite with the Church, they befriend it on the general principle that justice and fairness should be extended to all. To the spiritual beholders God is moving the secret springs to the accomphishment of his purposes, in spite of the wrath of man, and even our once accusers come with words of peace. With many it is a question of religion or its negation; and if the former be true, the Latter Day Saints have it.

Unity prevails among the Saints so far as I know, and no difficulties exist save in a single section, and this is under way to be adjusted. The field is widening. We are in great need of more laborers to fill the calls for preaching. The Saints in many places are to be praised for doing so well with so little ministerial aid to help them.

A recent visit to Northern Ohio, at Kirtland and vicinity, impressed me as being an important field and should be supplied with constant laborers. If any have imagined that the people of that country fancy that the faith of the Saints has spent its force, they mistake the facts. Back of and under the popular pressure, there are friends and sympathizers who will show themselves with a good opportunity. The people view our cause with a kind of wonder and awe and some with admiration. The stories told by the old prejudiced class (old fogies) don't quite satisfy the young. The facts of history are sought after and will be relied on finally. The people have a belief that the flag of the Saints will be raised there again, and that Kirtland will spring into life—an active and live town. The imposing Temple stands on the hill as a reminder; and it is looked upon with something of admiration, and visitors stand with uncovered heads as they view this house of God, built by a handful of people in poverty. The very existence of that Temple exerts a potent influence in favor of the Reorganization. I believe with a good Elder in Kirtland, with proper effort the Temple could be filled with hearers. I felt well while preaching there, and was listened to with consideration. Further; I wish to remind the Conference that the Temple is sadly in need of repairs, and should receive an appropriation to re-cover it, in order to protect it, or else turn it over to some one who will, for our own credit.

I had not quite time to reach western New York. Chicago has had one constant laborer, Bro. T. W. Smith. I have aided him what little I could, which necessarily was in a general way. We did not succeed in turning the hall over last Fall, as we anticipated. The owner would not accept it, and we had no way of compelling him; hence it has been on our hands all Winter. It has been rented during the Winter, but I had nothing to do with the receipts or expenditures, hence not responsible for anything relating to it. The mission should be sustained. We have now turned over the large hall to the owner, and secured one for $12 per month—and it lighted, fueled, and furnished. Bro. Smith will report the particulars of the mission. The lifting up wave that has swept over the country this Winter has helped the cause with us. One good old Methodist brother when advised with reference to the position taken by us on the Mormon question and the labor done, shouted "Glory hallelujah." The Reorganization should renew its energies, accept the opportunities, and push out and stand for the honor of the cause. I find that the lives of faithful Saints tell everything for the cause. Our cause then is onward, and we are still in the faith, with hope and confidence of seeing it triumph in the final end.

Elder *J. H. Lake*, of the Twelve, present, reports:

I have been laboring in charge of the Canada Mission. Traveled in the London District and preached in Carlingford, Egremont and Usborn Branches with good liberty, and found them in a peaceful condition. Bro. Samuel Brown was with me most of the time that I was laboring in the above named branches. I found him a pleasant companion. We organized one new branch in the Township of McKillop: Bro. George Brown presiding Priest, Bro. Judkins Deacon. We ordained a Priest and Teacher in the Egremont Branch. The London Branch I trust is in a better condition than it was when I went there. They need more unity of feeling, and the spirit of love and forgiveness. Bro. G. T. Griffiths has done a good work in the London District. Bro. G. E. Deuel has labored in the Kent and Elgin District most of his time. He has done a good work. The branches in this district are in a peaceful condition, so far as I have learned,—the Buckhorn Branch is the most actve. I have preached in some new places with good liberty of the Spirit, and prejudice is giving away. The winter has been very unfavorable for preaching, as there has been scarcely any snow, and the roads have been almost impassable; but I have preached as much as circumstances would admit of. Have preached in the last year 161 times, 92 in the States, 69 in Canada; baptized 20 in the States, 15 in Canada, blessed 25 children: nine of them since I came to Canada. I helped to ordain two Priests, one Teacher, one Deacon. Have administed to quite a number of sick, and in some instances with marked results. The above is my report for the last year, and with the good, doubtless I have erred. I hope the good, God will bless; the wrong, forgive. I hope to continue my labors for the Lord and for his Church, so long as life may last; and to this end I ask your prayers, that God may bless me with his Spirit to enable me to live, love, serve, and obey him to the end of life. I hope the Conference will remember the Canada Mission when the missions are given, to have more laborers sent there, as there is great need of them. The calls for the gospel are many.

Elder *J. R. Lambert*, of the Twelve, writes from Milton, Santa Rosa county, Florida:

Having been appointed to take charge of and labor in the South-Eastern Mission, I herewith report. I found the branches in Kentucky and Tennessee in a weaker condition than I had expected, but was most bitterly disappointed to witness the languishing condition of the work in the Florida District. One cause of spiritual decay has been the want of laborers. Many branch and district officials, I am sorry to say, have been little more than officials in name. I need not tell you the result. I know but little of the work in the Alabama District as yet, but report says they too are in a bad condition. I learn from Bro. Montague that the work in Mississippi is moving on quite well. In some parts of the mission there are quite a number of opportunities for preaching, and more that might be made. Little local labor has been done in this District for some time past, and the prospect for the future is not flattering. For the want of more laborers in some parts of the mission the work has lost ground, It will require time, patience, and for those of my mental and physical construction, great sacrifice to bring the work into anything like a fair condition. Those who know me will not expect me to see only the bright side of the picture. However, I am glad to say that things look brighter than they did, and we have witnessed some good results from labor done. The majority of the saints evidently wish to do what is right, and we shall therefore look forward with hope.

I left home for this mission September 27th, 1881, and in connection with Brn. Thomas, Hyde, and Scarcliff, labored in Kentucky and Tennesee till near the close of the old year, at which time with Bro. Scarcliff, I came to this District, where I have been laboring till the present time. God has blessed me with his spirit in preaching the gospel, and upon some occasions with such a large degree of it that I have been enabled to leave a strong testimony with the Saints and people in support of the truth. My trials have been many and severe, but this is only my common lot. I have organized one branch, ordained one Teacher, confirmed eight, and assisted in the confirmation of others, administered to the sick a few times, had charge of quite a number of prayer and confirmation meetings, and have preached 95 times since last conference. I have endeovered (but realize that my efforts have often been weak) to point all people to the "Lamb of God," and to instruct and confirm the saints in the faith of the Lord Jesus Christ. The mission needs help. It must have it, or suffer great loss. May the wisdom and blessings of God be with you.

Elder *Z. H. Gurley*, of the Twelve, present, reported:

In accordance with your appointment, in company with Bro. E. L. Kelley, I visited Washington, D. C., and after preparing a memorial were presented to the President of the United States by the Hon. John A. Kasson of Iowa, to whom as well as to the residue of the Iowa delegation in Congress, we had letter and vouchers from friends in Iowa. President Arthur received us with courtesy and kindness, listening to our statements with interest, and seemed surprised and pleased when we stated the fact that "the Reorganized Church of Christ affirmed the original faith of the Church, and because of their adherance to that faith, were they the uncompromising opponents of polygamy." We presented to him the Book of Mormon, and showed that it was the thesis, together with the Bible, upon which the Church was builded; and to abrogate or deny its teachings was to deny Mormonism proper; the fact being patent that polygamy was inhibited in this book, as also in subsequent and special revelations to the Church, made the position of the Reorganization at once formidable and impregnable to anything which polygamists could bring against it. While the President was properly non-committal, we felt satisfied by the manner in which he accepted the Book of Mormon and our memorial, as also his treatment of us, that the Reorganization would receive proper recognition, which we have reason to believe did take place at once, as shortly after this we were invited before the Judiciary Committee of the House of Representatives.

These facts and documents were also placed before the Congress in general, by placing a copy upon the desk of each member, together with a copy of the revelation on polygamy, (so called), and by these, Congressmen were enabled to judge of the claim set up by polygamists that it was "their religion," &c.; and the acts of Congress in passing the anti-polygamy bill is sufficient evidence that they were convinced of the hollowness of said claim, as by this act the issue, so far as it relates to the condoning or toleration of poly-

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gamy, is fully settled, as also that it is no part of the Mormon faith.

We received special aid from Hons. J. C. Burrows and Edwin Willetts, of Michigan; Hons. J. A. Kasson and Col. Hepburn, of Iowa; as also advice and counsel from Senator McDill, and many others.

In every instance it seemed as though an open door awaited us in our work; and by the press and many individuals, congratulations and wishes for our success were extended us, and from the general publicity which has been given to the position occupied by the Church, it places us fairly and firmly on the record,—for all of which we feel thankful to God. Believing as we do that the clouds of darkness disappear as the rays of truth begin to penetrate, and the honest and true who have waited long and patiently, now feel that their reward and comfort has appeared, as the line of distinction is being fully drawn between Mormonism and wickedness; or as one Congressman put it: "Mormonism as taught by the Reorganized Church of Christ is a consistent, reasonable, Christian religion; while that taught by polygamists is a curse and stench to the race, and means despotism and tyranny." In this expression is embodied the sentiment so frequently expressed in both houses of Congress during the debate on the question, viz: that the passage of the bill was not an attack upon Mormonism as a religious faith, but was an attack against the loathsome encumbrance upon this faith; by this, *one* is recognized as a religion, the other a crime; which is quite satisfactory to us.

After our departure from the Capital, we visited Philadelphia, and found a little band of faithful Saints; some difficulties and trials had been upon them as a church, but no serious breaks had yet occurred, and from the outlook we believe the work will triumph there. We also visited Hornerstown, N. J., held a series of meetings with good attendance and attention, and so far as we are able to judge, believe there will be an ingathering soon. We met some old-time Saints there and elsewhere, some with us and some not; but have reason to hope that all will become united with us ere long—"God speed the plow"—as they are worthy, noble souls; having through all these years of darkness and despair still clung to the original faith, and like the rod of iron, it will bring them to the tree of life at last.

Returning to Philadelphia we labored there for a few days and then passed on to Pittsburg, where we met the Saints in their "hired hall;" had good attention, and found good feeling manifested all round; assisted here in the ordination of Bro. George H. Hulmes to the office of an Elder. Bro. Josiah Ells resides at this place, and though now too aged to travel much, is recognized as the pioneer of the work here.

Bounding along toward the far sweeping west, we reached St. Louis in time for their district conference, which in company with them we enjoyed. Their hall, during Sabbath services, was packed, and the Spirit of the Lord present. Bro. Betts presides well. We visited the Saints at Belleville, Illinois, and spoke one evening, baptizing one at close of service. Here, as at St. Louis, Pittsburg, Philadelphia, Homerstown, and everywhere in our mission, we were met with fair success and loyal hearts, who received and treated us kindly; for all of which we not only feel thankful to them, but in sincerity ask God to bless and reward them all for their goodness to us. Praying that they all will seek to keep the unity of the faith in the bond of perfectness.

Elder *Charles Derry*, of the High Priests, writes from Little Sioux, Iowa:

In pursuance of my duty, I sent this my report of my labors during the six months past. While I can not report that I have accomplished any great amount of good, I may truthfully say I have tried to do good, and have endeavored to fill the mission assigned me. However, my labors have been confined to a part of my field in North-Western Iowa. I have not visited Nebraska, not because I lacked inclination, but because circumstances have not favored my going there. The calls for my labors have been more than I could fill. If permitted I shall visit Nebraska and do what I can there. My desire is to labor for the good of God's cause, and as I know of no better way in which I can labor for the same than in preaching the gospel, I desire to spend my life in that work. I can testify that God blesses me in laboring, if others are not blessed by my labors. All my interest is in the Kingdom of God, worldly wealth or worldly honors have no charms sufficient to lead me from the path of duty, which is to me indeed the path of safety. I pray that wisdom may govern your councils and conference, and that unity and peace may prevail, unto a firm and steady growth of the Kingdom of God.

Elder *Glaud Rodger*, of the Seventy, writes from Newport, California:

May the peace of God and the Holy Spirit be and abide with you through Jesus Christ our Lord. Since my last report I have continued my labors in California, mostly among the branches of the Southern District, where I have had considerable liberty in the proclamation of the word, and in aiding the brethren to build up and strengthen the faith of the Saints, I hope acceptably to the Master, whose hand has hitherto led me and to whom be praise forever more. If agreeable to the Spirit and council of the conference, I wish to be released from this mission, that I may return home for a season

Elder *R. J. Anthony*, of the Seventy, writes from Salt Lake City, Utah:

Since your last session I have labored principally in the settlements south of Salt Lake City. The winter has been long and very cold. It has been one of the most unfavorable for missionary labors that I have experienced. The severe weather militated against us some, but nothing to compare with the Anti-Mormon agitation. After the passage of the Edmunds Bill by the Senate, many that were favorable seemed to grow indifferent, or quietly stand still, waiting and watching, as many express it, "to see what will be done." To all appearance a crisis is at hand. Hundreds are now watching developments. The cable chain of the Church in Utah must be severed, or made stronger than ever. The Reorganized Church has urged the idea that Polygamy was not and is not now a doctrine of the Church. That was the tree that scattered the seeds of apostasy, and thus many have become shaken in their faith and the doctrine of Polygamy. Congress has declared it to be a crime, and it is but reasonable that men and women will now closely watch the issue. The Church here, as confidently as ever, publicly and positivly affirm that the Lord will not suffer the Government to interfere with them. Should the authorities of the Government fail to enforce the laws, all parties will testify it is of God, and on the other hand many will admit that it is not divine. The majority of "the faithful" in Utah look upon the Reorganized Church as the bitterest foe they have. The efforts of Brn. Gurley and Kelley at Washington fully confirm them in that belief, and some that were favorable to us have expressed themselves that we ought to let the Government and them settle that question.

It now remains for the Reorganized Church to strengthen this Mission. My mind is that now is the time to stand true and firm. This would be a poor time to raise a white flag. Nothing now but an unconditional surrender will satisfy the demands of eternal truth. Some have already began to advise the pouring in of oil and wine, and that contested questions should not be urged so strongly, and that it is unmanly to strike a fallen foe. My mind is: Send on reenforcements, well armed with the sword of jutice, and the Spirit of truth; and when the enemy strikes his colors, then minister the oil of gladness. Then words of tenderness and love will be appreciated. They will fall then like showers from heaven upon withered plants, and when we show this people that it is only transgressors that should be dealt with, then we can plead successfully the cause of the deceived and wronged ones.

I have been as far south as Beaver, and I am pleased to report in all this contest we have lost none, but have gained a few, and the branches that I have visited are in a better condition than I have ever seen them. The Lord has of late comforted the Saints with spiritual blessings, in healing the sick and other ways. Bro. John Lewis writes from Malad: "After severe chastisement the Lord has comforted us much." It is the same in other places. Bro. Blair will no doubt be with you, and can represent the wants and needs of the mission much better than I can. The prospects are better than ever before for doing good here. Our meetings are now well attended in the city, and the Saints see the day dawning, that many of them have long looked for.

Send us some men that can sympathize with the erring, but honest ones,—yet be firm, kind, and generous,— those who can speak at the proper time, and also hold their peace when advisable. "This is a peculiar people."

Do with me as you think best at present. I am your servant, if you think me worthy. May the Master bless you with wisdom, and may he manifest himself to his people in the "center place," to the joy of all.

Elder *B. V. Springer*, of the Seventy, present, reports:

During the six months past, I need only say that I have accomplished but little compared with what I desired, and what perhaps the conference has reason to expect of me. I have, however, labored to the best of my ability to magnify my calling, and to manifest my faith in the work, by availing myself of every opportunity to do good. And while my most sanguine hopes in the way of progress have not been fully realized, yet knowing that the reasons therfor for the most part were beyond my power to control, I find consolation in a consciousness of having done the best I could in the mission. One of the principal hindrances to the progress of the work in the mission is the state of unrest manifest among the Saints; a spirit of gathering seems to have taken posession of them, which has been effectual in taking quite a number to the "borders," which no doubt will result in their good temporally; but it cripples the work very materially. I have neither favored nor opposed this gathering mania, as the good attached is too evenly balanced. I have organized one new branch, ordained 3 Priests, 2 Teachers; baptized several; blessed several children; presided over the district to the best of my ability; opened up several new fields of labor. In short I have done all I could to forward the cause of truth, and in leaving the field I am vain enough to believe that I take with me the love and confidence of all the saints of the Southern Indiana District, besides those of a host of friends. May God bless them. I trust this conference will take measures to have the mission supplied with an efficient man, abler and better than myself; and although I consider the field a hard one, on account of the wear on the physical man, yet the people have become endeared to me, and I feel a deep interest in their welfare. May the Spirit of the Father direct in the matter, and pervade your assembly.

Elder *John S. Patterson*, of the Seventy, present, reports:

In the six months now ending, my time has been exclusively devoted to the ministry, embracing every opportunity offered for the preaching of the word, and the strengthening of the Saints, where my lot was cast; being privileged to preach in quite a number of new places, where formerly we had only been known by reason of our unfavorable reputation. In many places prejudice was removed, and a desire to investigate was manifested, which we trust will result in good for the cause. Having by special request accepted, temporarily, the charge of the Northern Illinois District, I have sought to visit the various branches thereof and to regulate their affairs, as far as possible. The northern portion of said district I have not yet been able to visit, and hence can not speak of the spiritual condition thereof; but the Southern part, comprising Leland, Sandwich, Plano, Chicago, Braidwood, Mission, Piper City, and Streator branches, with one exception may be said to be in fair spiritual condition, and the officers of those branches, with the above named exception, are striving nobly in the interests of their several branches and the cause generally; and I doubt not the results of their labors will

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ere long appear to comfort, cheer, and reward them for their faithfulness. Through the efforts of the brethren at Leland, I was permitted the use of the Norwegian Methodist Church for two evenings, but the minister in charge refusing to permitt us further use of said Church, the brethren rented a hall in town, where we gave a series of discourses, also one on a subsequent occasion. Our meetings were well attended, and it is believed that the cause was materially aided thereby. In all my efforts I have been well sustained by the local brethern and sisters, and my temporal necessities have been kindly remembered, for which I feel grateful, and hope to ever prove myself worthy of.

The district contains 15 branches, with a membership of 687. Elder W. W. Blair and myself were appointed to represent the district at this conference.

Elder *John C. Foss*, of the Seventy, present, reports:

Since the Annual Conference I have been actively engaged in the ministry, preaching in twenty-six different places, and I was kindly received in all places. I have attended 166 meetings, during which I preached 102 sermons, baptized sixteen, blessed several children, and organized one branch. The branches west of Maine (in the Eastern Mission) are in a fair condition, so far as I know. But the fifteen branches in Maine are in a very low spiritual condition. As troubles exist that must be settled, it would be well to send one of the Twelve from this Conference, whose right it is to set in order the Church of God. Many of those branches do not hold services, as is required in the law of God. I have advised the Elders and members what to do, but all in vain. Where troubles exist I have tried to have the Elders work with me and settle them; but upon investigation I find that in many cases the Elders are to blame; whereas if they would themselves see that the law was kept, all would go well. On my leaving home I was asked by a brother to come to his place, if I came back east, and baptize three that want to obey, and organize a branch. Several others are ready and will obey, on my return, if so be I'm appointed to labor in that mission till Fall There are good Saints in Maine, and they should be looked after and cared for, and many of the officials will not do their duty. I was asked in many of the branches to request the First Presidency to send one of the Twelve to the east to assist them; and brethren, will you do it? The past year has been a trying one to me, and sometimes I thought it more than I could bear. But realizing what I am called to do for the salvation of souls, I have come to the conclusion that let others do as they may, I will try and be found at my post.

Elder *John Thomas*, of the Seventy, present, reports:

On my appointment to the South-Eastern Mission I left home October 12th, for the field assigned me. Met with Bro Lambert at Farmington, Kentucky, thence to Henry county, Tennessee, to meet Bro. Scarcliff, with whom I continued to labor for about five weeks, under the direction of Bro Lambert, preaching in various places in four counties, with fair success. After Brethren Lambert and Scarcliff went South, I continued with Bro. G S. Hyde for about three weeks, mostly in new fields The calls for preaching became so frequent that we separated; after which I continued alone as circumstances required, until March 26th.

Elder *George Montague* of the Seventy, present, reports:

Immediately upon my appointment to the South-Eastern Mission, I made arrangements and left home May 10th, for my field of labor. Arrived in Whistler, Mobile county, Alabama, May 18th, with Bro. E. W. Cato. We made an effort to obtain the use of the Methodist Church, but failed. Obtained the Odd Fellows' Hall for two services, at a cost of three dollars. Had a poor hearing. We then went to Beaver Meadow, where we obtained the use of the Union Church, and there labored six weeks, and baptized six persons, among them the pastor of the Baptist Church, Bro. A. E. Carrington, whom we ordained an Elder. On July 6th I left Bro. Cato to continue the work, and came into Baldwin county, Alabama, where I continued until August 31st, baptizing four. With Bro. Reader I went to Florida and labored till September 12th, then returned to Baldwin county, where I had appointments for two-days meeting. At the close I organized the Salem Branch, of sixteen members, Bro. J. H. Givens president. I next attended the Alabama District Conference, and labored till November 2d. Thence to the Florida District, and attended conference, and remained in that district till December 3d. Thence to Beaver Meadow, Alabama, and afterwards into Jackson county, Mississippi, where I continued to labor till March 15th. The results are seven baptized.

The prospects for the work in Mississippi are quite good. With a proper effort, no doubt a good work can be accomplished there. To sum up the results: baptized fifteen; ordained one Elder and two Teachers; preached 125 discourses, and attended 48 other meetings, in which I have taken part. I feel that the promises of God have been fulfilled, and I have been blessed with the liberty of the Spirit, as a general thing.

Elder *Heman C. Smith*, of the Seventy, present, reports:

Since the Semi-Annual Conference I have labor-in the field assigned me (the South-Western Mission) almost continually, and have met with some success. I have preached in Bexar, Wilson, Fayette, Bastrop, Bell, Blanco, Burleson, Robertson, Anderson, and Red River counties, Texas, and in Sevier county, Arkansas. In most of these counties there are openings for good, and many other places have extended invitations for labor. I have baptized twenty persons, and held one debate. The debate, in the opinion of all fair-minded persons, was a complete victory for truth, and did the cause much good. My opponent, though naturally intelligent, betrayed unusual ignorance of the subject debated.

Hitherto the cause has languished for want of laborers, and the prospects are no better at present, unless this Conference can make some provisions; which I confidently hope and expect them to do. I am well satisfied that there is no field which promises a greater harvest of souls than the South-Western Mission; but laboring alone, and having to look after so large a field, has made it practicably impossible for me to make the advancement I had hoped to do; however, I think we stand on a firmer basis than when I first visited the mission. We are better organized and better understood by the world. Now if we could have several laborers, say one in Western Texas, one in Central Texas, one in Eastern Texas, and one in Northern Texas and Arkansas, we would soon see glorious results. There should also be an effort made to prosecute the work in the Indian Territory. If this can be done, the mission will be a success, and a benefit to the Church, while souls will be brought to a knowledge of the truth to rise up and call us blessed. But if one must labor alone in that large field, he can wear out his life with hardships, and yet the result will hardly be perceptible. Prejudice is vanishing, and in places where mob violence once ruled, we were enabled to preach in peace. If the Saints resident there, as well as those who may visit them, will be wise, discreet and humble, no more danger need be apprehended from the mob. This must not be understood to reflect upon my brethren who have preceded me. I can not see that it was in their power to avert the persecution they suffered; but circumstances have changed in ways which make it possible for us to proceed unmolested.

The Saints in the South-Western Mission as a rule are kind hearted, generous, and devoted to the work; but some trouble has arisen from persons being received into communion who have never been converted. These have needed nursing continually, and in some cases even this has proven ineffectual; but I am persuaded that a large proportion of them will yet outride the storm, and reap the reward of victory.

My policy may not be approved by all, as I have counselled the Saints there not to be in a hurry to move, but to build them homes, live in accordance with their profession, deal honestly and virtuously, and build up the fair name of the Church in their own land.

Bro. A. J. Cato expressed a desire to labor in Texas, and so I gave him an invitation to come. He has done so, and I hope it will meet the approval of the Conference.

My confidence in the work is still strong, and of its ultimate triumph I am assured; but looking from my standpoint, there have been movements made in the Church which are both premature and unwise. I am willing, however, to do what may be required of me to make the work a success. The Lord has greatly blessed me in my labors, and as often as dark clouds have hovered over me, his Spirit has inspired my heart with hope; and to-day I rejoice as much in the assurance of final triumph as I ever did.

Elder *E. M. Wildermuth*, of the Seventy, present, reports:

Pursuant to action of Semi-Annual Conference of September, 1881, I have since December 7th, been laboring continuously in the ministry, under the direction of Bro. A. H. Smith.

Began my work at Allendale, Missouri, enjoying the hospitality of Bro Joseph Hammer, and by his assistance procuring places to speak in. Spoke every evening and on Sunday till December 17th, when agreeably with my request, Bro. I. N. Roberts of Hopkins, Missouri, joined me. He delivered several discourses. December 19th, we went several miles north of Allendale, to the Adam's School-house, where for two weeks we preached consecutively, returning to Allendale on Sundays to hold services. Bro. Roberts left me January 7th, but continued my labors, save spending a few days at home, where sickness and business had called me, and labored alone till January 22d, when Bro C H Jones came to my assistance. We held meetings in Allendale, and Grant City, Brn. Himes and Hammer defraying expenses. January 26th, Bro. Jones left me, and the next day Bro. Himes conveyed me to Redding, Iowa, where I began preaching the word, and in two or three places about there, speaking almost every evening, mainly to attentive congregations. Up to March 15th, I labored without an assistant, then Brn J. T Kinnaman and W. T. Bozarth, came to my aid and gave me a short respite, remaining five days only; but long enough to cheer and encourage the little band of Saints there, eight of whom I had the pleasure of baptizing. After Brn. Kinnaman and Bozarth departed, I continued working through the day and speaking in the evening, till March 26th, when I baptized two more, and organized a branch of thirteen members, called the Redding Branch. Left March 27th for Lamoni, preparatory to attending General Conference A number more near Redding are fully convinced, and a grand opening is presented for preaching there and in the surrounding country.

My four months' campaign, though attended with sacrifice, toil and trial, has brought the blessing of the Spirit with its comforting strength and liberty of speech, and also the kindness and hospitality of noble hearted Saints; among whom are Brn Hammer, Himes, Pinkerton, Burk, Huntsman and their families.

There is a large field of labor that I have left, and a mission in that region, if thoroughly prosecuted, would redound to the glory of God and the converting of more precious souls, if my observations are correct.

In my weakness, realizing the weight of my calling, I am heart and soul devoted to the cause, and willing to do all I can in the promulgation of the true gospel, and will continue in the field if you so direct.

Elder *Columbus Scott*, of the Seventy, writes from New Albany, Indiana:

Have labored in Chicago and in Michigan, with some labor recently done in the city of New Albany and vicinity, my time has been quite labor occupied to the present with ministerial fully according to appointment. I note with

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much thankfulness to our Father above, the moving of events and influences, both of a local and general character, operating for good to the cause, and hope not to be disappointed as to the righteousness and godly integrity of some of the instrumentalities used by him in directing those good influences and events.

We rejoice most heartily that the Saints may now assemble with the utmost freedom and worship in localities where once they were forbidden. Truly time and good vindicates "right."

We hope the assembling at the "center place" now, is not immature. Expect those in charge of our mission to represent its condition, needs, success, improvements, &c.

I have been greatly blessed in my ministrations of word, doctrine, and the ordinances. Have baptized four, confirmed some four or five, solemnized one marriage, and blessed some children. Of the acceptance of my labors I will let others speak. I am anxious above all things else to see the cause of Christ move onward to final triumph, and if found worthy, before God and men, am still willing to labor to the extent of my ability, as divine wisdom directs, to usher in the triumphal morn.

Elder *E. C. Brand*, of the Seventy, present, reports:

Since General Conference, last September, I have labored in Fremont District, Iowa, and Southern and Northern Districts of Nebraska, as far as my health and strength would permit; have opened up some few new places; been blessed by the operation of the Spirit, both in preaching the word and administering to the sick. The openings for preaching daily increase, and that in every direction where I have traveled. God certainly has given us much grace and favor in the west during the last six months. I have preached 80 public discourses, besides other meetings, as follows: Platte Valley 6, Valley Station 3, Fremont 2, Cedar Bluffs 2, Palmyra 3, Plum Creek 2, Shenandoah 1, Plattsmouth 6, Omaha 4, Papillion 3, Buffalo School-house 12, Xenia 6, Keystone Branch 14, Ross School-house 2, Wilber 5, Midway Bridge 1, Elkhorn 5, Stringtown 1, Hancock 1; attended 5 district conferences, ordained 1 Elder and 2 Priests, blessed 6 children, organized 1 branch, baptized 3, traveled 1,413 miles.

Elder *John T. Davies*, of the Seventy, present, reports:

Since last conference I have labored in the field assigned me, most of the time, preaching at different points with a good degree of liberty and good feeling; plenty of openings for preaching. The district is in good condition, with some exceptions.

Elder *M. T. Short*, of the Seventy, writes from Salt Lake City, Utah:

I have labored diligently in the interests of the Church, and have watched developments with prayerful solicitude. I have beheld the raging of fanatical bigots, and listened to the vindictive boasts and the dark mutterings of polluted priests and corrupt allies. I have had foul execrations heaped upon me, and brandishing threats have disturbed my equilibrium. I can not tell what will be evolved from this seething caldron of lying villiany and systematic adultery. These apostles of lust and the lecherous bishops are beyond the pale of redemption; but their powers are waning. Last evening I heard a Mr. Thurman, at Lehi, call the Congress of our glorious nation "an infuriated mob." I hope the car of progress will roll over the rotten institution. It has wrecked the fairest hopes of mankind, and furnished premature subjects for the undertaker. It has crazed the brain, soured the temper, poisoned the spirit, and damned the soul. This hierarchy has robbed virtue and insulted innocence, and now the cry is, "Let us alone." I am ambitious, combative, and aggressive in my make up, hence we fancy that we are well adapted to the field here. Many warm friends greet us while we bear down the enemy with cogent reason and intrepid zeal. Many inquire after "Little Joseph," and I would be pleased to see him put in an appearance, unfurl the flag, and make a long, strong, personal effort. Saint Brigham came forth with an imperial edict against Mother Smith's History; the "elect lady" was branded with apostasy; the "plants of renown" were classed with mobocrats, while they love the martyr well enough to outrage every principle of purity he enunciated. I do feel well in the van, and I hope to see the missionary force increased here. In many respects this is a very inviting field, for the Saints are kind and hopeful, and the way is opening up for effectual work and a rich harvest. I have baptized a lady in Beaver, one here and five persons at Santaquin. I think about twice that number will obey when additional ministerial labor will be performed at the last named place. At other points they appear to be "almost persuaded," and state their intentions to obey soon. There was an intense excitement at Springville recently, and I took advantage of the occasion and spoke on polygamy for an hour and a half to about six hundred. The half-fare dated from to-day, and a large train was thronged with conference people. We touched some of them on the left side, and drew the "Mormon fire." We have enjoyed elegant utterance, great power, good health, divine love, and cheering words from home. I importune the Supreme Being for the work here, throughout the union and all over the world.

Elder *J. L. Bear*, of the Seventy, writes from Zurich, Switzerland:

Since my last report I have labored in different parts of Switzerland, was very busily engaged, can say to the very minute, in traveling, bearing testimony of the work, preaching and writing. Have distributed somewhere about three hundred pamphlets, have copied the polygamy revelation, and sent it to some of the Brighamites, with a criticism on the same of several pages, so with some of the other tracts for them I did likewise. In short, the work was rather overwhelming for one alone, and especially as my health gave way considerable several months back and is very poor at present. I have baptized eleven, ordained one Elder, and one Priest, and blessed three children. Have also baptized eighteen since I came here very near two years ago; and several more are believing, which I hope through constant labor and good care will join before long. This mission needs yet a constant laborer to spread the work and keep the Saints alive to their duties. But as I mentioned in my report to the Conference at Council Bluffs, necessity compels me to return home early in the Spring. Have also mentioned the same in my letter to the *Herald*, so I hope Conference will not rebuke me for so doing. I wished to have stopped longer, but the loss I would have sustained through staying would be ruinous to me in the things which we all need for to sustain our mortal frames. Consequently I leave here in a few days if nothing happens. Have left the work in charge of Bro. John Bossard, of Thurgan, till another is sent from the Church in America, which I hope will be taken in consideration by you, as the mission needs a faithful, experienced Elder, who is willing to suffer persecutions, and is well forbearing.

I hope the brethren will not think that I desire to withdraw from laboring for the cause of Christ. O no, and inasmuch as the Lord strengthens my feeble body again, (which is very much broken down at present), and blesses me again with the blessings I am in need of, both spiritual and temporal, I shall be ready again as soon as I can situate the family so that they can spare my presence, I shall offer my service again to be at the disposal of the Conference, to labor where I may be called.

The ministers of the different denominations here are somehow the bitterest enemies to the cause of truth, as one warned his flock in words like this: "Be watchful and careful, there are two anti Christ's going round to deceive the people." The same minister told me to my face, in the presence of others, that he would persecute me till death, and would not spare anything in doing so. Other threats are also made like this: "If this man Bear does not leave soon, he shall not come alive to America again." It is like in the days of Christ and the Apostles, as the people said: "Those who turn the world upside down have come hither also." But God's work will triumph in spite of all the opposition Satan is able to bring. I rejoice and glory in my Heavenly Father when I suffer persecution for the sake of Christ.

I can say God has blessed me in my weakness since I came here. February 19th, I delivered my farewell sermon to the Saints. It was rather a time of weeping. Every heart melted, and indeed it is hard to part from those who are in the fold of Christ; but I pray God that he may be with them with his divine Spirit, to lead and guide them in the paths of truth and righteousness for Christ's sake. May the Divine Spirit assist you, dear brethren, in counseling together for the welfare of God's Church and spreading his word among those who are yet in darkness.

Elder *W. T. Bozarth*, of the Seventy, writes from Cameron, Missouri:

Since last conference I have labored all that I could. I have been quite unwell a good part of the winter, having taken cold in September, which settled on my lungs and confined me to the house for about four weeks, and most of the time to my bed. I am much better now, but have not entirely recovered. I have tried to labor all that I could under the circumstances. I held one discussion that lasted seven days, in which I think many saw the truth. I have baptized four and confirmed six. I traveled in Grundy, Macon, Gentry, Worth and DeKalb counties. In most places found good openings for preaching the word. Bro. J. T. Kinnaman has been with me about four weeks this winter, and I found him ever willing and ready to perform his part in any thing that was necessary to be done. We organized one new branch in Grundy county. I think a good work can be done there, if it is properly cared for. Brethren, will you pray for me, that I may have my strength of lungs as I had before. I can preach three or four times now, and then I am so tired and sore that I am compelled to rest. My prayer to God is that he will bless and assist his servants in the preaching of the word, and so inspire his people that they may see eye to eye.

Elder *George S. Hyde*, of the Seventy, writes from Kenton, Tennessee:

It seems unnecessary to reiterate what has been stated in the *Herald* in relation to my labors. In and about Kenton I have preached in five different public places of worship. Congregations usually are large and well behaved. This locality abounds with Churches and school-houses, and as a rule, the spirit of freedom and toleration predominates among the people. There are however exceptions to this rule. I have just closed a series of four meetings at a church, known as "Calep's Kingdom," *alias* Bell's Chapel. I have been enabled to make many friends here, and have reason to hope that good has been done for the noble cause we love so well. I expect to introduce the gospel in its fulness at Dire, (a town on the Ohio and Mobile R. R.) soon. My introduction to labor in this mission, was a series of trials, such as I had not before experienced, the result of which has been the development in knowledge of the weakness of self, and a moderate growth in wisdom, I hope. The fatherly advice and timely hints of brother Lambert have had a salutary effect upon our ministerial men. The desire, and hence the call, to preach the gospel, accompanied a knowledge of its truth; the work is progressive we expect to learn.

I have set no stakes as to how long I am willing to remain in the South. At present I am at the disposition of the conference. My desires are to devote my life to the cause of Christ. I regard life as a field for voluntary labor, promising rest at its close, commensurate with the work performed. The climate, diet and people, of Tennessee (with some exceptions), are congenial to my nature; and if it will be any inducement to the Elders of Israel to take missions South to know that they will be called to dinner by the exquisite title of "Parson," I take pleasure in furnishing the information. Have preached seventy-seven times, baptized six (chiefly the fruits of others' labor), confirmed four. I pray that the Spirit of

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God may be given, that love may dwell in your hearts.

Elder *J. F. Mintun*, of the Seventy, writes from Magnolia, Iowa:

I started on my mission November 7th, 1881, since which time I have attended 114 meetings, 100 of which were preaching meetings, of which I was speaker. I have baptized 9, confirmed and assisted in confirming 10, ordained one Elder, blessed 14 children, and attended to all other duties of a minister of the gospel as they have been presented to me, and especially in the ministration of the word, and administering to the sick have I been greatly blessed. To God be the praise. And instead of the privations and sacrifices made in my labors discouraging me, they have caused me to grow in the knowledge of the truth, and given me encouragement in the final triumph of this—the work of God. I pray that God may guide you and that peace may prevail in your assembly.

Elder *G. T. Griffiths*, of the Seventy, writes from Boston, Massachusetts:

As one of the appointed missionaries of the Church, I respectfully submit a report of my labors since the Fall Conference. I have labored to the best of my ability in the mission assigned me, (Canada), and labored some by permission of the Twelve near Emerson, Iowa. As circumstances called me East, I have preached some few times in Boston, Providence, and Douglass. The Spirit of the Lord has attended my weak efforts, for I have been quite successful in most places. I was highly pleased with Bro. J. H. Lake. He acted the part of a father toward me. I believe Bro. Lake has accomplished much good in Canada. I have baptized thirty-three since September 11th, forty-nine since the first of August; confirmed twenty; blessed ten children; ordained one Priest; helped to organized one branch; have also administered to a number of sick, with some good results. I am now willing to labor wherever the First Presidency and the Twelve may deem it wise to send me, as I fully believe that the time has come that the Seventies should honor the command, that says the Seventies should labor under the direction of the Twelve. Hence in view of this fact, I have no preference of field to make, as I am subject to the powers that be. I pray our Heavenly Father to bless those who shall participate in the Conference, that they may manifest the spirit that characterized the Master.

Elder *R. M. Elvin*, present, reports:

I herewith submit the following report covering the period from September 1st, 1881, to March 31st, 1882. God has been very kind to me and mine, so that I have been permitted to devote my whole time in the field. I have preached as follows. Nebraska: Liberty School-house 7, Nebraska City 8, Morgan School house 3, Dr. Levi Anthony's house 16, Bro. J. C. Tripp's house 1, Wilber Court House 6, Pleasant Valley School-house 2, Bro. D. A. Wilson's house 4, Bro. H. P. Savage's house 2. Savage School-house 2, Barkey School-house 8, Xenia School-house 7, Omaha 1, Hyatt School house 6, Mumford School-house 15. Mt. Olive School house 6, Hooker School-house 7, Syracuse "Evangelical Church" 6. Iowa: Shenandoah 5, Council Bluffs 4, Crescent City School-house 8, Schick School-house 7, Wheeler's Grove 2, Emerson School-house 11, Downsville School-house 4, Garrison School-house 4. Total number of times 152. Have also held quite a number of prayer and sacrament meetings, to accomplish which I have traveled 1488 miles; baptized 26; confirmed 22; blessed 13 children; ordained 1 Priest and 1 Teacher; united two couple in the bonds of wedlock. The present outlook promises well, for the spread and increase of the gospel. The people manifest kindness and willingness to investigate the doctrine we advocate. I am deeply interested in the prosperity of the work, and willing to show my faith by labor.

Elder *F. P. Scarcliff*, present, reports:

Since my last report I have traveled in Kentucky, Tennessee, Alabama, and Florida; preached 71 times, and baptized one, administered to the sick with good results, and have been blessed in my labors generally. I desire to continue in the service of the Master.

Elder *A. J. Cato* writes from Cook's Point, Texas:

Since my appointment by your honorable body in September last, I have labored continually in the field assigned me, until March 20th, in the following localities: in Lee county, Mississippi, where I baptized two, next in the Alabama District, where by request of Bro. J. R. Lambert, I remained until March 20th, laboring in connection with local authorities; baptized four there, and ordained one Priest. Outside of the church there are many openings, and the people seem anxious to hear. Many say that they have been fed on sectarian food until it has become stale, and no longer satisfies them, persecution and prejudice are on the wane, but they are not dead. In the church there is a lack of zeal on the part of some, and some are for Paul, and some are for Apollos, some for Cephas, and some for Christ. The clerical knife has also been freely used, and in some instances a compliance with the law "take thy brother between him or her and thee alone," accompanied with brothealy love and a few kind words, might have saved them.

I think, all things considered, the church is steadily gaining ground, and I expect to see the day, should I attain to three score and ten, that it will not be considered a dishonor to be a true Latter Day Saint. Since Semi-Annual Conference I have preached 45 discourses, baptized 6, ordained one Priest. You may want to know why I left the mission assigned me. I received letters from Bro. H. C. Smith requesting me to come and help him, I also received letters from some of the Saints, stating that my labors would be a great help here. I then stated the case to Bro. Joseph Smith, and was authorized by him to come here; I also asked Bro. Lambert's advice in the matter, which was to come by the president's consent. I am still ready and willing to labor as the conference may think best. I pray that the Holy Spirit may guide you in your deliberations.

Elder *Hiram Robinson* writes from Pittsburg, Pa:

After my report August 7th, 1881, I spoke twice at Galland's Grove. The Saints there manifested appreciation of my labors by providing for my temporal welfare, for which I am ever thankful. I went from there to Mt. Washington and Dodge counties, and labored till the General Conference at Council Bluffs. After conference went to Sarpey county, Nebraska, and labored about one week, then started for Pennsylvania. Arrived in Philadelphia December 25th, 1881, visited Hornerstown, N. J., thence to the Wyoming Valley District, and labored to the best of my ability till the last of February; then returned to Philadelphia, came here in time for the conference the 11 and 12 of March, laboring as wisdom seemed to direct. There are many calls for labor here, and I intend to fill them as fast as possible. I met with Bro. Ells yesterday; he is feeling well in body and spirit, for which he thanks the Lord. He has plenty of work for me, and that is just what I desire. I intend to do all I can for the advancement of the work in which we are engaged in. I am willing to labor if found worthy, wherever your wisdom and the Spirit directs. I pray that the Spirit may direct your deliberations.

Elder *G. W. Shute* writes from Blue Rapids, Kansas:

At the Semi-Annual Conference you appointed me to labor in Northern Kansas and Southern Nebraska. I have not traveled any from home, my wife being confined to the bed most of the time. This has rendered it imprudent for me to be from home. The hard times and the expenses naturally incurred will oblige me to remain inactive for the future. My heart is in the work, but as long as there are no provisions made for the families of Elders by the Church, and a spirit seeming to predominate in many that it is not right to give to or support any ministry, only through the Bishop; therefore Elders must provide for themselves, so I am in hope it will be productive of good in some way, if possible. And while I remain at home and silent, I shall ever pray for the welfare of Zion, the building up of the cause of Christ, and that the aspiring spirit too often seen among officials may be banished, and love, peace and joy be established in its stead.

Priest *G. H. Graves* writes to Pres. Joseph Smith from London, Canada, as follows:

After a long time waiting for an answer to my last letter that I wrote to you about six or seven months ago, I thought that I would write again to you, to let you know how I feel in regard to the work of the Lord. I am just as strong in the work as ever, in regard to my belief. On the 27th day of February, I held a debate with a Baptist minister, very near all day. He took his Bible and I took mine, and we went from reference to reference, and at last he confessed that the Latter Day Saints had the best grounds to go upon. But he did not ask me to preach at his house, so we departed in peace. I am now ready for the field again; and if you can give me an appointment at your April Conference, I would be very glad to go. I have been working since last July, and I think that I ought to go forth again. After June conference last, I thought that I would travel a little through Canada and preach; but the people would not receive the Letter of Recommendation that you sent me for the Southern Mission. It was no good to me after you released me from the South; so that was the reason that I sent it back to you; I trust that you will send me license, so that I can preach anywhere I go in Canada, or out of Canada. Do as you are moved by the Spirit of the Lord. I am still in the faith. Pray for me. My family is well at the present. Our regards to all the holy brethren and sisters in the Lord.

MISSION AND DISTRICT REPORTS.

I hereby present to the Church a condensed account of the statistics and spiritual condition of the Missions and Districts:

English Mission: There are 15 branches, containing 414 members, besides 34 members at various places in England and Scotland. Thomas Taylor president, Charles H. Caton secretary. The secretary reports: From letters received from the various districts and branches, it is to be seen that as a rule the mission is in good order. The priesthood-bearing portion of the members are losing no opportunity for preaching the gospel of Christ, while the Saints generally are endeavoring to live so as to be ensamples to those who know not the ways of truth. The opening of the work at Burton-on-Trent is one of the best that has been made in this country for some years past. Not one of their number has ever been connected with the Brigham Young faction, and yet when we set them to the gospel plow they work as freely and as easily as though they had been born and reared in the faith. By letters received from there a few days ago, we learn that they have struck out into another town, and have already signs of some being baptized. Bro. J. Potts has been a "local preacher" for one of the sects for some years, but has now taken the sword of truth in his right hand, and by the blessing of God, will do good. What we can say of him may also be said of the whole of the brethren and sisters there. Bro. Joseph Dewsnup and his staff of co-workers in the Manchester District have also been extending their labors, and as will be seen from the report, good results have attended them. I have done my best to get the district and branch secretaries to attend to the recording of names of those added and lost, and in the main have been successful; would liked to have been earlier with them. Have no doubt that before Midsummer I shall be able to complete the record of the mission, so far as possible. A little more patience with regard to the requirements of the mission. I am of the same opinion I expressed last year. Conference will best consult the interests of the Church and this mission by sustaining Bro Thomas Taylor as president.

Welsh Mission: Its condition is reported by Bro. J. R. Gibbs, president of the mission as follows: The dark clouds of trouble that have been hanging over us have disappeared, and the sun of unity and love is shining over those that strive for the truth. I have labored with the brethren in trying to strengthen the Saints in the hope of the gospel, and in bearing testimony of the truth to them that are in darkness. I am

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happy to inform you that the Lord is with us, and his blessings are enjoyed by those that are Saints indeed. Our labor among the world in the past has been very little, and our increase is but very few, yet there are some obeying the gospel. A new branch has been organized at Nantyglo, through the labor of Bro. J. Morgan and others of the Merthyr Branch. A remarkable case of healing has been manifested in that new branch; a woman that had been given up by the doctors to die, has been healed by the laying on of hands and prayer of faith. I am happy to inform you that there is a good feeling among many of the Elders to make a strong effort this Summer for the advancement of the work in Wales, and by the Fall Conference I hope that we will be able to send you more encouraging news. I am glad to inform you that we, after careful and busy labor, have published five hundred copies of Hymn Books of 240 pages, containing 393 Welsh hymns, and 33 English hymns. We have selected the best hymns out of the old book, and many have been composed by members of the Church in Wales. We intend sending one hundred bound copies to the Church in America as soon as possible. May the blessings of God attend your assembly.

Canada, Kent and Elgin District: There are 9 branches, containing 231 members; 12 baptized, 2 received by letter, besides one new branch (Baddertown) organized with 18 members by Bro. G. E. Deuel A loss of 14 by letter, 1 by death, 2 expelled. There are 16 scattering members in the district.

Canada, London District: There are 10 branches, with 302 members; containing 5 Elders, 8 Priests, 7 Teachers, and 4 Deacons. William Jenkins vice-president, Samuel Brown clerk. The former reports that he has not been able to visit many of the branches, and as the traveling Elders have not reported to him, he can not give much of a statement of the situation. Bayham is in fair working order, and so are other branches; but some are not. The work has been improved by the labors of Brn. Lake and Griffiths. They hope for the return of Bro. Lake to the Canada Mission.

California, Northern District: The president, Bro J Carmichael, reports that the spiritual condition of the branches is improving; also there is some increase of membership. Many of the officers are doing all they can to advance the work. If an Elder is sent from the East it is believed by some that Bro. A. H. Smith would have as much influence as any one. Bro. Carmichael has labored three months in the ministry away from home, and the other three (since Fall Conference) at and near home, and says that he has been sustained by the Spirit, and has tried to do his duty.

California, Southern District: Bro. J. F. Burton, delegate, reports that the work there is moving slowly on. It was expressed at their late conference (March 4th) that one of the causes of the lagging of the work may be attributed to the fact that the faith of the Church seems to have been called in question by many of the Elders, through the *Herald*, and thereby their faith and confidence has been somewhat unsettled And it is not thought that it will be settled till the brethren, either in General Conference or in a General Assembly, affirm the faith of the Church. It is also thought, as another cause, that the authorities of the Church have not been properly respected and honored The district requests the General Conference to send one of the Twelve to labor in that district. Elders going there will be received and listened to by large and attentive audiences. There is a lack of Elders who will preach in branches and their vicinities, also a lack of presiding officers. Bro. Glaud Rodger is laboring very acceptably, and is now president of the district.

Florida District: Bro. F. P. Scarcliff, president, reports that little labor is done there excepting by the General Conference missionaries. The resident Elders have to labor for their daily bread, and none can devote much time to the field; but some of them have made commendable efforts in their own localities. There has also been great neglect on the part of branch officials, for which cause the work has declined for years past. But the faithful ones think that they can see the silver lining to the clouds now, and are hopeful for the future The interest outside is good. Bro George Montague has endeared himself to the Saints there, and it is desired that he be returned to that mission.

Illinois, Kewanee District: H. C. Bronson president reports 10 branches, 404 members. In some parts the work is improving, in others it is not in a flattering condition; but on the whole the cause is gaining. Those outside the work are beginning to realize what Congress has done, and they have read the sermon of Dr. Thomas in the leading papers. Hence we lift up our hearts and rejoice that God's hand is over his work for good.

Iowa, Decatur District: There are 9 branches, containing 768 members, including 1 of the First Presidency, 1 Apostle, 9 High Priests, 7 of the Seventy, 60 Elders, 20 Priests, 19 Teachers, 7 Deacons. During the year there has been a net gain of 132 members. O. B. Thomas president, J. V. L. Sherwood clerk.

Iowa, Des Moines District: There are five branches, 269 members, including 19 Elders, 11 Priests, 7 Teachers, 4 Deacons. During the year there has been a gain of 19 and a loss of 10 members. Difficulty exists in one or two of the branches, which has hindered the work in those localities. Some favorable openings have been effected in Dallas and Grundy counties. Brn. Nirk, Roth, Goreham and others, have assisted. Bro. R. Etzenhouser's labors have been of great benefit to the district, and many wish for his return.

Iowa, Fremont District: There are 7 branches, 343 members, also 65 scattering ones; including 2 High Priests, 2 of the Seventy, 43 Elders, 12 Priests, 15 Teachers, 7 Deacons. There has been an increase of 75, and a loss of 20, during the year, leaving a net gain of 55 members. Bro. G. T. Griffiths and R. M. Elvin from other districts and missions have labored in the district, and also we have had the labors of D. Hougas, J. R. Badham, and E. L Kelley of the district; also some of the other Elders preach here a little. There is a great need for Church labor; there is too much slackness, too little discipline. Saints go their own way (or the way of the world) too much. There is some spirituality, more among new than among old members. There is a great lack of financial aid. J. R. Badham president, J. M. Stubbard clerk.

Iowa, Little Sioux District: Contains 8 branches, 518 members, including 1 Bishop, 4 High Priests, 6 of the Seventy, 39 Elders, 11 Priests, 10 Teachers, 5 Deacons. During the year there has been a gain of 37 and a loss of 47, making a net loss of 10 members. J. C. Crabb president; W. C. Cadwell clerk. The district is reported as being in a fair, but not in a flourishing condition. There are at present no serious difficulties to be adjusted. The deaths of Brn. Condit, Lytle, Harvey and Wilkins, caused a sense of loss to the branches and the whole district.

Iowa, Galland's Grove District: The president, Bro. J. W. Chatburn, reports as follows: When I reported six months ago, we had some difficulty in the district; but I am glad to say that it has been settled to a certain extent, and I hope will soon be entirely so. Very little labor has been performed since last report, except by local elders; but what has been done, has been well done, and it has had a good effect. Bro. Charles Derry has labored with good effect, and I think that he is the right man in the right place. At our Conference six months ago, we adopted the plan of dividing our district into sections, and assigning an section, to oversee the work and make that part of the Elder to each sections, district his especial field, he to report to the president of the district from time to time his labors and the condition of his field. This has worked well; in selecting those Elders their location was taken into consideration, as well as their qualifications for that work. We have found that an Elder assigned to a special duty feels a certain amount of responsibility, and is likely to have some pride in doing his work well We had the very best quarterly conference at our last meeting; the Lord gave us his Spirit, and not an angry word was spoken; but all tried to work for the good of the cause. We planned a good work for the next six months, and I feel satisfied it will be done, if the same spirit still continues with us, as I pray that it may.

The district contains 13 branches, 644 members; including 1 Apostle, 3 High Priests, 4 of the Seventy, 49 Elders, 19 Priests, 17 Teachers, 6 Deacons. During the year 29 have been added by baptism and letter, and 27 been lost by letter, death, and expulsion. There are also 17 scattering members in the district. J. W. Chatburn president, John Pett clerk.

Iowa, Pottawattamie District: Contains 7 branches, 407 members, besides 30 scattering members; including 2 Apostles, 3 of the Seventy, 27 Elders, 9 Priests, 10 Teachers, 7 Deacons. During the year there has been a gain of 56 by baptism and letter, and a loss of 19 by letter and death, leaving the net gain 37 members. Hans Hansen president, F. Hansen clerk. Spiritual condition reported as being fair, and no difficulties existing. Many members are careless, and seem to be indifferent. All mean to do right in their conduct, but some seem not to realize the importance of the work. Opportunities are numerous, but few officers are laboring.

Iowa, String Prairie and Nauvoo District: There are 5 branches in Iowa and 3 in Illinois, containing 324 members; including 2 High Priest, 1 of the Seventy, 16 Elders, 4 Priests, 7 Teachers and 6 Deacons. A gain of 7 by letter and baptism, and a loss of 22 by letter, by death, and by expulsion. R Lambert president, John Stevenson clerk.

Massachusetts District: Contains 9 branches, 546 members; including 1 Seventy, 29 Elders, 21 Priests, 18 Teachers, 16 Deacons. The work in 1865 started with 8 members, and this the result, and still the good work continues. The district is trying to keep an Elder in the field. John Smith president, F. A. Potter clerk.

Kansas, Spring River District: Contains 8 branches, 233 members, including 1 of the Seventy, 16 Elders, 7 Priests, 9 Teachers and 5 Deacons. A gain of 7 and a loss of 3 during the year leaving a net gain of 4 members. J. T. Davies president, J. A. Davies clerk. The latter says that he understands that a branch has been organized at Arcadia, but has no record of it.

Minnesota, Northern: Bro. M. Shaw, the president, says: It will be remembered that this district is composed of two branches; I live in the Oak Lake Branch, therefore I have more of a personal knowledge of affairs here than in Hope of Zion Branch. Our present number in the Oak Lake Branch is 15, former number 34. We are not disorganized, but we are spiritually dead We do not have any meetings and in some cases not that neighborly love that ought to be Now there may have been causes and circumstances that have brought this about, and each one may think to justify him or herself, let the Lord be judge not me. We are quite badly scattered from the two extremes of settlers 20 miles. As to the Hope of Zion Branch, I think they are about the same as we are here; they have no meeting, and as a result are cold in the work. They have no man in that branch that feels able to preach. If we are usually blessed this coming season we can well sustain by our means one Elder three or four months in this district. I hope we may be thus blessed to have an Elder visit us this Summer. I believe that God has some chosen ones in this part of the land, and I trust the way may be opened for them to be more active in the work I hope you will not consider us broken up as a branch or branches or district, but only asleep, needing something to arouse us.

Missouri, North-East District: 4 branches, 181 members, including 17 Elders, 7 Priests, 8 Teachers and 3 Deacons. George Hicklin president, J. T. Williams, clerk. The district is reported as being in a fair condition, but not as much preaching has been done as was necessary. Many places are open for the work. Bro. Hicklin says that he is ready to labor in the field.

Missouri, Far West District: Contains 9 branches, 460 members, including 2 of the Twelve, 1 High Priest, 1 Seventy, 37 Elders, 22 Priests, 20 Teachers, 13 Deacons. The secretary, Bro. J M. Terry, reports that the spiritual condition of the district is good and that peace prevails

Missouri, St. Louis District: There are 10 branches, 519 members, including 2 High Priest, 30 Elders, 20 Priests, 8 Teachers, 10 Deacons; 23 baptized, 9 received; 19 removed, 10 died; net increase 3 members J. E Betts president, J. G. Smith clerk. The situation is reported to be improving.

Montana District: Contains 3 branches, 74 members; including 8 Elders, 4 Priests, 2 Teachers, 1 Deacon. During the year an increase of 17, and a loss of 13 members The district is said to be in "very good condition, with a few exceptions" Two of the three branches are active, and the other is not, owing to unfavorable circumstances. There are good opportunities in some places where are interest is manifested, and patient labor would be rewarded. Gomer Reese president, Wm. Worwood clerk.

Nebraska, Northern District: This has 9 branches, 255 members, 9 scattering ones on record, and probably 30 in the district. Hans Nielson clerk.

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Nebraska, Southern District: Contains 7 branches, 290 members, including 1 High Priest, 16 Elders, 13 Priests, 8 Teachers, 7 Deacons. During the year there was a gain of 41, and a loss of 11, leaving 30 net increase. Levi Anthony president, R. M. Elvin clerk. The latter reports that there has been a marked improvement in nearly all parts of the district, and the future looks brighter than it has ever done before. One very encouraging thing is that the people who are now obeying, and others who are investigating, are of the class that add stability to the work. District and branch authorities seem to desire and seek for the advancement of the work. The willingness of the Saints to support the work is shown by the fact, that during the year ending February 28th, $644.49 was paid in tithings, offerings, for support of the work in the district, for the Utah Chapel, and to sustain the work in Nebraska City. The above report is from Bro. R. M. Elvin, and delegate J. B. Gouldsmith.

Nevada District: Contains 4 branches, having 103 members, including 1 of the Seventy, 11 Elders, 1 Priest and 6 Teachers. T. R. Hawkins clerk.

Central Texas District: Bro. Elias Land, president, reports that new places for preaching are opening up, and the people desire to hear the gospel preached. The district desires the return there of Bro. Heman C. Smith and W. T. Bozarth, and so petition.

The following was moved, and by unanimous vote adopted:

Whereas the Edmund's Bill, originating in the Senate of the United States, has become a law, by which it is intended on the part of the Government to extirpate the practice of polygamy, which practice is by this act recognized as a crime and not as a religion; and

Whereas, in the discussion and consideration of this question in Congress it was frequently stated by Senators and members of the House of Representatives that the object of this measure was not intended as an attack on Mormonism, but against the evil practices in the territories of the United States, enjoined by the loathsome incumbrance upon that faith; therefore, be it

Resolved that we, the Reorganized Church of Christ, do hereby tender our sincere thanks to President Chester A. Arthur and all the Senators and Members of Congress who took an active part in passing such laws, by which the "twin relic" is to be removed from the institutions of the country, to the honor and dignity of the nation, and to the especial good of all true Mormons, who abide in the original faith of the Church.

The adoption of this was followed by a motion whereby President Joseph Smith was authorized to telegraph the same to President C. A. Arthur, and to the President of the Senate, and to the Speaker of the House of Representatives.

The application of Calista R. Conant to be received into the Reorganized Church upon her original baptism. May 15th, 1842. certified to by Bro. and Sr. E. L. Page of Hannibal, Missouri, was read, and she was received by unanimous vote of the conference.

Letters were read from Bishop I. L. Rogers and Bro. J. L. Bear, in relation to the latters return to America, and it was

Resolved that Bro. J. L Bear be released from his mission, and that the Bishop furnish him with sufficient means to pay his fare from Switzerland to his home in America.

President Blair reported the condition of the Rocky Mountain Mission, especially the work in Salt Lake City and its requirements.

It was ordered that the report of Bro. G. H. Graves be referred to a committee; and it was therefore committed to Brn. A. H. Smith, James Caffall and T. W. Smith.

The committee on the books and report of the Bishop was read, and a motion made that it be adopted; but objection being made, it was referred back to the committee, the brother objecting being asked to meet with the committee.

The committee appointed at the last Semi-Annual Conference to draft and present resolutions on the subject of Sunday Schools, reported as follows:

We, the committee appointed by the Semi-Annual Conference held near Council Bluffs, September, 1881, on the subject of Sabbath Schools, beg leave to report as follows:

1. That we recommend the establishment of Sabbath Schools in all the branches of the Reorganized Church of Christ, as far as the same can consistently be done; as Sabbath Schools are evidently calculated in their very nature to direct the mind in its search for truth, and make it better acquainted with the word of God, which is truth; and inculcate a reverence for and a better observance of the Sabbath day; the keeping holy of that day being a direct commandment from our Heavenly Father.

2. We consider that for the better accomplishment of this object, some uniform system for conducting Sabbath Schools should be adopted, which can be made universal in its application. To this end we recommend the following:—(1) In its organization the officers to consist of a superintendent, assistant superintendent, secretary, treasurer, and leader in music, (as we consider the practice and culture of singing a great auxiliary in Sabbath Schools), together with as many teachers as the number of pupils may require. (2) The school to be opened by singing and prayer. We would advise reading the lesson of the day preceding the prayer.

3. We recommend the adoption of those selections of scripture for lessons which are commonly known as the "International Lesson System" to be printed on slips as a supplement to the *Hope*, one lesson on each side of the slip, something after the following order: (1) Two or three questions, and a review of the preceding lesson. (2) A short statement of the connection between the two lessons called the "connecting link." (3) The lesson of the day itself, portions of which (to be designated by brackets) to be committed to memory. (4) Explanatory remarks, giving corroborating passages from the Bible, Book of Mormon, Doctrine and Covenants, and history, when applicable. (5) A brief selection of the leading thoughts and truths contained in the lesson, with an appropriate text called "Golden Text." (6) We recommend, in addition to the slips that a small portion of the *Hope* be devoted to Sunday School work, known as the "Sabbath School Department."

All of which is respectfully submitted, and your committee ask to be discharged.

E. ROBINSON.
WILLIAM CLOW.

It was received and the committee was discharged; after which the matter was discussed, and finally the report was tabled.

Through the president of the Independence Branch, Bro. Joseph Luff, the sacramental emblems were offered to the conference, to be partaken of on the morrow, and a resolution accepting it, and appointing the time to morrow for such sacrament meeting was adopted.

There was preaching in the evening by Bro. W. W. Blair, assisted by Bro. J. S Patterson.

SUNDAY, APRIL 9TH.

In the forenoon, at the Opera House, Pres. Joseph Smith preached, assisted by Bro. Joseph Luff. At the same hour Bro. E. L. Kelley spoke at the Chapel, assisted by Bro. John Hawley.

In the afternoon, sacrament was administered. Brn. G. A. Blakeslee and P. Cadwell presided and blessed the emblems, and Brn. A. J. Cox and T. Hatty passed them to the congregation. The house was filled, and only a small number of those who apparently wished to do so could have time to bear testimony. During the session nine children were blessed by Brn. Gurley and Caffall. After the meeting closed, those who were sick remained and were administered to by Brn. J. S. Patterson, J. T. Davies, Heman C. Smith, C. H. Jones, E. H. Gurley, J. Luff, and J. F. Burton.

There were services in the evening at the Chapel, Bro. C. H. Jones preaching, assisted by Bro. G. F. Weston. At the Opera House, Bro. Z. H. Gurley preached, assisted by Bro. W. H. Kelley.

MONDAY, APRIL 10TH.

The morning prayer meeting was in charge of Brn. J. T. Kinnaman and E. H. Gurley.

During the forenoon, Bro. M. H. Forscutt preached, assisted by Bro. E. Robinson.

Business session was opened by singing "'Mid scenes of confusion and creature complaints," and prayer was offered by Bro. John Hawley.

The chairman of the Music Committee reported that its work was in *statu quo*.

The further enrollment of *ex-officio* members of the conference was made. The following were found of the various grades of officials who are entitled to voice and vote in the conference, besides the delegates heretofore noted.

Of the First Presidency: Joseph Smith and Wm. W. Blair—2.

Of the Apostles: Alex. H. Smith, T. W. Smith, James Caffall, J. H. Lake, W. H. Kelley and Z. H. Gurley—6.

Of the High Priests: John Landers, E. Robinson, M. H. Forscutt, P. Cadwell, C. G. Lanphear, J. W. Chatburn, G. A. Blakeslee, and H. A. Stebbins—8.

Of the Seventy: J. S. Patterson, E. C. Brand, J. C. Foss, J. T. Davies, E. M. Wildermuth, John Thomas, B. V. Springer, Andrew Hall, C. H. Jones, I. A. Bogue, Heman C. Smith, George Mantague—12.

Of the Elders: Levi Anthony, Wm. Anderson, W. N. Abbott, S. V. Bailey, Nelson Brown, James Buckley, W. L. Booker, John Beaird, J. F. Burton, J. W. Brackenbury, B. B. Brackenbury, C. A. Beebe, J. R. Badham, J. D. Bennett, Josiah Curtis, E. W. Cato, sen., Wm. Chambers, David Chambers, Emsley Curtis, J. T. Clarks, Frederick Campbell, D. S. Crawley, T. W. Chatburn, B. F. Durfee, J. R. Evans, R. M. Elvin, John Eames, Hiram Falk, E. H. Gurley, Henry Green, S. W. Hogue, Henry Halliday, Wm. Hopkins, T. Hindirks, John Hawley, Hans Hansen, H. N. Hansen, George Hicklin, J. J. Kaster, J. T. Kinnaman, Alma Kent, Wm. Leeka, Wm. Lewis, Joseph Luff, Wm. Newton, Thomas Nutt, David J. Powell, David E. Powell, David Powell, G. W. Pilgrim, Clarence St. Clair, F. P. Scarcliff, C. W. Short, W. B. Tignor, S. O. Waddel, F. C. Warnky, I. N. White, J. W. Waldsmith—58.

Priest: E. L. Kelley.

The resignations of Bishop I. L. Rogers and his counselors, the consideration of which was made the special order for to-day, were presented and the resignations were read. The motion to accept the resignation of the Bishop that was so deferred on Friday, was before the house, and the following was moved as a substitute:

Resolved that the resignation of Brn. H. A. Stebbins and David Dancer, as counselors to Bishop I. L. Rogers, be accepted, and that action upon the resignation of Bishop Rogers be deferred until the next General Conference.

A motion to divide the question and take

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up the resignation of the counselors first was made, but a vote being taken, the motion to divide was lost, and the substitute was put upon it passage, with a result of 266 votes for and 359 against, as follows:

Yeas: *Ex-officio* vote 35, London District 22, Fremont 25, Pottawattamie 25, Northern Illinois 44, North-East Missouri, 11, St. Louis 32, Nodaway 8, String Prairie and Nauvoo 18, Northern Nebraska 21, North West Kansas 15, Central Texas 7; Red River, Silver Hill, and Delaware Branches, each 1 vote—266.

Nays: *Ex-officio* votes 43, Southern California District 23, Florida 18, Decatur 47, Des Moines 16, Little Sioux 37, Galland's Grove 42, Southern Indiana 11, Spring River 17, Far West 29, Independence 12, Southern Nebraska 22, Three Rivers 2, Farmington, Eagle Creek and Foundry, each 1 vote—359.

The substitute was therefore declared lost, and the vote on the original proceeded, the the result being the acceptance of Bishop Rogers' resignation, by a vote of 347 for, and 283 against, as follows:

Yeas: *Ex-officio:* W. H. Kelley, A. H. Smith, Z. H. Gurley, J. Caffall, C. G. Lanphear, John Landers, E. Robinson, P. Cadwell, G. A. Blakeslee, J. W. Chatburn, E. M. Wildermuth, C. H. Jones. I. A. Bogue, Geo. Montague, Thomas Nutt, John Hawley, J. F. Burton, J. W. Brackenbury, R. M. Elvin, I. N. White, E. Curtis, Joseph Luff, J. W. Waldsmith, F. Campbell, F. P. Scarcliff, W. N. Abbott, J. T. Kinnaman, J. Curtis, J. R. Evans, E. W. Cato, H. Halliday, E. H. Gurley, David E. Powell, L. Anthony, W. Lewis, T. W. Chatburn, D. S. Crawley, S. W. Hogue, G. W. Pilgrim, E. L. Kelley. Yeas by delegates: Southern California District 23, Decatur 47, Des Moines 16, Galland's Grove 42, Little Sioux 37, Florida 18, Michigan 38, Southern Indiana 11, Far West 29, Nodaway 8, Independence 12, Southern Nebraska 22, Three Rivers Branch 2.

Nays: *Ex-officio:* Joseph Smith, W. W. Blair, J. H. Lake, T. W. Smith, E. C. Brand, J. S. Patterson, J. Thomas, J. C. Foss, J. T. Davies, H. C. Smith, A. Hall, B. V. Springer, J. F. McDowell, H. Falk, S. V. Bailey, S. O. Waddel, C. W. Short, J. Buckley, N. Brown, D. J. Powell, H. Green, W. L. Booker, W. Hopkins, W. Chambers, W. Anderson, J. Beaird, T. Hinderks, D. Chambers, H. Hansen. H. N. Hansen, G. Hicklin, W. Newton, A. Kent, B. B. Brackenbury, J. J. Kaster, J. R. Badham, J. T. Clark, W. Leeka, J. Eames, J. D. Bennett, B. F. Durfee. Nays by delegates: Fremont District 25, Pottawattamie 25, String Prairie and Nauvoo 18, London 22, Northern Illinois 44, Spring River 17, North-West Kansas 15, North-East Missouri 11, Saint Louis 32, Northern Nebraska 21, Central Texas 7, Red River, Silver Hill, Farmington, Eagle Creek and Foundry, and Delaware Branches, each 1 vote.

A motion to accept the resignations of the counselors of the Bishop was laid upon the table by vote of the Conference.

The following, being the feelings of many present, was moved and adopted by unanimous vote of the body.

Resolved that this Conference before proceeding further to choose a successor in the office of Bishop of the Church, made vacant by the resignation of Bro. I. L. Rogers, unite severally our prayers and faith before the Lord, putting away all selfish feelings and motives, and in full confidence ask the President of the Church to present the matter before the Lord, and ask that the Lord may, in his great love to his people, designate the name of the person whom he would have placed in the office of Bishop of his Church, and make and give such other manifestations of his will to us as may be his pleasure so to do with regard to his work.

The Conference voted thanks to Mr. Wilson for the use of the Opera House on Sunday, and to the Christian Church for the use of the baptismal font in their meeting house.

COMMITTEE REPORT ON BOARD OF LOCATION.

The report of the Committee on the Board of Location report was read as follows:

We your committee appointed to examine the Report of the Locating Board Report:

That we have examined their report, and find it correct so far as may be determined from any thing placed in our hands. We call attention however, to the following items found on page two of the report that will need some explanation further than is given in the report, when it shall be published, viz, the loan of $110 by Elizabeth Swarthout, and when refunded there were but $100 paid, leaving the Board in debt $10 to said person. The loan of $543 50 by Sarah Chester, which was refunded, yet there is a statement that it was given to the Church. The loan of a $100 by Mary A. Lewis, which has not been refunded, but which the board is yet liable for.

We recommend the acceptation of the report and the release of the committee, when they shall point out some satisfactory way of refunding the $110 not yet paid should it be called for.

WM. H. KELLEY.
I. N. WHITE.
E. C. BRAND.

BOARD OF LOCATION REPORT.

The report of the Board of Location was read, as follows:

The Locating Board, under direction of resolutions of your honorable body, adopted April 10th, 1876, and subsequently, report:

1. That the location of the railway through Decatur county, Iowa, having been finally made; your committee met November 9th, 1880, and decided to remove the business center of the Church and the publishing department from Plano, Kendall county, Illinois, to Lamoni, Decatur county, Iowa, that place being in the south-west part of the said county, as before reported by us.

2. At such meeting the vote for removal was submitted and received a unanimous support of all the Board.

3. That by nomination and vote, properly made and taken at said meeting, Brn. David Dancer of Lamoni, and Joseph Smith of Plano, were made an executive committee of the Board to execute said order of removal with discretionary powers to select and determine the site, and to erect a suitable building for the Herald Office business, in said town of Lamoni.

The executive committee in pursuance of this vote, secured by one of its members, (the chairman of your committee), sale for the farm known as the Location Farm in New Buda township, in said county of Decatur, to a Bro. Thomas France of Kewanee, Illinois.

4. That in the Spring of 1881, the Executive Committee proceeded to purchase a parcel of land in Lamoni, deemed eligible by them; a brick yard was made, brick burned, lumber bought, workmen hired, under the charge of the chairman of said Executive Committee, Br. David Dancer, and a building 30x65 feet in size, two stories in height, with an engine room 16x16 feet square attached, was erected at a total cost to the date of report of publishing committee, submitted to this session, to which reference is here made for items touching costs of material and labor, and your Honorable Body cited thereto, of $5.541,14, with an additional estimated cost of $400, to finish said building and enclose the grounds with suitable fences, &c.

5. That in keeping with the spirit of said resolutions, the real estate property acquired by the Herald Office in Plano was sold; the Herald office and fixtures, together with the several employees of the office were successfully removed from Plano to Lamoni, and the building placed in charge of the committee of Publication on October 18th, 1881. A copy of the Articles of Incorporation were filed in the Office of the County Clerk of Decatur county, Iowa, aforesaid, February 3d, 1882, by the secretary of the Church, Bro. H. A. Stebbins, and the removal of the business center as contemplated fully accomplished. See Herald Office Report to which reference is here made.

6. That in pursuance of the duty imposed upon your Locating Committee by resolution of Conference aforesaid, your committee have through their executive committee done the best that they could to carry out the wishes of your Honorable Body as expressed in the resolutions passed by you at your different sessions; and herewith submitting a financial statement from the Secretary of the Locating Board for examination and record; ask that the labors of your committee be officially recognized and endorsed by you, and your committee be released from further responsibility under the aforesaid resclutions, and until further exigency arises.

7. That in the efforts to carry out your resolutions, your Locating Board have received aid and support from the Committee of Publication, through its President George A. Blakeslee; also from the Bishop I. L. Rogers, Treasurer; and H. A. Stebbins, Secretary of Locating Board; and from the Bishopric, through the chairman of the Executive Committee, Bro. David Dancer.

JOSEPH SMITH,
Chairman of Board of Location.

LAMONI, Iowa, March 30th, 1882.

Board of Location and Removal in account with the Church of Jesus Christ of Latter Day Saints, Lamoni, Iowa, April 1st, 1882.

——DR.——

1876.	To following receipts by donation:	
Jan. 3,	From C. A. Sherman, Minn.	$5 00
" 3,	Sr. Lois Sherman, Minn.	5 00
" 3,	Sr. Lois Cutler, Minn.	5 00
" 3,	Sr. Lois D Sperry, Minn.	5 00
" 3,	Zechariah Briner, Minn.	5 00
" 3,	Thomas J. Martin, Minn	2 00
" 13,	B B. Anderson, Minn	10 00
" 13,	Henry Way, Minn.	5 00
" 13,	W. J R Herring, Minn.	5 00
Feb. 2,	Sr. Harriet Agan, Iowa	1 00
" 2,	R M. Elvin, Neb.	50 00
Mar. 8,	The Sherman Branch, Mich.	4 00
" 25,	Samuel Shepherd, Cal.	1,000 00
" 25,	Richard Allen, sen., Cal.	200 00
" 25,	Hannah Lytle, Cal	165 00
" 25,	Edward Ridley, Cal.	100 00
" 25,	Mary James, Cal.	55 00
" 25,	Mary Rolf, Cal.	21 00
" 25,	Richard Allen, jun., Cal.	5 00
" 25,	Willard Wixom, Cal	5 00
April 3,	Jesse Seelye, N. Y.	200 00
" 14,	E P. Prothero, Cal.	25 00
" 24,	John Garner, Cal.	100 00
July 1,	Samuel Naiden, Ill.	20 00
" 1,	John Potts, Mass.	4 20
Aug. 31,	C. W. Lamb, Iowa.	2 00
" 31,	J. W. Newberry, Iowa.	50 00
" 31,	H. R. Mills, Ills.	10 00
Oct. 9,	William L. Mitchell, Utah	5 00
1877.		
Jan. 1,	W. D. Lee, Ills.	5 00
Sep. 24,	Daniel Hougas, Iowa	20 00
" 24,	G. F. Skank, Iowa.	15 00
" 24,	Lucy A. Beebe, Iowa	10 00
" 24,	Belle Bunker, Iowa.	5 00
" 24,	A. McClenahan, Iowa.	5 00
	To following receipts by Loan:	
1876.		
Mar. 8,	From Frank Steffe, Mass	50 00
" 25,	Elizabeth Swarthout, Cal.	110 00
July 11,	Joseph Squires, N. Y.	300 00
" 26,	Frank Steffe, Mass	50 00
Aug. 31,	James Allen, Iowa	300 00
Oct. 24,	Sarah Chester, Cal.	543 50
1877.		
Mar. 1,	Peter N. Brix, Denmark	1,000 00
Apr. 20,	Benjamin Bowman, W. Va.	200 00
Sep. 24,	Mary A. Lewis, Iowa	100 00
	Sundries:	
	To Interest from David Dancer	242 95
	Thomas France, for farm	4,037 50
	Interest from Thomas France	108 53
	Products from farm in 1878–80	673 27
	Total	$9,844 95

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——Cr.——

By Return of Loans, various dates:

To Peter N. Brix	$1,000	00
" Sister Sarah Chester (given to Church)	543	50
" Joseph Squires	300	00
" James Allen	300	00
" Benjamin Bowman	200	00
" Sr. E. Swarthout	100	00
" Frank Steffe	100	00

By Expense:

1877.

Sep. 24,	To Brn. W. W. Blair and John Scott, Executive Committee to see the location	46	35

By Farm and Improvements:

	For 193½ acres of land	2,902	50
	" Taxes during four years	167	06
	" Repairs on old house and fence	56	97
	" Breaking and Planting 30½ a.	75	67
	" Building new house	465	80
	" Improvements: fencing, corn crib, addition to house, &c.	355	62
	" Shelling Corn and hauling grain	42	04
	By Interest to Joseph Squires on loan of $100 for two years	8	00
1881.	" Payments to Building Committee	3,181	44
	Total expenditures	$9,844	95

Respectfully submitted,
HENRY A. STEBBINS,
Secretary of Church and of Board of Removal.

The secretary made the explanations asked for, showing that when Sr. Chester took the loan from the Board she transferred it to the Bishop as tithing, the $110 remaining as it was till it should be called for.

The report of the committee was received, the recommendation to accept the report of the Board was adopted and the committee was discharged.

COMMITTEE REPORT ON BOARD OF PUBLICATION.

The report of the committee on the Board of Publication report was read, as follows:

Your committee appointed to examine the report of the Board of Publication respectfully submit the following as their report:

We find the report correct, so far as may be determined from the face of it. The press has been removed from Plano, Illinois, to Lamoni, Iowa; land bought, wages paid, material bought, a building erected for the publishing department, of which we have the items in the report; but we have no means of determining as to whether wisdom and economy has been manifested in all of this outlay or not.

A building for the publishing department was erected in part by D Dancer and Co., at an expense of $4,853 78, which was completed by the Board of Publication at a cost of $687.36, making a total cost of building $5,541.14. It is obvious that your committee has no means of determining anything with reference to these transactions, save as may appear from the presentation of the report itself. We recommend that the report be read and accepted.

I. N. WHITE, E. C. BRAND,
WM. H. KELLEY, Committee

The report was received and the committee was discharged.

BOARD OF PUBLICATION REPORT.

The report of the Board was read as follows:

The Board of Publication respectfully submit the following as their report of business done since the Fall Conference.

The office building at Lamoni having been sufficiently far advanced, the removal of the office from Plano was successfully accomplished in October, 1881, the Board taking possession on the 18th of that month.

The work of completion has been carried on through the winter, and is now nearly done, at a cost including lot of ground 120x300 feet of $5,541.14, including suitable outbuildings.

It will require from $300 to $400 additional for the completion of the building, erection of fences, &c., bringing the total cost of the property up to $6,000.

An itemized statement of the material used in the construction of the building, wages paid by Dancer & Co., together with the amount of wages paid by the Board since October 18th, is herewith submitted, marked "Exibit A."

The building is 30x65 feet, two stories twelve and eleven feet respectively, and engine and boiler house 16x16 one story. The building is heavily framed, and sheathed inside, and veneered with eight inches of brick outside. It contains a fire proof vault large enough to contain the safe and all the electrotype plates.

Being unable to obtain sufficient power from the engine in use at Plano, your Board deemed it advisable to procure a new one. The old one was sold for $181, and an eight horse power Ames Portable engine bought at a cost of $650.

The *Herald* subscription list shows satisfactory improvement, both in increase of subscriptions and prompt payment of the same. The increase amounts to 15 per cent during the past six months, and unless unforseen contingencies should arise, the *Herald* will be changed to a weekly at the close of the present volume.

The sale of all the books published by the Board has been very large during the past six months, and the demand seems steadily on the increase.

The extra expense incidental to moving the office to Lamoni,—amounting to some $350, together with other extra expenses unavoidable in fitting up and adapting the machinery and material to their new quarters, premium on insurance, &c.,—have somewhat reduced the net gain on the business for the year. But in the face of this, your Board are gratified at being able to show by the balance sheet, a gain in the value of the property, and some reduction of the total indebtedness. The balance sheet, "Exhibit B," shows a net gain of $3,659.63; but of this $3,184 44 represents the amount received from the Location Fund and used in the construction of the building, leaving the actual gain on the business for the year of $478,19. A statement of receipts and expenditures of cash since August 16th, 1881, is herewith submitted, marked "Exhibit C."

For the Board of Publication,
LAWRENCE CONOVER, *Secretary.*

Financial Report of the Board of Publication, August 16th, 1881, to March 16th, 1882:—

Balance, August 16th, 1881		$4,551	99
Receipts: by mail		6,192	87
"	Office sales	102	32
"	Job work	18	70
"	Deposits	490	61
"	Sale of old engine	181	00
"	Premium on Insurance returned	62	50
"	Location Fund	3,181	44
Total		$14,781	43

EXPENDITURES.

Wages of Employees	$3,067	03
Mailing expenses	384	00
Coal and Wood	125	04
Freight, expressage, and hauling	138	98
Repairs and incidentals	26	55
Car fare	6	26
Postal Orders and Scrip returned	27	95
Bills Payable (Meeder note)	2,600	00
Interest on same	425	07
Premium on Insurance	62	50
Paid out on Deposit	350	68
Turned over to Bishop from letters	9	65
" " Utah Chapel	18	00
Moving expenses	334	58
Paid Dancer & Co., on Building	4,761	44
Wages paid by Office on Building	347	89
Rent of Herald Office in Plano	30	00
Chicago Firms for Paper, Binding, &c.	1,349	57
Total Expenditures	$14,065	19
Cash on hand March 16th, 1882	716	24
Total	$14,781	43

BALANCE, MARCH 16TH, 1882.

Inventory	19,715	08	Bills Payable.	3,465	00
Bills Rec'v'ble	322	00	Acct'sPayable	1,485	15
Cash	716	24			
Interest acct.	11	95			
Accts Rec'ble	1,183	03	Bal. net Cap'l	16,998	15
	21,948	30		21,948	30
Net Cap'l 1882	16,998	15	Net Cap'l 1881	13,338	52
			Bal. Net Gain	3,659	63
	16,998	15		16,998	15

LAWRENCE CONOVER, *Secretary.*

The report was accepted, after some inquiry and remarks.

It was stated that Bro. W. W. Blair had been called home by telegram, Sr. Blair being sick. He left on the evening train, the prayers of the Saints going with him.

In the evening Bro. Joseph Luff preached, assisted by Bro. Thomas Nutt. Four were confirmed who had been baptized during the day by Bro. F. C. Warnky.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, May 1, 1882.

THE General Conference at Independence was a success, both as to the numbers in attendence, and the general spirit manifested.

The kindness and respect shown to the visitors by the citizens were remarkable; and exemplified the fulfillment of the prophecy, "Ye shall find grace and favor in the eyes of the people."

There has been a great change of sentiment wrought in that part of Missouri; either by the change of inhabitants, by the fair living of the Saints who have gone in there, or by the agency of the unseen forces which the Lord employs to bring his purposes to pass. Whatever may have wrought the change, the Saints would be very unwise if they failed to see it, or to accept it as providential for the developement of the work they have in hand to do.

The Saints there have built a commodious house of worship, seating some four hundred people. The number of delegates and *ex-officio* members of conference was quite large: the business sessions were harmonious with scarcely an exception, and it really seemed as if the one thought uppermost in the minds of all was, what to do for the best interest of the work and how to do it. This spirit prevailed.

The business that gave rise to the most concern and anxiety was the resignation of Brn. I. L. Rogers, as Bishop, and David Dancer and Henry A. Stebbins, as counsellors. It was feared that to accept the resignation of brother Rogers would possibly not be pleasing to the Master; but the letter of resignation seemed to breathe a desire to be released from the care and anxiety of the office, and it was accepted. The matter was made a subject of prayer, and in due time the Spirit's answer set all hearts at rest. Bro. George A. Blakeslee was appointed and ordained to the office of Bishop. Brn. E. Banta, of Lamoni, and Edwin L. Kelley, of Glenwood, Iowa, were nominated by Bro. Blakeslee as his counsellors; the last named being present and accepting was ordained; Bro. Banta not being

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present, action upon his nomination was deferred until Fall. Thus passed one of the peculiar crises to which the work is subject.

The subject of Representation, upon which it was feared much acrimonious debate would occur, was disposed of pleasantly and harmoniously; and a far better feeling took the place of the grief-producing one which the subject had given rise to, heretofore.

Bro. W. W. Blair was called home before the session closed, by news that his wife was quite ill; but letters from him received to date of the 18th, state that she is recovering.

Brn. Lake, Caffall, Alexander Smith, T. W. Smith, Gurley and Kelley, of the Twelve, were present; and letters were received from Brn. J. W. and E. C. Briggs, Josiah Ells and J. R. Lambert. Of these, Bro. J. W. Briggs reported a serious lapse in his health. He was proposing to travel in the west to derive what benefit he could from change of climate and scenery. We hope that it is not too late to apply such remedy. Bro. Ells is quite aged, but from advices received, was still teaching Christ as the Savior of men. Bro. E. C. Briggs was intending to be at conference, but was prevented. He reported himself ready for the field again.

Bro. J. R. Lambert was doing duty in the South, and deemed it hardly wise to leave the field to come so far to return if it should turn out that he should be retained.

There were thirteen of the Quorum of Seventy present, and a concourse of Elders. The *ex-officio* vote was a little above eighty, and the vote by delegates gave a total of near seven hundred, the largest vote ever cast at a General Conference in the Reorganization.

The Saints at Independence did all that they could do to entertain the brethren and sisters from abroad; and if any were neglected it was unavoidable in the rush and hurry of the first days of the session.

The use of the *Opera Hall* was tendered by Mr. Charles Wilson, the owner, and the hall was occupied for four services, two on Sunday and one on Wednesday and Thursday night each. These services were well attended and well received.

It is evident that much good will result from the assembling at Independence. The fact that a conference of Latter Day Saints was held in the place whence that people were driven in 1838, unmolested by word or deed, will speak in unmistakeable tones in approval of the policy adopted by the Reorganized Church, in defending the truths, but denouncing the errors of Mormonism. Now let our people be wise, live uprightly, deal justly, and on to victory.

On April 4th, Bro. W. W. Blair, Phineas Cadwell, James H. Peters and the Editor, visited Richmond, Ray county, Missouri, for the purpose of paying our respects to David Whitmer, Senior, the surviving witness to the Book of Mormon. We found an aged man, born in the beginning of the year 1805, and now past seventy-seven years of age, still erect in frame though slightly bowed, with eyesight and hearing good, and a memory astonishingly preserved.

We were kindly received by Father Whitmer and his family, David, Jr., a nephew, Judge Jacob Whitmer, a daughter, Mrs. Schweisch, and a grandson and daughter. We were permitted to see the manuscript copy of the Book of Mormon; and the examination we gave of them satisfied us that there was never but the one copy made, and that one is the one kept by Father Whitmer. It bears unmistakeable proofs of having been in the printer's hands, and is well preserved. The aged and faithful custodian of these records deserves the deepest respect for the unyielding fidelity with which he has discharged the trust reposed in him to preserve and keep this manuscript record. He has been and is now poor, but money has not tempted him to part with a single page of that confided to his keeping so long ago. And we who were permitted to see them and talk with their keeper, could not fail to be impressed with the fitness of the charge. Latter day Israel should rest satisfied that the records fell into so good hands; and now when the opportune time came, to have so strong a witness left to tell the wondrous story of the revival of the Lord's work, in the discovery of the Book of Mormon. As for our part we could not help but think that the hand of God had been over those written records and the one to whose hands they were confided so long ago, and with whom we found them. Nor could we wish now that another had them. Let them remain with him who has so long held them in sacred keeping; and may his already long life be further prolonged for good to the truth which he loves.

In answer to questions by the brethren he recited with graphic distinctness the scene in which he received the testimony he bore many years past and still bears to the Book of Mormon; and averred anew that the statement made by him as published in the book is true. No one who listens to him can doubt the sincerity and truthfulness of the man. Bro. W. H. Kelley's letter but faintly describes the effect his words produce. He states that Elder Sidney Rigdon was not known to the Elders of the Church until long after the Book of Mormon was issued; and that of his knowledge Elder Rigdon had nothing to do with the manuscript of the Book of Mormon; that he was familiar with Joseph Smith, the methods of translation, and the circumstances connected with it and the publishing of the book, and from this acquaintance knows that the Spaulding manuscript story is false and without a shadow of truth in it.

We went on our journey to Conference wonderfully refreshed and strengthened for further conflict for the spread of the truth, by this visit to David Whitmer, senior.

EDITORIAL ITEMS.

Those of the Saints desiring to communicate with the Bishop of the Church, or who may have business to do with him will please remember that he is Bro. George A. Blakeslee, and Galien, Berrien county, Michigan, is his address at present. All remittances for the Church should be sent to him.

Bro. Alexander H. Smith is temporarily away from his home in Independence, Missouri, being called to attend upon Bro. Arthur and Sr. Lucy Millikin, relatives of the family, at Colchester, Illinois, both dangerously sick.

Elder J. H. Lawn writes from Hollister, Cal., I held three meetings here yesterday, in the Plaza Hall; fair attendance; kind attention and good liberty of the "Comforter."

The work in Germany and Switzerland will be in charge of Bro. John Bosard, of Thurgau, until some one goes from America to take charge of the mission. Bro. John L. Bear has returned to his home in Agency City, Missouri, and this necessitates the naming of some one to look after affairs there locally.

George Q. Cannon in his hour's defense, in the House of Representatives, put in a beggarly plea, in the course of which he states in reference to polygamy, that God revealed it to the Saints that marriage might be elevated and that inducement to prostitution might be removed. If the theory and practice of polygamy had not stultified the natural common sense of this delegate elder, he could see that if the intention of the Almighty was as stated by him to remove inducement to prostitution, then if the intent is carried out in Utah, the inference is fair, that one in ten of Utah's elders is a lecherous fellow, and to save him and his possible victims, he is muchly married; or what is equally damaging, the system can save only one in ten of its devotees, and therefore, partial to them, and damning to the rest who can not marry.

The Conference for the Northern California district was held at Oakland, April 6th and 7th. The reports were full and good. Ten were baptized at the close of the session. The Oakland Evening *Tribune* published the minutes in full.

In questions and answers for April 15th, the types make us to say in answer to a question on the sacrament: "The rule requires simply that the Saints shall meet together for the sacrament; and they shall partake *monthly*." For the word "monthly," please read worthily, thus;" and they shall partake worthily."

The *Progress* and the *Sentinel*, published at Independence, Missoui, both gave the Conference favorable notices; the *Sentinel* of April 15th, containing two columns of condensed conference minutes.

Bro. George S. Hyde sends us a Gibson county, Tennessee, *Mirror*, containing a column and a quarter in defense of the Church, written by himself, a very good and successful one too.

A Cedar Rapids, Iowa, *Republican*, contains a list of the business men and firms of Rhoades—Edenville, among them we notice the firm of A. White and brothers, composed of Brethren A., I. N. W., and D. C. White, and F. M. Barbee. Bro. A. White is both postmaster and a Justice of the Peace.

Bro. Ole See sends an *American Sentry*, New York, containing an article of interest, about the earth growing old, from which we quote the following:

"The earth is growing old and will most undoubtedly come to an end in the course of time. It will never be suddenly destroyed by a comet. Meteors and comets may drop in upon us and help to increase our mass, but we need have no fear of their destructive power. We shall grow old by the laws of nature. The atmosphere of the moon has gone, and that of the earth has become already a very thin affair. If the whole atmosphere were of the same density throughout as it is at the earth's surface, it would only reach to a height of a little more than five miles above the sea level. The highest peaks of the Himalaya range of mountains would have no atmosphere. There is no water on the moon, and geological facts warn us that the water of the earth is gradually "drying up." Our "advancing civilization" is rapidly exhausting fuel,

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and the millions of artificial fires necessary to our present comfort are slowly having their deleterious effect on the air we breath. The earth is "growing old" as surely as its vegetable and animal life are growing old. The earth will at some time "die" as surely as all its organic life dies, but it will not be a comet that will "kill" it. It is, therefore, to be hoped that June will give us a grand cometary entertainment."

Sr. Jane Hirons sends a Carroll *Herald*, from which we clip the following.

The country between North Coon river and Purgatory creek is a good one to live in. Excellent neighbors, good schools and church privileges. Make a Paradise of Purgatory. The Methodists have a neat church building here, and the Latter Day Saints have a flourishing branch. If any man is so ignorant as to believe that the Mormons of Iowa are at all in sympathy with the apostate and polygamous church in Utah, we think a few days sojourn among these law abiding citizens would show him his error.

QUESTIONS AND ANSWERS.

Is the clerk of a branch or district, because of his clerkship, an officer of the Church?

Yes, but not a member of the priesthood.

Correspondence.

Beecherville, Idaho,
April 9th, 1882.

Mr. Joseph Smith; Dear Sir:—Having received the New Translation of the Bible, Life of Joseph the Prophet, the Saints' *Herald*, and the *Advocate;* and feeling anxious for more reading matter, you will please send me the Book of Mormon, Turkey Morocco, $1.75; the Saints' Harp, Hymn Book, $1.50, and the Doctrine and Covenants, $1.75; Poems by David H. Smith, $1.50; complete set of Tracts, 75cts; Voice of Warning, 50cts; Concordance to the Book of Covenants, 10cts; Joseph the Seer, by Wm. W. Blair in reply to Elder Sheldon, 75cts; and such other matter as you may think would do an old apostate Brigamite good; you will find enclosed a ten dollar bill. I am now sixty eight years of age; I embraced the gospel in 1839, in Springfield, Illinois, being baptized by A. W. Babbitt; went to Nauvoo in 1840, and was one of the last to leave in 1846; went to Ohio, thence to Wisconsin, thence to Utah in 1854, worked at Millwright work for Brigham Young four years, because I was counseled to, he setting his own price of wages, one half what I could have got elsewhere. I wanted to do right and took everything that was said to be right; but when I came to investigate for myself, I found I was following a strange wagon, and I left. I have been counseled, from Brigham to Bishop, to embrace Polygamy, but could never see it right. Jesus said, "He that hungereth and thirsteth after righteousness shall be filled;" I have got my fill of Brighamism. I know him to have been an imposter according to the principles that I embraced. I feel a sympathy for your cause; the principles which I embrace I believe in them still, and think if some good Elder would come here they would be kindly received and might do good for the cause. I met with Z H. Gurley three years ago, I respect him very much. Please give him my respects. As I am a sympathizer with your sect, I have been classified with those of the murderers of Joseph and Hyrum, and those who drove the Saints from Nauvoo in 1846; and yet am one that was driven. How is that?

My respects to yourself and all Saints,
Ransom A. Beecher.

[For precisely the same reason that the brother writing the above letter is classed with the persons referred to, we and the Saints of the Reorganized Church are accused of being in league with those who murdered Joseph and Hyrum, and those who drove the Saints from Illinois; because the usurpation of priestly power and bad practices were not endorsed and approved by acceptation and practice; but were ignored, or denied in terms. However, brother, we extend the sympathitic hand to you; "Stand fast in the liberty wherewith God hath made you free.—Ed.]

Church Hill, Trumbull Co., Ohio,
March 27th, 1882.

Brother Joseph:—I attended conference at Plymouth, Pa, the 26th and 27th of February; we had a very pleasant time; had the privilege of preaching to some of the leading men of the town in the morning and evening. Went from there to Philadelphia; met brother Gurley, well and earnest in the work. His labors in connection with brother Kelly, is having its effect here. Prejudice seems to be giving way, and the people are anxious to hear the truth. I came to Pittsburg in time for their conference. As there was no one to travel in this District, and many calls, my presence was very acceptable. Meet brother Ells feeling quite well in body, and strong in the faith. He desired me to go to Mount Vernon, Knox county, Ohio, stopping by the way at Church Hill. I have spoken here in the Town Hall four times, once in Sodom, and preached one funeral sermon. Our efforts here have been crowned with success; all of the leading men of this place came and were well pleased. In Sodom the house was full; one minister there spoke well of us next Sunday. Some who had spent there Sabbaths playing cards have quit. The Lord seems to be at work here, and we believe more good will be done. The Saints at Church Hill have very good meetings, and also a first-class Sabbath School, which works much good to the cause. I will start for Mount Vernon to-morrow; will return here soon, and improve the opportunities offered.

Your brother in the hope of eternal life,
H. Robinson.

South Bend, Nebraska.

Bro. Joseph:—Since I wrote you last, I have been about all the time in the ministry; and I have many ups and downs, and many things to bear which are hard. At this place last Sunday the 9th, to which my girls brought me, they returning home, I made for the ferry across Platte River, intending to cross to meet an appointment in Sarpy county. I failed to meet the appointment. I had been crossing regularly once a month; but it seemed that I must stop such nonsense. I was met at the waters edge and told plainly that this must be stopped and that such preachers could not cross; I turned and went back to town and hired two boys to row me over in a skiff; but I was too late for meeting. This is one among many that I meet and expect to meet.

All is well,
J. Armstrong.

East Des Moines, Iowa,
April 16th, 1882.

Bro. Joseph:—We are working in our little branch. Our numbers are not increasing; but some are coming in; three have moved away, and three have lately been baptized; one an old man, another a young man, and my son, nearly eleven years old. I am very thankful to my Father in heaven that he has heard and answered my prayers, and his Spirit has led my son to yield obedience to the gospel; pray for him that he may be kept from the evils that are around him. We are having very good meetings. I think there are more that will come in soon. We are making an effort to build a Church here; I believe we shall succeed, God helping us.

At one time during the past Winter my husband was building a house for rent; one of our neighbors said to him: "Mr. Merrill, if this fine weather continues, I shall think God blesses you people." We know God blesses us inasmuch as we labor for his glory and honor. My desire and prayer is that I may ever be faithful, humble and watchful, to do the will of my Father. Bro. Longbottom preached a short discourse to us two weeks ago, in which he said he hoped to come forth in the *morning* of the first resurrection, did not wish to have to wait until *noon*. I pray it may be the happy lot of all the Saints of God to come forth in the morning, not wait until the day is partly spent. That it may be the privilege of all who have obeyed God's law, to be caught up to meet the Savior at his coming, is the prayer of,

Your sister in the one faith,
Lucy B. Merrill.

Elko, Nev., April 17th, 1882.

Bro. Joseph Smith:—I saw part of the conference minutes in the Ogden *Pilot*, published by E. A. Littlefield. He (Littlefield) once published the Elko *Post* in this place. Some time ago we took occasion to write to him, about his unfairness in classing all believers in the Book of Mormon, as what was known as Mormons in Utah. He noticed and published it on the 3d of January last, with some favorable comments. I am thankful that many of the papers are taking the right view in showing fairness. May God reward them. The feelings towards the true Latter Day Saints has changed wonderfully of late in this place. Brn. Johns and T. R. Hawkinks', sermons here in February, 1881, made friends to the faith; and although there is no preaching here, we all try to live so as to compel all to respect us. May the Lord give us wisdom to continue. We distribute our books and papers; the more they are read the better they are liked. There is a good feeling in the Elko Branch, although there are but two members in Elko besides our family. I have been sick this winter, taken about the 1st of February with congestion of the brain; this is the fourth day that I could write; am very nervous, and shaky yet; so you must excuse bad composition &c. The Fraternity of Odd Fellows watched over me about two weeks, which greatly relieved and assisted my family; so we see although a non-religious body there is good in it, at different places, and under different circumstances things would be different. I hope and ask as a favor of any of the Elders, or Saints going through by Elko to stop here for awhile; if only for an hour, a day, or month, or year; they will find a home with us, and can get the court house to preach in and a good congregation of as intelligent people to preach to, as could be wished for.

If any should stop, inquire for Penrod's place, and any one will tell him, we live close to the public school-house and not far from the university. Our too youngest children are going to school to the latter place. I will go to the mines, as soon as strength permits, but my family will remain here. Blessings to you, and all Saints,
E. Penrod.

Three Rivers, Miss.,
April 16th, 1882.

Bro. Joseph:—I have been thinking about the difference between the church and the nations of the earth. We claim to be contending for the faith that the saints once had. Christ once rebuked his disciples for their unbelief when they wanted to take food with them on a certain occasion, and asked them if they did not remember the five loaves and two fishes. Another time he tells them to seek not what they should eat or drink, &c., for all these things do the nations of the earth seek (and to be not of doubtful mind.) Now, if God calls me to preach and I stop to inquire, or tell the Church that I will obey the call if the Church will support my family, will I be seeking first to do his will, or will I be seeking first what my family shall eat and wear. We often excuse ourselves thus: We have married wives, and the laws of the country require us to support our families. Now Christ told how servants who had no faith would talk. Some would have wives and families and some one thing and some another. I saw in the *Hope* and somewhere else, that some one says that there was no laws eighteen hundred years ago to compel people to sell all they had. Now, God said to repent and be baptized; but did not compel people; and he said also to sell their possessions and to prepare bags that waxed not old; and that they should have treasure in heaven. Can we have treasure in heaven without doing

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likewise? Through faith the widow's oil was increased, and through faith the violence of fire was quenched. I am contending for the faith once delivered to the saints.

JOHN B. PORTER.

Conference Minutes.

TEXAS CENTRAL DISTRICT.

Conference met at Cook's Point, Burlerson Co., Texas, March 25th and 26th, 1882. House called to order at 10 a. m. by the President. A. J. Cato clerk *pro. tem.*

Elders H. L. Thompson, W. W. Belcher and Elias Land, present; H. C. Smith, J. W. Bryan, H. Grim, and S. P. Sherrill, by letter. Priest Edwin White (colored) reported in person.

Branch Reports.—Central Texas, 15 members, 5 scattered. On motion the organization of the Elkhart branch was ratified, and said branch reports accepted. It was organized by H. C. Smith with 14 members, J. W. Bryan president. Elmwood reports no changes. Cheeseland branch report referred back for correction. Bishop's Agent reported $5.20 on hand.

The Elders are requested to labor in their present fields, or as circumstances will permit.

A petition was read from the Elmwood branch requesting the General Conference to send Brn. H. C. Smith and W. T. Bozarth to this mission to labor together. On motion it was adopted as the wish of this conference.

Priest Edwin White was requested to continue his labors among his own race as opportunity permits.

Resolved that Bro. W. M. Sherrill represent this district to Annual Conference, and that he be instructed to oppose the Crabb resolution and sustain that of Gurley.

Whereas, Bro. A. J. Cato has come here by order of the President of the Church; be it resolved that we sustain him in connection with those other brethren that may be sent by the General Conference.

A letter from S. P. Sherrill to the conference was read, asking pardon for wrongs committed, but also making threats against some of the brethren. It was then resolved that a committee of two be appointed to investigate Bro. S. P. Sherrill's case, and report to the next quarterly conference. Brn. Cato and Belcher that committee.

Preaching in the evening by Bro. Land, assisted by Bro. Cato. On Sunday forenoon by Bro. H. L. Thompson, assisted by Bro. Belcher. In the evening by Bro. A. J. Cato, assisted by Bro. Thompson.

Adjourned to meet with the Central Branch, Texas, June 10th and 11th, 1882.

SOUTHERN NEBRASKA DISTRICT.

Minutes of the quarterly conference, held at Nebraska City, Nebraska, April 2d and 3d, 1882. Levi Anthony, president, Robert M. Elvin, secretary. The word was preached by Elders Joshua Armstrong and Robert M. Elvin.

Bishop's Agent's Report.—Tithing on hand and received $99.75. Paid I. L. Rogers $99.50.

District Treasurer's Report.—On hand and received during quarter $43.67. Paid E. C. Brand $1.50, Robert M. Elvin $39.98; on hand $2.19. J. W. Waldsmith, Bishop's Agent and District Treasurer.

Elders' Reports.—J. F. Mintun, J. Armstrong, J. Thompson, J. Cazier and R. M. Elvin (baptized 6), by letter. K. Johnson, (baptized 1), J. W. Waldsmith. Priests: J. Everett, (baptized 4), M. Cain, A. Buchanan, H. Thornton, J. B. Gouldsmith, verbal; J. L. Spurgin by letter. Teacher: N. Trook by letter. Deacon: J. L. Tempest, verbal.

Branch Reports.—Nebraska City 108; received by vote 2. Blue River 65; baptized 5. Financial report of the Blue River Branch: collected $37.18. Paid R. M. Elvin $32.93. District Treasurer $4.25. Platte River 33; removed by letter 1, died 1. Palmyra, retained for explanation. Moroni, retained for correction. Plattsmouth and Clear Creek, no report.

Zion's Hope Sunday School report was read.

Report of committee appointed to labor with negligent Elders received and committee discharged.

J. B. Gouldsmith was appointed a special committee to visit Clear Creek, Plattsmouth and Moroni branches, and seek the improvement of the same; to have permision to select help in said work.

Moneys received for expense of delegates to General Conference: James Cazier $1, Platte River Branch $10, Nebraska City Branch $8, Blue River Branch $4.75, John Everett 50c., total $24.25. J. B. Gouldsmith, R. M. Elvin, J. W. Waldsmith and L. Anthony were duly appointed delegates to the General Conference. Instructed to vote against the Crabb resolution and Gurley amendment.

Adjourned to meet at the McCaig Grove, Cass county, Nebraska, July 2d, 1882, at half-past ten in the forenoon.

GALLAND'S GROVE DISTRICT.

Conference was held at Deloit, Iowa, March 3d–5th, 1882. J. W. Chatburn president, J. Pett secretary.

Reports.—Elders J. Hawley, C. E. Butterworth, W. Jordan, I. Goff (baptized 1), B. Salisbury, F. Rudd, W. Carroll (baptized 1), Jas. Wedlock, R. Montgomery, J. W. Chatburn, B. F. Wicks, John Pett, W. Whiting, in person; Thos. W. Chatburn (baptized 10), and E. C. Brown (baptized 4), by letter. Priests: J. Dobson and C. Dobson; and Teachers: J. Turner, D. Hain, W. Galland and N. Brogden, reported in person.

Bishop's Agents Report: Cash on hand October 7th, 1881, $15; received since, $115; paid out, $90; balance on hand, $40. District Treasurer's Report: Cash on hand, $6.50.

JOHN PETT, *Agent and Treasurer.*

Resolved that this conference endorse the view expressed in the *Herald*, that any member of the Church living within the jurisdiction of a branch be amenable to that branch for their moral conduct.

Bro. T. W. Chatburn's request to hold a two or three day's meeting at Edna Grove, in the Pottawattamie District was granted, subject to the approval of the authorities of said district.

A petition was presented to the conference by W. Lackey and wife, (late of the Boone County Branch, now disorganized, and signed by Bro. Wm. McBurney, president of the Boonsboro Branch), requesting to be restored to fellowship in the Church; the petition stating that they were illegally cut off the Church. The facts in the case as understood by some of the brethren were stated, and on motion William Lackey and wife were admitted to full fellowship in the Church.

The committee appointed to ascertain the boundary lines of the district reported as follows: Boundary lines of the Little Sioux District were established by action of General Conference of April, 1876. West line of Galland's Grove District runs directly north from east line of Harrison county. Pottawattamie District includes three counties: Pottawattamie, Cass and Adair. East line I have not yet discovered.

J. R. Lambert, C. E. Butterworth, Com.

The report was accepted and the committee continued.

J W. Chatburn, J. Hawley, E. T. Dobson, W. W. Whiting and T. W. Chatburn, were appointed delegates to the Annual Conference, and instructed to cast the vote of the district for the Crabb resolution.

A series of two days' meetings were appointed.

J. W. Chatburn was sustained as President of the District, W. W. Whiting and B. Salisbury as his assistants.

A prayer meeting was held in the evening, and many encouraging testimonies given.

Preaching on Sunday forenoon by Bro. C. Butterworth; in the afternoon by Bro. J. W. Chatburn, and in the evening by Bro. W. W. Whiting. The chapel was well filled on all occasions; excellent attention given, and a good interest manifested.

Adjourned to meet at the North Coon Branch, on Friday, June 9th, 1882, at two o'clock in the afternoon.

NORTHERN ILLINOIS DISTRICT.

Conference convened at Plano, Illinois, April 18th, 1882; J. S. Patterson president, G. F. Weston clerk.

Report of Branches.—Plano 167; baptized 1, received by letter 1, removed by letter 26. Mission 109; removed by letter 1. Chicago 66; baptized 2, received by letter 2, expelled 1. Sandwich 76; baptized 10, received by letter 4, removed by letter 3, died 1. Leland and Braidwood reports returned for items. No reports from Janesville, Burlington, Pecatonica, Amboy, Marengo, Piper City and Batavia branches.

Elders St. Clair, W. Vickery, O. Jacobs, I. L. Rogers, J. Brighouse, S. J. Stone, W. W. Blair, F. G. Pitt, and J. S. Patterson; and Priests A. Hayer, Henry Warbie, G. F. Weston and C. Wickes reported in person; also, Teacher A. Wilcox.

District Treasurer: receipts $9.74, paid to district president $5, on hand $4.74.

Resolved.—That we request the president to visit the Streator Branch, and all other branches of the district wherein bitterness and evil doing exist, and take active measures to suppress such wrongs.

Bro. Patterson was re-appointed president of the district for the ensuing four months.

Secretary Weston offered his resignation. Accepted, and a vote of thanks was tendered.

C. Wickes was appointed secretary of district.

Resolved that the president of the district be authorized to appoint missions for all the circulating ministry in the district.

Brn. W. W. Blair and J. S. Patterson were appointed delegate to General Conference.

On motion Bro. Rogers was requested to dispose of district buggy and harness to the best possible advantage for the district.

All necessary expenses of secretary of district to be paid by treasurer on application of secretary. The treasurer to pay out such moneys for district expenses as his judgment may direct.

In the evening a good sized audience was made glad by a strong and able discourse from Elder F. G. Pitt, on the fruits of the gospel.

On Sunday morning Bro. Blair expounded the 14th chapter of Revelations, to a deeply interested audience of the Saints in his usual clear and spiritual manner. In the afternoon the Saints met to partake of the emblems, and a joyful season was experienced. In the evening Bro. Patterson ably addressed the people on the subject of "Temptation."

Throughout the entire session, a spirit of harmony and peace prevailed. Strong testimonies to the work were borne, and the Saints separated strong in the faith and more deeply convinced than ever that it is indeed "Good to be a Saint in latter days."

Adjourned to meet at Braidwood, Illinois, on the first Saturday and Sunday succeeding the full moon in June, 1882.

Miscellaneous.

JEWISH EMIGRATION TO PALESTINE.

THE popular impression in England that the Jews are reluctant to return to Palestine receives a striking contradiction from the report of a Russian correspondent of the *Jewish Chronicle*. "To this pass," he says, "have our 4,000,000 of co-religionists in Russia come. They have been actually shown the door! Israel must once again take up the staff of the wanderer, and abandon the graves of his ancestors, and this, too, at the close of the nineteenth century. Where are the poor people to go? This question they have themselves answered. The greater portion have determined to proceed to Palestine, to the scene of our former glory and independence. It would be unjust on the part of the English Emigration Committee were it only to assist those who wish to go to America. Every one should be allowed to choose the country in which he desired to fix his new home, and aid should likewise be given to those who are anxious to settle in our promised land." Here, then, the Mansion House committee seem to have their work cut out for them. If the greater part of 4,000,000 of people desire to go to Palestine they

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must inevitably starve there unless the emigration is checked, directed, and controlled. For this purpose it is evident that a more effective organization than the existing committee should be devised, and that serious steps should be taken for the selection in the first instance of agriculturists from the Jewish colonies in Russia, for the purchase of lands in Palestine, and the general supervision of the emigration.

CURE FOR SCANDAL.

The following cure for scandal was handed us for publication by a person who claims that this terrible disorder is now raging in this vicinity:

"Take one ounce of good nature; one ounce of an herb called mind your own business; mix it with a little charity for others, then two or three sprigs of keep your tongue between your teeth. Simmer them down in a vessel called circumpection, when it will be ready for use.

APPLICATION.

The symptoms are a violent itching of the tongue and mouth, which invariably takes place when you are in company with a species of animals called gossips. When you feel the fit of the disorder coming on, take a teaspoonful of the mixture in your mouth and hold it there till you get home. It's a sure cure, and on the slightest symptoms repeat the dose.

AMERICAN NEWSPAPERS IN 1882.

The American Newspaper Directory contains the names of 10,611 periodicals in the United States and Territories, which is a gain of 344 in the year just passed. The number of daily papers has increased in a somewhat larger proportion, and is now represented by a total of 996 against 921 in 1881. The largest increase has been in New York—10 dailies, 29 of all sorts. Illinois and Missouri show a percentage of gain which is even greater, while Colorado leads all others in the percentage of increase, both of daily and weekly issues. California, Nebraska, Nevada, Oregon, South Carolina, Tennessee, Vermont, and West Virginia have fallen behind 1881 in the total number of periodicals issued. In Georgia, Maine and Massachusetts the suspensions have exactly counterbalanced the new ventures. In every State not mentioned above, and in the Territories, there has been an increase.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice

BORN.

WILSON.—At Elmwood, Cass county, Nebraska, December 7th, 1881, to Bro. and Sr. Wilson, a daughter, named Mamie Alletta.

HARRINGTON.—At Armstrong, Kansas, April 15th, 1882, to Bro. George E. and Sr. Mary E. Harrington, a son.

HOWARD.—At Hilliard, Nassua county, Florida, March 13th, 1882, to Bro. M. O. and Sr. Sarah Howard, a daughter, named Sarah. The mother passed over the river, leaving the little one without a mother's love to care for it.

MARRIED.

LINCOLN—DAY.—In San Francisco, California, by Elder T. J. Andrews, March 15th, 1882, Elder George S. Lincoln to Miss Emily C. Day.

DIED.

HAWKINS.—At San Francisco, California, January 12th, 1882, and buried at Genoa, Douglass county, Nevada, on the 18th, Bro. John Hawkins, aged 68 years. Funeral service by Rev. Delamitar of the Methodist Church.

SLAYTON.—At Sheridan, Douglas county, Nevada, March 9th, 1882, Bro. G. P. Slayton, aged 59 years. Funeral service by Elder A. B. Johns.

WALKER.—At Florence, Los Angeles county, California, December 21st, 1881, Sr. Mary E. Walker. She was born in Dumfries, Maryland, in 1823; baptized by Elder H. Falk, at Feather River, Sutter county, California, in 1866; and at her death was a member of Newport Branch, of Los Angeles. She was the relict of Bro. Eli D. Walker, who died in 1869.

SYLVESTER.—At Stockton, California, March 29th, 1882, of consumption, after a long and painful illness, Malvina, wife of H. W. Sylvester, and youngest daughter of Bro. and Sr. G. W. Oman, of Petaluma, California. She was born October 15th, 1851, in Utah, and united with the Church when thirteen years old. She continued faithful until the Dykes difficulty, when she became dissatisfied, and remained cold until during her last sickness, when she became conscious of her demise, made the necessary preparations for the impending change, and said the Lord had accepted her. She called her mother to her the morning she died, and said, "I am going home,—I die this day," and added that she had no other faith but that she recieved in her youth. Two children and a large circle of relatives and friends mourn her loss.

HUMPHREY.—Gone to rest on the 21st of March, 1882, Sister Jane M. Humphrey, of Dennisport, Mass., aged 47 years, 10 months, 11 days. She died firm in the faith, beloved and respected by all who knew her. Funeral services were held in the Saints' Chapel, by Elder John Smith. The large number who gathered at the service, showed that she was held in high esteem amongst the living.

"Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,—
He can all our sorrows heal.

SHORT.—Bernice, daughter of William and Martha Short, born March 30th, 1876, took sick with membraneous croup, November 5th, 1879, and died the 9th, at Moberly, Missouri; therefore, was 3 years, 7 months and 22 days old.

For though we miss her in our hearts,
The parting will not be long;
As Christ will give our darling back,
In the resurrection morn

HATTIE.

HOWARD.—At Hilliard, Nassua county, Florida, March 21st, 1882, in child bed, Sister Sarah, beloved wife of Bro. M. O. Howard. She was baptized August 14th, 1879, at Gainesville, Florida, and remained faithful to her vows, and went to her rest in hope of a glorious resurrection.

STUBBART.—Near Glenwood, Iowa, February 24th, 1882, Bro. Elerander, son of Bro. Matthew Stubbart, aged 12 years and 28 days. Funeral sermon to be preached by Elder Henry Kemp.

CLARENCE.—At Liberty, Cass county, Nebraska, September 3d, 1881, of whooping cough, Eliza E., daughter of Mr. William and sister Ruth Clarence, aged 25 days.

LUCHSINGER.—At her father's house, Bro. D. J. Powell, near Easton, Mo. March 21st, 1882, Sr. Hannah M. Luchsinger, wife of Mr. Joseph Luchsinger, aged 27 years, 2 months, 15 days. Over sixteen years of her life was spent as an earnest follower of Christ, having united with the Church in January, 1866. She leaves a husband, three small children, father, mother, brothers, sisters, and a large circle of friends to mourn her untimely death. Funeral discourse was delivered by Elder M. H. Forscutt, to a large concourse of sympathizing friends and relatives.

PLUMTEAUX.—At Oakland, California, November 24th, 1881, Sr. Julia M. Plumteaux, aged 37 years, 8 days. Funeral service conducted by Elder William Anderson.

MITCHELL.—At Henniferville, Summit county, Utah, January 2d, 1873, Rose Emily, aged 5 years, 3 months and 5 days. At Park City, Summit county, Utah, March 13th, 1882, Rhoda Ella, aged 1 year, 9 months, and 19 days; daughters of William L. and Sarah Ann Mitchell.

GRIFFITHS.—On August 17th, 1881, Margaret, daughter of Evan and Margaret Griffiths, aged 2 years and 8 months.

DRAKE.—At Scranton, Kansas, March 27th, 1882, Sr. Mary, the wife of Joseph Drake. Deceased was born in Yorkshire, England, in 1836; baptized at Scranton in 1879; and at her death was 46 years and 21 days old. She has been a devoted worshiper of the Lord; her hope kept looming up brighter and brighter; as long as she could speak she bore a faithful testimony to the work of the Lord. I talked with her as to her future prospects; she said all was clear, and rejoiced in hope of eternal life. She was firm in the faith she had espoused. She encouraged the Saints to be faithful. She felt the Lord was blessing her abundantly with glorious prospects for her future happiness. She desired Bro. Jarvis should preach her funeral sermon, which he did with good liberty of spirit, to an overcrowded house, kindly offered us by the M. E. Church.

MICHIGAN DISTRICT.

The Conference for the Michigan District is appointed to be held at Goodland, Lapeer county, Michigan, commencing on the 27th day of May next, at ten o'clock in the forenoon. Goodland is about twelve miles east of Lapeer City, and six miles to the north of Imlay City. Brethren attending by railroad will be met with teams at Imlay City. It is a town on the Grand Trunk Railway.

It is to be hoped that there will be a good representation of the Saints of the district present Reports from all of the branches of the district. and officials will be expected. We hope to have the best representation at this conference that has ever been had in the district. Don't wait too long before making out your branch reports; please be prompt and send them in time. The Bishop is expected to be present, with a number of Elders, including, we hope, Brn. J. H. Lake and E. Gurley of Canada. Let us come together, not for pleasure or pasttime, but for duty—mutual benefit and to serve the cause. Come not with thoughtlessness, but with faith, prayer and humility—trusting in the Lord, that the presence of His Spirit may be with us, that we may transact business in the spirit of unity, and enjoy a spiritual feast and blessing in the gospel. Inquire for Brn. James Carpenter, E. Delong, DeWolf, and others of the Saints residing there.

This appointment is early, but it is thought to be the best time, all things considered.

Anything sent by mail for consideration of conference, address to William H. Kelley, Coldwater, Michigan; or Imlay City, in care of James Carpenter.

The Annual General Conference has just closed, which was an extra peaceful, pleasant and profitable one,—giving great comfort and encouragement to all present. Let us not be a whit behind our chief in adhering to these virtues.

Respectfully,
WM. H. KELLEY,
President of District.

ADDRESSES.

Bishop George A. Blakeslee, Galien, Berrien county, Michigan.
Joseph F. Burton, Delhaven, King's county, Nova Scotia.
C. G. Lanphear, Independence, Jackson county, Mo.
Alexander H. Smith, Independence, Jackson county, Mo.
H. C. Bronson, North Henderson, Mercer County, Illinois.

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Common heavy, striped, six pairs for	1 00

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1mar6t BUTLER & CLAY.

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The Saints' Herald.

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

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 29.—Whole No. 489. Lamoni, Iowa, May 15, 1882. No. 10.

Man—Inspired.

"There is a spirit in man, and the inspiration of the Almighty giveth them understanding."—Job.

"MAN," as used in the text, seems to refer to the physical tabernacle as a building, or tenement, in which dwells the spiritual essence sometimes denominated the soul. Considered with reference to his entire being, man is a dual creature—physical and spiritual. The spirit entity, in turn, seems divided into several departments, or in other words, is possessed of various attributes, namely: intellect, volition, sensibility, affection, desire, &c. Dispossess a man of any of these, and he could not be happy; and without his happiness God is not glorified. Without intellect he would not exist. Deprive him of volition, and, at best he could be but a mere automaton. Had he no sensibilities he could have no pleasure. Disrobe him of affection and what would he be? Mere animal. Nay, worse, for throughout the brute creation this attribute is profusely displayed. Remove from him desire, and he is stripped of every incentive to action; he wants nothing, and hence does nothing; there is no object in living; life is a farce.

Doubtless, the prime object of the physical structure is to utilize and enhance the vital powers of the spiritual being. The idea that a material body is a clog to human happiness and progression, is erroneous, we think; and we believe further, that human felicity will not become complete until a material body that is incorruptible, and hence adapted to the continued uses of the immortal spirit, shall have been given.

That the soul can think and act, and perhaps progress, independently of the body, we do not doubt, but if humanity were better conditioned for intellectual and spiritual advancement with respective bodies, we do not see why they should have been given. The Savior "had power to lay down his life and take it up again," which he did in the act of the resurrection of his material body, thus exemplifying "death" to mean *sepraation*, and "life" to be its opposite—eternal life, the continuation of all the conditions that promote happiness. Why many mistake in relation to this matter is because when "sin entered the world" the seeds of death, or dissolution were planted in humanity and we think all flesh as well—and its effects, which are sickness, pain, &c., are visible through life; but it should be remembered that while the body suffers from the effects of sin, the spirit does likewise, and that the gospel (who can comprehend its worth) promises to both a final release from all the baleful consequences of sin, by virtue of a reuniting of the immortal spirit with the body made immortal. By the power of the Father, the Savior conquered death, hell and the grave, prospectively at least, and it is only a question of time when men will be redeemed from him who "hath power over death which is the devil."

The foremost and governing attribute of man is the intellect. Its province is to direct and manage all the affairs of this wonderful piece of Divine mechanism—man. It sits upon the throne, passing judgment as to the right and wrong, wisdom or improvidence, of the diversified appeals made to it by the subordinate attribute—Desire. The position is a responsible one, for "'tis high to be a judge," and doubtless it will have to render account to the "Father of spirits" for the manner in which its judgments are rendered. Desire may be ever so clamorous, if it presents no lawful reason for its petition being granted, Intellect should refuse. The balances must be equitably adjusted, and every desire of the heart carefully weighed, and the judge who sways not the scepter of righteousness is unworthy of his exalted position. While Intellect decides and directs, Volition must execute, and Sensibility tells whether the result is pleasure or pain. The propensities of the spiritual man are so numerous that human sagacity can hardly classify them. The writer is a believer in the science of Phrenology, from the simple fact that reason seems to teach that any and every function of the spirit man requires its counterpart in the physical structure, as an organ through and by which its powers may germinate and develop. As the brain is the seat of intellect, so the vital organ, the heart, is the residence of the affections. "From the abundance of the heart the mouth speaketh."—Christ. That is to say, if a man's heart is full of hatred toward his fellow beings, the sentiment will find expression through his words; or *vice versa*; if he loves them, his language will so indicate. "By their fruits ye shall know them," "for the good man, out of the good treasure of his heart, bringeth forth that which is good; and the evil man, out of the evil treasure of his heart, bringeth forth that which is evil." We believe the spiritual man is the exact counterpart of the physical, and were we able to discern it, we should discover the same analogy running between all the spiritual and physical works of God.

One striking proof of the gospel's divinity is its remarkable agreement with the known laws of nature. The former teaches no lesson but what may be substantiated by the latter. We have at least two books both declaring the same wonderful truths; both far beyond the comprehension of finite minds to learn at once; but each contains lessons adapted to the practical use and comprehension of the weak. We may call them respectively the Book of Revelation and the Volume of Nature. These emanate from the same source and must agree. Our position is, that should inharmony seem to exist, it is either the result of men's mistakes, or their failure to comprehend the facts in the case. Both relate a few circumstances difficult to reconcile with our understandings of right. To those who profess to be for Nature, but deny Revelation, we offer that the former presents problems quite as difficult to solve as any found in the latter.

The law of Adaptation is written upon Nature's scroll, and exemplified in the gospel of Christ. From the smallest molecule up to the mammoth animal species, as also in the vegetable and mineral kingdoms, a wonderful harmony is seen to exist, as to demand and supply; in other words, as to the means provided for the accomplishment of certain ends. Scientists tell us there is no demand in Nature without a corresponding supply. How beautifully this sentiment is carried out in the plan of salvation. It is the lot of humanity to long for happiness; the gospel—blessed gospel—promises a fulness. The anguished mother, as she gazes for the last time in this life, upon the beautiful form of her dead child, mourns for what? The loss of the spirit and body of her offspring. Could the desire of her mother-heart be granted, she would see her darling once more in the flesh. Weep not fond parent. Nature and Revelation chime in harmonious strains the joyful song of redemption, your wish shall be granted. The tender blade and the bursting bud proclaim the power of the Resurrection. The supply is bountiful, and commensurate with Nature's demand. Lift up the drooping head, and still the throbbing heart; be comforted in the promise of Him who hath said: "Though a man die, if he believe in me, yet shall he live again." He who clothes the lilies feeds the fowls of the air, and gives bread to the eater and seed to the sower, does so by virtue of divinely appointed means—Nature's laws. While Amplitude is written upon every page of the physical universe, one lesson beautifully elucidated in Nature's volume is, that notwithstanding its various and apparently unlimited productions are a "free gift," and strongly suggestive of "grace," or "divine favor;" yet an effort is required upon the part of every creature to avail themselves selves of, and be benefitted by these bounties. If there is an exception to this rule we know not where to find it.

LABOR is the watchword of creation. Na-

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ture and Revelation alike declare "the idler shall not eat the bread of the laborer. Honest and faithful labor is an imperative requirement of God's laws. "These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."—Titus 3–8. Which argues that without works, and good works, men are spiritually impoverished; an increase and continuation of which brings spiritual death. Amplitude and Adaptation are as clearly portrayed in the gospel economy as elsewhere. It is designed to amply supply all the spiritual wants of man's complex nature. Its object is to do him good—to save him soul and body. 'Save" in this relation means to *preserve* from all the conditions that make unhappiness, and to supply every facility promoting human felicity. It should not be regarded as an untimely and unjust subpœna, issued by order of a tyrannical Judge; but rather as a joyful proclamation of the existence, power, wisdom, love, and mercy of an infinite God, who cares for all his handiwork. Man, though a fallen creature, is susceptible to the requirements and uses of this plan, which is addressed to his affections as well as his intellect. Two things are eminently essential to the conversion and salvation of the soul. The Intellect must be instructed and convinced, and the affection must be courted and won—the sympathies must be enlisted, by which a desire is created to forsake evil and to cleave to all that is good. It is possible for the *mind* to be convinced, while the *heart* remains unconverted. This shows salvation to be pending upon the *desire of the creature;* hence the wisdom, mercy, and impartiality of God is evinced, in making it not so much dependent upon the capacity of the brain as upon the *desire of the heart.*

This brings to view the beautiful analogy running parallel between the gospel and nature. In the latter, we have reverted to the fact that where a demand exists a supply is found. For examples: we thirst, there is water to drink, an abundant supply, and just adapted to the quenching of thirst. We hunger, there is food suited to ten thousand different tastes—the supply is fully equal to the demand. We require fresh air, the globe is encompassed with it, &c. Any one will see at a glance that the bounties of earth only benefit us as a means of supplying and gratifying our actual wants and desires; and without desire no necessity is created. If the physical system is so deranged that the stomach is nauseated at the sight of food, this supply, no matter how bountiful, can not benefit the individval. The condition of actual hunger and thirst is essential to the enjoyment of these benefits. "Examine yourselves" and you will find that true pleasure and happiness are but the gratification of a lawful desire. This presupposes that desire must exist before happiness can be realized. The pleasure of eating at the table spread with the bounties of earth, lies in the fact that we are hungry. The pleasant sensation created in swallowing the sparkling draught, is due to the satisfaction of an actual demand—we thirst. This brings to mind the text "Blessed are they who do hunger and thirst after righteousness, for they shall be filled."—Christ. Amplitude and generosity are portrayed here, but the inference can not well be drawn from the text, that the blessings of the gospel will be forced upon any one. Indeed such a thing would be foreign to the wisdom displayed in all the works of God. The choicest of viands may be repulsive to one when not hungry. If we desire to be endowed with the righteousness of God, we must hunger and thirst for it. It must be the prime object of our pursuit, and the foremost desire of our lives. Indifference and carelessness are condemned. The terms "hunger" and "thirst" are indicative of the strongest desires of which we are capable. They are the cravings for that which sustains life, and the incentives by which men are led to toil their life long. If the thought is entertained by any as to why there is not more spirituality among the religionists of to-day, or in other words, why the Spirit of God is so meagerly given, we offer that the text last quoted gives a solution of the problem. We insist that that which a man actually "hungers and thirsts after" he will work for—it is the apple of his eye; other things are of secondary consideration with him. If we are "of the world" we will love its pleasures. If our "treasure" is in heaven, we will "seek those things that are above, where Christ sitteth upon the right hand of God." The reason assigned by the Savior for the people's rejecting the truths enunciated by him was, that they "loved darkness rather than light, because their deeds were evil," which desire for "darkness" he declared to be the "condemnation of the world."

Men are not to blame for the original state of darkness, or ignorance, in which they are relative to the things of God; neither for being mentally incapacitated to worship him; but wrong certainly attaches where no attempt is made by them to free themselves from the condition of ignorance.

In view of past individual experience, and what we read and observe, we are of the opinion that Infidelity is not so much a disease of the brain as it is an affection of the heart. It is not so often the verdict of an unbiased mind as it is the expression of an inordinate desire. As a rule it does not originate in careful, thoughtful, and shall we add prayerful investigation; but in a superficial, hasty self-defense. An infidel never was made by going to God with an honest, contrite heart, asking him for light and deliverance. If a child disavows having parentage, it is only an evidence of his estrangement from them. Infidelity is an ungainly worm, feeding upon the flowers of human progress and happiness. It has no certain hope itself, and wants others to be made like it, and share its unhappiness. Like a cloud of mist, it hangs stubbornly over humanity, shaping itself according to the forces brought to bear against it; hence it is hard to define. It's death-like influences have penetrated to the very heart of society, spreading vice and gloom in their pathway. Its baneful effects are visible out of the churches, and in them as well. Unbelief in God and his word is stamped upon the people and nations.

The creature, Infidelity, appears in so many and in such a variety of forms, it is extremely difficult to describe. We give our version, however, as being the result of observation, and should it be deficient, others may take from or add to at their pleasure. It is that which believes, or claims to believe, in a God infinite in power, wisdom, love and mercy, who can not, or will not change nor suspend for a moment any force of nature, even though such change or suspensions should benefit a world of suffering beings; whose blind eyes, deaf ears, and obdurate hearts, are alike invincible to the supplications of dependent and needy creatures; and who deals so carelessly with his creature man, as to give him no law by which he may be governed, and does not hold him responsible for his acts in life. Some men of fine culture and bright intellect style themselves, and are called by others, Infidels. As a rule, we think these have discerned written upon Nature's page, Design, which asserts invariably the existence of a Designer; to this they assent,—the deduction being a product of the brain. In the construction of the material world and its appurtenances, there may be seen a manifest display of the attributes, power, wisdom, goodness, &c., all of which the intellect easily discerns; but nothing short of a proper *condition of the heart* inspires true love, reverence, thankfulness, confidence, and secures to man a true conception of the nature and character of God. "With the heart man believeth unto righteousness" is true. Our infidel friends claim to hold in disdain the Being whom the Bible calls God, prefering to believe that the true Deity never made himself known to man only through the visible works of creaton, endeavoring to support this view: first, by alleging that revelation further than is given in nature is unnecessary; and second, by ridiculing the Deity of the Bible.

As to the first proposition, we would suggest that God himself is the proper one to determine whether revelation to his creature man is necessary or not. In regard to the second, we offer that the God of Abraham, Isaac and Jacob, will compare as favorably with the infidel's Deity, as will light compare with darkness, or love and mercy with cold and heartless indifference. Atheism seems the next retrograde step to infidelity. The latter recognizes the existence of the First Great Cause, but refuse to worship him; but many hesitate not to take his name in vain, claiming that the former is work only not required, but is almost degrading, while the latter does no harm. Atheism fails even to discern that architecture proclaims the existence of an architect; design, a designer; creation, a creator; and law, a law giver.

We do not wish to reflect upon the intelligence of those who hold to atheistic views, believing as we do, that they may have as good mental faculties as others who think differently; but we do read in the good book of those who "have eyes, but see not; and ears, but hear not; and hearts, that comprehend not; neither do they understand;" the prime reason assigned for these impaired faculties being a chronic love for darkness,—"the evil heart of unbelief."

In view of the existing evidences so copiously displayed, demonstrating the fact of a benign Creator, we can but think that actual unbelief in His existence is an effusion of the heart rather than a product of the brain. David seemed to so understand. Hear him: "The fool hath said in his heart, there is no God." Doubtless the noun "fool," as here used, is to be taken with some latitude; the

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attribute "foolishness" referring more to a depraved nature, than to a demented intellect. The duty, privilege, and power of Saints, is to show to the world that there is a God. Jesus, our mediator, by virtue of his love, sympathy, charity, wisdom, obedience, and good works in general, demonstrated this important fact; it is ours to perpetuate the example.

G. S. HYDE.

Concluded.

GENERAL CONFERENCE MINUTES.

TUESDAY, APRIL 11TH.

The morning prayer meeting was placed in charge of Bro. R. M. Elvin.

Preaching during the forenoon by Bro. J. T. Kinneman, assisted by Bro. William Leeka.

At the usual hour business was resumed by singing "Behold, the great Redeemer comes." The minutes of yesterday were read, corrected, and accepted.

The committee on the Bishop's books and accounts reported as follows:

We your committee on Bishop's books, beg leave to report as follows: Money in hands of Bishop I. L. Rogers, April 1st, 1882, $1,895,61. In hands of Bishop's Agents March 1st, 1882, $664,85. Total due the Church, $2,560,46.

After proper explanation from Bro. H. A. Stebbins, we find the books in our hands correct; but your committee would recommend that in the future, all books of entry be placed in the hands of the committee for examination.

Furthermore, your committee recommend that a committee be appointed by this conference to make a final settlement with Bishop I. L. Rogers. All of which is respectfully submitted.

J. W. CHATBURN,
G. A. BLAKESLEE,
PHINEAS CADWELL.

The Bishop's report and summary of Agents was received as follows:

BISHOP ROGERS' REPORT.

Report of Bishop Israel L. Rogers of the finances of the Church for the year ending March 31st, 1882.

Statement of money received and paid out by Bishop I. L. Rogers in person:

CHURCH CR.

By balance April 1st, 1881.....$1,847 11
By receipts of tithing and offerings during year.....$5,847 15

Total credits.....$7,694 26

CHURCH DR.

To paid the ministry, to their families and for the poor and for other Church purposes..$5,798 65
Due Church April 1st, 1882.....$1,895 61

Of the forty-five Bishop's Agents all but three have reported, and one of these has been released by the Southern Illinois District, and no Agent is desired there. The following is the summary of the reports and balances:

ANNUAL SUMMARY OF THE REPORTS OF THE BISHOP'S AGENTS,

FOR THE YEAR ENDING FEBRUARY 28TH, 1882.

NAMES OF DISTRICTS.	Ledger Page.	NAMES OF AGENTS.	Balances In 1881.	Years Receipts	Totals.	Due to Agents in 1881.	Expenditures.	Total Debits.	Balance due Church	Balance due Agent.
English Mission	72	Thomas Taylor	$16 82	$141 63	$158 45		$147 87	$147 87	$10 58	
Welsh Mission	82	Thos. E. Jenkins		34 31	34 31		34 31	34 31		
Canada, Kent and Elgin	20	James Robb	34 67	16 50	51 17		33 00	33 00	18 17	
Canada, London	76	Samuel Browne	10 87	89 36	100 23		74 00	74 00	26 23	
Alabama	56	Franklin Vickery	29 55	30 00	59 55		29 50	29 50	30 05	
California, Northern	24	John Roberts	116 58	145 35	261 93		138 00	138 00	123 93	
California, Southern	29	Richard Allen, Sen	34 55	315 75	350 30		336 75	336 75	13 55	
Colorado	32	John Ellis	10 00		10 00		10 00	10 00		
Florida	67	Benjamin L. West		11 75	11 75		11 75	11 75		
Idaho, Malad	77	John Lewis								
Illinois, Kewanee	45	R. J. Benjamin		42 60	42 60	7 27	33 00	40 27	2 33	
Illinois, South-Eastern	40		3 75		3 75				3 75	
Indiana, Southern	46	Wm. H. Chappelow		54 00	54 00		54 00	54 00		
Iowa, Decatur	30	David Dancer		104 01	104 01	90 01	14 00	104 01		
Iowa, Des Moines	48	John X. Davis	75	290 53	291 28		288 47	288 47	2 81	
Iowa, Eastern	49	Warren Turner	1 50	14 40	15 90		7 85	7 85	8 05	
Iowa, Fremont	26	William Leeka		521 05	521 05		521 05	521 05		
Iowa, Galland's Grove	25	John Pett	14 07	391 75	405 82		365 82	365 82	40 00	
Iowa, Little Sioux	83	D. M. Gamet		264 39	264 39		161 00	161 00	103 39	
Iowa, Pottawattamie	27	Andrew Hall	11 98	269 25	281 23		288 12	288 12		6 89
Iowa, String Prairie	21	J. H. Lambert	2 70	87 15	89 85		89 85	89 85		
Kansas, North-Western	68	Mahlon Smith	2 00	2 10	4 10		4 00	4 00	10	
Kansas, Spring River	23	Isaac R. Ross	74 90		74 90		48 00	48 00	26 90	
Maine, Eastern	78	Noyes W. Crowley		5 00	5 00		5 00	5 00		
Maine, Western		John J. Billings								
Massachusetts	41	John Smith	18 40	224 75	243 15		187 04	187 04	56 11	
Michigan	52	G. A. Blakeslee	47 48	628 26	675 74		693 68	693 68		17 64
Minnesota, Northern	44	J. R. Anderson	8 90	3 00	11 90		10 15	10 15	1 75	
Missouri, Central	31	E. W. Cato, Sen		2 00	2 00		2 00	2 00		
Missouri, Far West	38	J. D. Flanders		47 75	47 75		47 00	47 00	75	
Missouri, Independence	70	James J. Kaster		26 30	26 30	9 05	26 30	35 35		9 05
Missouri, Nodaway	66	A. N. Bjerrgaard		58 50	58 50				58 50	
Missouri, North-Eastern	71	R. Thrutchley	15 30	33 50	48 80		25 00	25 00	23 80	
Missouri, St. Louis	50	R. D. Cottam	21 05	214 80	235 85		186 00	186 00	49 85	
Montana	79	Lewis Gaulter	4 00	512 52	516 52		496 52	496 52	20 00	
Nebraska, Central	39	Charles Brindley	80	29 85	30 65		25 25	25 25	5 40	
Nebraska, Northern	37	Hans Nielson	10 00	54 15	64 15		42 15	42 15	22 00	
Nebraska, Southern	74	J. W. Waldsmith		117 75	117 75		117 75	117 75		
Nevada	28	T. R. Hawkins	38 75	27 20	* 75 95		65 00	65 00	‡	
Ohio, South-Eastern	73	Thomas Matthews		19 35	19 35		19 35	19 35		
Oregon	47	John H. Lee		52 31	52 31	72 17	7 75	79 92		27 61
Pennsylvania, Wyoming	69	Wm. W. Jones		29 40	29 40	50	29 37	29 87		47
Texas, Central	84	Wm. W. Belcher		19 20	19 20		14 00	14 00	5 20	
Utah, Salt Lake	75	Joseph Clark		77 40	77 40		69 75	69 75	7 65	
Wisconsin, Western	57	C. W. Lange	4 00		4 00		4 00	4 00		
			$533 37	$5,008 87	$5,552 24	$179 00	$4,763 40	$4,942 00	$660 85	$61 66

* $65 95. ‡ 95c.

The itemized reports I enclose to the Conference for publication as usual.

All of which is respectfully submitted,

ISRAEL L. ROGERS,
Presiding Bishop.

The report was accepted, the recommendations were adopted, and the committee was discharged.

It was moved that the committee consist of Brn. G. A. Blakeslee, J. W. Chatburn, and P. Cadwell. An amendment was moved that the name of H. A. Stebbins be substituted for that of P. Cadwell. It was further moved that the motion be amended by adding the names of W. H. Kelly and P. Cadwell. The second amendment being put to vote was lost. The first amendment prevailed, as also did the original as amended.

The committee to whom was referred the subject of Priest G. H. Graves, and his wish for a mission, reported as follows:

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We, your committee, respectfully report that we believe that the brother is not worthy of an appointment by this body, on the ground that he refused to acknowledge himself a member of the Church of Jesus Christ of Latter Day Saints, but claimed and advertised himself as a minister of the Missionary Baptist Church, and therefore recommend that his application for a mission be not granted to him by this body.

A. H. SMITH,
T. W. SMITH,
JAMES CAFFALL.

The report was approved and the committee was discharged.

GERMAN TRACTS.

The committee on translation and publication of German tracts reported:

In behalf of the committee, I would respectfully report that we have thus far succeeded in translating and publishing the tract called "The One Baptism," also the "Epitome," which is bound with the other. We are now waiting the completion of a tract which Bro. T. W. Smith was to prepare, it to have a general character, by an understanding with the Committee on Tracts. We urge that the tracts which have been translated be obtained by the Saints and circulated among the Germans near whom they may live, or whom they may be acquainted with. Respectfully submitted, in behalf of the committee.

T. T. HINDERKS.

The report was received and the committee was continued.

The report of the committee on the North Freedom, Wisconsin, Branch case, as appointed by President Smith, in accordance with the resolution adopted in September, 1881, was read, also their findings and decisions, and the confessions of certain parties in reply to those findings.

The report was received and the committee was discharged, and it was ordered that the balance of the bill be paid.

It was moved that the whole matter be referred to a committee, consisting of Z. H. Gurley, H. C. Smith and Joseph Luff. A motion to lay this on the table was lost, and a substitute was moved to adopt the report of the committee, which prevailed.

The report of the committee on the case of Rocky Mountain Branch *vs.* Bro. F. C. Warnkey was presented and referred to Brn. Wm. Leeka, Geo. Montague and J. T. Davies, to examine and report.

An appeal by Bro. R. M. Elvin *vs.* the Southern Nebraska District was referred to Brn. George Hicklin, I. N. white and Hiram Falk.

The expense of $13.45 paid for messages to Washington, D. C., as sent on the 8th inst., was ordered paid by the Church.

Report of the Quorum of Seventy was read, and at the request of the quorum, returned to them for amendment.

FIRST QUORUM ELDERS.

The First Quorum of Elders reported as follows:

The First Quorum of Elders have held two meetings; R. M. Elvin in the chair, J. R. Badham secretary. Minutes of last meeting read form *Herald.*

The following reported by letter: G. H. Hillard (baptized 7), M. B. Oliver, I. M. Smith, James Kemp, J. D. Craven (baptized 4), J. M. Stubbard (baptized 3), J. S. Keir, Robert Lyle, F. G. Pitt, (baptized 7), O. B. Thomas, J. D. Bennett (baptized 3), J. R. Badham (preached 59 times, baptized 5), R. M. Elvin (preached 152 times, baptized 26), Geo. S. Yerrington, Jobe Brown, G. Walker and J. Ruby.

The following brethren reported verbally: A. Kent, (labors have been confined to branches, baptized 1); Hans Hansen, preached to the Danish people, baptized 2. Wm. Anderson, President of St. Louis Branch labored constantly; H. Halliday, labored principally in the branch; G. Hicklin has done considerable preaching, baptized 3; J. J. Kaster, had labored in branches; S. O. Waddell, labored in branches; S. P. Scarcliff, missionary, baptized 16; S. V. Bailey, preached some; John Beaird, preached some, baptized 1; C. A. Beebe, has charge of branch; T. Nutt, has labored constantly, baptized 5; J. W. Brackenbury, preached considerable, baptized 2; B. B. Brackenbury, done some preaching.

In pursuance of report of committees on cases of Anthony Metcalf and J. W. Mather, it was resolved that their names be dropped from the Quorum. Case of E. W. Tullidge was tabled for the present. Committee on case of Samuel Wood reported; the brother desired to remain in the Quorum. Committee in case of H. W. Pomeroy was continued, and J. R. Badham was added to said committee. H. Halliday and Jarius M. Putney were appointed as a committee to visit W. W. Wood. The Secretary reported one loss by death. Amount received $6.45, paid out $3 90; balance due Quorum, $2.55. Petition of I. N. Beebe was presented, to be received in the Quorum. It was resolved that under the present existing state of his domestic relations, we herewith decline to receive Bro. Beebe as a member of the quorum. The following brethren were enrolled to fill the vacancies occasioned by the death of J. Perkins and the dropping of A Metcalf and J. W. Mather: Moses R. Scott, William Newton, and Joseph F. Burton. The number present at Conference was 17. The officers of the Quorum were sustained.

There has been baptized by the Elders of this quorum 124 persons since they last reported to the quorum.

R. M. ELVIN, *President,*
J. R. BADHAM, *Secretary,*

PRIEST'S QUORUM.

The First Quorum of Priests reported as follows:

Pursuant to notice, the Priests present at the Conference belonging to this quorum and others, met upon the 7th day of April, 1882, and from time to time thereafter until the 11th day of April, when the quorum organization was perfected, by the addition of names sufficient to make the quorum full, and the election of a permanent president to preside over the same. Bro. Lawrence Conover was chosen to act as the presiding officer of the quorum.

The following is the complete list of the members of the quorum including the new members received into the same during the meetings above referred to.

1 Rudolph Etzenhouser,	25 J. B. Gouldsmith,
2 Frank Steffe,	26 Jacob Whitinger,
3 Wm. M. Rumel,	27 A. W. Glover,
4 Chas. Wicks,	28 Henry J. Warbee,
5 Daniel McPherson,	29 Asa S. Cochran,
6 Stephen N. Adams,	30 M. M. Turpin,
7 Wm. Crick,	31 Geo. Whitnell,
8 D. D. Williams,	32 Noah N. Cook,
9 Geo. F. Weston,	33 Edward Rannie,
10 Lawrence Conover,	34 Wm. N. Dawson,
11 E. L. Kelley,	35 Eli Wilcox,
12 J. R. Nichols,	36 Chas. P. Faul,
13 Jas. F. Clemensen,	37 W. H. Bradford,
14 J. J. Vickery,	38 Ira Agan,
15 D. C. White,	39 W. J. Weston,
16 James Buxton,	40 Robt. White,
17 Almon D. Hougas,	41 Andrew J. Cox,
18 Wm. Clow,	42 F. M. Dennis,
19 Henry Roberts,	43 M. M. Ballinger,
20 Samuel Naiden,	44 Elijah Sparks,
21 Freman S. Gilliland,	45 Lewis Fowler,
22 Benj. Kaster,	46 D. R. Baldwin,
23 Milton Daugherty,	47 Joseph Upton,
24 J. C. Johnson,	48 Barnett M. Green.

Bishop I. L. Rogers, the first president of the quorum, was not numbered with the quorum after the complete organization. The quorum thus organizing and completing its organizing under his advice and direction; and the names of E. H. Gurley, E. McEvers and J. H. Merriam, were dropped from record, having been ordained to higher office. Bro. J. C. Tripp of Nebraska died. The following resolution was adopted by the quorum in memoriam of Bro. Tripp, deceased:

Whereas, it hath pleased God to remove one of our number, Bro. J. C. Tripp, by the hand of death; and whereas, we desire to express our sympathy toward the bereaved, and show forth our esteem; therefore, be it

Resolved, That we do as a quorum most sincerely express our feeling of loss in the death of this our brother and fellow laborer, and extend to the members of his family and friends our heartfelt sympathies in their loss.

J. B. GOULDSMITH,
RUDOLPH ETZENHOUSER,
GEORGE F. WESTON.

During the meetings, reports were either read or made in person from E. W. Ranney, W. Rumel, F. Steffe, E. B. Morgan, L. Conover, W. Crick, G. F. Weston, J. J. Vickery, J. B. Gouldsmith, J. F. Clemensen, M. M. Ballinger, F. M. Dennis, E. Sparks, W. Clow, R. Etzenhouser, A. W. Glover, N. N. Cook, and E. L. Kelley.

A committee, consisting of Brn. Conover, Etzenhouser and Gouldsmith, was appointed and instructed to prepare an outline of the duties of Priests, their authority and rights, and report the same at the Fall meeting of the quorum for action.

The action of the quorum in electing a president from its own numbers was afterwards presented to the conference, and ratified and reported back to quorum by commtttee.

The secretary and treasurer reported the financial condition as follows: on hand at last report $5.95; received from N. N. Cook $1, R. White $1, total on hand now $7.95.

LAWRENCE CONOVER, *president,*
E. L. KELLEY, *secretary.*

The secretary of the quorum, Bro. E. L. Kelley, presented the following for action of conference:

The Quorum of Priests has elected Bro. Lawrence Conover to preside over them, and would present him to the conference for ordination to act in such position.

SECOND QUORUM ELDERS.

The Second Quorum of Elders reported:

The quorum met at the house of Bro. Warnky. Prayer by the president, William Chambers. I. N. White, secretary *pro. tem.*

Brn. G. W. Shute, J. Condit, G. Berline, P. Armstrong and John Smith, reported by letter. William and David Chambers, F. C. Warnky and I. N. White, reported in person. All the brethren reporting seem thoroughly engaged in the work. The quorum is not in as good working condition as desired. There seems to be a lack of energy on the part of some. Hence the numbers present took into consideration the practicability of urging every member in the quorum the great necessity of reporting his labors, or intention to labor, that a full standing of the quorum might be had at an early date.

GENERAL CONFERENCES.

The following was moved:

Whereas, The holding of two General Conferences each year is attended with great expense, and in our judgment is unnecessary; therefore, be it

Resolved, That when this conference adjourns, it does so to meet April 6th, 1883.

After some remarks upon this, it was moved to defer the subject, to which an amendment was sought, that the deferring be until the Fall Conference. The subject was discussed by several, and the following was moved as a substitute:

Resolved, That when this conference adjourns, it does so to meet this Fall, notice being given through the *Herald* in regard to the change of time from Semi-Annual to Annual Conferences, presented by the foregoing resolution, that districts may instruct their delegates in this matter.

After discussion the question was called, and the substitute prevailed.

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REPRESENTATION.

The following was moved:

Resolved, That it is the judgment of this body, that the sense to be conveyed in paragraph 4, of "Rules on Representation," beginning with line 61 and ending with line 68, that the aggregate of members in districts shall be counted, from which the product of the number of branches, multiplied by six, shall be taken and the remainder divided by twenty, in order that no fractional vote may be lost in any branch of the district.

Reasons were asked and explanations were given, and the motion was adopted.

On motion the hour for business to-morrow was changed to nine o'clock in the morning, to which hour the conference adjourned.

At the evening hour, Bro. Heman C. Smith preached, assisted by Bro. E. M. Wildermuth.

WEDNESDAY, APRIL 12TH.

At nine o'clock the conference convened for business, and hymn "Burst ye emerald gates and bring," was sung, and prayer was offered by Bro. W. H. Kelley. The minutes of yesterday were read and approved.

INFORMAL COUNCIL OF ELDERS.

The minutes of an informal council of Elders, held 8th April, were read, containing the following resolutions, adopted by them:

Whereas, It now appears that there is a lack of energy among many of the members belonging to the several Quorums of Elders; and whereas it seems expedient that some measures should be taken to the end that a yearly report should be had from every member of each quorum; therefore, be it

Resolved, That every Elder be required to report to the president of his quorum on the first of April of each year all his labor and his willingness or non-willingness to labor, and a failure so to do will be *prima facie* evidence to each quorum of the unfaithfulness of such members not so reporting.

Resolved, That in confirmation we believe every Elder should be very careful to conform themselves to state clearly the name of the Church, and likewise the bestowal of the Holy Ghost.

QUORUM OF SEVENTY REPORT.

The Quorum of Seventy report was read as follows:

As a Quorum we have held six sessions. The following named persons reported personally, and by letter: J Thomas, H. C. Smith, J. C. Foss, B. V. Springer, J. S. Patterson, G. Montague, C. H. Jones, A. Hall, I. A. Bogue, E. M. Wildermuth, E C. Brand, J. T. Davies, J. F. McDowell, M. T. Short, D. H. Bays, W. T. Bozarth, C. Scott, G. S. Hyde, R. J. Anthony, and J. F. Mintun.

The following named members were released as inactive: G. W. Harlow, W. White, C. F. Stiles, G Outhouse, A. B. Alderman, J. Burgess, S. Ackerly, G. W. Shaw, D. Wilding. T. Job, W. H. Hartshorne, H. B. Lowe, J. Speight, R. W. Briggs and Samuel Blair. The following named are dead: R. H. Atwood, W. Ostrander and W. D. Lewis.

M. Fyrando was expelled.

Resolved, That this quorum will not take notice of any name for admission to its body unless such be recommended by proper authority.

The president of quorum, G. Rodger, is authorized to call for licenses of all those whose names have been dropped as inactive.

E. C. BRAND, *president pro tem.*
J. F. MCDOWELL *secretary.*

ADJOURNMENT.

On separate motions the following places were presented as points for the meeting of the Fall Conference of 1882, and the vote being taken upon each, the result was as follows:—Galland's Grove, Iowa, 18; Davis City, Iowa, 6; Council Bluffs, Iowa, 12; Independence, Missouri, 14; Lamoni, Iowa, 19; St. Louis, Missouri, 9; Magnolia, Iowa, 3; Sydney, Australia, 1. The two places receiving the highest vote (Lamoni and Galland's Grove) were then put before the body, and Lamoni received 39 votes and Galland's Grove 32 votes, as the places of adjournment, which decided the matter in favor of Lamoni.

GERMAN TRACTS.

The following was moved:

Whereas, There are certain German tracts written and published which are not in harmony with the doctrines of the Reorganized Church of Jesus Christ; be it,

Resolved, That all tracts be submitted to the German committee, appointed by conference of September, 1881, for correction.

An amendment was moved, that all of the preamble be stricken out that follows the word "published." This was discussed, and the following was moved as a substitute for the whole.

Resolved, That this body does not acknowledge tracts published in the German language which have not been examined and approved by the German Tract Committee, as appointed by the General Conference of September, 1881.

Discussions followed, and the question being called, the substitute was put to vote and declared lost. Then the proposed amendment to strike out the said portion of the preamble in the original was likewise lost, and the original resolution as first presented was adopted.

The following was moved:

Resolved, That all changes that differ from that rule which has governed the Church heretofore, shall be presented to the several districts and branches before action upon such change shall take place.

This was by vote laid upon the table.

REPRESENTATION.

The following was presented:

Whereas, The General Conference is now acting under the system of delegation, and for the reason that a common consent can be obtained; therefore, be it

Resolved, That this conference appoint a committee to draft a system of representation to apply to Branches and District Conferences, that uniformity may prevail.

This also was laid upon the table.

What is known as the third resolution of the Gurley and Robinson amendment, as deferred by the last conference to this for consideration, was presented,—reading as follows:

Resolved, That paragraph four of the "Report of Committee on Representation" be amended by substituting the word "six" for the word "twenty," wherever it occurs.

The question being called, and the yeas and and nays asked for, the secretary called the roll, and the vote stood 428½ yeas and 201½ nays; as follows:

Yeas: Z. H. Gurley, J. C. Foss, J. T. Davies, C. H. Jones, P. Cadwell, J. W. Chatburn, E. Robinson, C. G. Lanphear, J. F. McDowell, F. P. Scarcliff, C. St. Clair, J. T. Kinnaman, J. Curtis, E. W. Cato, E. H. Gurley, N. Brown, W. L. Booker, W. Anderson, J. Beaird, T. T. Hinderks, T. Nutt, J. Hawley, H. Hansen, H. N. Hansen, G. Hicklin, J. J. Kaster, J. R. Badham, W. Leeka, J. Eames, W. B. Tignor, T. W. Chatburn, J. S. Patterson; Fremont District 25, Little Sioux 37, Galland's Grove 42, Pottawattamie 25, Far West 29, St. Louis 32, Nodaway 8, Spring River 17, Northern Nebraska 21, Florida 23, Central Texas 7, String Prairie and Nauvoo 10½, Northern Illinois 44, North-East Missouri 11, Independence 15, Decatur 47, Spring River 17, St. Louis 32, Nodaway 8; Red River, Silver Hill and Delaware branches each one vote—428½.

Nays: J. Smith, A. H. Smith, T. W. Smith, J. H. Lake, W. H. Kelley, J. Caffall, E. C. Brand, J. Thomas, E. M. Wildermuth, H. C. Smith, A. Hall, B. V. Springer, I. A. Bogue, G. Montague, J. Landers, H. A. Stebbins; Southern California District 23, London 22, Des Moines 16, String Prairie and Nauvoo 10½, Southern Nebraska 22, Southern Indiana 11, Michigan 38, North-West Kansas 15, Three Rivers Branch 2, Farmington, Eagle Creek and Foundry Branches each 1 vote; S. V. Bailey, W. N. Abbott, S. O. Waddell, H. Halliday, C. W. Short, B. F. Durfee, L. Anthony, W. Chambers, D. Chambers, J. F. Burton, J. W. Brackenbury, B. B. Brackenbury, W. Newton, A. Kent, R. M. Elvin, I. N. White, E. Curtis, J. Luff, J. W. Waldsmith, J. T. Clark, J. D. Bennett, D. S. Crawley, J.W.Sykes.—210½

After this the Crabb resolution, as deferred from last Fall to this session was taken up. It reads as follows:

Whereas, The right of franchise is embodied in, and forms a part of the constitutions of the several States: and also of that of the United States; and

Whereas, Said constitutions must first be adopted, and afterward amended, if amended at all, by the voice of the people, obtained at their several places of election by ballot, and

Whereas, This precedent in law, as well as in fact, was established by those "wise men whom God raised up to frame the constitution" of the United States, and to "free this country by the shedding of blood; and

Whereas, The right of franchise in the Church as established by the founders of the Church of Jesus Christ of Latter Day Saints has been changed by the last Annual Conference held at Plano, Illinois, in April last; without submitting said change to the people according to the above precedent; therefore be it

Resolved, That such action be and is hereby declared null and void.

A motion was made that this resolution, with its preambles, be laid on the table. It was spoken upon, and being put upon its passage, the motion was defeated, by a vote of 194 in favor, and 468 against, as follows:

Yeas:—J. Smith, A. Hall, P. Cadwell, J. W. Chatburn, E. Robinson, C. G. Lanphear, H. Falk, S. V. Bailey, H. Halliday, E. H. Gurley, W. L. Booker, W. Chambers, D. Chambers, T. Nutt, J. Hawley, H. Hansen, H. N. Hansen, T. W. Chatburn; Little Sioux District 37, Galland's Grove 42, Pottawattamie 25, Decatur 23½, Nodaway 8, String Prairie and Nauvoo 10½,—total 164.

Nays: A. H. Smith, Z. H. Gurley, J. H. Lake, W. H. Kelley, T. W. Smith, J. Caffall, J. Landers, G. A. Blakeslee, E. C. Brand, J. S. Patterson, J. C. Foss, J. T. Davies, J. Thomas, E. M. Wildermuth, H. C. Smith, B. V. Springer, C. H. Jones, I. A. Bogue, G. Montague, J. F. McDowell, F. P. Scarcliff, C. St. Clair, W. N. Abbot, J. T. Kinnaman, S. O. Waddel, J. Curtis, E. W. Cato, C. W. Short, N. Brown, B. F. Durfee, L. Anthony, Wm. Anderson, J. Beaird, T. T. Hinderks, G. Hicklin, J. F. Burton, W. Newton, A. Kent, R. M. Elvin, I. N. White, E. Curtiss, B. B. Brackenbury, J. J. Kaster, J. R. Badham, J. Luff, J. W. Waldsmith, J. T. Clark, J. D. Bennett, S. W. Hogue, D. S. Crawley, W. Leeka, J. Eames, W. B. Tignor, J. W. Sykes, E. L. Kelley; Southern California District 23, London 22, Northern Illinois 44, Fremont 25, Decatur 23½, Des Moines 16, String Prairie and Nauvoo 10½, Southern Indiana 11, Michigan 38, North-East Missouri 11, Independence 15, St. Louis 32, Far West 29, Southern Nebraska 22, Spring River 17, North-West Kansas 15, Florida 23, Central Texas 7, Three Rivers Branch 2, Red River, Deleware, Silver Hill, Farmington, Eagle Creek and Foundry branches each one vote, Northern Nebraska 21,—total, 468.

The motion to adopt the resolution being before the house, the question was called and the yeas and nays being desired, the Secretary called the roll with the following result:

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Yeas: P. Cadwell, J. W. Chatburn, E. Robinson, Henry Halliday, J. Hawley, H. Hansen, H. N. Hansen, E. Curtis, B. B. Brackenbury, T. W. Chatburn, W. B. Tignor; Galland's Grove District 42, Little Sioux 37, Pottawattamie 16⅔, Des Moines 5, String Prairie and Nauvoo 10½, Silver Hill and Delaware branches each 1 vote,—total 124⅙.

Nays: J. Smith, A. H. Smith, T. W. Smith, Z. H. Gurley, J. H. Lake, W. H. Kelley, J. Caffall, J. Landers, G. A. Blakeslee, C. G. Lanphear, H. A. Stebbins, E. C. Brand, J. S. Patterson, J. C. Foss, J. T. Davies, J. Thomas, E. M. Wildermuth, H. C. Smith, A. Hall, B. V. Springer, C. H. Jones, I. A. Bogue, G. Montague, J. F. McDowell, F. P. Scarcliff, C. St. Clair, S. V. Bailey, W. N. Abbott, J. T. Kinnaman, S. O. Waddel, J. Curtis, E. W. Cato, C. W. Short, E. H. Gurley, N. Brown, B. F. Durfee, L. Anthony, W. L. Booker, W. Chambers, D. Chambers, W. Anderson, J Beaird, T. T. Hinderks, T. Nutt, G. Hicklin, J. F. Burton, W. Newton, A. Kent, R. M. Elvin, I. N. White, J. J. Kaster, J. R. Badham, J. Luff, J. W. Waldsmith, J. T. Clark, J. D. Bennett, D. S. Crawley, W. Leeka, J. Eames, J. W. Sykes, W. B. Tignor, E. L. Kelley; Southern California 23, London 22, Florida 23, Fremont 25, Decatur 47, Pottawattamie 8⅓, String Prairie and Nauvoo 10½, Northern Illinois 44, North-East Missouri 11, Independence 15, St. Louis 32, Southern Nebraska 22, Des Moines 11, Spring River 17, Nodaway 8, Northern Nebraska 21, Michigan 38, Southern Indiana 11, North-West Kansas 15, Central Texas 7, Far West 29, Three Rivers Branch 2, Red River, Foundry, Farmington and Eagle Creek branches each 1 vote,—total 505 5 6.

An adjournment was had to afternoon.

Business was resumed in the afternoon by singing "We hear thy voice, our Father," and prayer was offered by Bro. E. Robinson. Part of the minutes of the forenoon session was read.

The committee to whom was referred the subject of the Rocky Mountain Branch *vs.* Bro. F. C. Warnky, reported.

Upon a motion being made to adopt the report, Bro. James Caffall protested, and stated that the committee did not receive him before them, but did the defendant. It was moved to refer back to the committee, which was followed by a substitute, that it be referred to a new committee. This substitute was lost, and the motion to re-commit prevailed.

HIGH PRIEST'S QUORUM.

The report of the High Priest's Quorum was read and adopted, as follows:

The quorum has held two meetings during this session. Reports were read from M. H. Forscutt, H J. Hudson, G. Derry, S. S. Wilcox, D. S. Mills, J. Parsons; and E. Robinson, C. G. Lanphear, P. Cadwell, J. Sanders, G. A. Blakeslee, H. A Stebbins and J. W. Chatburn, reported in person.

The following was reported:

Whereas, We consider that in the departure from earth of brethren Hugh Lytle, J. M. Harvey and Thomas Carrico, of the High Priest's Quorum, that the Quorum and also the Church at large has lost three good and faithful men; therefore,

Resolved, That we hereby give expression to our regret and grief that they have gone from our midst; but confiding in the love of the All-wise Father, we submit, and hereby extend to their families our sympathy in their sorrow and loneliness.

A matter of inquiry was presented and acted upon, and Bro. H. A. Stebbins was appointed to correspond with the brother.

The spirit of peace and good will was present with us, and there was a feeling that the "set time" to favor Zion is near at hand, and that the efforts of the quorums and of the Church to bring about order, and to act with a greater harmony of spirit is pleasing to God.

E. Robinson *president pro tem.*
H. A. Stebbins *ass't sec.*

The committee on the appeal of Bro. R. M. Elvin *vs.* the Southern Nebraska District, reported as follows:

As your committee appointed to examine the appeal of R. M. Elvin, *vs.* Southern Nebraska District, we report that having examined the copies of minutes that came from the branch and district, from which the appeal originated, we feel warranted in sustaining the appeal.

H. Falk,
G. Hicklin,
I. N. White.

The report was adopted by vote of the Conference.

THE BISHOP OF CHURCH.

President Joseph Smith said that he had received that which he considered was sufficient evidence upon which to nominate a Bishop for the Church, and he presented the name of Bro. G. A. Blakeslee to the Conference. He called Bro. Z. H. Gurley to the chair, and many spoke upon the nomination that had been made, testifying to and sanctioning the choice.

Hymn seventy was sung, and ordered published entire.

We thank thee, O God, for a Prophet
To guide us in these latter days;
We thank thee for sending the Gospel
To lighten our minds with its rays;
We thank thee for every blessing
Bestowed by thy bounteous hand;
We feel it a pleasure to serve thee
And love to obey thy commands.

When dark clouds of trouble hang o'er us,
And threaten our peace to destroy,
There is Hope smiling brightly before us,
And we know that deliv'rance is nigh;
We doubt not the Lord nor his goodness,
We've proved him in days that are past;
The wicked who fight against Zion
Will surely be smitten at last.

We'll sing of his goodness and mercy;
We'll praise him by day and by night;
Rejoice in his glorious Gospel,
And bask in its life-giving light:
Thus on to eternal perfection
The honest and faithful will go;
While they who reject this glad message,
Shall never such happiness know.

A motion being made to endorse the nomination, it was adopted unanimously, as being the will of the Spirit.

The following was moved:

Whereas, Bro. E. L. Kelley is appointed to labor with me in mission assigned us by the General Conference, and believing him to be called of God to the office of an Elder, and worthy of that calling and our support; therefore, be it

Resolved, That he be ordained to this office.

Z. H. Gurley.

The consideration of it was deferred till to-morrow.

The following was moved and adopted:

Whereas, A general challenge to the Church appears in the Kansas City Journal of the 12th inst, in which we are invited to defend publicly the Book of Mormon, &c.; and whereas, Bro. D S. Crawley is so occupied that he can not attend to the matter at present; therefore, be it

Resolved, That we ask Brn. E L. Kelley and A. H. Smith, to take charge of and attend to this matter.

KIRTLAND TEMPLE.

The subject of the suggested repairing of the Kirtland Temple presented in Bro. Kelley's report was referred to the Bishop and the one in charge of the mission that includes that region.

The suggestion in Bro. Gurley's report, concerning the appointment of a committee to attend at Washington, D. C., in case our interests as a Church should demand it was acted upon by the Conference choosing Bro. Joseph Smith, Z. H. Gurley and E. L Kelley, to act in such case.

After appointments for this evening and to-morrow had been made, the Conference adjourned till to-morrow morning.

In the evening, Bro. Z. H. Gurley spoke in the Opera House to a large congregation.

THURSDAY, APRIL 13TH.

Business was resumed this morning at nine o'clock by singing, "Now let us rejoice in the day of salvation," and prayer was offered by C. H. Jones. The minutes of yesterday were read and approved.

ORDINATIONS.

The subject of the ordination of Bro. E. L Kelley as an Elder was taken up, and it was ordered by resolution that he be so ordained. After that the ordinations of Brn. G. A. Blakeslee and L. Conover, as heretofore ordered, were provided for to be attended to at this session.

The ordination hymn, "O, thou in whose eternal name," was sung, and the ordination prayer was offered by Bro. A. H. Smith. Bro. G. A. Blakeslee was ordained as the Bishop of the Church, under the hands of President Joseph Smith and Brn. A. H. Smith and W. H. Kelley, the former being spokesman. Bro. E. L. Kelley was ordained an Elder, and Bro. Lawrence Conover as the President of the First Quorum of Priests, by the same brethren, Bro. A. H Smith being spokesman for the first named and Pres. Joseph Smith for the latter.

Afterwards, Bishop Blakeslee nominated Brn. E. L. Kelley and Elijah Banta as his choice for counsellors. Action upon this was deferred.

The committee on the case of the Rocky Mountain Branch *vs.* F. C. Warnky reported as follows:

We, your committee to whom the case of the Rocky Mountain Branch *vs* Bro. F. C. Warnky was referred, beg leave to report that after a careful, and as we believe an impartial examination of the evidence presented in the case, feel constrained to say that in our opinion there is nothing in the evidence to justify an action against Bro. F. C. Warnky. We therefore recommend that this conference exhonorate him from the odium that may have been fastened on him in consequence of the pending of this investigation, and that the case be dismissed.

W. Leeka,
G. Montague,
J. T. Davies.

The report was received and approved and the committee was discharged. *

THIRD QUORUM OF ELDERS.

The report of the Third Quorum of Elders was received and read:

The quorum has held four sessions. Members present and reported: J. T. Kinnaman, T. W. Chatburn, L Anthony, J W. Waldsmith, J. Hawley, W. N. Abbott, D. J. Powell, W. Lewis, C. W. Short, D. S. Crawley, E W. Cato, sen., J Curtis, J. W. Sykes. On motion and for "cause" J. W. Johnson was dropped from the quorum After investigation by committee Bro. J. W. Sykes was silenced and his license withheld, until reparation and restitution shall have been made to brethren injured by him. The following brethren were admitted as members of the quorum: C W. Short, E. H. Gurley, D. Brown and D. S. Crawley. Number of baptisms reported: T. W. Chatburn 10, E. W. Cato 4.

* We are directed, by Bro. James Caffall, to state that an appeal will be taken from the decision of the committee in the case of the Rocky Mountain Branch *vs.* F. C. Warnky.

Joseph Smith, *President of Conference.*

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On motion, and by unanimous vote, the secretary of quorum is requested to notify all members thereof through the *Herald* and by card, that all members not reporting by the next General Conference, and at each General Conference thereafter, shall be dropped from the quorum, after neglecting so to do for one year, unless good cause shall be shown for such neglect. The quorum is full and in fair working order; while all of them are laboring more or less, many of them are laboring with that zeal which is commendable and are magnifying their calling.

JOHN T. KINNAMAN *president.*
T. W. CHATBURN *sec'y pro tem.*

The name of Catherine Steadman, who was born June 18th, 1831, in Leeds, Leeds county, Canada, and baptized June 10th, 1848, in Bureau county, Illinois, by William B. Smith, and confirmed by John Landers and W. B. Smith, was presented, and after some consideration and argument upon the matter of persons being received on baptisms administered between 1844 and 1853, she was received as a member of the Church.

The report of the Presidency and Twelve upon Missions was presented, read, and action upon it was deferred till the afternoon session.

A vote of thanks, expressed as follows, was tendered to the retiring Bishop and his Counselors.

[No copy of the resolution was furnished by the secretary of the Conference.—ED]

It was adopted by a rising vote and was unanimous.

The hymn commencing "Peace be to this congregation," was sung, and Conference adjourned till afternoon.

Business was resumed in the afternoon by singing, "How beauteous are their feet," and prayer was offered by Bro. James Caffall.

It was moved that Bro. Henry A. Stebbins be sustained as Secretary and Recorder of the Church, and on invitation of Pres. J. Smith, Bro. Stebbins gave a statement of the work he had sought to accomplish in bringing about order and perfection in the records, and also in the duties that he considered belonged to Secretary to have ready for the use of the Church.

The motion to sustain was amended by the following:

And that a committee be appointed to examine how much labor is necessary to be performed by the Secretary and Recorder of the Church, and to ascertain the necessity for a place of safety for the Church Records, and for an office; also the amount of compensation for said service, said committee to report at the Fall Conference, with a recommendation for action.

A committee of three was ordered, and Brn. G. A. Blakeslee, J. W. Chatburn and Phineas Cadwell were appointed to attend to the above business.

The motion to sustain the Secretary and Recorder was adopted.

MISSIONS.

The following was presented for action and adopted as amended and here presented.

Report of the Council of the First Presidency and the Twelve, concerning Missions:

W. W. Blair, in charge of the Rocky Mountain Mission.
J. W. Briggs, without definite appointment, his present state of health not justifying it; but permitted to travel and speak as circumstances permit.
A. H. Smith, continued in present field,—Missouri and Illinois.
T. W. Smith, released from the Chicago Mission at his own request, and to labor till Fall Conference as counselled by the First Presidency.
J. R. Lambert, continued in present field, —South-Eastern Mission.
W. H. Kelley, continued in present field,—Michigan, Ohio, Indiana, New York.
James Caffall, continued in present field,—Nebraska and Colorado.
J. H. Lake, continued in present field, Canada.
Z. H. Gurley, present field, with Eastern New York added.
Josiah Ells, in present field,—Pennsylvania, West Virginia and Ohio.
E. C. Briggs,—Minnesota, Wisconsin and North-Western Illinois.

SEVENTIES:

Columbus Scott, sustained in present field,—Michigan, Ohio, Indiana and New York.
George S. Hyde, Southern Mission.
G. T. Griffiths, to Pennsylvania and Ohio, under direction of those in charge.
J. F. Mintun, sustained in present field, Nebraska.
J. F. McDowell, by request from Clinton, Iowa, to labor there.
George Montague, continued in South-Eastern Mission.
M. T. Short, sustained in present field,—Utah.
Heman C. Smith, sustained in South Western Mission.
Frank Scarcliff continued in South Eastern Mission.
Eli Wildermuth, continued in present field,—Iowa and Missouri.
W. T. Bozarth, continued in present field; Missouri, and Bro. A. H. Smith to endeavor to arrange for better support for his family.
B. V. Springer, to Southern Illinois and St. Louis Districts, in connection with Bro. A. H. Smith.
Glaud Rodger, continued in present field,—California.
J. C. Clapp, Rocky Mountain Mission, under Bro. W. W. Blair.
R. J. Anthony, present field,—Rocky Mountain Mission.
J. C. Foss, released from Eastern Mission.
E. C. Brand, continued in Iowa and Nebraska.
J. S. Patterson, Northern and Central Illinois.
J. T. Davies, Missouri and Kansas.
J. Thomas, released from South Eastern Mission.
H. A. Stebbins, Southern Wisconsin and Northern Illinois.
R. M. Elvin, continued in present field,—Iowa and Nebraska.
George Hicklin, Canada, under Bro. J. H. Lake.
J. F. Burton, Nova Scotia, New Brunswick and Maine.
A. J. Cato, to Texas.
L. F. West, to South-Eastern Mission, under Bro. J. R. Lambert.
Hiram Robinson, under direction of Bro. J. Ells.
G. W. Shute, upon his request, released.
J. D. Bennett, North-Eastern Kansas and South-Eastern Nebraska.
E. H. Gurley, to Canada, under Bro J. H. Lake.
E L. Kelley, continued in District of Columbia, Pennsylvania, New Jersey and New York.
J. Buckley, to be referred to his district for appointment.
Gordon E. Deuel, continued in Canada.
T. Taylor, sustained as President of British Mission.
Peter N. Brix, sustained in Scandinavian Mission.
J. L. Bear, released from German Mission.
The Australian Mission to be supplied by the First Presidency and the Twelve.
J. R. Gibbs, sustained in present field,—Wales.
R. Etzenhouser, recommended to the Des Moines District for ordination as an Elder, and to labor under local authority.
Bro. Andrew Hall is intending to visit Utah; we therefore recommend that he be referred to Bro. W. W. Blair for labor.

(Several Elders have applied for Mission appointments since the foregoing list had been agreed upon, whom we would be glad to designate fields of labor, but do not feel authorized to do so, in view of the condition of the Church treasury, and because of rule of conference heretofore obtaining. These are Elders C W. Short and E. W. Cato, and C. G. Lanphear of High Priests Quorum).

In addition to the above the following appointments were made:

Charles Derry, to present field.
Joseph Luff, to South-Western Mission.
W. C. Cadwell and T. W. Chatburn, to Shelby, Harrison, and Pottawattamie counties, Iowa.

BISHOP'S COUNSELORS.

The nomination of E. L. Kelley as Counselor to the Bishop was made unanimous, and he was ordained under the hands of Brn. Joseph Smith, Alex. H. Smith, and G. A. Blakeslee.

Because of the absence of Bro. E. Banta, action on his nomination as counselor to the Bishop was deferred to Fall Conference, that he might be consulted concerning it.

On request of Bro. J. Caffall, the papers in the case of the Rocky Mountain Branch, *vs.* F. C. Warnky were returned to him.

The Board of Publication was sustained as at present constituted.

Resolved, That the Bishop be instructed to obtain from the retiring Bishop the moneys and properties belonging to the Church and receipt to him for the same.

The doxology was sung, benediction pronounced, and the conference adjourned to meet at Lamoni, Iowa, September 20th, 1882.

JOSEPH SMITH, } *Presidents.*
W. W. BLAIR, }
H. A. STEBBINS, *Secretary.*
R. M. ELVIN, } *Clerks.*
T. W. CHATBURN, }

The Healing Power of Faith.

THIS healing power of faith, which doctors are day by day admitting more as a reality, throws light on the popularity of the miracle wells and healing shrines on the Continent, and forbids us to condemn as mere random lying the tales that are told of the astonishing cures effected by them. There are many such pilgrimage wells in Scotland cited by Mr. Gregor, although their healing efficacy was supposed to be an inherent virtue in the water, and not dependent on the favor of a saint. Some of these wells are surrounded by stones shaped like the several parts of the human body, called the "eye-stone," the "headstone," and so on; and it was a necessary part of the treatment, after washing with water, to rub the part affected against the stone that bore the same form. This is a superstition of the Vul stone in the New Hebrides. Some offering was always left behind by those who tried the curing powers of the waters, even if it were only a rag from the patient's clothes. These tributes were hung up near the well, and every one abstained from disturbing them, as it was believed that whoever did so would get the disease that had been cured in the former patient. Just the same sort of thing was done as early as the time of the Romans. Votive offerings of hands, feet, and almost every part of the body, have been excavated in the island sacred to Esculapius in the Tiber. The mode of cure in vogue then, however, was for the patient to go to sleep on the sacred spot, when it was revealed to him in a vision what he must do to insure recovery. Among the cures for the whooping-cough, which are very numerous and improbable, we do not observe one which was to favor in some parts of Scotland. This was in sew a living caterpillar between two pieces of

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flannel, and wrap it round the patient's throat, leaving room for the animal to crawl round. By the time the grub died the whooping-cough was cured. Three roasted mice were an infallible cure for the whooping-cough. The same remedy is still much esteemed in Norfolk. There, however, swallowing one mouse is considered enough.

The charming of warts is one of those perfectly unreasonable modes of cure that often prove efficacious when medical treatment fails. Dr. Carpenter cites as an instance of this strange truth the case of a girl who was cured of twelve warts by a friend who merely counted them, and then with an air of importance wrote the number down on a paper, assuring her that by Sunday they would all have disappeared. And so it proved. By the day named they were all gone, though the girl's father, himself a surgeon, had before tried to remove them with caustic and other applications in vain. If so very simple a prescription was enough to charm away a dozen of these unpleasant excrescences, we can not wonder that the more elaborate forms of exorcism here enumerated should prove equally efficacious. In Switzerland the approved mode of charming a wart is to rub it with a snail and then put the snail on a thorn bush. Indeed, charm cures for other diseases are not by any means obsolete. In Yorkshire it is still believed that a set of mole's feet tied in a bag and worn round the neck keeps away cramp. And it is quite accepted as a fact by some persons that to carry a potato in the pocket secures immunity from rheumatism. These cures, like the miracle wells, prove the power that the will, if concentrated in sufficient force, has to cure any local effection of the body. The most remarkable case of this on record is the way in which the Prince of Orange cured the garrison of Breda of the scurvy by sending them a small phial of a decoction of camomile, wormwood, and camphor. It was diluted with a gallon of water to every three drops of the tincture, and served out as a medicine to the sufferers, who from that day began to recover.

London Saturday Review.

A MAN who attempts to build up his own business or reputation on the ruin of others, has built upon a rotten and shaky foundation, that will surely sink beneath the superstructure some day, and let him down in the dust. This is a world-old truth, yet men continue to practice it. We have but a few years to live on the earth at the best, and the world was not all made for us. There are several millions of people here that must live too, and who belong here in the world as much as we do. Then why not accord to them their rights of life and property and happiness, and mind our own affairs, and attend to our own duties. Why should we be ever seeking to make a fellow mortal wretched by pulling him down, that we may climb a step higher? In a few years we will climb out of the world entirely While we live here, if we are careful and frugal, we can always have enough, without taking unjustly anything from those in whose company we are thrown —*Genoa, Nevada, Courier.*

ADDRESSES

John H. Lake, Louisville, Canada.
Bishop George A. Blakeslee, Galien, Berrien county, Michigan.
Joseph F. Burton, Delhaven, King's county, Nova Scotia.
C. G. Lanphear, Independence, Jackson county, Mo.
Alexander H. Smith, Independence, Jackson county. Mo.
H. C. Bronson, North Henderson, Mercer County, Illinois.
Thomas Taylor, 283 Bell Barn Road, Birmingham, England.
Charles Derry, Magnolia, Harrison county, Iowa.
Joseph Luff, Independence, Jackson county, Missouri.
Mark H. Forscutt, St, Joseph, Missouri,

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

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, May 15, 1882.

HOW TO SEND MONEY.

AFTER the issue of this notice, we request our subscribers and all others sending us money, when sending by **Post Office Order,** to have the order made PAYABLE AT CHICAGO. Send the order to JOSEPH SMITH, BOX **82,** LAMONI, Decatur Co, IOWA, the same as before.

We call especial attention to this change, as it is made with a view to facilitate the business transactions of the office in Chicago.

Send all letters, Registered or otherwise, to the above address, making the directions plain: Joseph Smith, Box 82, Lamoni, Decatur County, Iowa.

☞ **Please Take Notice,** that we can not pay any attention to a request for change in Post Office address unless the **old** ADDRESS IS GIVEN as well as the new.

PROHIBITION.

GOVERNOR ST. JOHN, of Kansas, has certainly some very strong arguments on his side of the Liquor war, now raging in that state. Facts and figures are positive things, and no amount of special pleading can dispose of them, though they may be sometimes covered by sophistry.

We commend the following to the dwellers at Lamoni, specially; and to the Saints and readers of the *Herald* everywhere, generally.

The town of McPherson, in McPherson county, containing about 2,000 population had 48 cases in the Police Court the last ten months of license (the only period of licensed dram shops they have ever had in the county, notwithstanding it has been organized over ten years,) against only four cases the first seven months and eighteen days of prohibition.

The city of Newton, in Harvey county, containing about 3,000 population, had not a single case of drunkenness in the Police Court from the 1st of May (being the date that the prohibitory law took effect) until the first day of October; and the District Court that convened there about that time, for the first time in the history of the country, found not a single case upon the docket.

Emporia, situated in Lyon county, and containing about 6,000 population, had during the last year under the license system, 229 cases in the Police Court against 33 cases the first seven months of prohibition.

Winfield, in Cowley county, with at least 3,000 population, had 24 convictions in the Police Court for drunkenness during the last five months of license, against only three the first five months of prohibition.

Independence, in Montgomery county, with about the same population, had 18 cases in the Police Court the last five months of license, against five cases the first five months of prohibition.

Parsons, in Labette county, with a population of about 5,000, had 47 cases in the last five months of license, against only 10 the first five months of prohibition

Olathe, in Johnson county, with a population of at least 2,500, has no policeman, and needs none, the City Marshal alone performing all the police duty, which does not require half his time; and there is rarely a case in the Police Court, and the calaboose is without inmates. What is said of the success of prohibition in the city of Olathe holds good throughout the county of Johnson. Under the old license system, the city script of Olathe was worth only from sixty to eighty cents on the dollar; now it is at par, and money is in the treasury to promptly meet every obligation. In the days of dram-shops, there was paid as revenue into the city treasury of Olathe two thousand dollars per year; one thousand five hundred dollars of that sum was required to build a calaboose in which to imprison, and furnish rooms for a Police Court in which to try drunkards.

Ottawa, containing about five thousand population, situated in Franklin county, makes equally as good a showing, and the foregoing cities present no better record than may be found in scores of other towns in the state. Kansas was never more prosperous than she is to-day.

The first ten months of 1880, under free whisky rule, sent to our State penitentiary 264 convicts, against only 148 the first ten months of 1881, after the adoption of the prohibitory amendment.

At Salina, recently, a rum-seller was convicted in the District Court on thirty-three charges, the fines amounting to $3,500 and costs, and thirty days in the county jail. This man is undoubtedly convinced that prohibition is not a failure.

The internal revenue tax is a good index of the manufacture and sale of liquors. The amount of such revenue per capita is as follows: Illinois, license, $6.50; Kentucky, license $4.50; Iowa, half prohibitory, $0.30; Ohio, license, $4.50; Missouri, license, $1.30; New Jersey, license, $1.27; Kansas, nine months of prohibition, $0.12; Vermont, prohibition, $0.05 and in the grand old state of Maine, after thirty years of prohibitory failure, only two cents per capita is paid for internal revenue.

The Warden of the Southern Illinois Prison states that Edwards county, of that state, has had no saloons for seventeen years; that during that time only one convict has been sent to States Prison from that county, and that the pauper and criminal expenses are a mere trifle; and finally, that but three mortgages are upon record in the county. Whisky-shops mortgage the farms; prohibition cancels them.

There is one spot in Kansas where the state has lost emigration on account of prohibition and that is within the walls of the Kansas penitentiary. During the first eleven months of 1880, under free-whisky rule, there was sent to that prison 286 convicts against only 175 in the first eleven months under prohibition—a difference of one hundred and eleven.

The foregoing statements are gleaned from a speech delivered by Governor St. John, of Kansas, at Des Moines, Iowa; in the course of which speech he made two points that we do not remember ever to have seen or heard before; they are as follows in substance:

The Government of the United States has always enacted and tried to enforce stringent laws against the sale and barter of intoxicating liquors with and to the Indians, the Nation's Wards. Why? Governor St. John asks: "I ask you to tell me, if you can, why we should extend the protection of prohibition to the wild savages of the west and withhold it from the civilized white men of this country?"

The Legislature of Iowa, have enacted laws by which neither whisky, wine nor beer, is allowed to be sold to, or used by convicts in the Penitentiary. "If," says Gov. St. John, "the prohibition policy is good for the thief, the robber, and all other criminals, inmates of the penitentiary, is it not good for the honest and good men out of the prisons."

The Chicago *Tribune,* in favor of the License

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system, in a late editorial, gave its case away most beautifully, as can be seen from the extract given below:

There are at present over three thousand five hundred saloons in the city, each of which pays the ridiculously small license-fee of only fifty-two dollars. But it is to the same saloons, which collect from the people nearly twelve million dollars a year, that the necessity for the maintenance of a police force arises in great part. An overwhelmingly large portion of the crimes against person and property are due to the saloons. There it is that the bummers and vagrants, the thieves and the murderers are made. Men who would otherwise be decent, respectable, orderly members of society, earning their living by the sweat of their brow, get into the habit of going to these places, abandon their labor, and unable to pick up a living in any other way, resort to crime for it. Yet, notwithstanding this enormous burden, which is thrown upon the city yearly by the existence of those saloons as they are at present managed, they are called on to contribute only one hundred and twenty-five thousand dollars to the City Treasury. Since the liquor shops originate and foster most of the vice and crime of every city, the license fees on those establishment ought to be raised to a price which will yield revenue enough to support a police force of sufficient strength to preserve order, arrest criminals, repress crime, and protect the lives and property of law abiding people.

Governor St. John states also:

The assessment roll for 1881, under prohibition, showed that the valuation of personal property alone was $10,246,000 greater than it was in 1880 under free whisky rule, and a little over $4,000,000 greater increase than any previous year in the history of Kansas. Now we want to be ruined in that way. Iowa will not object to be ruined in the same way. The next cry was that immigration had stopped, and it was ruining the railroads; so I concluded I would make some inquiry and see whether there was any truth in the assertion or not.

As I was leaving Topeka, I applied to Mr. C. C. Wheeler, the General Manager of the Atchison Topeka & Santa Fe Railroad company, one of the largest corporations in the West, for a statement showing the earnings of the road under our old license system and free whisky. He informed me that in round numbers the year 1880 showed earnings of that road to be $8,556,974.94 against $12,484,549.51 as the earnings of his road under prohibition, an increase of nearly 50 per cent. in a single year. All the railroads in Iowa would like to be ruined in the same way.

It certainly would seem worth while for Iowa to try the prohibition policy for awhile at least.

EDITORIAL ITEMS.

SOME of the Saints have written to the Office asking for the Index to the HERALD for 1881. No Index to that volume was made. We were behind time with the HERALD, and did not think it of sufficient importance to delay further about; and so printed without indexing. This will answer Bro. P. N. Brix and several others.

In the last Bishop's Report, Bro. and Sr. M. O. Thomas are credited with $200, tithing, as from Pennsylvania; it should be Missouri, as they reside at Cheltenham, Missouri.

Bro. C. A. Hall is at Ottumwa, Iowa, and anxious that some Elder will come in and give them the benefit of some labor there. Bro. Hall is a young member, but a live and ready worker. He will see that a hall is secured, and the Elder who comes properly cared for. Whoever goes should should write Bro. Hall beforehand. C. A. Hall, Box 1110, Ottumwa, Iowa.

B. F. Durfee, is president of the Nauvoo and String Prairie District, instead of R. Lambert, as stated in Conference Minutes; HERALD, page 137.

Bro. A. J. Kennison writes from Eagle Rapids, Smith county, Kansas, April 22d. Times are pretty tough for some of the settlers there. He heard the gospel four years ago preached by Bro. James Perkins; and after hearing it and examing it, he obeyed it, and has had great reason to rejoice in the testimonies he has received, concerning the word.

Sr. E. E. Mitchell writes from Daytona, Volusia county, Alabama, that a Sr. Elizabeth Farrand, was sick at St. Augustine, and wishes the prayers of the Saints in her behalf; so also does Sr. Mansfield, of Winterport, Maine. Sr. Mitchell is of the opinion that an Elder could get good opportunities to preach in the region where she lives.

Bro. A. J. Hinkle states under date of April 23d, that the country along Red River, Manitoba, is deluged. Lake Winnepeg is still frozen, and the ice gorged at the mouth of Red River, overflowing for many miles back and doing great damage.

Bro. Thomas Hailey having just arrived home from conference in Independence, Missouri, writes to say that he bought the next block west of Bro. Warnky's gallery, running west on Kansas City street, which he offers for sale.

The relatives of Bro. Gomer T. Griffiths, in Pennsylvania and Ohio, who read this, are requested to correspond with Gomer, addressing him at No. 21, Mulberry Street, Worcester, Massachusett. He will do some labor in the states named.

Bro. O. A. and T. L. Richey are somewhere on the North Platte, North Platte post office, and are doing all they can to get ready for the blowing of the gospel trumpet, when the times open a propitious door. Any one of the Elders traveling up there will do well for the cause to call and see them.

We have received No 1, Vol 2, of *Tullidge's Magazine*, for April, 1882, published in Salt Lake City, Utah, by Bro. E. W. Tullidge. The number in itself is a gem, and the promise it gives of future usefulness in aiding the civilization of the Great West, the magazine deserves praise. May he who conceived the project live and be prospered to carry it to completion, the making a magazine of the West rival the best ones of the East.

EXTRACTS FROM LETTERS.

Bro. M. B. Williams of Middletown, Butler county, Ohio, writes April 27th:

Last Sunday I had the privilige of baptizing two, a man and his wife, who reside near Jacksonsberg, Ohio, about eight miles from here. I spoke of this place in a former communication. A very good spirit is manifested in that neighborhood. I think that others there may obey at some future time. I preached once at West Elkton, about thirteen miles from this place. I occupied the M. E. Church; the result seems favorable; I go there again next Sunday.

Sr. Albert Page wrote from Jefferson, California:

We are having splendid rains, and indications of an abundant harvest, but the first part of the season was dry. Father Fales died last week, of cancer in the breast; he was in his eighty-sixth year. Bro. Carmichael has been from home for about two months or more, preaching. He preached in the San Benito School-house several times, to quite large audiences; many came to hear that formerly would not come. The people are becoming interested.

Sr. M. A. Whipple wrote April 7th, from 22 Ramsay street, Baltimore, Maryland:

I read in this morning's *Baltimore Sun*, of a conference now being held at Independence, Missouri, I never knew that there was a branch so near there. Although strangers to you, it is sufficient for me that we are of one hope, one faith, and one baptism. We were with Elder James J. Strang; and perhaps some of the dear Saints of that day are with you; if so, they will remember Brother and Sister Whipple. Oh, how my heart longs to be with you, and all the dear Saints, to be able once more to hear the gospel teaching from a pure source, in all its beauty and sublimity.

Bro. R. May, of Kansas City, Missouri, says:

We have good meetings, and enjoy the gifts, good interest by outsiders. Three baptized this week, others at the door. We have rented the Opera House for a year, for $100 (Sundays only); it will seat about 700 persons. T. W. Smith and Sister Smith were with us for the past week; went home to-day.

THE Ogden *Pilot* has the following, which we commend to the reader for its clear-headed view of the subject.

ANTI-POLYGAMOUS MORMONS.

There is no class of people in Utah who more sincerely rejoice over the passage of the Edmund's bill than the anti-polygamous Mormons, and especially the members of the organization of dissenters from Brighamism, known as Josephites. These people are, almost invariably, sincere, devout and law-abiding. They are loyal and patriotic, and content to enjoy their religious belief, the same as the members of other dedominations, without proscription to others and without seeking ecclesiastical control in political matters. They believe in the Book of Mormon, and in all of the doctrines of the Church as originally taught and understood. They live up to the tenets of their religion and the teachings of the text-book above mentioned, which expressly commands that a man shall have but one wife. They withdrew from what is now claimed by its members to be the regular Church, because of its adoption of polygamy in defiance of the prohibition of the fundamental law, which was, they believe, the inspired work of the founders of their religion. In short, they believe in the inspiration of the Book of Mormon and reject the polygamy "revelation" which nullifies one of its commandments. The Josephites have taken no part in the outrages committed with the sanction, and by the orders, of the leaders of the polygamous branch of the Church, but have, in fact been subjected to even worse persecution than the most pronounced and radical Gentiles. They are to-day more bitterly hated than the latter by the members of the dominant organization, because, worshiping under the same general name and claiming the same origin, they refused to follow their associates into the by-paths of polygamy, treason and murder.

With the Mormon religion, as a creed, neither the Congress of the United States nor the Gentiles of Utah have any disposition to interfere. The anti-polygamous Mormons who are true to the principles of our government, will go on as they have heretofore, worshipping God according to the dictates of their own conscience, with none to molest, and none to make them afraid. There is nothing in the Mormon religion *per se*, at variance with the principles of morality, patriotism, or which conflicts with any duty that a good citizen owes to the community in which he resides. A person has as good a right to believe in the Divine inspiration of the Book of Mormon as the Methodists, Baptists or Catholics have to attribute the same sacred quality to the New Testament. No one, as we are aware of, outside of the polygamous Church, has any intention or desire to restrict, proscribe or molest any person in his religious belief. It is the abuses and infamies practiced under the pretense of religious authority which must be rooted out. The nation must be no longer insulted and disgraced by the open violation of its laws, in the practice of an

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indecent crime and the usurpation of political power by the leaders of the treasonable Church.

All anti-polygamous Mormons, "apostates," those who wish to free themselves from the slavery of the tithe eaters, Gentiles of all and no denominations, everybody, who desire to rid our fair land from the blighting influence of an infamous institution, and to wrest the political power of the Territory from the hands of those who have so long abused it; let all such join in a common cause in the formation of a Liberal political party which will place our Territory within the Constitutional, as it is within the geographical, boundaries of the American Republic.

WHEN Joseph Smith told the story of his bad treatment by those who took him from his bed at night and cruelly beat and abused him, he stated that his spirit, the inner man, stood above and aloof looking down upon his disfigured and unconscious body, as it lay at the mercy of his assailants. Much ridicule attached to his relation of the circumstance; but it would seem as if it might be true, if it was told by him; for if this Dr. Fisher, of California, could live out of the body, so also could the Martyr.

OUT OF THE BODY.

Paul speaks (no doubt of himself) of knowing a man who had seen wonderful things when probably "out of the body." Is not such a condition or state reasonably supposable within the experience of certain persons in this life? Materialistic science denies its possibility, since the soul or spirit of man is not substantial—is nothing, in fact, but the physical motions of the smaller particles of the corporeal body itself. Hence, there is nothing as a conscious entity to be or exist out of the body, or in the body, for that matter. There is an incident recorded by Rev. Dr. Fitgerald, editor of the *Nashville Christian Advocate*, in his sketch of the late Rev. Dr. Fisher, of California, which forcibly impresses one with the truth of man's substantial duality. The incident is worth reproducing here:

He lived in the atmosphere of the supernatural; the spirit-world was to him most real.

"I have been out of the body," he said to me one day. The words were spoken softly, and his countenance, always grave in its aspect, deepened in its solemnity of expression as he spoke.

"How was that?" I inquired.

"It was in Texas. I was returning from a quarterly meeting where I had preached one Sunday morning with great liberty and with unusual effect. The horses attached to my vehicle became frightened, and ran away. They were wholly beyond control, plunging down the road at a fearful speed, when, by a slight turn to one side, the wheel struck a large log. There was a concussion, and then a blank. The next thing I knew I was floating in the air above the road I saw everything as plainly as I see your face at this moment. There lay my body in the road, there lay the log, and there were the trees, the fence, the fields and everything, perfectly natural. My motion, which had been upward, was arrested, and as, poised in the air, I looked at my body lying there in the road so still, I felt a strong desire to go back to it, and found myself sinking toward it. The next thing I knew I was lying in the road where I had been thrown out, with a number of friends about me, some holding up my head, others chafing my hands, or looking on with pity or alarm. Yes, I was out of the body for a little, and I know there is a spirit-world."

HERE is a good answer to some of Mr. Ingersoll's faith, or the want of it, sent by Bro. John Burlington, of St. Joseph, Missouri:

Mr. Ingersoll, in his reply to Talmage, remarked: "There is no evidence that God has ever interfered in the affairs of man. The hand of earth is stretched uselessly toward heaven. From the clouds there comes no help. In vain the shipwrecked cry to God. In vain the imprisoned cry for relief. The world moves on, and the heavens are deaf and dumb and blind. The frost freezes, the fire burns, slander smiles, the wrong triumphs, the good suffer, and prayer dies upon the lips of faith." Mr. Ingersoll has devoted a large portion of his time to denunciations of the preachers for their "dogmatism." If any preacher has evinced greater dogmatism than is embodied in the remark we have quoted we have not observed it. What right has Mr. Ingersoll, in whose creed a thin theism is scarcely discernable, and who says he does not pray or believe in prayer, to assert that "the hand of earth is stretched uselessly toward heaven," and "the prayer dies upon the lips of faith." Against that desolate and despairing assertion is arrayed the triumph and satisfactory experience of a mighty host of praying people of the ages—people as intelligent and more intelligent than Mr. Ingersoll, who know that they have not prayed in vain.

Correspondence.

BROCKTON, Mass.,
April 27th, 1882.

Bro. Joseph:—I left home last December, since which time I have been constantly engaged in the ministry in the Massachusetts District, and in my experience as one of the heralds of the cross, I find some things to discourage, and many things to encourage. Since our last conference at Dennisport, in company with Bro. F. M. Sheehy, we labored in Douglas with the branch there, where we found things not in as good condition as we could wish, in consequence of division and strife, which, dear Saints, is invariably the work of the enemy of our souls, the work which we love has in a great measure been retarded. But we pray that a brighter day may yet dawn upon the cause there. While there we made a visit to Worcester, where I met for the first time Bro. G. T. Griffiths; and together with his estimable wife we spent a few happy hours. By the blessing of God, Bro. Griffiths' stay in Worcester may be the means of opening up the work there. From Douglas we visited the Plainville Branch; Bro. C. A. Coombs president. Here we found the people very much excited over the Mormon question. A Rev. Mr. Northrop, of Providence, had been engaged by the Lyceum to lecture on Mormonism, for which they paid him the moderate sum of $35. He claimed to *know* all about it, for he had lived in Hancock county, Illinois. He had stood on the exact spot where Joseph Smith was shot; and Joseph was at one time the smartest and shrewdest and cleverest man that ever lived; and then he was the laziest, the most indolent, shiftless and vicious rascal, that ever existed. At one moment, he says, Joe would be down on his knees praying like a saint, and the next hour be stealing his neighbor's chickens out of his neighbor's hen roost; and when brought to account for it, he would swear he had never seen a chicken in his life. He declared Mormonism a fraud, a humbug, a delusion, &c. He advised them to drive it out,—do everything to put it down; don't go near them; talk about them; what are going to do with it boys, &c.; is the return the Lyceum got for their money. Such bombast to me is like the bursting of a bloated wind bag. It is the noise of an empty sound. As a rule this is the kind of argument we have to meet, which shows it is all they have got. The Lyceum was fair in one thing, however; they gave us an invitation to review the lecture, which we did; Bro. Sheehy taking one part of the evening, and I the other. A great many expressed satisfaction; others were dejected; while the Saints rejoiced.

From there we went to Cumberland, and preached in the house of sister Burlingame; congregations not very large, but very attentive. Bro. Sheehy occupying the first evening, I the next; and had excellent liberty. Sunday, Frank returned in company with Bro. Coombs to Plainville, to preach there. I stayed behind and preached in the afternoon and evening. Some seemed deeply interested, and were thinking of obeying.

Monday, I started for Chapel Corners, a distance of three miles, to solicit the use of the Universalist Church. I went to a Mr. Carpenter's, and told them my mission. They seemed to be a little shy at first; but after some talk, it was agreed that we could have it for one evening at least, and if they wished to hear more we could have it again. I then started for home to Fall River, going through and stopping over night in Plainville, and sent Bro. Sheehy out there, where he preached two evenings, and left a very favorable impression, and the place is open for us again.

I arrived home, when I found wife and baby well. Oh, how pleasant it is to get home, after one has been away battling with the world, endeavoring to spread the truth. And how fleet the time, and how swift it flies. Four day's are gone, and I find myself off again. Through the great city of Providence to Scituate, Rhode Island. Here are some Saints belonging to the Providence Branch; they are eight miles away from the branch, so it is called a mission; they have hired an old farm house and let up stairs, and occupy below for a meeting house. Brethren Pothel and Perry are with us, and help. We followed Bro. Pothel in the afternoon, and in the evening had excellent liberty in preaching to an overflowing congregation. I preached again, Monday and Tuesday evenings. Several there are on the verge of obedience; so they expressed themselves to me. I had appointment out for Wednesday evening, two miles away, at Bro. Searle's; but was prevented from going by a storm. Went Thursday, and preached to a good and attentive congregation. This is a new place, and some said they had never heard anything like that before. Went back with the Saints that night to Scituate, and left appointments for Bro. Sheehy, and started again for home, so as to fill appointments made for me by our worthy District President, Bro. John Smith. While at home I attended a tea party, given by the branch, and had a very pleasant time. What a transformation scene has been wrought since I left home five weeks ago. The Saints' Chapel has been cut in two, the back part moved back seventeen feet, being built up in the middle; it has also been remodeled in every way. And it is to be newly seated; so that I scarcely knew it was the same place. I pray God that his blessing may follow the efforts made by his people here, and that the heart of the Presiding Elder, Bro. John Potts, may be made to rejoice in seeing the fruits of his labor manifested.

Sunday, the 23d inst, in the midst of prayers and tears, I again bid good bye to my family, and arrived on the early train at the growing young city of Brockton. I was met at the depot by our faithful brother, Isaiah L. Chase, and conducted to his home. I met with the Saints and friends in Good Templars Hall in the forenoon, and essayed to break to them the bread (word) of life as the spirit gave utterance, and again in the evening; also, on Monday evening at the same place. Congregations not large, but attentive. There is some interest manifested here by a family of the name of Ames, who was with G. J. Adams, and made the journey with him to Palestine. And while I am much interested, as they recite to me with what power Mr. Adams preached and convinced them of the gospel, of their journey across the ocean, and of their establishment as a colony at Jaffa; yet I am sorrowful because of the evil that has been wrought in consequence of the disappointment and disaster which followed the breaking up of that project. Some men appear to be so gifted, either to accomplish a great amount of good, or else in the other extreme, a great amount of evil. These brethren seem honest and desirous to know the truth, while they acknowledge that they were deceived in Mr. Adams and the Palestine scheme; yet they say they probably would never have heard the gospel had they never first heard him. All that hinders them seems to be in having to be again baptized to join the Church; but they are willing to submit the matter to the Lord; and if it is his will they will yield. I pray God that their duty may be made plain to them. I am to preach in one of their houses this (Thursday) evening, the Lord willing. The little band of Saints here presided over by Bro. Chase (Priest) is struggling to maintain the cause against great odds. May God bless and

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strengthen them, by adding to their numbers such as shall be saved; and that they may yet see that their labors have not been in vain. So the spirit signified in our little meeting last evening, and may the promise be abundantly realized.

As a laborer for Christ in the great harvest field, striving to win the souls of men, I desire the prayers of all God's people, that I may fully realize and enjoy the spirit and power of my calling, that the Spirit of God may accompany me in my labors. And for Zion's welfare, and the prosperity of the latter day work, I shall ever pray.

Your brother in gospel bonds,
JOHN GILBERT.

COOK'S POINT, Texas,
May 4th, 1882.

Dear Herald:—I have been a member of the Church nearly three years, and I feel it a duty as well as a pleasure to write to you and bear my testimony of the work. I have never doubted the work to be of God. I think it is so plain, that "a wayfaring man, though a fool, need not err therein;" but some are so blinded by the world, that they can not or will not see. I live in a neighborhood where the sectarians think the very name of Latter Day Saint a disgrace. They say our Church is only a branch of the old Brighamite Church; that our Elders are "wolves in sheep's clothing," and they warn their members to beware of them, that they be not deceived. And if their members come to our meetings, or go to hear our Elders preach, they will turn them out of the church; and they call this a free country. Bro. Cato preached three nights at Caldwell, in the Court house, last week; the first night he had a good many hearers, but the last two nights, the Methodist and the Temperance had a meeting in opposition to him, and the consequence was he had very few hearers. But I was not surprised. Of course, his Satanic majesty is doing his best; "It's the strength of his despairing." There is no branch here, and I sometimes think the prospect of ever getting one here is very gloomy, but I will live in hopes. There is some few believing, but hesitating to obey, some fearing persecution; some think the doctrine is good, but they fear there is something behind. Others are investigating, and seeing for themselves, and I think the prospects are brighter than they were.

Ever praying for the welfare of Zion, I remain your sister in bonds,
AMANDA J. SHERRILL.

ELVASTON, Illinois,
May 2d, 1882.

Bro. Joseph:—We have no meetings in our branch now, of which Bro. Pierce is Teacher. We are so scattered that when we have meetings but few attend. I try to improve my talent whenever I have a chance, by fireside preaching; and they say it is the truth and they can not get around it unless they deny the Bible. I have had them to say that it was a Mormon bible when it was King James' translation; some even say "It aint in my Bible." So pray for me.

Your brother in Christ,
A. WELLS.

MOBILE, Alabama,
May 4th, 1882.

Bro. Joseph:—Since writing last for the *Herald*, I have been north to conference, and had a short visit of eleven days at home. I left Mobile in company with Bro. George Montague, March 29th, and the morning of May 3d found me back to my field of labor again. My health has been better than common during my visit north, and I enjoyed myself very much. I thank the brethren and friends with whom I visited, for their acts of kindness and love shown to me. I feel encouraged and strengthened for the battles that may have to be fought in the future. I shall try to work for the Master. It was hard to leave the dear ones again. We go forth with heavy hearts, with cheeks tear-stained, and ah how often we have to sow in tears. God help us, brethren, that we may reap in joy. Dear Saints, remember me in your prayers. Your brother in Christ,
FRANK P. SCARCLIFF.

SALT LAKE CITY,
April 10th, 1882.

Bro. Joseph Smith:—Our conference closed last night. It was the best in many respects that I have attended in this place; a deeper interest was manifested in the business session than before, and quite a number of visiting Saints from different settlements were present. The first two days were very stormy, so much so, as to discourage many; but the storm clouds passed away, and Saturday and Sunday were pleasant and fair. We held preaching services each night during the session; the attendance was about as good as we expected during the stormy times. The preaching was considered good to fair. The spirit of love and peace ruled in all hearts; not one unkind word was spoken during the entire session. During our Sunday services a heavenly spirit prevailed. In the evening, Bro. M. T. Short delivered a most excellent discourse. It was very appropriate, and presented in kindness. At the close of the session all felt strengthened, and returned to their homes stronger in faith, and with a brighter hope than before; all felt that the Lord is now favoring Zion. May the Lord pity the erring ones,—their lamp is growing dim, and is almost gone out; while the day-star of the Reorganization is growing brighter. Victory is clearly inscribed on its banner; truth is its guiding star.

Your brother in Christ,
R. J. ANTHONY.

GRAYSVILLE, Monroe Co, Ohio,
April 20th, 1882.

Bro. Joseph Smith:—Although alone, as regards fellowship and communion with Saints, I am still striving for the one faith, and doing all I can in my weakness to hold it in full light to the world, that the honest who will, may receive it. The signs all around plainly indicate the final consummation of all things near at hand. O, how those who are remaining idle and at ease, contending and gendering strife, had better arouse, arouse to a full sense of their duty. Surely God will require it of all who are responsible. I have lately visited and talked with the few remaining Saints of the Monroe Branch. They are very much scattered. It filled my heart with sorrow to see how careless some of them had grown. Some say their tribulation is unbearable. I know it can not be worse than I endure. Why the record plainly teaches we are to go up through much tribulation, and the grace of God is all sufficient. If we do our part we have his word—he is bound. As for myself, I feel to praise God for the knowledge of the truth, and for the great blessings he has and does bestow upon me. O that all who have entered the sacred covenant would be faithful, and receive his blessings that rejoice the soul, even in great tribulation. To gain eternal life is a conflict, one that calls for valor. Those who have enlisted can not sail into port on flowery beds of ease.

SARAH A. ROSE.

EAST TAWAS, Michigan,
April 2d, 1882.

Dear Herald:—We are only a few in number, but we are trying to live in discharge of our duty; we have preaching every Sunday, by W. J. Smith, who is an active laborer in the field, and highly esteemed by all who know him. We had sacrament meeting this afternoon, a goodly portion of the Spirit was present, and we felt strengthened and encouraged on our way. We are not without persecution here, as some who are too prejudiced to come out and hear, readily denounce us as Mormons; but we read in the good book, that "They who will live godly in Christ Jesus must suffer persecution;" hence, when the finger of scorn is pointed, it only confirms us in the faith. We think the work is gaining ground; and we pray that the day may soon dawn, when others of our surroundings may see the light of the gospel of Christ and go forth in obedience to the same; for I feel to bear testimony, that since I have embraced the "Perfect law of Liberty" that it has been the happiest part of my life, as the blessings of God's holy Spirit has attended me, and I have been led to rejoice "with joy unspeakable and full of glory;" and my prayers are ever for the spread of the gospel, and the redemption of God's people; we would earnestly ask the prayers of the Saints elsewhere, that we may let our light shine, and be enabled at the final restitution of all things, to enter into the Marriage Supper of the Lamb.

Your brother in the hope of eternal life,
JOHN SCRIBER.

ALAMEDA CREEK, California.

Bro. Joseph Smith:—The *Herald* I have not received since November the fifteenth, the *Advocate* comes; what is the cause of it, I know not. Please continue it, and I will pay soon as I can. I am eighty-two years old, to-day, April 14th. I have to get my living by chopping wood, and garden work. I joined the Church in forty-four, in Pennsylvania, Crawford county. I am brother-in-law to James Blakeslee; am the first white male childborn in Jefferson county, New York. When about twelve years old, I saw one of the Nephites that tarried. He told me all about the treasures hid up to come forth to build the Temple in Zion. He said the curse would be taken off, and he would see me again in this generation.

Yours in bonds,
JOEL EDMUNDS.

ARNOT, Tioga Co., Pa.,
March 27th, 1882

Dear brother Smith; Sir:—Being a true Latter Day Saint in my creed and religion, and living in this part a miner, where there are none to be found of the same creed, and not being contented to be thus deprived of association and communion with brothers and sisters of the same faith, I ask any brother in the faith to inform me where I can find a place to earn a decent living for myself and family, somewhere where there is a true established church of the Latter Day Saints; so as I can be among my fellow brethren in the Lord Jesus Christ. Please communicate through letter, as I have no other means to obtain knowledge. Yours truly,
JOHN R. WILLIAMS.
Box number 5, Arnot, Tioga Co., Pennsylvania.

HUTCHINSON, Jefferson Co., Col.
April 15th, 1882.

Bro. Joseph Smith:—In behalf of the members of the Rocky Mountain Branch, Col., will you be so kind as to express our thanks through the Herald to the members of the Edenville Branch Iowa, for their generous offers of Lifters and Boomers, for the erection of a church building in the city of Denver, Colorado. Though small, it is an encouragement to us to think we are not alone and is an inducement to persevere.

Though we are few in number and not richly endowed with much of this world's goods, our trust is not in our own strength, but in One who has enough and to spare to those who have the willingness to do. The help of all the willing Saints through the land will be as cheerfully and thankfully received. Yours in hope of success,
G. O. KENNEDY.
President of Branch.

EDGERTON, Platte Co., Mo.,
April 9th, 1882.

Dear Herald:—I often feel like writing and thanking you, for the good you do me; but knowing that your space is limited, I have hitherto refrained from doing so; but this beautiful Easter morning, while all nature seems engaged in praising God, as I have no opportunity of meeting with His people to worship, I will claim a little of your valuable space. Your visits have cheered many a lonely hour, and I wish they would become weekly. I have just been reading Bro. Blair's instruction to the ministry, about contending against the churches, and I think they are words fitly spoken, and that all would be blessed by giving heed to them.

How many times I have seen good, honest souls turned away from investigation, just by this unwise course, of holding up the religious views of others for ridicule; when much good might have been accomplished by presenting the gospel as commanded. There is a power and beauty in the gospel, when preached in meekness and

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love, that carries conviction to the honest in heart; but the same truths, when presented in any other than a spirit of love, repels rather than draws people to Christ, We never lose anything by being courteous, or "doing as we wish to be done by." There is another command to the Saints that I fear is not heeded as it should be, and that is for them to "study and learn, and become acquainted with all good books," "yea seek you out of the best books, words of wisdom." Surely if we do this, our sphere of usefulness, will be enlarged; for the broader views we take of life, the more are our sympathies drawn out to our fellow creatures. We must not fall into the error which we often meet with (and complain of too,) in others, and not accept anything as truth except it is found in the church publications. The means and facilities of the church for furnishing us with literature is very limited, consequently she can not publish everything that would be to our advantage to study and learn; therefore we are commanded to "seek wisdom out of the best books," and although the command may be especially to the ministry, it will do us all good if heeded.

Let us show our thankfulness to our Heavenly Father for all his blessings, by obeying all His commandments. M. J. MARCHANT.

PITTSBURG, Pennsylvania,
April 3d, 1882.

Dear Herald:—In the last month I have opened three new places, preached seventeen times, seven reverends have been present, three have opposed, not to their advantage; have had good liberty most of the time; have visited the Bickerton people, attended their conference last Sunday. They gave me liberty to speak, and our remarks seemed to remove prejudice and convinced them that we were people of God. They had a good meeting and are earnest followers of Christ. They are going to build a church; they asked me to come again, and said we will soon be one. May God speed the day. The Saints in this district have supplied my financial necessities, and all seems to be working together for the advancement of the work. I will start to-morrow for Belmont, Ohio. My address will be No. 9, Hazle Avenue, Pittsburg, Pennsylvania.

HIRAM ROBINSON.

VASSAR, Michigan,
April 25th, 1882.

Bro. Joseph:—In December last when on my way from Reese to Goodland, with Elder Carpenter, to spend the winter with the brother at his home, we stopped here, and enjoyed a visit with brother and sister Barnes, and sister Gould. They were the only Saints here, and were much derided. Bro. Carpenter preached several times to very attentive audiences, removing somewhat the idea that we were connected with the Polygamists at Salt Lake. We left the Saints much strengthened, hoping we would soon return. I came back this Spring, making this place my home; my wife and self increasing the number of Saints here to five. I holding the office of Teacher, we have our meetings regularly on Sunday and Wednesday evenings. I have been much blessed while endeavoring to teach the little band their duty, and in presenting the doctrine of Christ to those that attend our meetings; and there seems to be a good interest manifested. On the 16th, Elder DeLong, of Reese, preached here. The brother and myself were invited to a meeting of the United Brethren,—how they are united is more than I can tell;—it is not in doctrine nor brotherly love. After preaching, their minister invited all that loved the Lord to stay to testimony meeting; so we tarried and gave our testimony. After meeting their preacher, Mr. Cyprus, came to us and introduced himself, and said he was glad to know that we enjoyed religion; and asked of what persuasion we were of; and when informed, one might think from the change of his countenance, and the alertness he exhibited in leaving us, that we were some deadly poison. I afterwards learned that he had warned his flock to keep away from us. We found one among the members of his Church, an aged gentleman by the name of Hays, who informed us that he was in Kirtland, a year after the Temple was built, and was well acquainted with Martin Harris, Oliver Cowdery, and other old time Saints. I questioned him concerning them, and he said that he never knew anything against any of the Mormons at that time; had heard some evil reports, to which he paid no attention. Also that they preached nothing but Bible truth. Mr. Hays is like a great many others who think "We are right, and so are you, and every one else; and all are branches of Christ's Church."

Bro. DeLong left us on 17th, with a promise soon to return and hold meetings. Our prayer is that there may be fruits come from his labor. Gladly would we hail an increase in our number here. If any of our Elders pass this way will they call on us. Your brother in gospel bonds,

LEVI PHELPS.

NORTH LACROSSE, Wisconsin,
April 20th, 1882.

Bro. Joseph:—I am visiting among my acquaintances and talking up and explaining the gospel, and preaching as opportunity offers, and investigating other (pretended) prophets and teachings. I have found an old Saint here by the name of Sly; I think he is a Strangite, or has been; he has been taking the *Herald* for some time past, and seems to favor our position more than any other now. He has Strang's Book of Law; I have read and investigated that. He has also a volume of the "Truth Teller," G. Hedrick, Editor. I have also investigated that. He has also several numbers of the "Gospel Monitor. I have investigated that. I have also investigated W. K. Lay's "Heaven's Argument," and can truly say I have found them all wanting. I have "the balance."—the Bible and the Book of Mormon, and it is a safe balance to weigh things in. And I have one more teacher that has arisen still later under investigation, and I think he promises to be of great use to the Church in the near future, if he is only obedient and faithful; and through it all the Lord has brought me, and I am yet sound in the faith, according to our laws, but not according to the traditions of the Elders. When is God's word to be fulfilled, I would ask? When judgment must begin at the House of God. "And if the righteous scarcely be safe, where shall the sinner and the ungodly appear."—1 Peter 4:17, 18. And again: "Some that are holding their offices in unrighteousness shall be shaken out, and that soon." —Joseph Smith, Plano, Illinois, 1880. What need of these and many other similar predictions from the mouth of the Lord, if the house of God does not need cleansing. But I am satisfied that the work of cleansing has commenced and the Lord will carry it through.

I see that W. K. Lay is approved quite warmly by the *Gospel Monitor*, of March, 1882; and I also saw quite a lengthy commendation in the *Herald* of April 15th, 1882. The writer says: "Bro. J. W. B. once wrote, 'It is too flimsy and transparent to say of inspiration, mine is genuine, yours is spurious; mine is from above, yours is from beneath; mine is from God, yours from the devil,'" (I suppose he means).

Now, Mormonia, dear friend, I care but little how old a Mormonia you are, I wish to disabuse your mind a little in regard to inspiration, in reference to individual or personal inspiration for instruction in individual and personal matters, or local matters under their control or authority, the inspiration from God is permisable. But when any individual sets himself up for the mouthpiece, or Prophet of God to the Church and the world, it is quite a different thing. It seems to me very much like, at least, a lack of confidence in our present position and authority. Is it so that no man taketh this honor unto himself except he be called as was Aaron; or have we some new version of this scripture. Again, Mormonia commends waking up and trimming our lamps. That of itself is all right. But to inquire whether the true Church of Jesus Christ of some other organization or individual is to give the midnight cry is all wrong, and unless this Church is rejected of God, there is no question as to who is to make the midnight cry, and all other true cries until the Savior comes, at least. This Mormonia admits W. K. Lay may be mistaken, and adds that "there will be nothing for any decent man or woman to laugh at. No; but if we connect ourselves with him as a teacher from God, and believe "he is all that he claims to be," very many unstable men and women will have much to mourn over, when their disappointments overtake them; while those that are directed by Christ's properly commissioned officers of His kingdom, will not be moved about by every wind of doctrine, by the sleight of men, whether it is cunning craftiness, self deception, or fanaticism. (Eph. 4:14). We are certainly in the surging of the billows, breakers, and fogs of the last days, (if not the last day), and our only safety is to "hold fast to the rod of iron," "which is the word of God." I hope and pray that Mormonia and all others that are in Christ may come out all right, by holding to the Rod of Iron; and that this criticism must be received in the same spirit in which it is sent, which is in love and correction of the wavering, and the establishing of the truth in Zion. Hoping that all things in the present Conference may be done under the guiding of the Holy Spirit, and to the good of Zion, and that you may be guided, sustained and comforted in all your arduous duties, with wayward Israel, in all the different quorums; and that you especially remember me, that I faint not.

Yours in bonds,

JOBE BROWN.

BUTTSVILLE, Mo.,
April 25th, 1882.

Bro. Joseph:—Brother Kinneman and myself arrived at this place about one week ago. Found the little band of Saints here still striving to do their Master's will. Notwithstanding the rain and bad roads, we have been holding meetings here, and trying to sow the good seed in this land. I baptized three on the 25th inst. I think that there are others that are not far from the kingdom; but it is hard for some to give up even when they are covinced. There are nine Saints her now, and are organized into a branch called the Mount Hope Branch. This is twelve miles north of Trenton in Grundy county, and about twenty-eight south of Pleasanton, Iowa. I hope that any of the ministry traveling this way will call on them. Bro. Springer has promised me that he would call on them soon; so come along Bro. B. V. and give them some old fashion gospel. Bro. I. N. White stopped here on his way to Independence in this month, and the people say he set them a fire up north of here; come again Bro. I. N. and bring all the fire you can of that kind, may you never be without it. Bro. Kinneman is with me now, he is safe and will teach nothing that he does not understand thoroughly. We will watch and wait, ever praying for truth to prevail. I will patiently labor, W. T. BOZARTH.

MOON, Michigan,
April 30th, 1882.

Bro. Joseph:—My request for instructions on the word of wisdom to help me gain the full promised reward, does not yet come, through the *Herald* nor otherwise, and with what I have I do the best I can. I find by abstaining from meat in hot weather, and using very sparingly all other times, except in cold, or Winter, it can be used as a remedy for colds. Last Winter I greatly overtaxed with heavy labor, and caught a hard cold, so I could scarcely breathe, or move a muscle without pain. I made beef broth of the fattest beef without skimming the grease off, as the habit of most people is to do, and I took broth as the only internal remedy, and bathed with camphire a little diluted with water, all the fore part of the day; just at night I ate a little bread with the broth, and the next morning I was able to labor without pain. Perhaps faith in the Lord was the best part of it, so let him have all the praise. Notwithstanding my poor heath and great afflictions of the past, I am now able to do a goodly day's labor without wearying, and the Lord has granted knowledge from sources I least expected, even while separated from my brethren in this secluded place, among scorners. In my lonely home, in the midst of my sorrow, my heart has been compelled to

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rejoice. So while man fails to give, in due season, the Lord does not forget me. I wish to bear testimony to my brethren in the Church, scattered in all nations, that the blood of the righteous that has been shed because of sin among the first builders, is crying from the earth for redress of their wrongs, and the Lord will yet answer that cry, and then the very few that are wearing the white robe, watching the light among you, fighting the battle of the just; will have no more fighting to do; for ye workers of darkness will fight among yourselves, for a rode, for a space beyond the majesty of the Just One. How soon this will be, I do not know; believe it will be very soon. The Lord will certainly enable the righteous to keep the light brightly burning till that time, against great odds; so do not think to gain a victory because of great numbers. O for the word of the Lord as the lamp, and the Spirit as the oil thereof; and the holy burning in the heart that will open our eyes to the heavenly ones and waft our souls into eternal bliss.

Your brother,

M. N. COLE.

HATFIELD, Harrison Co., Mo.,
April 19th, 1882.

Pres. Joseph Smith:—On last Lord's day, the 16th, we were baptizing in Big Creek, near the Lone Rock Branch, because there is much water there. Seven entered into covenant relation with the Lord, and truly it was a time of rejoicing to the church here. Two of them were from the Baptist Church, the rest from the world. There seems to be a growing interest in different places to hear the gospel as taught by us. Bro. Charles H. Jones has opened up the work south of here, seven miles, near Eagleville. I have assisted some in the work there, and I think that good will result; we feel thankful for the prospect before us, and especially for the Lone Rock Church. It has had a hard struggle for existence from the date of its organization, its progress has been slow, but a brighter day has dawned upon us; our prayers have been heard; we are acting in love and harmony, and the spirit of peace prevails. We have a Sabbath School organized and confidently look for better results than we have realized heretofore. While the Redeemer's cause is looming up throughout the earth, betokening a speedy work, we feel that we have been admonished to renew our diligence and to assist in sounding the alarm in God's holy mountain. We only regret the necessity that binds us at home; but still feel justified in laboring as circumstances will permit.

Hoping and praying for the advancement of the gospel of Christ I subscribe myself as ever in gospel faith,

I. B. BAGGERLY.

LETTER FROM ENGLAND.

Dear Herald:—It is a long time since I sought a chat with your readers. Yet I have been a constant reader of your pages, and I have derived great pleasure in marking the varied thoughts expressed by your contributors, manly and lucid, equitable also, when the law of God has been the theme. Law should always be held a sacred instrument. No man can in justice be a law unto himself; when such a calamity happens that man becomes a tyrant, and is sure to be deprived of his pseudo authority to his own disgrace. Every organization must be governed by laws, whether of a secular or religious character. Conceive a people without laws, what would your mind conjure up but a perfect chaos? Yes, every one would be trying to carry out their own particular whims, without the slightest consideration for the rights of others. Ah, even in well governed communities much litigation is caused by some trying their best to override the rights of others; as a result, legislatures are continually aiming to create such laws as will give the greatest security to the rights of the subjects, being aware that without protection of the kind, enervation would ensue to their governed, and the inevitable decay of their prosperity would result. For instance, no people could long maintain a tendency to progress were there not among them the law of permutation of capital for labor, and the worker protected, that he may receive his fair share of that wealth created through labor; and therefore the need of a common law giving protection to both capitalist and worker. But should the workers not receive sufficient for his immediate necessities there would be evinced a lamentable lack of statemanship on the part of administrators, because such a state would be sure to beget discontent, criminations, and most likely ending in a lamentable outbreak of passion on the part of the workers which sometimes is not allayed until much unwarrantable destruction of property takes place, and worst of all calamities, the spilling of blood. I do not intend to lay down any pet theory of mine on the mutual interest of capital and labor; abler minds have done that, as I believe, to the advantage of the toilers. My real object being to draw the attention of your readers to the one great fact that all rulers, whether of a secular or religious character, should respect law and justice, because unless the rights of others are respected, not any upright administration of justice can take place. It appears to me that one great cause of the various apostacies from God has been the result of ignoring the one sacred right accorded by the Father of light to all his creatures, a mutual protection of poor and rich, bond and free, under the fostering laws God made for all. Yes, the last conspicuous one—the Utonian—culminated in the dreadful dogma. Brigham chief god, his Utah emissary gods under him, and therefore all their governed must do as they are told. For if their fiat was not at once complied with, severance from fellowship took place, which resulted in the forfeiture of God's salvation. What nonsense, to suppose, or teach. What is the relative truth regarding man and his Maker? Why! When a man is baptized, efficaciously, it is into Christ, whereby he makes a direct covenant with God; and only so long as the man keeps that covenant unsullied does God bestow blessings upon him, and all must know that when God withdraws his help from a man, that man's case is pitiable indeed. Can man help him in such a strait? Can man restore what he has lost? No, indeed, neither can he in the first instance deprive the erring one of the favor of God. Therefore, so far as one man's power to debar another from God's salvation is concerned, whoever indulges such ideas holds to but a wild chimera. For neither prophet, priest, nor king, has power to do any such thing. Therefore it is mere balderdash to talk of cutting off from God's communion. And it is grievous to know that such spiritual darkness, and bondage, is the calibre of some men's minds. Now, we must not forget that such a height of folly was not attained but through a series of steps, and each step leading on to the one end, *i.e.*, absolute control over the minds and bodies of unthinking members, by the Utah hierarchy. Fancy, The district president being recognized as the God of his district. The branch president being also the God of his branch. Therefore to do, in any way, outside the fiat of their Godships would be sure to bring God's curse in its train, no matter how good the man might be, how energetic, or what good influence he may cast around him, their exalted highnesses being offended with him was sufficient to taint him as a contravener of authority. How vastly different the teaching of the martyr? Which same teaching, thank God, is continued by his son. My knowledge of that saved me from much unhappiness, more than once. Yes, that knowledge has given me power of mind to wait the blowing over of the storm, and the genial sun of intelligence again shines forth and stills the tempest, so shall it continue to be until ignorance of God's laws will be a thing of the past. Pray God hasten that time.

I was much pleased to read the decision come to by the Kewanee District Conference, contained in your issue for January 1st, 1882: *i. e.* "Resolved" that no branch organization would take place in that district without its consent. A step in the right direction say I, and according to the spirit and letter of the law. In the above recited, and truthful, phase in the Utah apostacy, the district president was, so to speak, a law to himself, outside the conference. The branch president the same in his branch, under such regulations conferences were, and can only be, a sham. But when we take the course of the Kewanee district, that forces the president into his proper place, so that instead of his being the ruler and dictator, the conference becomes the power by its majority vote to decide on matters relative to its own affairs, while the president is lawfully allowed his true position. See book of rules on president's duty.

It will be well, I think to recite a circumstance that came within my experience, which will help to illustrate the validity of the course taken by the Kewanee District. The case to which I allude will be seen, I think, to be a step in the ladder that led to the dastardly course taken by those Utah Gods. A few, above the required number were desirous to form a branch in the part of a large district where a branch did not exist, and where the needs of the gospel was required. Well, those thus desiring took what your readers will consider as the only legitimate method to attain that end. So I firmly believe; but the president imagining otherwise, was the cause of much annoyance to, and injustice being done the applicants for distinct branch organization, so you shall now learn. In the first place—so considered those applicants—they held a preliminary meeting to ascertain how many in the immediate vicinity of the place selected would like to join in the new branch, and also to learn how many would hold themselves responsible for payments that necessarily occur. Having become satisfied on that head, they then elected one of their number to make the proper solicitations to the branch they had been fellowshiping with, for notes of removal; that was done in order that the district president might be satisfied as to their fitness for organization. Of course all was done through the medium of the president of the branch, as courtesy demanded; however, the two presidents combined to consider themselves slighted, because those applicants did not make their intentions known to them before they sought to move in the direction of organization; and the result was that those applicants were refused notes of removal, unless they humbled themselves to ask pardon. When they asked for what they were to ask pardon, they were told not because they were unworthy members of the branch, but because they had contravened district and branch authority. Mind you, that charge would not have been made had those applicants, before they dared to move in the matter, happened to have made those two presidents aware of what was contemplated, so that the charge really resolves itself into this, the time of application making their course a crime, or in other words had they have acted as foolishly as some others act, *i. e.*, making a great noise of intentions before being prepared to act, and procuring materials to carry out professed intentions, all would have been well with them, and no charge would have been preferred against them. Well, those applicants refused to ask pardon for doing what they conceived to be a right thing, and they argued thus, It would look very pretty for a few manufacturers in any grain district to apply to the English Government for a charter of incorporation before they had become assured that sufficient material was at had to justify them in so doing. Because there are laws requiring certain conditions to be complied with, before such application would be entertained, two of them being a certain number of inhabitants and a sufficient proportion of wealth to guarantee the carrying out the provisions of incorporation, therefore it is clearly visible that promoters of any scheme would only frustrate their own designs if not prepared to show the possibility of carrying out their proposed measures; consequently had those applicants referred to, acted as those presidents unwisely contended they ought to have done, they would have proved themselves as unwise as those who taught them However, all argument proved futile, and the charge of contravening authorities was made and sustained.

Well, readers, those applicants next took rightful action by applying to district conference under the form of an appeal, against such unjust and cruel charges, and in order not to afford any loophole, they petitioned the president t

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allow their appeal to appear on the conference agenda, he flatly refused to permit any such thing. Some may say it was unwise to propose such a measure seeing the president himself was implicated; in one sense it was, but when the desire of the applicants is understood to have been not give any reasonable excuse for refusal it will be seen to have been the best course for them to have taken. Now, after the refusal of the president the next step taken was to send a delegation to conference, to force upon the attentions of that assembly their case; an uproar was the result of that step, and it ended in the sending of the case back again to the branch that had previously passed sentence against those applicants, and those two presidents were the chief witnesses in the affair. You will, no doubt, say what a farce. Yes, I think so too. Now, had the Kewanee understanding of the law been carried out, the appeal from those applicants would have been accepted by the conference, which was the true court of appeal, and conference would have adjudicated upon the case, and decided the same justly, on its merits. I ask, if conferences are not courts of appeal, of what use are they? None whatever, only mere shams.

In conclusion, I maintain that in the Church of God there is not a law for rich or high in office, and another for poor, or low in office, but the one set of laws that were framed by the great harbinger must govern all. It therefore follows that it is the imperative duty of all officers in the Church to see to it that a strict dispensing of the laws justly, characterize their conduct to all placed under their jurisdiction. For if respect of persons be allowed, then those words of Paul appear in full force. Romans 3:9: "Are we better than they? Nay, in no wise."—The Utah Hierarchy.—

H. C. CRUMP.

Conference Minutes.

CENTRAL NEBRASKA DISTRICT.

Conference met at Deer Creek, Nebraska, March 25th and 26th. G. W. Galley, president; H. O. Smith, clerk *pro tem.*

Reports:—Elders H. J. Hudson, L. Gamet, C. Brindly, G. W. Galley, H. O. Smith and C. Loomis, reported.

The several officers in the Church, district and branches, were sustained.

In the interval between the meetings there was preaching by G. W. Galley, H. O. Smith and O. Beebe; and a prayer and testimony meeting was held.

Adjourned to meet at Clear Water, Nebraska, June 24th and 25th, 1882.

ST. LOUIS DISTRICT.

Conference convened April 1st, 1882, at St. Louis, Missouri. J. E. Betts president; J. G. Smith clerk; J. E. Betts, Jr., assistant. Reports.—St. Louis Branch 182 members. Cash on hand and received $94.05; expended $22. Balance $72.05. Freewill offering received $29.30. Belleville 77 members; freewill offering $33.95. Belleville Bethlehem Sunday School members 51; books 172. In the treasury and received $20 77; expended $3.90; balance $16.87. Caseyville 38 members. Cheltenham 30 members. Whearso 20 members; baptized 2. Moselle 11 members. Alma, Alton, Boone Creek and Gravois Branches, no reports.

The committee to adjust the Caseyville Branch difficulties were called upon. Elder J. E. Betts, one of the committee, reported the low condition of the Caseyville Branch, and stated that the parties who had had difficulties agreed to forgive each other, and that their former difficulties are now amicably adjusted and disposed of. Approved.

The committee to consider the petition of the Belleville Branch for a rehearing in the case of J. W. Thorpe, reported: We conclude that we can not alter the decision previously given. If not satisfactory, we advise them to appeal to General Conference; but we think it would be better to let the matter rest. Adopted.

The Joseph House and Moselle Branch case was next taken up, and it was recommended that he make to the Saints of the Moselle Branch an humble confession of his sins, and after complying, that he be forgiven and restored to the full fellowship of the Church. Approved.

The committee in the case of Wm O. Thomas and T. Hotchkiss reported: The matter is amicably settled. Accepted.

Delegates to the General Conference to go without any instructions from this Conference.

This conference requests the General Conference to appoint either Elder B. V. Springer or Elder Heman C. Smith to labor in this district for one year at least.

The Lord's Supper was administered, and words of encouragement and instruction were spoken by Brn. Z. H. Gurley, B. V. Springer and F. Scarcliff.

Adjourned to meet on the afternoon of Saturday, July 1st, 1882, at the house of Bro. Charles J. Peat, 1511 Madison Street, St. Louis, Mo.; and on Sunday, July 2d, 1882, in the Saints' Hall, 1302 Broadway, St. Louis, in the forenoon.

ALABAMA DISTRICT.

Conference convened at the Lone Star Branch, Alabama, April 1st and 2d, 1882. J. Booker, president; G. T. Chute, secretary.

Branch Reports.—Pleasant Hill 45 members; baptized 3. Butler 33; baptized 1. Lone Star referred back for correction.

Elders F. Vickery, J. G. Vickery, G. T. Chute, W. J. Booker, and J. R. Lambert, president of South-eastern Mission, reported. Priest T. Vickery and Teacher W. J. Pickins, reported.

Bishop's Agent, F. Vickery, reported $30 in hand.

F. Vickery, District Treasurer, reported nothing on hand.

Elder J. R. Lambert preached on Saturday evening, Sunday morning and Sunday evening.

Next conference will be held at the Butler Branch, Butler county, Alabama, 1st and 2d July, 1882.

NORTHERN NEBRASKA DISTRICT.

This conference met the 25th of March, 1882. N. Brown, president; H. Neilson, clerk.

The first session was devoted to prayer and testimony. The Lord sent peace and delight to all. On the Sunday following J. F. Mintun preached in the forenoon and E. C. Brand in the evening. The Lord's Supper was administered in the afternoon.

Branch Reports:—Lake Shore 30; baptized 2. The newly organized Platiford Branch, composed of 11 members, was admitted into the district. Omaha (Scandinavian) 31; baptized 2. Douglas, no change. Pleasant Grove 23. Omaha (English) 65; baptized 2. Platte Valley 33.

Elders' Reports:—J. F. Mintun had preached 36 discourses in 10 different places; baptized 4, confirmed 4, blessed 4 children. E. C. Brand, 19 discourses in the district, and organized the Plattford Branch. N. Brown had devoted his time to preaching for the last three months. Priests: W. M. Rumel had preached 13 discourses and baptized 1. E. Rannie had preached 26 times. The spiritual condition of the branches was reported as very encouraging.

Resolved, That a committee of two be appointed by the president to visit scattered members in this vicinity, on purpose to induce them to join some branch. The committee to be one of each of the two branches in Omaha.

Resolved, That those who refuse to join themselves to a branch after being thus visited, be excluded from partaking of the sacrament.

W. M. Rumel and H. Neilson was appointed said committee.

Resolved, That an effort be made to collect means sufficient, at least, to defray the president's expenses to go to General Conference.

Resolved that we appeciate the labors of J. F. Mintun, and that the delegates be instructed to use their influence to have him continued in this district.

Resolved, That the delegates be instructed to use their influence to have the Semi-Annual Conference to convene in the vicinity of Council Bluffs.

Resolved, That the District Treasurer be permitted to use what money is in his hands towards defraying the president's expenses to General Conference.

Resolved, That all Elders and Priests, whose labors are not confined to branches, be instructed to labor elsewhere as their circumstances permit.

N. Brown was sustained as president and H. Neilson as clerk and treasurer of the district for three months.

District Treasurer's report: Contribution from Pleasant Grove Branch $6.15, Scandinavian Branch $1 60, Douglas Branch $2, J. Brown $1, total $10 75. Paid to N. Brown $6.15. On hand $4 60.

G. E. McConnely was ordained an Elder. One sister was baptized and confirmed.

Adjourned to meet at Platte Valley, Nebraska, the 30th of June, 1882, at half-past seven o'clock in the evening.

EASTERN MAINE DISTRICT.

This conference convened at Mason's Bay, Maine, March 25th, 1882. S. O. Foss in the chair, A. Kelley clerk *pro tem.*

Reports:—Elders S. O. Foss, A. W. Kelley, A. McCaleb, and J. Benner; Priest W. Manchester; Deacons G. Bryant and F. Foss.

S. O. Foss was chosen president of the district.

Prayer and testimony meeting Saturday evening; preaching Sunday by Elders A. W. Kelley and J. Benner.

Adjourned to meet at Jonesport, Maine, June 25th and 26th, 1882.

WELSH CONFERENCE.

District conference held in Aberaman, Wales, April 9th, 1882. W. Morris, president; J. L. Bishop, clerk.

Report of Branches.—Aberaman 23. Merthyr 15. Nanlyglo 7. Rhendda Valley 12. Ogemore Vale 16.

Moved, That we recommend Bro. A. N. Bishop to General Conference that he be authorized to visit all the branches and set all records in order.

Moved, That we recommend Bro. J. Evans to General Conference that he be permitted to preach in Cardiganshire and Carmarthanshire.

Resolved, That this conference advise the Elders to have a license, and that every Elder report himself every three months, and send his license to every quarterly conference to be endorsed; and those that will not their license be taken from them, until they report themselves.

Bro. T. Taylor was sustained as president of Engligh Mission, and J. R. Gibbs as president of Welsh Mission.

Resolved, That we hold our next General Conference in Swansea, instead of Llanelly.

Adjourned to meet for our district conference, in Ogmore Vale, the second Sunday in July, [9th] 1882.

This was the best conference that we have had for some time. It was a very enjoyable day. The spirit of peace did reign in our midst. The preaching was by Brn. T. Hardee, A. N. Bishop and J. Evans.

News Summary.

April 22d.—During March 14,697 emigrants left Hamburg, most of them for the United States.

According to the last assessment there are 7,718 horses, 500 mules and asses, 8 working oxen, 20,989 cows, 19,182 other cattle, and 57,245 head of swine in Decatur county.

A serious riot occurred at Ruabon, Wales, owing to a strike of colliers. The rioters did great damage to property.

Four executions under authority of law took place yesterday in different parts of the country.

A cyclone ruined twenty-five houses at Carrollton, a suburb of New Orleans, and injured fifteen persons.

Seven hundred and thirty-four families, consisting of 3,892 persons, were evicted in Ireland during the first quarter of 1882.

The death of Charles Robert Darwin, the eminent scientist, is announced.

23d.—A cyclone struck Cairo, Ill., Saturday afternoon, demolishing the new African M. E.

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Church and several small dwellings, unroofing buildings, and disabling the telegraph wires so that all communication was cut off. In Kansas much damage was done by a heavy storm of wind and rain; in Georgia wind, rain, hail, and lightning damaged buildings and crops; in Mississippi a railroad bridge was blown down. In Brooklyn fire destroyed the Mansion House stables, and Stephen Curry, a hostler, and twenty-six horses were burned alive; in Newark, N. J., a boarding-house was burned, and a man perished in the flames; in Salem, Mass., a bagging storehouse burned, with a loss of $80,000; and in Cochranton, a Pennsylvania village, incendiaries set fires in three different places, and the village narrowly escaped total destruction.

A plot for the assasination of the Eyptian Minister of War has been discovered at Cairo, and many Circassian officers have been arrested for complicity.

The French are irritated at the occupation of various Tunisian points by Turkish troops.

The grand jury at St. Joseph, Mo., indicted Robert and Charles Ford, who killed Jesse James, for murder in the first degree. They were sentenced to be hanged on May 19. Governor Crittenden granted full and unconditional pardon, and the prisoners were set free. Robert was, however, soon after arrested on a warrant charging him with the murder of Wood Hite, whose body was recently found in a well on the Ford farm.

Thirty-five lives were lost by an explosion in the Blockhouse colliery, at Sunderland, England.

Advices from Siberia are to the effect that the steamer *Rodgers*, which went in search of the survivors of the *Jeannette*, has been burned and sunk, and that Lieutenant Berry and his officers and crew, numbering thirty-six, are near Cape Serdge.

24th.—The white people on the Labrador coast are literally starving, and the Indians are swarming down upon the settlers.

Michigan has just experienced the heaviest snow-storm of the season.

26th.—Three thousand men of the Chilian army of occupation are down with fever at Lima. Stringent sanitary measures have been adopted.

Three negroes were hanged at Greenville, S. C, under the law passed four years ago making incendiarism a capital offense.

The thriving town of Brownsville, Saline county, Mo., was destroyed by a tornado, and ten lives lost. The tornado passed south of Marshall, destroying houses, barns and uprooting trees. Several lives were lost in the country.

Agrarian outrages reported in Ireland, during March, numbered 551, including two murders, twelve cases of firing at persons, seven of aggravated assault, and thirty of arson.

A cyclone which ravaged the northern portion of Fayette county, Pennsylvania, killed three persons, fatally injured six others, and destroyed property valued at nearly $100,000.

After a thorough investigation of the soil of Florida, a sugar-planter in Cuba announces his intention to remove to that state and employ five hundred hands.

May 2d.—Canon Farrar in his sermon at Westminister Abbey eulogized Darwin. He said there was reason to believe the attacks made upon religion in his name were contrary to his solemn convictions. He maintained that religious faith rests upon foundations which no physical discoveries can impair.

4th.—A careful summary shows a total of 141 whites and Mexicans killed by Indians during the past two weeks. Five hundred head of stock was killed and captured, and the destruction of over $75,000 worth of property.

The law against the use of musical instruments in the United Presbyterian churches has been repealed. The vote of all the Presbyteries is as follows: For repeal, 616; against, 606.

Burglars broke into the Oberlin Post-Office, Ohio, blew open the safe, stole $350 and $2,000 worth of postage-stamps, and escaped without arousing anybody.

6th.—From Engineer Melville, of the *Jeannette*, comes the melancholy news, dated at Lena Delta, March 24th, that the dead bodies of Lieut. De Long and his party have been found, and with them all their papers and books. The information will excite no surprise, as all hope of the survival of the party had long since fled, but it will none the less be received with a feeling of pity for the awful sufferings and mournful fate of the brave explorers.

The court-house at Pittsburg, Pa., which cost nearly $250,000, was partially destroyed by fire yesterday.

Racine, Wisconsin, has had a great fire of seven and a half acres in extent, at a loss of $600,000. The number of buildings burned was forty, and ten million feet of lumber. Fire engines were sent by special trains from Milwauke and Chicago.

8th.—A terrible tragedy occurred at Dublin, on Saturday evening. Lord Frederick Cavendish, the new chief secretary of Ireland, and Mr. Thomas H. Burke, the under secretary, were assasinated in Phoenix Park. They were attacked by four men wearing slouched hats. It is supposed that Mr. Burke was first assailed, and stabbed through the heart. Lord Cavendish attempted to defend him, but he too was stabbed by the assassins. They repeatedly plunged their knives into the breasts of their victims, and having cut their throats, they got on a car and drove rapidly from the park. Lord Cavendish had only arrived in Dublin that afternoon, along with Earl Spencer, the new lord lieutenant. He had been present at the installation ceremony in Dublin Castle, and left there with Mr. Burke, his fellow victim, early in the evening, to walk over to the chief secretary's residence to dinner. When the bodies were first found, Lord Cavendish's lips were moving, as if he was trying to speak, but he showed no further signs of consciousness. In addition to his other injuries, his left arm was broken. Robbery could not have been the object of the assassins, as nothing on the bodies was touched.

Miscellaneous.

MASSACHUSETTS DISTRICT.

The Saints of the Massachusetts District will please remember and try to observe the fast day, which was appointed at our last conference to be held Sunday, May 28th, 1882. Conference will meet in Douglass, June 3d, 1882, at 4 p. m.

JOHN SMITH, *President.*

NANVOO AND STRING PRAIRIE DISTRICT.

The above district conference will convene at Rock Creek, Illinois, June 3d and 4th, commencing at ten o'clock in the forenoon. We request all the Elders in the district to report. Also, all the branches in said district to send in a statistical report, and hope to see the several branches well represented.

B. F. DUREE, *President.*
J. STEVENSON, *Clerk.*

ADVOCATE PROSPECTUS.

Having been re-appointed to the presidency of the Rocky Mountain Mission, and knowing the importance of the *Advocate* in that mission, especially in Utah and Idaho, we have determined to continue its publication.

We have distributed free, from 500 to 5000 extra copies each issue, and it has proved a valuable means of informing all who read, as to what the original doctrines of the Church of Christ were, and what they always must be. It has persistently pointed out the facts of the great latter day apostacy, and shown the only way of reformation, reconstruction, and consequent redemption. "Truth is immortal," and the *Advocate* has sought to reflect its light upon the past, the present, and future of the Church. How far it has succeeded in this, it remains for its readers to judge. From the many encouraging words received, we have reasons to believe a large proportion of its readers appreciate and endorse it.

That it has done very much to loosen the bands and lighten the burthens of the Brighamite Mormons, we have good evidence. That it has done important service in enlightening all classes of non-Mormons and in removing much prejudice, we have reason to know. And now that the time is at hand for the complete destruction of Brighamism, and for the most perfect and thorough vindication of genuine Mormonism, we are anxious our little *Advocate* shall live and do valiant service till the final victory is gained.

To this end we ask its former patrons to sustain it, and to extend its circulation so far as they can. Officers of missions, districts and branches, also traveling ministers, are respectfully requested to aid us in this direction.

Finally, we solicit subscribers—paying subscribers—and if we succeed in getting them, shall strive to make our paper all that its patrons can reasonably ask.

Send subscriptions, as formerly, to Joseph Smith, Box 82, Lamoni, Decatur county, Iowa. Terms 50 cents per year, in advance, except otherwise provided. Eleven copies for $5.

W. W. BLAIR, *Editor.*

TEXAS CENTRAL DISTRICT.

Dear Saints:—The time to convene the next conference being misunderstood by our last conference, and placed much earlier than desired and intended, through mistake, I take this method to correct the mistake, and place the time as intended and desired by conference. Our minutes as sent up to the office places the time of meeting too early to insure a proper and full attendance; and as I have consulted the most of the brethren, and find that there is a universal desire for me to correct the error, and place the meeting of next conference at the proper time; Therefore, remember that on Saturday the twenty-fourth (24th) of June next, conference will convene with the Central Branch. Come one, come all, and remember and do the law of God in all things.

I remain your brother in bonds.

ELIAS LAND, *President District.*

CALDWELL, Burleson Co., Texas,
April 27th, 1882.

NORTHERN ILLINOIS DISTRICT.

The attention of the Elders and Saints in the above district is called to the fact that the next quarterly conference will be held at Braidwood, on June 3d and 4th, 1882. All who can attend are urgently requested to do so, that we may have a representation from all parts, and a live, good session.

J. S. PATTERSON,
President District.

KENT AND ELGIN DISTRICT.

Conference of the above district will be held in the Buckhorn Branch, commencing on Saturday, June 3d, 1882. A report of all the branches would like to be had if possible.

RICHARD COBURN, *Dist. Clerk.*

ROND EAU, Ontario, April 29th, 1882.

MITE SOCIETY.

Treasurer's report of the Saint Louis Mite Society, of the Reorganized Church of Latter Day Saints, for quarter ending March 12th, 1882: Balance, cash on hand, January 15th, 1882, $12.45; received during quarter $49.50; Total $61.95. Paid out during quarter, $12.80; cash on hand March 12th, 1882, $49.15.

ELIZA A. COWLISHAW, *Treasurer.*

SUNDAY SCHOOL REPORT.

Clear Lake, Indiana, April 17th, 1882. Yesterday, the Saints at their church in this township, met for their Sabbath School at the usual hour, and for the reorganization of said school. After the usual services, they proceeded to the following business, report of secretary, which was as follows: The Saints' Union Sabbath School of Clear Lake, organized May 1st, 1881; average scholarship 23 weeks (Summer) per day, 63; 22 weeks (Winter) per day, 30; Total average per day, 47. Average of teachers: Summer 7, Winter 4. Cash received $7.17. Verses committed to memory by scholars and recited 740. Bible lessons No. 1 and 2 classes 90. Two Testament classes 90. Primmer 86, total 266, by classes.

A. PATTERSON, *Secretary.*

The school then proceeded to elect officers for the next year. For superintendent, Bro. D. B.

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Teeters; assistant superintendent, Bro. G. A. Smith; secretary, Bro. A. Patterson; treasurer, Bro. Peter Smith, Jr.; chorister, Frank McElhenna; librarian, Bro. Wilson Teeters. Teachers.—First Bible Class: Bro. G. Strough; assistant, Sr. Priscilla Smith; Second Bible Class: Sr. Ella Housman; First Testament Class: Miss Mary McElhenna; Second Testament Class: Bro. S. Smith. Primmer: Sr. Mary Strough and Bro Peter Smith.

Moved and carried that the proceedings for the meeting be published in the Angola *Herald* and the Steutun county *Journal* and the Saints' *Herald*.

A. PATTERSON, *Secretary*.

CHURCH LIBRARY.

On behalf of the Church, we thank Bro. Joseph F. Burton, for two books donated to the Library, while on a visit to Lamoni, when *en route* from his late field of labor in Southern California to his new field, Nova Scotia. The books are "The Plan of Creation;" and "After Death—What? or Hell and Salvation considered in the Light of Science and Philosophy."

JOHN SCOTT, *Librarian*.

INFORMATION WANTED.

Mrs. Mary Jane Williams, formerly of Scranton, Pennsylvania, now of Minersville, Republic county, Kansas, wants the address of William Burch, of Continental, Pennsylvania.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice

BORN.

GRIFFITHS.—At Worcester, Worcester county, Massachusetts, April 28th, 1882, to Bro. G. T. and Sr. Hattie Griffiths, a son, named Gomer Edwin; mother doing well, but the child has passed away.

COLLINS.—At Plattsmouth, Nebraska, April 5th, 1872, to Bro. James R. and Sr. Nancy Collins, a daughter; and blessed April 30th, 1882, by Elder Robert M. Elvin, named Mamie.

MARRIED.

HARRIS—FIFE.—At the residence of the bride's parents, at Hennefer, Summit county, Utah, by Squire Jarvis Bromley, March 15th, 1882, Bro. D. R. Harris to Sr. Jennet Fife.

DIED.

ERVIN.—At Liberty, Cass county, Nebraska, October 12th, 1881, of whooping cough, Melissa, daughter of Bro. James and sister Anna Ervin, aged 6 months and 20 days.

HINKLEY.—At Indian River, Maine, April 22d, 1882, Sr. Martha Hinkley. She was born in Columbia, Maine, May, 1802; was baptized March 26th, 1872, by John C. Foss; she lived faithful until her death. Funeral services held in the Baptist Church; sermon by Elder Aaron W. Kelley.

BAILEY.—Near Davis City, Iowa, April 10th, 1882, of puerperal fever, Sr. Susan H., wife of Bro. George H. Bailey, aged 37 years, 6 months and 14 days. It was a great and sudden loss to her husband and children. Funeral services by Elder H. A. Stebbins, assisted by Priest A. S. Cochran. She was buried at the Lamoni cemetery.

SHOCKLEY.—Andrew Jackson Shockley, born in Highland county, Ohio, September 20th, 1828; baptized at Canton, Lee county, Iowa, January 9th, 1870, by R. Warnock; was killed four miles east of Hillsboro, Iowa, March 23d, 1882, while at work on the Ft. Madison and North Western railroad, caused by the flat car he was on leaving the track and turning over, crushing him to death under it. His remains was given to Bro. Emerson Brown for burial (with instructions to do as he would by an own brother, and the Rail-road Company would pay expenses) and he, Brown, requested that Bro. John H. Lake come to Farmington and preach a funeral sermon the first opportunity he had, and give notice through *Herald* when he would do it, as Bro. Brown wants to come, and lives some distance from the branch.

NICHOLS.—At Malone, Franklin county, New York, March 28th, 1882, of paralysis of the heart, our beloved sister, Lona Nichols, aged 16 years, 6 months, and 8 days; daughter of Bro. Silas and Delia Nichols. Her dying request was to see all her friends, and to all: "Be good and follow her to her home in heaven," of which she spoke as seeing; also her little angel sister, Jessie, she said had come for her, and was waiting. Her parents are comforted by the strong, bright hope expressed on her death bed. The funeral service was conducted by the Rev. S. T. Fankam, pastor of the Baptist Church of Malone.

Gentle Lona sleeping sweetly,
In her little snow white bed;
But her spirit is in heaven,
Where no parting tears are shed.
Fairer forms than father, mother,
Are her bright companions now;
Lovelier flowers than rose or lily,
Twine around her lovely brow.
Safe at home, she knows no sorrow;
There no tears will dim the eye.
On her ear falls sweeter music
Than a mother's lullaby.

BEVINS.—At his home near Stewartsville, in Clinton county, Missouri, April 11th, 1882, suddenly, of heart disease, Elder Frances M. Bevins; aged 51 years, 1 month and 13 days. He was baptized October 17th, 1869; ordained to the office of an Elder the same date, in which office he has ever been faithful. He leaves a wife and seven children to mourn his loss. As a branch we miss him too. Funeral sermon by Elder W. Summerfield.

MALONEY.—At Oronogo, Missouri, February 8th, 1882, David Alexander, son of Stephen and Mary J. Maloney, of typhoid malaria, after a lingering sickness of ninety-four days, aged 6 years, 3 months and 6 days. Funeral services by Elder C. W. Short.

David thou art left us,
With a sore and troubled breast
Thou art gone to meet thy sisters,
In the land of light and bliss.
May we who linger after,
Have God's Spirit to light our way,
To the land of light and glory,
And there meet our loved ones,
On the resurrection day.

PHILLIPS.—At Kingston, Missouri, November 14th, 1881, of diphtheria, Hannah M., daughter of Bro. R. and Sr. Mary C. Phillips, aged 4 years, 10 months and 14 days. She was a loving child; while we much regret parting with the loved one, we hope to meet her in a world of bliss, where parting is no more.

JOHNSON.—At Carrollton, Missouri, March 14th, 1882, of pneumonia, Bro. Andrew Johnson, aged 36 years, 11 months and 22 days. He was baptized January 1st, 1876, and remained in the faith to the end. He leaves wife widowed, and four children fatherless.

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SUPPLEMENT TO

The Saints' Herald.

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

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6–7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 29.—Whole No. 489. Lamoni, Iowa, May 15, 1882. No. 10.

Reports of Bishop's Agents.

The following itemized reports have been received from the Agents of the Bishop for the year ending February 28th, 1882:

Elder Thomas Taylor, Agent in the English Mission, reports:

Agent Dr.	£	s	d
To balance, March 1, 1881	3	9	7
To Herald and Hope subscriptions	24	8	3
To Mission Fund		2	0
To Utah Chapel Fund, from a brother	3	0	0
James Page, Birmingham		10	0
William Clark, Hanley		5	0
Matilda Newey, Birmingham, tithing		10	0
Ephraim Weble, " "		5	0
Sister Smart, London "		5	0
Total receipts	£32	14	10
Agent Cr.			
Paid traveling expenses	£10	1	7
Postage, stationary, etc.,	4	14	6
Printing 12,000 tracts for mission	7	5	0
W. W. Blair for Utah Chapel	3	10	0
I. L. Rogers as tithing	1	0	0
I. L. Rogers for Utah Chapel Fund		5	0
Herald Office for extra Heralds	3	10	0
To the poor		5	0
Balance due Church	2	3	9
Total	£32	14	10

Elder Thomas E Jenkins, Agent in the Welsh Mission, reports:

1880 Dr.	£	s	d
June 9 To Alma Nephi Bishop		5	0
" 20 "		2	6
1881			
Jan. 1 "	1	0	0
Feb. 10 Llansamlet Branch	1	0	0
Apr. 3 Elizabeth Jones, Llanelly			6
" 10 Rachel Williams			6
" 24 William Morris, Aberaman		1	0
" 26 Thomas E. Jenkins	1	0	0
Aug. 6 Young members of Llanelly Branch		15	0
Aug. 29 Thomas E. Jenkins	1	0	0
Oct. 23 William Morris, Aberaman		1	0
Dec. 6 Young members of Llanelly Branch		8	0
1882			
Jan. 6 Alma Nephi Bishop		8	0
" 31 Thomas E. Jenkins	1	0	0
	£7	1	6
1881 Cr.			
Apr. 24 Paid William Morris for traveling expenses		5	0
" 29 Bishop Rogers	3	4	6
Aug. 30 "	1	15	0
1882			
Feb. 3 "	1	17	0
	£7	1	6

Elder James Robb, Agent in the Kent and Elgin District, Canada, reports:

1881 Dr.	
To balance, March 1, 1881	$34 67
Mar. 9 Manuel Eaton	5 00
June 5 Phelan Shaw	1 00
" Agnes Shaw	1 00
" 11 Mary Miller	2 50
" Thomas Badder	1 00
Oct. 8 Agnes Shaw	50
" Mary Miller	1 00
" Charles Badder	4 00
1882	
Feb. 13 Benjamin Blackman	50
	$51 17
1881 Cr.	
Mar. 2 Paid Robert Davis	5 00
June 11 W. H. Kelley	8 00
Aug. 5 Robert Davis	5 00
Oct. 8 John H. Lake	10 00
1882	
Jan. 9 Gordon E. Deuel	5 00
Balance due Church	18 17
	$51 17

Elder Samuel Browne, Agent in the London District, Canada, reports:

1881 Dr.	
To balance March 1, 1881	$10 87
Mar. 25 Alexander Smith, Ellice	5 00
Apr. 3 W. H. Gray, Hibbert	2 00
June 5 Bayham Branch	2 60
" 7 Janet Falconer, London	5 00
" Edgar Harrington, London	5 00
Aug. 15 A. Milotte, London	1 50
" John Thorby, London	1 25
" Sister Craik "	1 25
" Sister Everett "	1 00
" William Hunt "	1 25
" Harriet Gravelle "	26
" Richard Gould "	25
" Emma Anderson "	1 00
" A. Hawkins	25
" Craik	25
" 21 Alexander Smith, Ellice	10 00
Oct. 1 Bayham Branch	2 60
" 23 A sister, Usborne	3 00
" 28 Rebecca Haywood, Usborne	5 00
Nov. 28 W. H. Gray, Hibbert	1 00
Dec. 28 John Thorby, London	5 00
1882	
Jan. 19 Robert Brown, Carlingford	10 00
" Egremont Branch	3 00
" 20 Elijah Sparks, London	5 00
Feb. 8 Alexander Smith, Ellice	17 00
Jan. 17 Adeline Brown, Dashwood	50
	$100 23
1881 Cr.	
May 27 Paid Robert Davis	10 00
June 6 W. H. Kelley	3 00
Aug. 15 Robert Davis	13 00
Oct. 2 John H. Lake	10 00
Nov. 29 G. T. Griffiths	15 00
1882	
Jan. 19 G. T. Griffiths	$10 00
" 20 John H. Lake	3 00
" Samuel Browne, for telegram and traveling expenses	5 00
Feb. 3 John H. Lake	5 00
Balance due Church	26 23
	$100 23

Elder Franklin Vickery, Agent in the Alabama District, reports:

1881 Dr.	
To balance March 1, 1881	$29 55
Dec. 23 Dr. Baldwin	5 00
1882	
Feb. 27 George T. Chute, tithing	25 00
	$59 55
1881 Cr.	
March Paid F. P. Scarcliff	20 00
June 14 Bishop I. L. Rogers	9 50
Balance due Church	30 05
	$59 55

Elder John Roberts, Agent in the Northern California District, reports:

1881 Dr.	
To balance, March 1, 1881	$116 58
Mar. 8 D. J. Phillips	6 00
" W. N. Dawson	7 00
" 27 Margaret Wingate	1 00
Apr. 7 G. W. Harlow, tithing	10 00
" Owen Dinsdale	40 00
" G. L. Matthews, tithing and free will offering	19 75
" 20 Matilda Turner	1 75
" 24 Margaret Wingate	1 00
June 30 Rhoda A. Lamb	4 50
July 10 Margaret Wingate	2 00
" M. J. Moore	1 00
" 18 Sr. Rollin	3 00
" Ann Vernon	1 00
" 20 D. J. Phillips	50
" 24 T. J. Andrews	2 50
" 27 Sr. Wingate	25
" R. Ferris	25
" "	75
" 30 San Francisco Branch	7 00
Aug. 10 Margaret Wingate, tithing	7 00
" 28 " "	7 00
Rebecca Crook, tithing	10 00
Nov. 27 Margaret Wingate	12 10
	$261 93
Cr.	
Mar. 11 Paid John Carmichael	5 00
Apr. 7 John Carmichael	20 00
May 13 D. J. Phillips	2 00
July 18 Ann Bona	8 50
30 "	12 50
Aug. 20 Bishop I. L. Rogers	40 00
Sept. 26 John Carmichael	10 00
Dec. 6 Bishop I. L. Rogers	40 00
Balance due Church	123 93
	$261 93

Richard Allen, Agent in the Southern California District, reports:

1881 Dr.	
To balance March 1, 1881	34 55
Mar. 6 Catherine McIntire	1 00
22 Esther Thomson	5 00
Emma Burton	2 30
Apr. 9 Mary Ralph	10 00
25 William Pickering	3 00
May 1 Charles Hazelrigg	10 00
June 26 Sarah Ladd	1 00
John Garner, tithing	24 00
Oct. 2 Hannah Lytle	10 00
6 Richard Allen, sen	150 00
8 Mary Ralph	20 00
15 James Miller	1 00
30 Mary Ralph	2 35
Nov. 20 Edward Ridley	20 00
29 Hiram Holt	20 00
13 R. M. Pheneger	21 10
1882	
Feb. 9 Stephen Penfold	5 00
12 Catharine McIntire	5 00
19 Hiram Holt	5 00
	$350 30
Cr.	
May 21 Paid Bishop I. L. Rogers	34 55
Oct. 27 Glaud Rodger	45 00
30 Sr. Perkins	4 70
Dec. 3 Sr. Nichols	2 00
1882	
Jan. 3 Bro. I. L. Rogers	50 00
Cost of money order	25
Feb. 9 Bishop I. L. Rogers	50 00
Cost of money order	25
18 Bishop I. L. Rogers	150 00
Balance due Church	13 55
	$350 30

Elder John Ellis, Agent in the Colorado District, reports:

Dr.	
To balance, March 1, 1881	10 00
Cr.	
Paid for Colorado Mission	10 00

Elder Benjamin L West, Agent in the Florida District, reports:

1882 Dr.	
Feb. 28 To Eliza McArthur, Florida	1 00
L. F. West	1 00
B. L. West	1 00
S. Jones	1 00
A. Kennedy	1 00
Wm. Kennedy	1 00
Mar. 6 M. C. Stokes	1 00
Mr. Archibald	25
B. L. West	1 00
L. F. West	1 00
J. Calhoun	50
J. Blocker	50
J. L. Jones	50
Samuel Dixon, Ala	1 00
	$11 75

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	Cr.		
Paid J. R. Lambert			$11 75

Elder Rufus J. Benjamin, Agent in the Kewanee, Ills, District, reports:

1881	Dr.		
Mar. 1	To Levira Benjamin		3 00
	R. Benjamin		1 52
12	A. L. Benjamin		10 00
14	Collection at Peoria conference		13 08
Apr. 2	A. M. Hitchcock		10 00
July 27	Sarah Sumption		5 00
			$42 60
	Cr.		
By balance March 1, 1881			7 27
Mar. 14	Paid hall at Peoria for use of conference		15 00
	Sr. H. C. Bronson		5 00
	John Chisnel		3 00
July 10	H. C. Bronson		5 00
Sep. 12	Bishop I. L. Rogers		5 00
Balance due Church			2 33
			$42 60

Elder Wm. H. Chappelow, Agent in the Southern Indiana District, reports:

1881	Dr.		
Mar. 27	To New Trenton Branch		5 00
Dec. 26	"		4 00
1882			
Feb. 3	Bishop I. L. Rogers		30 00
27	"		15 00
			$54 00
1881	Cr.		
May 23	Paid B. V. Springer		5 00
1882			
Jan. 11	B. V. Springer		4 00
Feb. 13	"		30 00
28	Sr. H. S. Baggerly		15 00
			$54 00

Elder David Dancer, Agent in the Decatur, Iowa District, reports:

1881	Dr.		
Mar. 16	To Ekin Lovell		5 00
May 2	E. J. Robinson		10 00
27	Collection by E. H. Gurley		10 45
June 6	David Keown		4 00
Oct. 24	Justus Morse		5 00
	Alvira R. Morse		2 50
	William Hopkins, tithing		20 00
Nov. 30	Collection by E. H. Gur'ey		5 00
Dec. 3	David Dancer		28 06
1882			
Feb. 3	Henry Gardiner		50
			$104 01
1882	Cr.		
By balance, March 1, 1881			90 01
Mar. 1	Paid the poor		14 00
			$104 01

Elder John X. Davis, Agent in the Des Moines, Iowa District, reports:

1880	Dr.		
To balance, March 1, 1880			75
Mar. 29	Calvin Merrill		75
30	James Presser		50
Apr. 4	Fannie Shelhart		50
21	John Coiner		50
May 2	Fannie Shelhart		25
16	"		50
	Wm. Patterson		50
June 6	Fannie Shelhart		50
	Mary Davis		50
	Ida Weeks		25
	John X. Davis		5 00
15	Ellen Bouton		2 00
19	John Sayer		1 00
20	Lucy Merrill		75
	James Prosser		50
July 31	John Sayer		1 00
Aug. 1	John Coiner		50
22	Elizabeth Henley		5 00
Sep. 6	James Prosser		1 00
	Wm. Patterson		50
	Wm. Nirk		1 00
	Wm. Hidy		10
	Caroline Hidy		05
26	Hattie Raredon		50
Oct. 12	"		1 00
24	Fanny Shelhart		1 10
26	M. N. Castman		50
31	John Coiner		1 00
Nov. 14	Fannie Shelhart		1 00
21	"		1 00
28	Wm. Patterson		1 00
Dec. 11	White and Barbee		5 00
	John Sayer		3 00
	D. Bowen		1 00
	Ella Roberts		45
	J. S. Roth		3 00
	Wm. C. Roth		50
	Susan D. Roth		1 00
	Elmy J. Roth		25
	G. W. Roth		25
	Catharine Shimel		2 00
	E. Bowen		25
	G. W. Shimel		3 00
	Fred Shimel		1 00
	Alma Shimel		1 00
	James Reams		3 50
	Allen Reams		50
	Lucy Reams		50
	Sophia Reams		50
	Phœbe Dumbauld		2 00
	Goreham and family		5 00
	I. N. White		1 00
	Emma White		1 00
	Wm. C. Nirk		5 00
12	Wm. Patterson		50
1881			
Jan. 1	"		1 00
23	Fannie Shelhart		1 00
30	Wm. Patterson		1 00
Feb. 15	B. Myer		2 00
Mar. 5	Wm. Patterson		1 00
9	Fannie Shelhart		2 00
12	George Walker		1 00
	John X. Davis		3 00
	White and Barbee		5 00
	Alexander Shimel		10 00
	David Bowen		2 50
	Ella Roberts		91
	Mary J. Woodman		1 00
	John Dumbauld		1 00
	Herbert Lyke		1 00
	Thomas Roberts		3 00
	Philip Shimel		2 50
	Mary Bowen		25
	Hannah Shimel		2 50
	Minnie Bowen		10
	Francis Dumbauld		25
	Catherine Dumbauld		1 50
	Phœbe Dumbauld		1 50
	John Wallace		5 00
	Hiram Castings		25 00
	Joseph Knox		25 00
	Ida Weeks, Zion's Hope Fund		4 80
13	E. W. Batty		3 00
Apr. 24	Fannie Shelhart		2 00
28	"		50
June 11	George Walker		50
	John X. Davis		2 00
	George M. Wyman		50
	Jacob Shelhart		25
12	Rebecca Thomas		2 00
	Eva E. White, Zion's Hope Fund		19 51
	White and Barbee		5 00
	John Sayer		1 00
	Wm. Gregory		50
	Mary Bowen		05
	Phillip H. Shimel		25
	Ella Roberts		25
	Henry Roberts		05
	George Shimel		1 00
	Mother Shimel		5 00
	Catherine Dumbauld		80
	J. S. Roth		1 00
	H. Lyke		50
	Minnie Bowen		20
	Wm. Hidy		50
Aug. 27	Ella Roberts		40
	J. S. Roberts		1 00
	Mary Bowen		46
	Ella Roberts		30
	Henry Roberts		05
	Mary J. Woodman		50
	David Bowen		1 00
	H. Lyke		50
	P. Shimel		2 00
	Elmy J Roth		25
	H. Shimel		1 00
	S. B. Roth		1 00
	Phœbe Dumbauld		1 00
	Martha Lyke		25
	Minnie Bowen		50
	Wm. C. Nirk		5 00
	Fannie Shelhart		2 10
	George Walker		50
	Wm. Patterson		2 00
	John X. Davis		2 00
	Wm. Hidy		50
	Des Moines Branch		3 75
	Ida Weeks, Zion's Hope Fund		7 50
Dec. 4	John Sayer		18 00
	David Chidles		25
	C. Dumbauld		1 00
	Wm. C. Roth		25
	J. S. Roth		50
	Catharine Shimel		1 00
	Mary Bowen		25
	Sophia Shimel		1 50
	Henry Roberts		10
	Ella Roberts		1 25
	Fannie Shelhart		4 05
	Wm. C. Nirk		5 00
18	Fannie Shelhart		1 20
			$291 28
1880	Cr.		
June 20	Paid N. Stamm		2 00
Sep. 6	H. A. Stebbins of Bishopric		5 00
26	N. Stamm		5 00
Dec. 11	I. N. White		12 00
12	Bishop I. L. Rogers		47 70
1881			
Mar. 16	J. H. Lake		20 00
	Bishop I. L. Rogers		84 61
	Cost of draft		20
June 14	Bishop I. L. Rogers, Zion's Hope Fund		19 51
	Bishop I. L. Rogers		25 49
	Cost of draft and postage		16
Sep. 22	J. H. Lake		15 00
	Bishop I. L. Rogers		18 40
	Cost of draft		15
Dec. 13	Bishop I. L. Rogers		33 00
	Cost of draft		25
	Balance due Church		2 81
			$291 28

Elder Warren Turner, Agent in the Eastern Iowa District, reports:

1880	Dr.		
To balance, March 1, 1880			1 50
Mar. 10	Sr. L Whitfield		4 00
	M. G. Maudsley		30
June 11	Sr. E. Maudsley		50
	M. G. Maudsley		35
Nov. 22	Clinton Branch		3 25
1881			
May 16	Bro. and Sr. Ladner, Buffalo		5 00
1882			
Feb. 22	Jobe Brown		1 00
			$15 90
1880	Cr.		
Mar. 13	Paid J. Ruby		4 00
23	"		3 50
June 11	James Johnson		35
	Balance due Church		8 05
			$15 90

Elder William Leeka, Agent in the Fremont, Iowa District, reports:

1881	Dr.		
May 4	To Bishop I. L. Rogers		50 00
19	Mary E. Benedict		5 00
June 26	James Davis		1 00
July 19	E. L. Kelley, tithing		10 00
Sep. 3	G. F. Shanks		5 00
25	Eleanor B. Gaylord, tithing		100 00
Dec. 18	Sarah Hills		10 00
1882			
Feb. 28	William Leeka, tithing		340 05
			$521 05
1881	Cr.		
May 22	Paid R. J. Anthony		2 00
26	Sr. E. C. Brand		15 25
July 2	R. J. Anthony		50 00
Aug. 3	Sr. E. C. Brand		10 00
Sep. 20	"		20 00
26	Sr. R. J. Anthony		4 05
	"		60 00
Nov. 16	Sr. E. C. Brand		37 75
1882			
Jan. 12	Paid Sr. E. C. Brand		10 00
Feb. 6	Sr. R. J. Anthony		10 00
13	Sr. E. C Brand		20 00
	Sr. R. J. Anthony		282 00
			$521 05

Elder John Pett, Agent in the Galland's Grove, Iowa, District, reports:

1881	Dr.		
To balance March 1, 1881			14 07
Apr. 16	Thomas Chapman		10 00
	David Brewster		10 00
	Henry Halliday		10 00
	William Bullard		5 00
	William Williams		5 00
	David Hall		10 00
June 1	William Pett		20 00
4	Alexander Barr		5 00
11	Jane Hirons		3 00
	Newton Brogden		2 00
	William Pett		5 00
July 20	Thomas Bell		20 00
Aug. 10	David Hall		110 00
Sep. 4	Elisha Landon		5 00
	Thomas Bell		10 00
	David Hall		27 75
	Emeline Hall		4 00
5	Henry Halliday		15 00
Oct. 1	Harmon Holcomb		10 00
24	David Hall		12 00
Dec. 11	Richard Farmer		10 00
27	Abinadi Hawley		10 00
	Alma Hawley		10 00
	John Hawley		20 00
	Heber Hawley		10 00
1882			
Jan. 1	Mary A. Jenkins		$4 00
	William C. Porter		5 00
8	Mary Hawley		4 00
Feb. 20	John Pett		20 00
			$405 82
1881	Cr.		
June 18	Paid Bishop I. L. Rogers		84 07
25	The poor		3 50
Sep. 4	Bishop I. L. Rogers		188 25
Oct. 16	Sr. J. Lambert		5 00
28	"		20 00
1882			
Jan. 19	"		20 00
Feb. 23	Bishop I. L. Rogers		45 00
Balance due Church			40 00
			$405 82

Bishop D. M. Gamet, of the Little Sioux District, reports:

1881	Dr.		
June 2	To balance		159 39
4	J. M. Putney		40 00
	Charles Derry		10 00
	G. W. Conyers		8 00
	Alice Campbell		2 00
Nov. 3	Sarah Chase		6 00
19	"		3 50
Dec. 3	"		5 00
	May Chase		3 00
13	H. P. Gamet		5 00
1882			
Feb. 1	Sarah Chase		7 50
9	May Chase		9 00
	Sarah Chase		1 75
	Ann J. Vredenburgh		50
12	Milton Chase		3 75
			$264 39
1881	Cr.		
July 7	Paid Charles Derry		10 00
Sep. 14	"		30 00
Oct. 8	John Thomas		24 00
23	G. S. Hyde		40 00
Nov. 25	Sr. G. S. Hyde		10 00
28	Charles Derry		25 00
1882			
Jan. 4	Sr. G. S. Hyde		10 00
12	Bro. Patterson		2 00
Feb. 9	Sr. G. S. Hyde		10 00
	Balance due Church		103 39
			$264 39

Elder Andrew Hall, Agent in the Pottawattamie District, reports:

1881	Dr.		
To balance March 1, 1881			11 98
	A member		16 50
	A sister		8 00
	J. D. Haywood, tithing		50 00
	Bishop I. L. Rogers		100 00
	Henry Cook		5 00
	John Carlisle		10 00
	Andrew Hall, tithing		20 00
	Pottawattamie District		7 00
	Eliza Gladwin		75
	Agnes Lapworth		6 00
	C. M. Lapworth		1 00
	A member		20 00
	Hans N. Hansen		1 00
	Hans Hansen, tithing		24 00
	Balance due agent		6 89
			$288 12
	Cr.		
	Paid James Caffall		196 62
	John Hansen		85 00
	John Thomas		5 00
	District clerk		1 50
			$288 12

Elder John H. Lambert, Agent in the Nauvoo and String Prairie District, reports:

1881	Dr.		
To balance, March 1, 1881			2 70
Mar. 5	Burlington Branch		5 00
6	Collection at conference		13 00
	Fred Johnson		2 00
Apr. 24	G. P. Lambert		1 00
	Charlotte Pitt		50
	C. Ellar		25
	John Stevenson		25
	H. T. Pitt		25
	W. T. Lambert		50
	Richard Lambert		25
	Samuel Seigfreid		25
	Charlotte Pitt		25
	Caroline Ellar		50

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	L. V. Parsons		25
	John Lambert		25
	A. W. Head		50
	Maggie J. Head		50
July	2 Dora Castner		5 00
Aug.	2 G. P. Lambert		55 00
	Sarah P. Carroll		1 65
			$89 85

Cr.

Mar.	7 Paid J. F. McDowell		16 50
	H. N. Snively		1 00
	30 N. Spicer		2 70
May	4 J. F. McDowell		4 00
	The poor		4 00
Sep.	7 Bishop I. L. Rogers		61 65
			$89 85

Elder Mahlon Smith, Agent in the North Western Kansas District, reports:

Dr.

To balance March 1, 1881			2 00
Apr.	Sarah Goble		1 00
	Dow Goble		25
	Lillie Goble		05
	Peter Sannerman		50
	Sarah Smith		20
882			
Dec.	George W. Beebe		10
			$4 10

1881 Cr.

May	1 Paid James Perkins		2 00
Oct.	John Landers		2 00
	Balance due Church		10
			$4 10

Elder Isaac R. Ross, Agent in the Spring River, Kan. District, reports:

1881 Dr.

To balance, March 1, 1881			74 90
1881	Cr.		
Apr.	10 Paid J. T. Davies		17 00
Nov.	30 "		15 00
1882			
Jan.	30 "		10 00
Feb.	20 "		6 00
	Balance due Church		26 90
			$74 90

Elder Noyes W. Crowley, Agent in the Eastern Maine District, reports:

Dr.

	To May Branch		5 00

Cr.

	Paid J. C. Foss		5 00

Elder John J. Billings, Agent in the Western Maine District, reports that he has neither received anything nor paid out anything.

Elder John Smith, Agent in the Massachusetts District, reports:

1881 Dr.

To balance, March 1, 1881			18 40
Mar.	3 Arilla Sheehy		5 00
	11 Annora Linney		5 00
	12 Amy A. Manning		5 00
	25 Elvira Brayton		3 36
May	21 A brother		114 00
	Brockton Branch		1 91
	Rachel Crompton		10 00
	James Halstead		5 00
	1 John Smith		5 00
Aug.	9 Alvira Brayton, Utah Chapel		2 00
	"		2 86
	William C. Murray		1 00
	16 Ellen Rogerson		1 00
	20 John Potts		05
	Willard Pettey		50
	Brockton Branch		6 24
	John C. Hoxie		25
	Fall River Branch		13 00
Sep.	3 William H. Brayton		1 00
Oct.	4 Helping Hand Society, Dennisport		3 00
Nov.	22 New Bedford Branch, Utah Chapel		5 00
	25 Brockton Branch		5 34
	26 Elvira Brayton		2 00
	Brockton Branch		54
	28 Katie Bloood		1 00
Dec.	26 John Smith		$5 00
	29 Samuel Ashton, Utah Chapel		1 00
1882			
Feb.	4 Betsey Barton		20
	10 "		50
	15 Helping Hand Society, Dennisport		5 00
	22 Thomas H. Moore		2 00
	25 Fall River Branch		6 00
	Brockton Branch		6 00
			$243 15

1881 Cr

May	24 Paid for postage and stationary		1 45
June	15 The poor		10 00
	22 Bishop I. L. Rogers		50 00
	Money Order		25
Aug.	9 John C Foss		25 00
	11 Bishop I. L. Rogers		50 00
	Money Order		25
	28 The poor		5 00
	W. W. Blair, Utah Chapel		2 00
Oct.	7 Account book		55
Nov.	25 The poor		5 34
	28 "		1 00
Dec.	1 Bishop I. L. Rogers		30 00
	" Utah Chapel		5 00
	Money Order		20
1882			
Jan.	23 Bishop I. L. Rogers, Utah Chapel		1 00
	Balance due Church		56 11
			$243 15

Elder J. R. Anderson, Agent in the Northern Minnesota District, reports:

1881 Dr.

To balance, March 1, 1880			8 90
Dec.	1 J. L. Boyd		3 00
			$11 90

1882 Cr.

Feb.	28 Paid H. A. Stebbins of Bishopric		10 00
	Stamps		15
	Balance due Church		1 75
			$11 90

Elder E. W. Cato, senior, Agent in the Central Missouri District, reports:

Dr.

	To E. W. Cato, senior		2 00

Cr.

	Paid H. A. Stebbins of Bishopric		2 00

Elder Jasper D. Flanders, Agent in the Far West, Missouri District, reports:

1881 Dr.

Mar.	12 To M. F. Bevins		5 00
May	22 Sr. Bettie Smith		5 00
Oct.	15 John Jenson		15 00
Nov.	29 J. W. McVay		1 00
Dec.	13 C. P. Faul		10 00
1882			
Jan.	25 Anne Smith		1 75
Feb.	4 Benjamin Dice		10 00
			$47 75

1881 Cr.

Apr.	25 Paid traveling Elders		2 00
June	27 Gomer T. Griffiths		5 00
1882			
Jan.	2 The poor		10 00
	20 Bishop I. L. Rogers		20 00
Mar.	20 H. A. Stebbins of Bishopric		10 00
	Balance due Church		75
			$47 75

Elder James J. Kaster, Agent in the Independence, Missouri District, reports:

1881 Dr.

June	25 To Joseph Lively		10 00
1882			
Feb.	4 Peter J. Hole, tithing		11 30
	5 Nancy J. Farr		5 00
	Balance due Agent		9 05
			$35 35

1881 Cr.

	By balance, March 1, 1881		9 05
June	25 Paid Bishop I. L. Rogers		10 00
1882			
Feb.	22 "		16 30
			$35 35

Elder N. Bjerregaard, Agent in the Nodaway, Missouri District, reports:

1881 Dr.

Aug	11 To Bishop I. L. Rogers		34 50
	21 Sr. E. Anderson, tithing		10 00
1882			
Feb.	4 E. Nielson		8 00
	8 Sr. E. Anderson		5 00
	N. Bjerregaard, Danish Mission		1 00
	Total on hand		$58 50

Elder Robert Thrutchley, Agent in the North-East Missouri District, reports:

1881 Dr.

To balance, March 1, 1881			15 30
Apr.	23 Renick Branch		5 00
July	25 Margaret Davis		2 00
Aug.	12 Renick Branch		5 00
Oct.	23 D. J. Jones		1 00
Nov.	6 Renick Branch		4 00
Dec.	4 Robert Thrutchley, Jr.		1 50
	Anne Thrutchley		1 50
1882			
Jan.	3 Harriet Moss		2 50
Feb.	4 Renick Branch		5 00
	5 J. T. Williams		1 00
	6 James Davis		5 00
			$48 80

1881 Cr.

May	16 Paid W. T. Bozarth		5 00
June	27 A. H. Smith		5 00
Nov.	23 W. T. Bozarth		2 50
1882			
Jan.	9 Sr. W. T. Bozarth		2 50
Feb.	6 A. H. Smith		10 00
	Balance due Church		23 80
			$48 80

Elder Richard D. Cottam, Agent in the St Louis, Missouri District, reports:

Dr.

To balance, March 1, 1881			21 05
	Collection at Belleville		45 35
	Collection at Cheltenham		9 90
	Sr. Margaret Davis, Caseyville		5 00
	Collection at Moselle		6 00
	Charles Peat, St. Louis		4 75
	John Molyneaux		2 50
	James Cross		5 00
	Sisters of the Mite Society		10 00
	Evaline Burgess		2 50
	Marion McHall		2 50
	Thomas Roberts		2 75
	Sarah Halse		75
	Margaret Roberts		2 00
	Maria Cooke		3 00
	Lizzie Molyneaux		1 50
	George Worstenholm		25
	George Thorpe		1 00
	Sarah Thorpe		1 00
	Jemima Thorp		1 00
	William Thorp		1 00
	Charles Thorp		1 00
	Mary Burgess		1 00
	Bertha Green		4 00
	Alexander Green		3 50
	R. D. Cottam		8 00
	Eliza Davis		75
	Mary May		50
	William May		25
	Mary A. Swift		50
	Maria Swift		50
	Ivor Davis		25
	George Elliott		50
	Martha Lane		1 00
	Alexander Fife		25
	Emma Roberts		25
	Mary E. Lane		25
	Samuel Burgess		1 00
	William Cowlishaw		50
	J. Wilson		50
	J. S. Parish		05
	Sarah Molyneaux		2 50
	Grace Remington		1 00
	Martha Peat		35
	Martha Taylor		2 00
	Frank Roberts		4 25
	William Anderson		20 00
	Eliza Cowlishaw		75
	Noah N. Cooke		2 00
	Mary Peat		2 50
	William Still		$6 00
	Grace McFarlane		4 00
	Christabella Anderson		10 00
	John G. Smith		2 75
	Lily Swift		1 25
	Catherine Johnson		3 00
	Sr. Slinger, Gravois		2 25
	Sr. Holsworth		2 25
	Sr. Steele		1 60
	Sr. Voyce		1 75
	Sr. Hazzledine		3 00
	Sr. Archer		1 50
	Br. Voyce		50
	Sr. Wade		60
	Sr. Sutton		1 45
	Sr. Campbell		75
	Mrs. Pegley		75
	Sr. Owen		1 75
	Sr. Hall		2 00
			$235 85

1881 Cr.

Apr.	3 Paid A. H. Smith		25 00
May	16 George Montague		10 00
July	6 A. H. Smith		15 00
Aug.	29 John Thomas		12 00
Oct.	12 "		8 00
1882			
Jan.	23 Wm. Gibson, funeral expenses		31 00
	Wm. May for care of sick,		10 00
Mar.	1 H. A. Stebbins of the Bishopric		75 00
	Balance due Church		49 85
			$235 85

Elder George A. Blakeslee, of the Michigan District, reports:

1881 Dr.

To balance, March 1, 1881			47 48
Apr.	27 Bishop I. L. Rogers		150 00
May	25 Collection from Clear Lake Branch		6 00
June	27 Matthew Pierson		5 00
	Norman Smith		2 00
Aug.	18 M. H. Bond		100 00
Oct.	17 Norman Smith		3 00
Dec.	12 Sherman Smith		2 00
1882			
Jan.	10 A sister in Clear Lake Branch		10 00
	17 Norman Smith		5 00
	22 Genesee Branch		5 00
At sundry times, from Coldwater members, as follows:			
	William Lockerby		71 45
	James Lockerby		9 01
	Cornelia Lockerby		1 75
	Elsie Lockerby		1 50
	Dudley Lock		17 66
	Catherine Lock		5 80
	Edward Whaley		10 47
	George Corless		6 62
	Phebe Corless		3 55
	Bradford Corless		2 64
	Ann Corless		3 25
	William Ball		6 36
	Thaddeus Ball		2 36
	Catherine Ball		2 25
	William Reynolds		4 09
	Frank Perry		2 00
	Frank Granger		2 00
	Levi Cosper		1 42
	Ellen Cosper		40
	Ann Whitaker		1 00
	Chauncy Smith		1 50
	Louisa Smith		25
At sundry times from members of Galien Branch, as follows:			
	George A. Blakeslee		60 00
	Sr. G. A. Blakeslee		9 50
	Sarah Fry		2 75
	Lydia Clark		2 75
	John Shook		4 25
	Sr. J. Shook		50
	Dora Shook		50
	C. Shook		10
	James Howell		4 00
	C. Washburn		3 00
	Fannie Butler		2 35
	R. Alcott		2 00
	Sr. R. Alcott		1 75
	F. A. Birzley		1 85
	Mrs. F. A. Birzley		1 30
	Eva Birzley		07
	Cyrus Thurston		1 75
	Sr. Cyrus Thurston		1 50
	Ida Thurston		50
	Jennie Thurston		25
	J. D. White		1 75
	Sr. P. White		65
	Silas White		50
	Clinton White		25
	R. B. Wheaton		1 75
	Sr. R. B. Wheaton		1 50
	James Wheaton		1 25
	Sarah Wheaton		60
	Mary Wheaton		25
	Belle Babcock		1 00
	F. A. Allen		75
	J. P. Reese		75
	Sr. L. Roberts		55
	Mary Roberts		40
	D. A. Spinnings		50
	A friend		50
	Zora Davidson		35
	Mrs. A. A. Davidson		25

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	Peter Klassner	25
	Mrs. George Matthews	05
At sundry times from members of Lawrence Branch, as follows:		
	Bro. & Sr. S. M. Bass	2 50
	H. B. Hulse	50 00
	Sr. E. Hulse	2 40
	Bro. & Sr. Manee	3 05
	Sr. Webster	2 85
	S. P. Bass	70
	Bro. & Sr. Conelly	1 35
	Bro. Weber	1 25
	Bro. & Sr. Robinson	1 10
	W. Williams	1 00
	Sr. Bentley	50
	Neva Bentley	16
	Sr. Tyrrell	50
	Sr. Crawford	45
	Sr. Case	25
	Sr. Judson	25
	Sr. McHarness	25
	Sr. Hodges	15
	Sr. Williams	10
	Balance due Agent	17 64
		$693 78

1881 CR.

Mar.	28	Paid Gomer T. Griffiths	2 00
		C. Scott	75
Apr.	1	"	10 00
		G. T. Griffiths	15 00
	15	C. Scott	10 00
May	4	Wm. H. Kelley	150 00
		Expense remitting money from Coldwater	82
	17	C. Scott	50
	23	"	2 00
	24	"	40
	31	Wm. H. Kelley	15 00
		C. Scott	15 00
June	28	T. W. Smith	5 00
		John Hodge	1 50
	29	Wm. H. Kelley	5 00
July	15	T. W. Smith	3 00
Aug.	8	Wm. H. Kelley	25 00
		C. Scott	10 00
	22	Wm. H. Kelley	20 00
	17	The poor by N. Hulse	5 00
	27	Wm. H. Kelley	22 50
Sep.	7	C. Scott	10 00
Oct.	10	"	30 00
	17	"	2 00
Nov.	9	W. H. Kelley	63 33
	22	C. Scott	5 00
	29	Wm. H. Kelley	50 00
Dec.	5	"	5 00
	12	C. Scott	10 00
	26	"	5 00
1882			
Jan.	11	Wm. H. Kelley	12 10
Feb.	2	"	80 40
	8	"	5 00
	11	C. Scott	10 00
	28	Wm. H. Kelley	40 00
		Bishop I. L. Rogers	47 48
			$693 78

Elder Lewis Gaulter, Agent in the Montana District, reports:

1881 DR.

To balance, March 1, 1881			4 00
June		Clinton Williams	10 00
July		James Green	25 00
		Lewis Gaulter	15 00
		Wm. Haws	5 00
		Frank Moore	5 00
		A. J. Moore	15 00
		Lewis B. Gaulter	10 00
		James Green	25 00
		Lewis Gaulter	10 26
		A. J. Moore	10 00
		Lewis B. Gaulter	10 00
August		Thomas Reese	100 00
Sep.		"	100 00
		M. Sorenson	5 00
		James Green	100 00
		Wm. Worwood	2 00
1882			
Jan.		Phebe Gaulter	10 00
		Lewis Gaulter	10 00
		Loren Gaulter	5 00
Feb.		James Green	2 50
		Thomas Reese	2 50
		Lewis Gaulter	2 50
		Lewis B. Gaulter	2 50
		M. Sorenson	2 00
		Loren Gaulter	2 00
		A. J. Moore	1 00
		John J. Reese	1 00
		John Pritchard	1 00
		James Bamber	3 00
		John Johnson	20 00
		Lewis Gaulter	26
			$516 52

1881 CR.

July	Paid for Utah Mission	89 00
	Utah Chapel	55 00
August	Utah Mission	7 00
Sep.	Utah Chapel	200 00
	Herald Printing Press	100 00
1882		
Jan.	Utah Chapel	25 00
Feb.	"	20 00
	Agent expenses	52
	Balance due Church	20 00
		$516 52

Elder Charles Brindley, Agent in the Central Nebraska District, reports:

DR.

To balance		80
G. W. Galley		75
H. J. Hudson		4 00
Sarah Hudson		1 75
Margaret Shackleton		1 50
James McAllister		5 00
M. A. McAllister		3 00
James Warner		1 55
Elizabeth Warner		1 30
Moses Welch		5 00
Sr. Chapin		25
George Derry		25
John Eames		1 00
Mary Marmoy		25
Rent of church		4 25
		$30 65

CR.

Paid for lumber for sidewalk in front of church	18 75
Spikes	2 00
Labor	3 00
Wood	1 50
Balance due Church	5 40
	$30 65

Elder Hans Nielson, Agent in the Northern Nebraska District, reports:

1881 DR.

To balance, March 1, 1881			10 00
Mar.	14	P. Brown	50
		C. G. Ahlquist	5 50
	27	Collection at conference	8 50
Apr.	24	Hannah Madsen	50
June	20	C. G. Ahlquist	5 00
Sep.	24	Marie Ogard	5 00
Oct.	14	C. G. Ahlquist	5 00
1882			
Jan.	7	John Wahlstrom	1 00
	23	Omaha English Branch	6 35
		C. G. Ahlquist	5 00
		W. Brown	1 00
		W. Elston	1 00
		J. Forbes	50
		Pleasant Grove Branch	9 30
			$64 15

1881 CR.

Mar.	27	Paid James Caffall	5 30
		J. H. Hansen	3 20
Sep.	24	E. C. Brand	5 00
Nov.	20	R. M. Elvin	2 50
1882			
Jan.	23	"	6 35
	9	M. T. Short	2 50
		E. C. Brand	2 50
		J. F. Mintun	2 50
	14	"	2 50
		R. M. Elvin	6 00
		J. Caffall	3 30
Mar.	1	Books and paper	50
		Balance due Church	22 00
			$64 15

Elder Jacob W. Waldsmith, Agent in the Southern Nebraska District, reports:

1881 DR.

May	9	To Platte River Branch	4 00
June	13	Joseph Dubieze, tithing	25 00
Aug.	17	N. Trook	1 25
Oct.	27	Anna Nielson, Scandinavian Mission	5 00
Dec.	29	Sr. E. A. Elvin, tithing	3 00
1882			
Jan.	18	Jessie Ervin, tithing	5 00
	31	Wm. Fields	11 50
Feb.	8	H. H. Jasperson	50 00
		Collections for Utah Chapel Fund	13 00
			$117 75

1881 CR.

Nov.	30	Paid Bishop I. L. Rogers	18 00
1882			
Feb.	28	"	99 50
		Expense on draft	25
			117 75

Elder Thomas R. Hawkins, Agent in the Nevada District, reports:

1881 DR.

To balance, March 1, 1881			38 75
Apr.	15	May Gilman, Nevada	17 20
Aug.	2	Levi Atkinson	5 00
	12	Mottsville Branch	5 00
1882			
Jan.	1	Mary A. Twaddle, Cal	10 00
			$75 95

1881 CR.

July	11	Paid Bishop I. L. Rogers	40 00
Aug.	18	"	25 00
		Balance due Church	10 95
			$75 95

Elder Thomas Matthews, Agent in the South-Eastern Ohio District, reports:

1881 DR.

June	5	To David Thomas	3 25
		David Matthews, Sen	1 50
		Lewis Walters	1 00
		John Harris	1 00
		David Hopkins	1 75
		D. E. Matthews	1 50
		Margaret Walters	75
		Elenor Jones	2 00
		Will T. Davis	30
		Priscilla Williams	75
		Thomas Williams	50
		Thomas Matthews	3 10
		Lizzie Walters	50
		Jane Williams	50
		Edmund Thomas	20
		John M. Davis	25
		Mary Williams	25
		Dinah Walters	25
			$19 35

CR.

June	7	Paid Josiah Ells	8 00
Sep.	5	"	75
July	15	Thomas Matthews	60
Sep.	5	L. R. Devore	1 00
1882			
Jan.	3	"	1 50
		D. L. Shinn	7 50
			$19 35

Elder John H. Lee, Agent in the Oregon District, reports:

DR.

To Sr. Martha G. Lee, tithing on butter & eggs	5 44
John H. Lee, tithing and offering	46 87
Balance due Agent	27 61
	$79 92

1881 CR.

By balance, March 1, 1881		72 17
Nov.	18	Paid J. C. Clapp 2 75
		The poor 5 00
		$79 92

Elder W. W. Jones, Agent in the Wyoming Valley District, reports:

1881 DR.

May	28	To Hyde Park Branch	5 00
		Plymouth Branch	3 75
Aug.	28	Hyde Park Branch	7 50
		Plymouth Branch	1 50
		Danville Branch	2 50
Nov.	26	Hyde Park Branch	3 00
1882			
Feb.	25	"	5 15
		Plymouth Branch	1 00
		Balance due Agent	47
			$29 87

1881 CR.

By balance			50
July	21	Paid Bishop I. L. Rogers	8 62
Aug.	31	"	11 37
Dec.	10	"	3 00
		Money order and postage	39
1882			
Feb.	28	Bishop I. L. Rogers	5 89
		Money order and postage	10
			$29 87

Elder Wm. W. Belcher, Agent Central Texas District, reports:

1881 DR.

July	10	S. P. Sherrill	$4 20
	11	Wm. Sherrill	5 00
	11	Elizabeth Sherrill	5 00
	11	Wm. W. Belcher	5 00
			$19 20

1881 CR.

Paid H. C. Smith	$14 00
Balance due Church	5 20
	$19 20

Elder Joseph Clark, Agent in the Salt Lake, Utah District, reports:

DR.

Total receipts (no items)	$77 40

CR.

Paid ministry and poor (no items)	$69 75
Balance due Church	7 65
(Have written for items.—H.A.S.)	$77 40

Elder C. W. Lange, Agent in the Western Wisconsin District, reports:

DR.

	To balance at last report	$4 00
1881	CR.	
Oct. 25	Paid F. Hacket	1 00
	F. M. Cooper	1 00
	A. L. Whittaker	1 00
	C. W. Lange	1 00
		$4 00

Report of Henry A. Stebbins and David Dancer, Counselors to Bishop I. L. Rogers, of money received and paid out by them according to agreement with or instructions from the Bishop, for the thirteen months ending April 1st, 1882:

1881		DR.	
March		From George Derry, Iowa	$1 00
May	8	Emily Chapman, Kans	5 00
	12	Bishop I. L. Rogers	100 00
Sept.	1	H. A. Stebbins, Iowa, tithing	50 00
Oct.		Grain sold from Church farm	300 65
	20	Wm. France, Kan., tithing	10 00
Dec.	1	S. A. Rogers, Neb	5 00
1882			
Jan.	16	Br. and Sr. W. D. Griffiths, Iowa,	10 00
	16	Sr. E. G. Page, Wis	10 00
Mar.	1	Sr. Janet Black, Iowa	2 00
		Huldah Flynn, Iowa	5 00
		G. W. Green, Iowa	20 00
		Sr. M. A. Christy, Iowa	6 00
		Sr. E. Allen, Iowa	15 00
		Nathan Hays, Iowa	6 00
		B. K. Scott, Kans	2 25
		J. D. Tarrant, Kans	2 35
		Thomas Hailey, Mo	6 00
		Ann Hailey, Mo	1 00
		Sr. S. Burgoine, Mo	3 00
		Sr. Burr, Mo.,	3 00
		Sr. Augusta Smith, Mo.,	3 00
		John Hilton, Mass	2 85
		Sr. Betsey Burton, Mass	20
		John Eames, Wyoming	25 00
		Andrew Tabbut, Minn	2 35
		J. F. Gibbons, Minn	7 00
		W. J. R. Herring, Minn	7 35
		C. A. Kyersgaard, Idaho	6 25
		R. B. Whitmore, R. I	3 00
		George Branham, Conn	1 00
		James Binney, Ills	1 00
		Ellen Aurner, Ills	4 00
		J. F. Young, Cal	2 35
		O. E. Cleveland, W. Va	10 00
		D. Hough, Ontario	8 00
		James Jenkins, Pa	65
		Jesse Longfield, Mo	28 00
		Nodaway District, per Ag't Byerregard	24 00
		St. Louis District, per Ag't Cottam	75 00
		Central Missouri District, per Agent Cato	2 00
		Northern Minnesota Dist., per Agent Anderson	10 00
		Far West, Mo., District, per Agent Flanders	10 00
			$796 25

1881		CR.	
Mar.	10	Paid Sr. B. V. Springer	25 00
May	31	Sr. B. V. Springer	30 00
June		Sr. B. V. Springer	36 57
		Sr. Glaud Rodger	7 20
Aug.	2	The poor	2 00
Sept.		Sr. Glaud Rodger	10 00
Oct.		The poor	2 50
		Stamps for Church use	1 00
Nov.		Sr. B. V. Springer	85 50
		Sr. E. M. Wildermuth	65 00
		The poor	15 80
		Sr. Glaud Rodger	30 00
Dec.		Table for Church Recorder	5 00
		Sr. E. M. Wildermuth	30 00
		The poor	5 00
1882			
Jan.	7	Record Books of Priests, Teachers, and Deacons	60
	16	Express on Bishop's books	35
	20	The poor	3 00
	26	Sr. Glaud Rodger	20 00
Feb.		Sr. E. M. Wildermuth	32 35
	4	Sr. B. V. Springer	108 15
	23	Sr. Glaud Rodger	10 00
	14	Sr. B. V. Springer	5 80
	3	Articles of Church recorded and certificate thereof	3 80
March		Sr. E. M. Wildermuth	31 23
	22	W. T. Bozarth	5 00
		Sr. J. W. Gillen	60 00
		Sr. Glaud Rodger	50 00
		The poor	4 42
		E. M. Wildermuth	11 42
		Fencing lumber and labor on Church farm	8 80
		Lumber for crib on Church farm	5 28
		Moving Church dwelling house to Lamoni	40 00
		Balance due Church	45 40
			$796 25

HENRY A. STEBBINS,
Secretary of Bishop I. L. Rogers.

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The Saints' Herald.

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

Heman C Smith

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 29.—Whole No. 490. Lamoni, Iowa, June 1, 1882. No. 11.

VIA SOLITARIA.

[An unpublished poem, by Henry W. Longfellow.]

Alone I walk the peopled city,
Where each seems happy with his own;
O friends! I ask not for your pity—
I walk alone.

No more for me yon lake rejoices,
Though moved by loving airs of June;
O birds! your sweet and piping voices
Are out of tune.

In vain for me the elm tree arches
Its plumes in many a feathery spray;
They gaze on other fields than ours—
And sunlit day.

In vain your beauty, summer flowers;
Ye can not greet these cordial eyes;
In vain the evening starry marches
On other skies.

The gold is rifled from the coffer,
The blade is stolen from the sheath;
Life has but one more boon to offer,
And that is—Death.

Yet well I know the voice of duty,
And, therefore, life and health must crave,
Though she who gave the world its beauty
Is in her grave.

I live, O lost one! for the living
Who drew their earliest life from thee,
And wait until, with glad thanksgiving,
I shall be free.

For life to me is as a station,
Wherein apart a traveler stands—
One absent long from home and nation,
In other lands;

And I, as he who stands and listens,
Amid the twilight's chill and gloom,
To hear, approaching in the distance,
A train for home.

For death shall bring another mating,
Beyond the shadows of the tomb;
On yonder shore a bride is waiting
Until I come.

In yonder field are children playing,
And there—O vision of delight!—
I see the chi'd and mother straying
In robes of white.

Thou, then, the longing heart that breakest,
Stealing the treasures one by one,
I'll call Thee blessed when Thou makest
The parted—one. Sept. 18, 1863.

Now that our best and sweetest poet has left us, rending by his departure the veil of that sanctuary—his inmost life and feeling—it may not be unlawful to publish, what would have been sacrilege before, the above touching poem, not written for the public eye, but simply to give utterance to his heart-crushing sorrow after the death of his wife, in 1861. It was sent to me by a friend in Boston some years ago, after my own great affliction, and has, therefore, a double sacredness to all who have passed through a similar sorrow. It will be read by many with tearful eyes when they remember how long and patiently, with what brave and uncomplaining heart, he has waited at the "station" till now, at last, "the parted" are made "one."—*H. M. Goodwin, in N. Y. Independent.*

Utah.

Editor Herald:—In considering the Utah Problem, and the untiring efforts of the Reorganization to solve the same, it is advisable I think, to recollect and keep before the public mind the fact, that while in 1852, at Salt Lake City, the Mormons under Brigham Young *first* proclaimed polygamy publicly and endorsed it as a tenet of their religious faith, the identical same year there was held at Beloit, Wisconsin, a conference of the Church of Jesus Christ of Latter Day Saints, which conference then and there passed nine distinct resolutions—prominent among which is the first one as follows:

"Resolved, That this conference, regard the pretensions of Brigham Young, James J. Strang, James Collen Brewster, and William Smith, and Joseph Wood's joint claim to the leadership of the Church of Jesus Christ of Latter Day Saints, as an assumption of power, in violation of the law of God; and consequently we *disclaim all* connexion and fellowship with them."

This conference appointed a committee consisting of Jason W. Briggs, Zenas H. Gurley, Sen., and J. Harrington, to write and publish a pamphlet entitled "A Word of Consolation to the Scattered Saints"—setting forth the position of the Reorganization; and in which at page 21 we find them declaring against polygamy as follows:

"We can not forgo this opportunity to raise our voice against an evil which has well nigh completed the overthrow of the Church;—which, Sampson like, hath lain hold upon the very *pillars of society.* And instead of order, it has produced anarchy, instead of union, division: in short, instead of confidence and love, distrust and hatred. We refer to the system of spiritual wifery, taught by Brigham Young."

Then follows various quotations from Book of Mormon, Doctrine and Covenants, and the Bible, to show that the doctrine and practice of polygamy are condemned of God; and what seems to me a happy coincidence they took the same position that was taken this winter before the Government, that if Mormons believe these laws quoted to be divine, let them at once abandon polygamy—but if they do not, then in that case let them abandon the name *Mormon* and act consistently for they are *not* Mormons but *polygamists.* In this was involved the principle of "returning" and "remembering" "the new covenant even the Book of Mormon," and the Government and the public to a large extent are becoming satisfied and willing to admit that those people of Utah called Mormons are *apostates* and *not* Latter Day Saints, as presumptuously claimed by them. I thank God that He inspired those men in the inception of the Reorganization to thus solemnly enter their *protest* before high heaven and the world, against the loathsome encumbrance upon their faith. And, fortunately for us that the laws of the land hold that in all cases of schism, or division in a religious body, *they* shall be recognized as the legal successors to the original church who hold to the tenets of faith as they existed *prior* to the division; and numbers does not decide the case, or have anything specially to do with it. This of course makes it, or will probably make it rather interesting to the Brighamites of Utah, as well as to us. And now, with the light of thirty years of experience we can, I think, see with clearer vision the wisdom which moved the fathers of the Reorganization to entrench themselves in so strong a position; and when we add the 5th resolution they passed, viz.:

"That we believe that the Church of Christ, organized on the 6th of April A.D., 1830, exists as on that day, wherever six or more Saints are organized, according to the pattern in the Book of Doctrine and Covenants."

And that these same elders had gone forth and legally, according to the authority conferred upon them of God, baptized and so "organized" churches. And that they held unquestioned right to organize, *according to the pattern,* into church capacity six or more members of the Church wherever they found them;—when we consider these potent

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facts, and that the whole object and intent of the movement was to reorganize the Saints who had been scattered "in the dark and cloudy day," we may justly conclude that so far as Mormon theology may be concerned, the position of the Reorganized Church was and is invulnerable.

The record made in 1852 by the Conference above referred to, will stand I think in any competent court of the land, against the unlawful claims of polygamists of Utah, and against the loathsome encumbrance polygamy, —which is evidence to me that it was ordered of the Lord.

It might be well, in conclusion, to notice one point which Congressmen asked us at the Capital, viz.: "Could not Utah Mormons have accepted the supposed revelation on polygamy to the exclusion of all others?

To this we answered, "Yes, upon the same theory that the devil rebelled in heaven."

"But," said they,—(we mean)—and be good Mormons still?"

"To this we answered that, "Like Paul the Apostle, we must say, 'Though we, or an angel from heaven preach any other gospel unto you . . . let him be accursed.'"

These gentlemen knew that the Mormon text books forbade polygamy; but when we showed them that the revelation of 1831, see sec. 58:5, (Old Ed. 18 sec.), made it incumbent on every Latter Day Saint to "keep the laws of the land;" and to be *subject* to the powers that be" *until* Christ comes; then the conclusion was soon reached that polygamists of the territories must take the consequences of their overt acts, as no excuse was admissable; and if there is any polygamist who believes that God gave the document called a revelation, by which the practice is enjoined, we recommend to such the hope expressed by Senator Sherman during the discussion of the Edmunds Bill, this Congress, "That their God might give them another revelation revoking this one; and thereby let them out of a very tight place." And really in the light of reason it would seem but just as he got them into a trap he ought to help them out,—but like Baal's, "He's asleep or on a journey," most likely.

As ever, for truth,

Z. H. GURLEY.

PLEASANTON, Iowa, May 8th, 1882.

Symmzonia.

LAMONI, Iowa, April 2d, 1882.

AMERICUS SYMMES, ESQ., *Dear Sir:*—

I WRITE to you again about the North Country. I, and many others who have been looking that way with strained sight for many years are disappointed in the results of the Jeannette expedition. Nares reports paleocrystic ice beyond where Morton and Hall saw the open sea. I have read a synopsis of Norjensjould's discoveries, and found nothing relating to Hebrews; so upon the whole I conclude that the account republished by you from the London *Times* was a hoax. I shall send and get "The Voyage of the Vega." All the other facts in your pamphlet remain, and are unanswerable except upon the Symmes' Theory. And, too, the Jeannette party found a warmer climate at the farthest latitude reached than that passed through; and report that no icebergs are formed on the northern coasts of the arctic lands.

The laws of motion and gravitation necessitate the assertion that there is a great polar basin. There being no centrifugal force at the pole, the sea must recede, forming a funnel shaped depression, and the shape of the earth at that point (and also at the South Pole) must be like the stem end of an apple. During half the year the side of this concave farthest from the sun, would receive its perpendicular rays direct, and the heat would need be as intense as at the equator; and so I am prepared to hear a report from there of "figs and bananas." Proctor says there is a bright spot on the pole of Mercury, indicating an opening through it. Wilford Hall, author of The Problem of Human Life, and Editor of *The Microcosim*, has asserted that the earth is hollow. There is no greater living authority than he. Please let me have your latest data.

Respectfully,

S. F. WALKER.

SYMMZONIA, near Louisville, Ky., April 19th, 1882.

S. F. WALKER, ESQ., *Dear Sir:*

YOURS of the 2d inst., was received in due course of mail, and I took much pleasure in noticing how in earnest you seem in relation to my father's theory. You do not seem to think that the weather varies in the north as it does here; and think that what one man finds there should be found by all. Capt. Tuttle, who had many years' experience in sailing north after whale and seal, says that every fourth year is open weather, and it is fair to believe that Capt. Hall struck such a year when he was up there; for he went farther north in a shorter time than any other, and accomplished more to prove the truth of the Symmes' Theory in three months than any other explorer ever did in three years. In precisely two months from the day he left New York City, he reached his highest northern point, 82° 16′, and was within sixty-four *measured miles* of the Open Polar Sea, and would have steamed out into that open sea if it had not been for that old, lying, drunken murderer, (as I believe), Captain Buddington; and would have found the same country that Norjensjould, Wiggins and Tuttle did; and would have set to rest the truth of the Symmes' Theory. He opened up the way for those last mentioned explorers, who report and confirm the paper read by Mr. Seabolm before the Art Society of London, which was certainly no hoax. Wm. Morton of the Kane expedition must have hit upon such a season as Hall did; but Nares must have struck one of the very cold Winters, such as we had here in 1880–81; the river frozen up for two months —last Winter not frozen up a day. The Jeannette experienced some moderate weather, as is reported; as she found it 42 and 44 degrees above Zero, when in the extreme north; and she was drifting and not steaming, as I understand, when she was crushed. There is a Captain Smith from England, who is out now in the north, and was expected to return last October. The chances are that he made his way out into the Open Polar Sea, and has found the same country that Wiggins and Tuttle found. They call the country they found Siberia, but they did not find it by sailing north after they had passed 80° north latitude; but they were going south by their compass, as the needle changed its position after passing the magnetic pole at 80°—as had been well proven by Parry it would. Now where Siberia should end and Symmzonia begins is a question. I insist that Symmzonia should begin after passing 80° north, and the needle begins to point south. The same should be the case in Greenland; and if the wild animals that come down into Greenland from the north were followed when they return, they would certainly lead into Symmzonia, where the climate is warm and genial. In Dr. Kane's work does he not say they found a country with water fowls plentiful, and that they gathered as high as twelve hundred eggs in a day. It certainly proves that the Newtonian theory can not be true. There are two or three other exploring parties out now, that I hope to hear from in June. If you see anything new on the subject please inform me. So will I you.

Yours truly,

AMERICUS SYMMES.

Intemperance.

INTEMPERANCE cuts down youth in its vigor, manhood in its strength and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affections, erases conjugal love, blots filial attachments, blights parental hope, and brings down mourning age in sorrow to the grave. It makes wives, widows; children, orphans; fathers, fiends; and all of them paupers and beggars. It feeds rheumatism, arouses gout, welcomes epidemics, invites cholera, imports pestilence, and embraces consumption. It covers the land with idleness and crime. It fills your jails, supplies your almshouses, and demands your asylums. It engenders controversies, fosters quarrels, and cherishes riot. It crowds your penitentiaries, and furnishes victims for the scaffolds. It is the blood of the gambler, the element of the burglar, the prop of the highwayman, and the support of a midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates obligations, reverences fraud, and honors infamy. It hates love, scorns virtue, and slanders innocence. Incites the father to butcher his helpless offspring and the child to grind the parental age. It burns up men, consumes women, detests life, curses God and hates heaven. It suborns witnesses, nurses perfidy, defiles the jury box and judicial ermine. It bribes votes, disqualifies voters, corrupts elections, pollutes our institutions, and endangers government. It degrades the citizens, debases the legislature, dishonors the statesmen, and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend, it calmly surveys its frightful desolations, and unsatiated with havoc, it kills peace, poisons felicity, ruins morals, blights confidence, slays reputation and wipes out national honor, then curses the world and laughs at its ruin. It does that and more—it murders the soul. It is the sum of all crimes, the mother of all abominations, the devil's best friend and God's worst enemy.

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The Evidence of Miracles.

Editor Herald: In the *Herald* of April 15th, is an article from the pen of "Inquirer," setting forth what he believes should have been the nature and character of the evidences, which should have accompanied the teachings and mission of Joseph Smith in order to have established his claim to a divine mission and calling. "Inquirer" concludes that "To the detriment of the doctrine taught by him, the train of wonders and miracles usually accompanying revelators, was, it may be safely said, entirely lacking."

We believe that "Inquirer" has taken a too superficial view of the subject he is writing upon. In the first place, prophets do *not* always give proof of their divine mission and calling by showing wonders and miracles to convince the people. Of John the Baptist the Savior said: "Among those that are born of women there is not a greater prophet than John the Baptist."—Luke 7:28. Yet it is written of him that "*he did no miracle.*" John 10:41. What proof, or "train of wonders and miracles" did Jonah give to the Ninevites that he had a divine message for them, and that God intended to destroy their city? Will "Inquirer" please answer.

Were we to take a superficial view of Jonah's mission to Nineveh, we might conclude that he was a false prophet, from the fact that his predictions did not come to pass. But to those who have searched for wisdom as for a hidden treasure, it is evident that Jonah's proclamation that Nineveh should be overthrown in forty days, was on conditions, implied, if not stated. Compare Jonah 3:10, with Jeremiah 18:7–10. There you will find a principle that perfectly harmonizes the apparent failure of Jonah's prediction.

In the second place; Joseph Smith has not spoken and proclaimed to the world that he has received a divine call and mission from God to man, and left them without a test whereby the genuineness of his claim can be either established or else overthrown. He declared that all christendom had gone astray from the perfect law of the Lord; that God did not recognize any of the churches as his own church; that God had authorized him to again organize and establish his church upon the earth, and that all who would accept of the terms of the gospel should be blessed by "signs following" of the same nature and character as those which the church of God in ancient times enjoyed. And, notwithstanding all Christendom, (so-called), declared these things were done away and no more needed; and cried "delusion," "false prophet," &c., thousands can and do testify that they have tested the matter and have proved that his promises were true; and thus to them this is evidence that his call and mission were of a supernatural origin.

But "Inquirer" thinks that there must be "something more than accounts of wonders performed in the Church to convince those that are not in the Church; and that "men have a right to require and receive the thundering logic that has always been used to open the eyes of those who doubted the institution of a new order of things by revelation." What more "thundering logic" does "Inquirer" want, than the fact that Joseph Smith did teach the very same gospel that Christ and the Apostles taught, and made the same promises that they made, and always appealed to "the law and to the testimony" for proof to sustain his position. If his teachings do not correspond with the "law and the testimony" of teachers of the gospel of ancient times, then we have the evidence that there is no light in him; if they do, then there must have been light in him; and to us it should be proof that he was called to establish the truth upon the earth again in these the latter days.

But we have other proof to establish his claim to a divine call. In a work now before me, called the "Pearl of Great Price," published in Liverpool in 1851. On page 35, I find the following:

A revelation and prophecy by the prophet, seer, and revelator, Joseph Smith, given December 25th, 1832.

"Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their Masters, who shall be marshalled and disciplined for war: And it shall come to pass also, that the remnants who are left of the land will marshall themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of Heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations; that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

We will now test the above prophecy by the test which we find in the Bible and see if we can not find proof of a "positive kind, amounting to open demonstration," that Joseph Smith was what he claimed to be. In Jeremiah 18:9, we find that "the prophet that prophesieth of peace, (or war either), when the word of the prophet shall come to pass, *then* shall the prophet be known, that the Lord hath truly sent him." Deuteronomy 18:21, 22, teaches the same principle, or test by which a true prophet may be known. And we will venture the assertion that a more perfect and minute fulfillment of prophecy can not be found than history records of the one above quoted—so far as it has been fulfilled. And consequently we have proof of the very strongest kind to warrant us in believing that Joseph Smith was truly inspired and sent with a divine mission to mankind; and if we lightly reject it, or look for unwarranted and unpromised wonders and miracles to cause us to believe, we may find ourselves occupying the same position as Abraham told the rich man concerning his brethren: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."—Luke 16:31.

The manifestation of great wonders is not always proof of a divine calling. The socerers of Egypt did many wonders. And we learn in Revelations 13:13, 14, that miracles and wonders will be performed for the purpose of *decieving* the children of men. So that we think that the kind of proof we have had is sufficient to at least warrant us in accepting the message that Joseph Smith has proclaimed to this world. And in following his teachings we need not reject any portion of the revealed will of God as contained in the Bible, for his teachings harmonize with the Bible. And if in the end, the revelations given through him as to the special work of God to be performed in the latter days are realized, then blessed will we be; but if we reject his message and are then disappointed, our disappointment will certainly be a serious one.

Ever praying and hoping for the triumph of truth, I am, yours truly,

JOSEPH FLORY.

MOUND CITY, Holt Co., Missouri, April 22d, 1882.

Christianity.

TO MY mind there is upon earth nothing so potent for the welfare of mankind, both for this life and the life to come as the principles of Christianity, as manifested in the lives and teachings of Christ and the Apostles. The history of the primitive Christians, of their terrible persecutions and sufferings for Christ and the gospel, is enough to cause tears of sorrow to flow even now. The fortitude of the martyrs under tortures the most cruel for their faith in Christ, is a picture of faith more sublime than the world ever witnessed. This was christianity before it was corrupted. Even in the days of the reformers there was exhibited much of the ancient spirit of the Martyrs. Christianity even in its feeble and divided condition has been a blessing to the world. Christianity as unfolded by Joseph the Seer, has in it all the elements of grandeur and beauty; all the saving power and divine attributes of that which was promulgated by the apostles.

The gospel, now as then, the power of God unto salvation; the Church coming out of the wilderness clothed in her former beauty and loveliness; Christianity is being redeemed from the blots and stains upon its fair name. Again, as in the ages past, when the pure principles of the gospel begin to be taught, a free and full salvation offered through Christ, the spirit of persecution began, and he whom the Lord had chosen to bring forth his truth was despised and hated, his life sought, being in continual danger, being hunted and traduced by those who professed to be the followers of Jesus, but had not received of his Spirit. The world with envenomed hate pursecuted to the death the followers of the Lamb. All of this only strengthens our faith in the gospel renewed and Christianity restored. Christ the head of the Church; its name his most glorious name; its offices, gifts, powers and blessings as of old; its members called to be Saints.

The mission of the Reorganization is to unfold to the world Christianity in all its

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grandeur and saving power, and gather into the fold all the children of God. Believing this, as I most assuredly do, I fail to see the propriety of calling the doctrine of Christ, Mormonism; or the Church of Christ, the Mormon Church; or its members Mormons.

E. N. WEBSTER.

A Few Thoughts on Local Work.

WITHOUT looking too far back in the past for an example or pattern—not farther than past and present failures serve as experience—let us consider the different means in order to ascertain the best mode of carrying on successfully the spiritual work in local organizations. We, as a church, ought to be progressive; and I see no reason why we should not progress in the adoption of ways and means for a greater advancement in ministerial labor, for the ingathering and salvation of those who are around and with us; inasmuch as that advancement does not overstep the bounds of the revealed law of God.

I fear that we may possibly be too cautious at times when tempted to consider some of these important matters, and prejudice is often taken for caution, and is, therefore, not wise. Let us take a look at the spiritual work and spiritual condition as it really is in too many districts and branches. At the present time how many reports come to the General and Quarterly Conferences from those trying to have an oversight of the flocks, that such and such branches are not in so flourishing a condition as they would like to see them. Others report a great lack of interest, on the part of the members as well as those outside of the church; indeed, if there is not the proper interest taken on the part of the members of the church, how can we reasonably expect those outside of the church to become interested in its welfare. This lack of interest with both is one great obstacle in the way of advancement in spiritual work in the several branches of the church. The great and only reason that may be assigned for this lack of interest may be stated in a few words, viz., the lack of that which would make the spiritual work in the branches interesting. The all-absorbing question is, How shall this be done? If by any means we can find out how this can be done, and then go to work and do it, we may then look forward with joy and anticipation to a more glorious day, a happier time, and more glorious results.

We will start out as God's detectives and detect if we can the cause of all this trouble. First we will take a ride down to the ——— Branch and quietly make some inquiries and see how things look there.

"Good morning, Mr. Brown."

"Good morning, sir."

"Mr. Brown, how many churches have you in this place."

"Two."

"What are they?"

"Methodist and Presbyterian."

"Are there no Latter Day Saints here."

"Oh, yes, I believe there is some of them here, but I hardly ever go to there meetings, so don't know much about them."

"Don't they have regular preaching here."

"W-e-l-l, yes, I guess they have what they call preaching."

"Who is their minister here?"

"Why, let me see. Oh, I guess it is Bill ———. Bill is a good fellow, but then he is too common here. You see, we have always known Bill, and we never saw any thing in him very interesting. I don't think he ever reads much, and of course don't have much to tell that is of interest. But I believe if the Latter Day Saints would get some one to come here that is not so well known; I mean by this, not so common, and one that could present their views in a proper light, that the people could see had made it a study, and would show by his walk and conversation that he was an exemplary man, that they would have good congregations; and people would look to him as a leader and one to be respected."

"I believe you are right, Mr. Brown. Where can we find Bill ———."

"I think you will find him up at the store. He is most always there. I saw a lot of fellows there talking a while ago."

We will go up to the store and see if we can find Brother ———, the presiding Elder of the Branch. We will not let him know who we are for awhile; but wait and see what kind of an appearing man he is, and see who is to blame, he, or the people for not taking more interest in his spiritual labors. We enter the store. Here we find eight or ten men and boys, all perched on the counters, laughing, talking, and jesting; each one willing to contribute his share of tobacco juice in order not to leave a spot on the floor untouched. We listen to the conversation going on, for awhile, which savored strongly of the indecent and degrading, in which all seemed to take a part. We have about concluded that we had made a mistake in the store described; but to be certain about it, we step up to the man behind the counter and ask him if Mr. ——— is there. Bro. ——— is at once pointed out to us, but I must confess I felt a little delicate in making his acquaintance right there. So we waited, and presently the crowd dispersed, each going his own way. We watch Bro. ——— and follow him to his house, and there we are invited in. We make ourself known to Bro. ———, presiding Elder, who seems quite glad to see us. We at once open up the conversation with Bro. ——— talking about the spiritual condition of the work in his branch. At first he seems lost for something to say; it being evident to us that the contrast was so great in emerging from such conversation and such influence as the brother was in but a short time before, that he really felt embarrassed. After a little talk in a general way, we say to him:

"Bro. ———, how is the work progressing here in your branch? Are the prospects good for an ingathering to the church?"

"W-e-l-l, no, I can't say that they are; the work ain't going on here like I'd like to see it."

"What seems to be the trouble, brother? Haven't you got a place to meet?"

"Oh, yes, we have a good place to hold meetings; but the people won't come out. There don't seem to be any interest manifested. They won't turn out unless Brother Joseph, or some of those big fellows come, and then they all come."

"Well, Bro. ———, do you read, study, meditate and pray for God's Spirit to be with you, and help you, that you may be able to so talk, preach, and instruct in such a way that you will be able to create an interest and make it interesting for others to come and hear?"

"W-e-l-l, yes, what time I have to spare. You see, brethren, I don't get much time to look up these things; and then I don't believe much in studying to preach. Bro. ——— used to tell me that if I would just open my mouth, God would fill it, and I am kinder following that way. You see, brethren, the people are growing harder all the time; it seems as though they are bound not to know anything."

(I must confess I am puzzled to decide which knows the most, the people or Bro. ———.

So we leave Bro. ——— and start for home, perfectly satisfied where the trouble lies in that branch.

The picture may be overdrawn, but it is a fact nevertheless, that in some branches the work lags for the want of some one at the head, to "go ahead," with a sufficient amount of understanding, spirituality, vim, energy and moral character calculated to stir up a lively interest among the people. It is a miserable mistake to think the people are altogether to blame. It is to a great extent, our fault. How can we consistently expect people to come out and take an interest in that which we have but little interest in ourselves. Or to expect people to come out to hear that which would be interesting to them when *they know* very well that we, for some illegitimate reason are unable to furnish what would be interesting. We can not expect it. And as long as this condition of things exists little work will be done and few souls saved, and we shall be to blame.

I would suggest as a remedy in part for all of this. First. Where there is a branch that does not possess a male member with the necessary qualifications, and has not sufficient time to so qualify as to command the respect and attention of the people, and make the branch meetings interesting for both Saints and unbeliever, that their District Conference (if said branch be in an organized district) appoint some one so qualified to preside over that branch. Second. Let it be the duty of the branch, or the Saints composing the branch, to look after the temporal wants of the one presiding, that he may not become embarrassed and destroy his usefulness in his spiritual work. Not that I would for a moment indulge any one in laziness; but past experience and present observation force me to say that no one, let him be President, Apostle, High Priest, or Elder, can successfully build up the work by which a proper interest must be created, both with the people and the Church, without giving nearly all of his time to the work under his charge; but with the assistance the branch might and ought to give him, he would be able to properly discharge all those spiritual duties enjoined upon one who is so called to have the watchcare of the work in that branch. Third. I would suggest farther, that the one so appointed be limited in time to one year. And then that some other one, qualified, be appointed in his stead, and the first one be appointed to preside over some other branch, where he is needed. The fact is that Elders

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are apt to become too common-place if permitted to remain too long with one charge, and lose their influence for good in that branch.

It is an old saying, but nevertheless true, that "A new broom sweeps clean." And so it is with the preaching of the word and building up of the kingdom of God. We must have prestige, we must have respect, and we must have recognition in order to make ourselves useful in creating a lively interest among those with whom we labor. And if we remain too long in one place we become too common, too well acquainted, and lose our influence for good. "A prophet is not without honor save in his own country."—Jesus.

There are localities that need energetic and thorough spiritual work, and it will require energetic and thorough Elders to do that work. An Elder who can spend two-thirds of his time loafing around stores, shops, and places of amusement, or on the street corners, telling anecdotes that are degrading in their character; those who can chew over one pound of tobacco, or smoke one dozen cigars in one day; those who can talk about everybody they ever saw or heard of; those who know everybody else's business better than their own, are not the men to do the needed work. But what these branches from which comes these reports of coldness, and lack of interest in the work need, is some able, energetic, live Elder, who will, like the General in the army, with sword in hand, take the lead in every thing that is virtuous, noble, and right, and say to the people, every where, "Come." B.

Michael Servetus.

THE MAN WHO ANTICIPATED HARVEY'S GREAT DISCOVERY, AND WAS BURNED BY CALVIN.

MICHAEL SERVETUS, the Spaniard whom Calvin burned in Geneva, discovered the circulation of the blood, or rather half of it; for in this case the process of discovery was very gradual. Moreover, he records his discovery in the very book, "Restitutio Christianismi," the publication of which was the immediate cause of his being put to death.

William Wotton, "that prodigy of learning," says, "The first I could ever find who had a distinct idea in this matter was Michael Servetus, who was burnt for Arianism at Geneva, one hundred and forty years ago. Well had it been for the Church of Christ if he had wholly confined himself to his own profession! He clearly asserts that the blood passes through the lungs from the left to the right ventricle, and not through the partition which divides the two ventricles, as was then believed. How he introduces it, I know not, having never seen his book myself. Mr. Charles Bernard, a very learned and eminent surgeon of London, who did me the favor to communicate this passage to me, could inform me no further, only that he had had it from a learned friend of his, who had himself copied it from Servetus."

How a prodigy of learning, who at four years old read Hebrew, Greek, and Latin, and who in his "Observations on the Tale of a Tub" measured swords with Swift, could be satisfied with hearsay, it is hard to tell. But so it is; the fact has been repeated in every English biographical dictionary since Wotton's day. Servetus deserves something more than this. Had he not been cut off in his prime, he might very probably have either completed the grand discovery or have guided the Paduan anatomists, Vesalius, Colombo, and Cesalpinus, who each came a little nearer the full truth than his predecessor, but had not courage or good luck to "finish the circuit," as the English pupil of Fabricus of Acquapendente did.

Servetus' is a sad story. When quite young, a student at Toulouse, this enthusiastic Navarrese got hold of the religious doubts that were in the air. Southerners, Spaniards, and Italians, in the lands where the new faith was soon to be stamped out, were going in generally, like Bruno, for nothing more than heterodox doctrines; among Dutch and Rhinelanders the new views tended to Socialism, sometimes of a terribly practical form. Servetus, bred up in the South, traveled northward, and purposed going the round of all the German Universaties. At Basel he published a tract, "De Trinitatis Erroribus." It was very youthful, and in a subsequent work on the same subject he candidly confessed that, though not wrong, he had been hasty, and had written crudely. The Reformers fell on him like a pack of wolves. Melancthon was specially indignant, called him crafty, confused, and (worst epithet of all for a scholar and a theologian) homo levis, a man wanting ballast, as we say. Servetus was astonished that those who claimed the freest right of protesting against what they held to be Popish errors, should deny him the like freedom in arguing against what he deemed errors about the Trinity. But, though the Germans gave him a very cold shoulder, his works were eagerly read in Italy; so much so that Melancthon wrote to the Senate at Venice, begging them to beware of such horrible and soul-destroying heresies.

Unappreciated in Germany, and, moreover, poor, Servetus came across into France and practiced as a physician, partly at Lyons and partly at Vienne, keeping up for sixteen years a friendly correspondence with Calvin, sending him a tract now and then to ask what he thought of it,—a frankness which the "inexorable logician" repaid by bringing out at the trial private letters and papers which had come to him in this confidential way.

He became very successful in his practice, but could not keep his hand out of theology; and publishing, in 1553, at Vienne, his "Restitutio Christianismi," he was clapped into prison, and would assuredly have been burnt had he not managed to escape. As it was, he was burnt in effigy along with five bales of his books. Naturally he turned to Italy, where he had already many mind-children; but the high road to Italy was through Geneva, and as soon as he arrived there Calvin denounced him to the magistrates and had him taken up as a dangerous heretic.

There is some doubt whether Servetus asked and Calvin refused a "safe conduct." This he would hardly have thought necessary from the old correspondent who had so long been affectionately trying to convert him. It is too true that Calvin wrote to Farel (Grotus saw the letter)—"I hear he's coming. If I have any power, I shan't suffer him to escape unscathed" (there is a doubt whether it is salvus or vivus; it comes to much the same thing). The trial was a solemn farce. Calvin had determined not to let his adversary get off. Some of the charges were simply ridiculous. Servetus, long before, had published an edition of Ptolemy's Geography, in which he had said, "Judea is not the miracle of beauty and fertility which it has been described. Travelers tell us it is poor, and barren, and unpleasant." This, said the accusers, convicts the man of blasphemy; he goes out of his way to make out that Moses is a liar. Amadeus Gorrius alone, of the whole Genevese Council, pleaded for a fairer trial,—for bringing the accused before the Assembly of Two Hundred. The Geneva magistrates sent round for advice to the magistrates of all the other Protestant cantons; but all agreed that the heretic ought to die, and he was burned at a slow fire on October 17th, 1553, fulfilling more literally than he expected his own prophecy, "Good God, what tragedies these questions, Whether the Word and the Spirit are persons or substances, will cause by-and-by!"

Servetus' religious views were not openly advocated in Italy. There reformers could not expect the immunity which he at Basel had thought was his right among protesting Switzers and Germans. But in Italy, at that time the home of science, his scientific theologies had token deep root; the Restitutio had been in MS. since 1540, and had doubtless been shown to many Italian sympathizers. A thousand copies, too, had been struck off in 1553; and, though many were burnt at Vienna and Frankfort, and one MS. copy was put on the pile on which he suffered at Geneva, many must have escaped. These were studied to some purpose; and, two years later, Vesalius, in a new edition of his own book, quietly inserted one of Servetus' great discoveries—that the septum of the heart (membrane between the ventricles, through which every one since Galen had said the blood flowed) is really imperforate. Vesalius uses the very words of Servetus, but he takes care not to name him; it would have been a mortal sin to say that he was beholden for the discovery to a condemned heretic.

Before long, in 1559, Realdo Colombo described pulmonary respiration so exactly that, by and by, when Primrose fell foul of Harvey, he accused him of bringing forward without new proof the opinions of Colombo. But Colombo, like Vesalius, uses the very words of Servetus, though he adds, "No one has hitherto described this, or even hinted at it." The fear of the Inquisition made him disloyal to him whose opinions he had not scrupled to appropriate.

This is the limit of Servetus' discoveries; that the septum is imperforate, and that the blood passes from one ventricle to the other by way of the lungs, thereby getting changed in color from black to red. From this is the complete circulation; there seems only one step; but that step took a long time.

All the Year Round.

More men grow old from having nothing to do, than from overwork. The running machine will keep bright for years—the idle machine will soon rust out.

If you desire to be miserable look within. If you wish to be distracted look around you. If you desire to be happy look to Christ.

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Letter from W. Watson.

President Joseph Smith; Dear Sir:—In the 15th of April *Herald* last, there appears a small paragraph, headed "A Good Word for J. J. Strang," by Col. DeLong of the Saginaw *Herald;* wherein it is said "as a legislator he was *vigilant, careful* and *just,* and some of the *best* laws of those days were made by *his pen* and *influence.*" This sounds to us very strange; in fact very much like a similar remark in favor of Joseph Smith would some ten or twenty years ago. So great is the prejudice of man against prophets, and so hard is it to be overcome. But then time does work the prophets of God into notice, and mostly when they can do the people little or no good. I believe it was Horace Greeley who once observed that all great truths had three stages to pass through before they come into general favor. (1) "It is contrary to the Bible;" (2) "It is contrary to the Constitution;" and (3) "Everybody knew it before." Temperance, anti-slavery, telegraphy, steam engines, and a hundred other things in this generation, which people now regard as blessings and benefactions, have all had pretty much to pass through such opposition and prejudice. Among these the claim of being prophets of God, must of necessity meet this nearly universal opposition, and unpopularity.

"O, you would do first-rate in your preaching, if you would only leave Joe Smith and the Book of Mormon out of the question; that's what kills your preaching." Among many others, I have had this thrown in my teeth more than once; so ignorant are most people, they do not know that when we preach, well—better a great deal than their highly learned professors—we are doing it through the inspiration brought to light by the very man they condemn as the meanest of impostors. In the midst of all this, it is no great wonder that Mr. James J. Strang should be covered for a time in the oblivion of modern prejudice. But as your father had many high encomiums bestowed upon him, by now and then one of the great men of the earth, so it was with Mr. Strang. We could give more instances of this than you would like to print in the *Herald*, in a single issue; but you will, we hope, be kind enough to insert a few.

"Mr. Strang is confessedly the most talented and ready debater in the House. He seems equally ready on any subject, political, financial, judicial, educational, or any thing else within the range of legislation. He is clear and forcible in argument, and never fails to make himself understood."—*Temperance Advocate*, Feb. 10th, 1853.

"We went into the House to hear the arguments upon the contested seats from Newaygo county. 'King Strang' pleaded his right in a masterly and convincing manner. He is a talented man, equal to any other man in debate and general information."—*Jackson Citizen*, Feb. 10th, 1853.

"Mr. Strang's course, as a member of the present legislature, has disarmed much of the prejudice which had previously surrounded him. Whatever may be said or thought of the peculiar sect of which he is the local head, throughout this session he has conducted himself with a degree of decorum and propriety which have been equalled by his industry, sagacity, good temper, apparent regard for the true interests of the people, and the obligations of his official oath."—*Detroit Advertiser*, Feb 10th, 1853.

"There is no one of the advocates of a general law able to measure swords with Strang in debate, and they all know it, so they fight him indoors and out, by low insinuations about 'Beaver Island.' Such a mode of dealing with one who ever treats every member like a gentleman, without intruding upon them or the House his peculiar religious views, is not exactly 'on the square;' but he is able, and will take care of himself."—*Detroit Advertiser*, Feb. 5th, 1853.

"The case of James Barton contesting the seat of the Hon. James J. Strang, is yet undecided. Mr. Strang presents and argues his case in person, with a force of reasoning, energy, and eloquence, which, whatever may be the result, will leave a most favorable opinion of his personal qualifications for the position he claims."—*Michigan State Journal*, Jan. 10th, 1853.

"The Mormon prophet, Strang, more familiarly known as King Strang, was yesterday arrested on a bench warrant. Strang claimed his privilege as a member, and sustained his position in an able speech. His arrest he attributed to malice, and the position was sustained by strong proof. The House discharged him from arrest, in spite of a strong and powerful prejudice against him. To-day, Messrs. Barton and Southerland, who are contesting the seats of Messrs. Strang and Hoyt, (the former of Emmet and the latter of Saginaw), made their argument before the committee on elections. The prophet was again on hand, and in a speech of much strength, shrewdness and tact, maintained his right to be enrolled among the Honorables of Michigan."—*Pontiac Jacksonian*, Jan. 11th, 1853.

Mr. Strang's Senatorial career has been an eloquent and an honorable one."—*Detroit Free Press*, Feb. 14th, 1853.

These are a few of the notices of the press during the time of Mr. Strang's membership of the Legislature of Michigan. Many more could have been added in relation to his character, eloquence, patience, self-denial, talents, perseverance and gentlemanly decorum, &c., both before and afterward, that can not be now written.

Without any doubt some of the best laws now on the statute book of this State have been made at his suggestion, and through his influence. Much of the prosperity and progress of this Grand Traverse region, both of the white people and the Indians of the present time, is due to his labors, energy and foresight, while a member of the Legislature. The very roads which he proposed to have made by the State to open up this country to settlement, which were then opposed, sneeringly, as a "Mormon measure," had long after in the necessity of things, to be built as he proposed. There was hardly any of the territory of this State north of Big Rapids then organized; but at that time it all, I believe, became organized; and it is doubtful but for that Winter's labor of Mr. Strang, that the present time would have been much of an improvement upon the past; when only here and there along the shores of the mainland, and the islands, a low doggery and trading post could be seen, where the Indians were most shamelessly robbed, and their wives and daughters corrupted and debauched.

As the New York *Sun* said some years ago, we might go on and show that Mormonism has been at the bottom of many remarkable events in these modern times. From what we learn from some historians, the Mormons were at the bottom of the discovery of gold in California, the building of the Pacific Railroad, and the opening up of all the great western territories. We may say that the development or introduction of modern Spiritualism was a natural result of Mormonism. As we are required to write and speak with great care, we can not of course say how much the Mexican war, the United States civil war, the giving of free homes to actual settlers, was due to Mormon teachings directly and indirectly; but my own private opinion is that the writings of both Joseph and James had no little to do with these things. I never remember to have either heard or read a single idea that the destruction or preservation of timber on the hills and mountains had anything to do with the drying up of springs and streams of water, till I read it in the Book of the Law of the Lord, brought forth by Mr. Strang from the plates of Laban, as claimed by him. "What in the world," thought I, "can the timber have to do with the water one way or the other, either in preserving or drying up springs?" But I have had patience, and now I find that great statesmen and philosophers, in their annual addresses and investigations, give overwhelming proof that the destruction or preservation of timber on mountains and hillsides do greatly affect the volume of spring or running waters; that many springs dry up soon after the destruction of timber, and burst out new where it is for the first time planted, &c. Some few men perhaps might have known or observed that certain waters lessened in volume at the destruction of the timber; but it is my very sober opinion that this knowledge was limited to a very few. At any rate, Mr. Strang has given it as God's law, and its truth or falsity involves the claims of Mr. Strang like all the rest of his revelations and translations,—under the rule "false in one thing, false in all."

Let me say here, that I know of no limits which God has set to the revealing of useful knowledge. There are a thousand things which are as necessary in our secular affairs in their proper time and places as any other thing is in its time and place. I wouldn't give much for a religion that is merely concerned with the hereafter; would you? If a whole population in the course of a few months or years can destroy its own supply of water, an article so necessary to life, and all its enjoyments; and if in a dry and barren waste, a population can on natural principles make springs burst out in the desert, I certainly see no impropriety in the Almighty revealing so grand and glorious a truth. Can you? In the Church of England, in which I was brought up, I have on certain occasions heard read in most solemn tones, the creed of St. Athanasius, and its most solemn denunciations against all who would not most firmly believe in it. I felt sure that if I died then, that I should roast and boil and bake to all generations, for I felt that I could not believe that creed! How Jesus Christ could at once have been his own father, begotten and unbegotten, and had begotten himself before all world's were made, I confess was a little too much for my poor cranium either to comprehend or believe, and for years I felt sad and broken in spirit on account,—not of the folly of the creed, but of my inability to believe it. Who Mr. St. Athanasius is or was, is to me now a matter of no consequence. I presume, however, that he was an old batchelor of the Romish Church, who used to pour the wine of the sacrament down his own pious throat, while he required the congregation to look on in the belief that he drank it all for their especial benefit.

In the chapter in the Book of the Law upon

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"The True God," written, as it is claimed by Mr. Strang, by inspiration, the relationship between the Lord Jesus and the Almighty is very clearly stated, and is the only just solution of the long and vexed question between Trinitarians and Unitarians that we know of. And so of many other questions. Mr. Strang's revelations are not at all at war with either the Bible, Book of Mormon, Doctrine and Covenants, nor with the well known principles of nature or philosophy. Let those who doubt try, and either publicly or otherwise give us the result of their investigations.

In the month of March last, *Harper's Magazine* had an article of some six pages of that journal devoted to an account in brief of Mr. Strang's life and prophetic career. In the same article your father is represented in his former life as "an obscure and illiterate man; born in poverty, nurtured in vice, and profligate in life." Divested of the natural bias which swings nearly all unbelievers in our faith to the dark side, and attributes every act to the worst motive, the article so far as Mr. Strang is concerned, would really be unobjectionable. As it is, it is as well as we could expect. A *fac simile* of the plates exhumed at Voree, Wisconsin, and a very poor wood cut of Mr. Strang's portrait, accompanies the article.

Sincerely and respectfully,

WINGFIELD WATSON.

P.S. I hope no one will suppose that I regard Spiritualism as one of the good things that has arisen or grown out of the coming forth of Mormonism. I regard it as good only in that it is sent forth to make the bands of those strong who have rejected the present dispensation. It is a *strong delusion*, as well as a witness that God has given a dispensation.

W. W.

BOYNE, Mich., 20th April, 1882.

Peculiar Briefs.

IT HAZ ben sed,—"There ar three kinds ov poor: the Lord's poor, the devil's poor, and poor devils." I persume the Lord takes care ov his, the devil sees to his, but poor devils haz tu shift fur themselves. I wuntz notized a sine that red like this—"We dye tu live, and live tu dye." And I thout how it wud fit the hope ov meny tu hev it red thus, "We ar born tu die, and we die tu live." They used tu charge toll for crossing wagun bridges, but a free rail rode bridge wuz bilt and at one end tha had up the following notiz. "Any one crossin this bridge must du so tu ther own risk" And I thout if the ideas ov sum were facts that they ought tu hav a similar notiz up on front ov ther church. I think it iz good polisy tu hav az good an opinion ov evry one that we kan. I red ov a man wunst that waz noted for his deep piety, who sed that he never knoed nor herd ov any bad persun, no matter what crime tha dun, but that he konsidered that he mite hev dun jest az bad with the same kind ov a temperment, training, assosiations and under the same sirkumstances. But such kind ov folks ar scarce in this wurld. I red in an almanac about an old man that used tu say: "Ther needs tu be another wurld tu straten up things in, fur tha ar kind ov out fix here." I thout his hed wuz level at least. If all the fabels that iz afloat on this wurld's sea wuz all stacked up I think it wud make a big pyle. But ther iz sum sayings ov man that haz the color ov fact and this iz one: "If the best man's faults were printed on his forhed, he wud want tu pull his hat over his eyes sum times."

INFERIOR.

The Aymara Tongue.

A GREAT PHILOLOGICAL DISCOVERY.

RUDOLPH FALB, a German Professor, recently arrived in San Francisco, after spending two years in South America, and now on his way back to his native country, authorizes us to announce that he has made discoveries of great interest to ethnology and philology. While in Bolivia he studied the Aymara tongue, which was in use before the Spanish Conquest, and is older than the Quichua, which was spoken by the Incas and their subjects in Peru. This Aymara language, still spoken by 8,000,000 people of the aboriginal blood, bears an unmistakable and near affinity to the Semitic tongue, in which the radical form of every verb has three consonants. The Arabic and the Hebrew are the leading languages in this class, and the relationship of the Aymara to them is strong and unquestionable throughout.

If this discovery should prove to be well founded, it will have an immense influence on the opinions of the learned world. Some of the most interesting researches of the present century have been made in the same direction. The discoveries that the Sanscrit, Hindostanee, Persian, Afghan, Armenian, Caucasian, Slavonic, Teutonic, Celtic, Latin, and Greek tongues all belong to the inflected class of languages; that many of their principal words, such as father, mother, brother, daughter, horse, ox, fire, sun, sky, light, dark, come, go, see, hear, eye, ear, hand, mouth, and so on, have similar sounds in these different tongues; and that ideas of later origin, connected with a high degree of civilization, such as pen, ink, paper, gun, pistol, and so on, are different—these discoveries have proved that the Aryan nations, as they are called, all sprang from a common stock in Central Asia, whence most of them migrated to Europe. By examining the Sanscrit, the oldest of these tongues, and comparing it with the others, we can tell much of the intellectual, industrial, political, and social condition of the early progenitors of these people, which races first left the common stock, and how much progress was made before the separation. The word for daughter—differing little from the English and German words—in the Sanscrit means milkmaid, and therefore, while the ancestors of the Germans were still living with the ancestors of the Hindoos, in Asia, they had cows. By the same method of reasoning we know that they had plows; that they had religious ideas and forms of worship; that they had political rulers, military training, and so on. We know, further, that the people who speak the agglutinative languages, like Magyars, Turks, and Tartars, and the monosyllabic languages, like the Chinese, are of a different blood. Ethnologically, the Semitic races—the Phœnicians, Hebrews, and Arabs—are clearly distinct from the agglutinative stock, but whether they are to be classed as belonging to the same blood with the Aryans is a question about which philologists and ethnologists are not agreed.

If now the Aymara is a Semitic tongue, the learned world will have a hard task to determine whether Asia or South America was its original seat, and how the transfer was made without leaving any large mass of its active and imperious blood on the long road. Was the high plateau of South America the cradle of the Semitic, as that of Asia was the original home of the Aryan kindred? If we understand Prof. Falb correctly, he would answer that question in the affirmative; and, if he establishes his point, we do not hesitate to say that he will take a place among the greatest discoverers and stimulators of thought and research in our age of unparalleled and unapproached intellectual activity. There may be no money in it, but there is an immense educating and refining influence in tracing back the history of man through the different steps of his natural progress from the lowest condition of savagism in the Stone Age, before he had yet learned to make metallic tools, to his present enlightenment.

Four miles south of Lake Titicaca, 13,000 feet about the sea, in Bolivia, is the ruin of Aymara temple, with a large stone covered with carved hieroglyphs or figures. These hieroglyphs Prof. Falb claims to have interpretated, and he finds in them the proof that this temple was erected as a memorial of a great flood. One of its principal figures contains Masonic signs, which mean the light, the thought, the word, the beginning; and the signification and history of these signs, after having been lost for thousands of years, are now again to be brought within the general comprehension. Figures, used as religious symbols in very remote days, were preserved long after some of their meanings were forgotten. The philological world will look with interest for Prof. Falb's revelations.

San Francisco Alta.

Christ Descended from David.

WHEN Gabriel announced to Mary the birth of a son he declared that "the Lord shall give unto him the throne of his father David." Of the Davidic descent of Joseph, the reputed father of Jesus, there has never been any doubt or dispute. But as Jesus did not spring from him according to the flesh, it becomes a legitimate matter of inquiry how Jesus was the son and heir of David. Was it simply by legal inheritance or by actual descent?

The writers of the Christian Church until the time of the Reformation treated the tribal and Davidic descent of Mary as a matter of very little importance. They view the claims of Jesus from a Jewish legal stand-point, and as Joseph had an undisputed title to the heirship of David, and as Jesus stood in his stead as his putative son, that made him the legal heir of all the covenants of promise. Africanus of Emmaus in Palestine wrote upon this subject in the early part of the third century, and chrystalized the faith of the Church. He contended that the Scriptures were silent upon the matter of Mary's parentage and tribe, but by two genealogies they proved beyond cavil the *legal* heirship of Jesus through Joseph, and that that was enough; that Matthew gave the actual or blood relationship of Joseph to

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David, and that Luke gave another, a merely legal relation, in which a nephew or a grandson or a son-in-law may have inherited the rights of an extinct branch, thus making Joseph the actual son of Jacob and the legal son of his uncle Heli. This was the prevailing belief, not only of the early Church, but has been strongly advocated in our day by Fairbairn, Da Costa, Alford, Barnes and many others.

Why there should be two genealogies of Joseph, one actual and both legal, and yet no actual one of Jesus, is a mystery which these writers do not clear up. We would take a higher ground, and claim very much more than a mere legal relationship of the man Jesus with David and Abraham. God through his prophet Nathan, promised David, "I will set up thy seed after thee, which shall proceed out of thy bowels." Peter in his pentecostal sermon declared "that of the fruit of his [David's] loins, according to the flesh, he would raise up Christ to sit on his throne." Paul says, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh." Again, "Remember Jesus Christ of the seed of David," &c. Such language unquestionably calls for Davidic blood as well as Davidic rights and honors, and if so, we must look for it through the ancestry of his mother, Mary. If she was of the tribe of Levi, because Elizabeth was her cousin, then the blood of Judah and of David ran not in the veins of Jesus of Nazareth.

The fact and the necessity of two genealogies of Jesus can be easily explained. As the putative and legal son of Joseph, it was necessary to give Joseph's genealogy as evidence of his legal rights, while as the son of Mary and without any earthly father it was equally necessary to record her lineage so as to show his Davidic blood. Matthew has done the first and Luke has done the second. Matthew was a Jew and wrote especially for the Jews, and possibly in their language, and viewed everything from their standpoint. His object was to prove that Jesus of Nazareth was the Messiah promised to their nation, and for this purpose refers them to the predictions of their prophets, and produces his genealogy and shows that it satisfies the Jewish law in every respect which traced legal rights through the paternal ancestry. He shows that by the male line Jesus was the legal son and heir of Abraham and David through the royal branch of Solomon.

On the other hand, Luke was a Gentile by birth and early education, and wrote particularly for the Gentile world, and was never careful to view things in a Jewish light. He gives Christ's miraculous conception and birth and his baptism, and then proceeds to give his genealogy in the only way in which it could really be given—through his mother; for it was through her that he was made man, and it is through her that Luke traces his true ancestry up to Adam. That Mary's name is not given is no objection; for women's names are not preserved in such tables, and Joseph's true relation to Mary and to Jesus had been narrated, so that there could be no misunderstanding by giving Mary's male representative. If Heli was Mary's father and Christ's grandfather, then Joseph was his son-in-law, and such relationship was frequently and familiarly designated by son and daughter. Saul repeatedly called his son-in-law David "My son," and Ruth called her daughters-in-law "My daughters."

The two genealogies of Christ are in harmony with the scope of the gospels in which they are contained. Matthew presents Jesus as the heir of David, because the legal son of Joseph; Luke presents him as the seed of David according to the flesh, because he is the son of Mary. Matthew begins with Abraham the father of God's covenant people, and descends through David the king to Christ the royal heir, in whom all the national covenants are fulfilled. Luke begins with the second Adam, the only begotten Son of God, and ascends to the first Adam, the son of God by creation. Each gives the view that best suits his purpose; the one shows him to be the Messiah of the Jews, the other that he is the Savior of the world.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, June 1, 1882.

HOW TO SEND MONEY.

After the issue of this notice, we request our subscribers and all others sending us money, when sending by **Post Office Order,** to have the order made PAYABLE AT CHICAGO. Send the order ts Joseph Smith, Box **82,** LAMONI, Decatur Co, Iowa, the same as before.

We call especial attention to this change, as it io made with a view to facilitate the business transactions of the office in Chicago.

Send all letters, Registered or otherwise, to the above address, making the directions plain: Joseph Smith, Box 82, Lamoni, Decatur County, Iowa.

☞ **Please Take Notice,** that we can not pay any attention to a request for change in Post Office address unless the **old** Address is Given as well as the new.

POLYGAMISTS AROUSED.

The following is a leader from the *Deseret Evening News*, Utah, for May 13th, 1882, and prefaces the Chicago *Tribune's* version of the speech made by the Editor of the Herald, February 22d, last:

JOSEPH SMITH, OF PLANO, AS AN ANTI MORMON.

At one of the anti-"Mormon" meetings held in Chicago during the excitement that preceded the final passage of the Edmunds bill, Joseph Smith, son of Joseph the Prophet, addressed the audience. We present herewith a report of his speech as it appeared in the Chicago *Tribune* of Febuary 23d, as we think that it should be placed on record, and that the Latter Day Saints should be made acquainted with the fact that the leader of the so-called "Reorganization" is allied with the enemies of his father, and of the Church which was organized by that martyr for the truth, and that he is in league with those who counsel violence as the proper means of settling the "Mormon" question. He would have force applied where argument fails; and although possessed of positive information, proving beyond the possibility of a doubt that his lamented father introduced and practised the system of plural marriage now held by the Church of Jesus Christ of Latter Day Saints, he still, in the spirit of a lawyer and against the spirit of a gospel teacher, technically disputes and virtually denies his father's connection with that principle and attempts to attribute its origin to Brigham Young.

The most atrocious thing in the speech is the vile and filthy falsehood about the contamination of women by "Mormon" Bishops. It is a lie the blackness of which can not be painted. No one but a depraved and corrupt being, whose conscience is seared as with an iron heated in the infernal pit, could utter such calumny. It is hard to believe that one who knows something of the sanctity which attaches to the relations of the sexes in this Church, could descend so low in the scale of mendacity as to utter such a gross and uncalled for libel upon "Mormon" men and women.

Thus this man not only seeks to deceive the public upon an important point, and, as will be seen from his address, attempts to misinterpret the teachings of the Book of Mormon on this subject, but he descends to the level of the liar and defamer, and joins in an endeavor to bring trouble if not destruction upon the people who live but to carry out the revelations of God received through his father as the mouthpiece of heaven.

He was introduced as "Bishop Smith" by Hon. John Wentworth—a nice specimen of Chicago morality—as "a man who has suffered more in the cause to be discussed than any other man on the face of the earth." It would have greatly puzzled Wentworth or any other man to show wherein "Bishop Smith" had suffered anything whatever in that cause. Here is the report of the speech:" (Here followed the speech.)

Some of the statements made by the Editor in the speech, complained of by the *News*, are not given in the *Tribune's* report as they were uttered. This is the case with the one referring to the "contamination of women by Mormon Bishops." The statement as made by the Editor was this; that while in Salt Lake City, in 1876, he became acquainted with an unmarried man, then thirty-nine years old, whose youth and early manhood had been spent in Utah. The Editor asked him the question why he had not married, and he gave in reply substantially, that he did not know where to go in the territory, to get a wife; that it was not easy to find young marriageable women who were not already married into polygamous families, or were bespoken for some Bishop. This man further stated that he was *not alone* in being unmarried for the same cause, the contamination of polygamy. We believe the statement made by him was true; but the *Tribune's* report gives the Editor as the author of the saying. If the condition of things has amended since 1876; or if the circle in which the Editor of the *News* moves is free from evidences for making such a statement, we are certainly glad of it. But how can he speak for other circles in which he does not move.

The legitimate result of the teaching of plural marriage is practically, in the language of the man of Proverbs, a little changed: "'Get understanding, my son; but with all your getting,' get wives, my son, get wives, for thus shall you be exalted in the kingdom." Exaltation being made to depend upon the married state, it is to be expected that all faithful devotees should strive diligently to enter in to that state. This would put the sexes at a disparity in numbers, and the more men there were plurally married the more men would be unmarried. It is a foregone conclusion, and the *News* can not escape it, that the Bishops would be the first to care for themselves.

One thing the *News* omits, whether it was in he *Tribune's* report from which the editorial was reprinted or not, and that is, the statement made by H. B. Clawson, son-in-law to Pres.

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B. Young, that polygamy was not known among the Mormons when they were driven out of Illinois; and not till some time after they arrived in Utah; also the one made by Pres. Young to Hon. Schuyler Colfax, that polygamy was not practiced by them until after they settled in Utah.

Besides this, the *News* makes a typographical blunder, either purposely, or without design, in putting the publication of the tenets of Mormonism by Hon. John Wentworth in 1854; it was in 1844, before the death of Joseph Smith, the Martyr, otherwise there would have been no point to the argument.

Joseph Smith, the Editor of the SAINTS' HERALD did go to Chicago, at the invitation of a committee of citizens, of that city, of whom E. F. Cragin was secretary; and did in Farwell Hall, address an Anti-Mormon meeting so called. At the close of that address, the position assumed by the speaker is as clearly defined as words can make it, and is as follows:

"I am not in favor of persecution, but there is a great difference between persecution and honest demand for honest obedience to law, and it is that demand that all good people want to see made and enforced in polygamous Utah. Congress has the right to do this, and the people should insist on the exercise of that right."

It is not a new position; but is the same that we have constantly been presenting for over twenty years; and we are glad, very glad that at last it has dawned upon the *Deseret News*, editors and readers, that there is mischief for their pet doctrine in that position.

In plain language, the Utah Latter Day Saints, Brigham Young, John Taylor, George A. Smith, Heber C. Kimball, George Q. Cannon, and others at the lead, have made Joseph Smith, Jr., (the founder under God, of the Church of Jesus Christ, these last days), to be the author of one of the most damnable doctrines and practices that has ever cursed its believers since the days of Nicholas; one distinctly and in terms denounced by the Book of Mormon, which contains the Gospel of Christ, and forbidden in the Church Articles and Covenants; and because they have done this, and sought to fasten it upon Joseph Smith's legitimate sons, as one of his measures, for the redemption of man, those sons taking the words acknowledged as the gift of God to the church founded by the instrumentality of their father as the basis and ground work of their faith, openly deny such alleged origin and authority for the abominable heresy, and with hundreds of others, believers in the original faith, and children of them who suffered for its establishment, challenge these men to answer for corrupting the Church of God. And what is their defense. Why, "Joseph Smith, of Plano, is an Anti-Mormon." That he is "allied with the enemies of his father;" and "in league with those who counsel violence." "He would have force applied where argument fails." This is the argumentative defense offered by the *News*. Is the *News* informed as to the time and place where argument between the Reorganization and the Utah Church, upon the doctrine of Polygamy or Plural Marriage has failed. Will the Editor please to state, if he knows, when and where the champions of the two organizations have held joint discussion upon the subject at issue, in which discussion argument failed. The fact is, the Utah elders, except here and there an isolated case, have all declined, from Orson Pratt and John Taylor, clear down, to meet the leading Elders sent to Utah to invite the attention of the people to the issue raised. These men who now raise this cry of "persecution," "persecution," because we demand the just enforcement of law, in Utah as elsewhere in the United States, persist in saying that we seek to "bring trouble, if not destruction upon the people who live but to carry out the revelations of God received through" Joseph the Martyr; when they have the printed refutation of such charge on record in the very speech, which to them has proven so offensive. If the "enforcement of law in Utah as elsewhere in the United States," is the persecution referred to, we must plead guilty; but in no other sense have the Elders of the Reorganized Church sought to bring persecution or trouble upon Utah.

How happened it that it took Brigham Young eight years and two months to discover the alleged revelation? How happened it that it was not until August 29th, 1852, that the alleged revelation on plural marriage, said to be from God to Joseph Smith was presented to the Church? How happened it that then it was not presented to the First Presidency; then to the Twelve; then to the Seventy, in solemn conclave assembled to consider it? How happened it, that when it was presented, it was at a Special Conference, held at an unusual time of the year; instead of at a General Annual or Semi-Annual session, on the legendary days of April 6th, or October 6th? How happened it that when presented, President B. Young accounts for its possession in such a dogmatic and suspicious way? How happened it that Elder Orson Pratt distinctly affirmed that he presented the doctrine for the first time? How happened it that then, the people who were to be affected for good or evil by the change in the Church polity, were not permitted to examine the document claimed to be a revelation from God to them, and declare for or against it, as they might have been moved to do? How happened it that John Taylor denied the existence and teaching of the doctrine in France in 1850, as stated by O. Pratt in his works? How happened it that in Denmark, Wales, Scotland, and in many parts of England the existence of the doctrine and its practice in Utah were denied? How happened it that Pres B. Young admitted to Schuyler Colfax in 1865, that polygamy was not introduced till after the removal to Utah? How happened it that Hiram B. Clawson, son-in-law to President B. Young, stated in Chicago in February, 1882, that it could not have been for polygamy that the Mormons were driven out of Illinois? For it "was not known among them then;" and in fact not "till some time after their arrival in Utah?" All these questions and many more would need to be answered in an examination of the matter of plural marriage as having been properly a measure introduced by Joseph Smith.

The statement as given in the *Tribune's* report, and which the *News* denounces as an "atrocious lie," was not made as stated. The *Times* and *Herald* each published a report, and neither of them got the remark in the form given by the *Tribune*. As given, it is a harsh remark, of which we do not object to the *News* finding fault. The remarks as made by us were made upon the authority of a man whose name we can give, when necessary, and to whom we referred when making the statement in the speech quoted from.

Joseph Smith, as an invited speaker at the Farwell Hall meeting, February 22d, 1882, was not responsible for the statements of Bishop Fallows, who succeeded him as a speaker; nor for the introductory remarks of Hon. John Wentworth, who introduced him to the audience. He was there to discuss his side of the question at issue before Congress and the American people. He was there to defend the memories of a father and his compeers in refounding the religion of Jesus Christ, against calumny and opprobrium resting upon them; because of a gross departure from the original faith, that departure sanctioned by an alleged revelation, which he believed then and believes now was not given of God, nor to his father. He was there in the interest of the truth as he and many hundreds of believers in the doctrines of Joseph Smith as taught from 1830 to 1844; and to set before the people of Chicago there gathered to hear, what he believed then and what he believes now to be necessary to the well being of society and the good of those called Latter Day Saints. He knew then, as he knows now and knew twenty years ago, that the issue would be made and the principle of plural marriage, polygamy, be left to stand naked and deformed, shorn of its fictitious supports, to the gaze of an aroused people.

THE fact that in some of the votes taken at the late Conference some of the delegates and members were of one opinion, and voted yes; and some were of another opinion, and voted no; there are some who were and some who were not there to see, (mostly the last), who ask, "Do you call that unity, peace and love? We call it contention and strife."

We have often alluded to similar expressions; but it would seem that the idea we desired to convey was, either not clearly stated by us, or was not understood.

Is it anything astonishing that four hundred people should gather together from different parts of the country, many of whom have never seen each other, though all have the same faith in common; and that upon subjects more or less important to them and the whole body which they essay to represent, a difference of opinion should exist; and that when such subjects are being discussed these men should speak out manfully what their opinions are; and when the vote is asked for that they should as fearlessly vote yea, or nay, as their opinion might be? And if they do this, is there anything in the acts of thinking, speaking and voting themselves that exhibits hate, malice, envy, contention, or strife? Is it not entirely possible for men to think, speak and vote oppositely to each other upon questions of policy, doctrine and government, and still love each other? Is there any evidence in a vote so taken that in itself indicates that any one of the voters holding different opinions, and so speaking and so voting, has "got the spirit of the devil in him;" or that he is "lacking the Spirit of Christ?"

Let us see; one of the writers lately writing to us on this subject of want of unity in the Conference, very plainly states that some things which he sees in the HERALD; and some things he knows we personally hold and state, he

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believes to be erroneous—that is—he has opinions quite to the contrary. Now, who is it that has a contentious spirit, and who is in strife; the writers of the things he sees, and the editor of the HERALD, who hold and state the things he sees, or he who sees them, believes them to be errors and so writes to us contradicting them? Which of these parties has the spirit of the adversary? Which has the spirit of strife and contention? We are sure that if we said that he had, he would at once have and express the opinion that he had not; and we are equally sure that if he said that we had, we should at once hold and express the contrary opinion. Would it not be doing him a wrong and an injustice to say that he is contentious because he expresses his opinions fairly, and it is not in harmony with ours? We certainly think so, for we believe that he has the cause in which we are engaged as much at heart as we can do; and has made grave sacrifices for it; and would again. Hence, the expression of differing opinions between us does not disturb the harmony of regard—Christian love, if it please the reader—that exists between us for each other. Nor does it lessen our respect and esteem for him, the fact that he holds opinions opposite to ours; and if we suffer in his regard because we do not see as he does on the things upon which we differ, we are sorry but can not help it.

It is said that in the Martyr's day this was not so; that there were no dessenting votes; that there was greater unanimity of opinion, &c. If this is true, how shall we account for the division among the brethren at Kirtland, in which many were estranged and were not finally reconciled to those who remained? How shall we account for the difference of opinion openly expressed, frequently, during the Missouri and Illinois sojournings, among those too, who remained steadfast to the faith? How shall we account for the instruction given by the Martyr Joseph, at a special Conference held at Nauvoo, in which he stated that in considering matters before the several quorums, the majority of the votes cast should be taken as the decision? This fact of a majority carries the idea of a minority vote possibly existing in those quorums, and being expressed,—provision was made for it. How shall we account for the further fact that in the appointment of the High Council, and the making of the rules by which they were to be governed in the consideration of matters brought before them for examination and decision, it should have been provided that the councillors should be equally divided, six for, six against; and each half was expected to speak on the side upon which his lot fell; and there is no reason to believe that there was ever a council of the kind held in the Church, that such division was accounted as strife or contention; or that it was to be so sadly deplored as marks of unchristian feeling and conduct.

It is very curious that men can deplore differences of opinion and the expression of such difference, and yet be the first to dissent from the expressed opinions of others. Very curious indeed that such men and brethren should charge this difference as evidence of want of unity in love and good fellowship. To us, one of the most comprehensible evidences of good-fellowship that any people can show, is the ability to abide in co-labor, conscious of each others opinions and tolerant of them. If it was Godlike for Christ to endure patiently the "contradiction of sinners against himself, it is Christ-like, at least for friends to bear the contradiction of friends in their own house.

THE Ogden, Utah, *Daily Pilot*, publishes in its issue for April 26th, a characteristic letter from Bro. Emanuel Penrod, of Elko, Nevada. In the preface to the letter by the Editor, E. A. Littlefield, he states of Bro. Penrod:

"He now belongs to the sect known as Josephites, and if all "Mormons" were like him, there would be no necessity for an Edmunds Bill or any other Congressional action, aside from the ordinary course of legislation."

In the letter itself, occurs this excellent sentence:

"I hope in the interest of religion, humanity and decency, that the foul blot will soon be wiped out—not that I would see the people extermined or the fundamental principles of true Mormonism, for they are eternal—but evil in every shape should be removed, and it is none the less deserving of condemnation because it seeks to hide its hideousness behind the cloak of religion."

DR. HIRAM W. THOMAS was, no doubt, unconscious and undesigning in the fair and frank statement that he made respecting Mormonism, its origin, and the Reorganization, in his discourse in the People's Church, Chicago, last February, and did not perhaps realize how far the echo of his words would reach, nor to what regions they would be borne in the interest of the truth. But had he taken thought respecting it, and surmised where his language would be quoted, and by whom retold, we trust in the integrity of his convictions and his manhood, he would still have said what he did. His statements were born of honest conviction; and having felt the sting of calumny, tasted the bitterness of clerical and religious partisanship, and known the intolerance of bigotry, he was prepared to do others, suffering from the attacks of falsehood and ostracism, the justice he could not have rendered them had he not suffered also. He certainly did what the great army of pulpiteers have not the courage to do, to speak in defense of those whom their compeers regard as heretics and proper subjects for dislike. Not one in hundreds, possibly thousands, would care to face the frowns of co-workers in the Salvation Army, in defending so unpopular a phase of the religions of men, as that known as Mormonism, however much satisfied that such defense might be made in truth. But Dr. Thomas had dared the issue once and drawn the fire of the popular religious pulpit; and hence, could not, in any event, so far as the clerical forces of the, so called, Evangelical churches were concerned, suffer more than he had done. There was not in the Pandora's box of the ruling churches, another ill that could be poured out upon his ministerial head—he had been deposed, and a mark set upon him, that branded him as a heretic, the clerical Cain's brand by which all orthodox Christrians were to know and shun him. He therefore could afford, and can now ever rejoice to stand in frank and fearless defense of whatever he may find as truth, coming to him in any guise; and our sincere hope for him is, that whenever his researches, or thought bring him conviction as to any of God's truths he will give them to the people.

A brother Samuel Browne, at Carlingford, Ontario, sent us the *Mitchell Recorder*, published at Mitchell, Ontario, for April 14th, containing an extract from Dr. Thomas' sermon referred to by us, including all that part appertaining to Mormonism. The Editor of the *Recorder* states that the object for inserting the extract is to set the people right on the subject of the faith held by the Reorganized Church of Jesus Christ, and of original Mormonism. He closes with this significant statement:

"With the remainder of Dr. Thomas' sermon we have nothing to do in this connection. Neither have we at present anything to do with the truth, or falsehood of Mormonism, whether as taught by Joseph Smith, its founder, or corrupted by Brigham Young. Our only object is to correct a popular error which confounds all Mormons with the followers of Brigham Young, and represents them all, as polygamists in faith and practice. It can do no harm to let the truth be known even in regard to Mormonism. Our purpose in this behalf is fully accomplished by reprinting Dr. Thomas' statement, which *we believe to be true in all respects.*"

THERE is a great deal of rhyme, on a variety of topics finds its way into every printing office in the land, ours not excepted. Much of this rhyme, called poetry, is very crude, and when read grates harshly on the ear. Some of it is in memory of the departed ones, dear to the writers, and senders of the lines; but is scarcely ever read by the general reader of the *Herald*. It is a difficult, and sometimes a painful task to refuse to insert the lines sent in connection with some notice of death; painful, because the hearts of those who have written the lines, or who send them, are sore from the pain and grief of their recent loss; to them the death has been an important, sadly important event, and it would seem that it must be to every one else; but want of space, the sameness of the poetry; sometimes the length of it and sometimes the nature of it, compels the editor to refuse to print it.

Rhyme does not in itself make poetry. Poetry must not only be smooth, according to the measure employed, but it must have the elements of elegance, good language, and good sense. Poetry is only the art, or science, or faculty, of clothing ideas in beautiful language; of presenting thought in beautiful form; giving force, or grace in all their variety to the plain things man chooses to say.

We have doubtless offended some is discriminating in favor of some, or against other pieces; but unless that which is sent has original merit, we feel justified in excluding it, whatever the subject or design.

BRO. E. L. KELLEY wrote from Glenwood, Iowa, his home, May 9th:

"I leave this evening for Independence to do a little work there prior to discussion. After that is over, return home and then go directly East, stopping at Lamoni a day or two if nothing prevents. In examining closely Bro. Blair's work, "Joseph the Seer," I find there are many more good ideas and suggestions therein than I had before been aware of. It will do the Saints good to procure it and carefully read and devote time to the latter half. We are not all well, and have not been since my return, but better."

From the following, clipped from the Kansas City *Journal* of May 12th, it will be seen that Bro. Kelley was attending to the discussion named in conference minutes, resulting from a challenge by D. Eccles, of Kansas City:

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The discussion on the Book of Mormon attracted a respectable audience at Armory Hall, Grand Avenue, last night, notwithstanding the threatened inclemency of the weather. Both debators open their arguments with much confidence, and seen to have a vast reserve store. Our space forbids a synopsis at present, but at the termination of the debate we may present our readers with the heaviest points made on either side. To-night a hot time may be expected, as the last speeches raised issues of weighty import. Our citizens can find few entertainments equal to the refreshing excitement of this debate.

EDITORIAL ITEMS.

A BROTHER "in the field," (the ministerial field), writes: "I feel as if I was in the place where God wants me." We are of the same mind, and shall certainly pray that the watchcare of the Master may be over that brother wondrously for good to men.

Bro. Aaron Fenton wrote us from Reese, Michigan, concerning the Tares and the Wheat, of one of the Master's teaching. He thinks that the Lord is imparting much knowledge by revelation, concerning his word.

At last advices, Bro. Blair's sick folks were rapidly recovering, and he on the way to Utah. Address him care of Box 417, Salt Lake City, Utah. The times are ominous, and we should all pray that the right and the good may prevail.

In Bro. George S. Hyde's letter the following sentence occurs as published: "The fatherly advice and timely hints of Bro. Lambert have had a salutary effect upon our ministerial men;" the last word should be "mien;" as Bro. Hyde referred to himself, not to any of his co-workers.

We publish this issue a beautiful poem credited by Mr. Goodwin to H. W. Longfellow, deceased; but since putting in type we have seen it denied as the work of that author, and attributed to some other. Whoever wrote it, it is excellent.

Card from Bro. Blair, dated Omaha, May 16th, announced him *en route* for Salt Lake City and the mission.

Letter from Bro. John H. Lake, Louisville, Ontario, May 11th, states that Brn. E. H. Gurley and G. E. Deuel were at Zone, making arrangements for a united effort at Thamesville. Bro. Deuel had given good satisfaction at Chatham.

In correcting the proofs of the conference minutes, 137th page, second column, a mistake was made in the report of the Galland's Grove district, two or three lines being badly mixed up. It should read: "At our conference six months ago, we adopted the plan of dividing our district into sections, and assigning an Elder to each section, to oversee the work and make that part of the district his especial field, he to report to the president of the district from time to time his labors and the condition of his field." It was our fault, and we apologize for it.

The Greenville, Butler county, Alabama, *Advocate*, for May 11th, contains a splendid article from the pen of Bro. Joseph R. Lambert, written at Greenville. The caption is "Stamping Out Mormonism." The scope of the argument is in defense of the faith as first promulged, and descriptive of the work of the Reorganization.

The town of Stewartsville, DeKalb county, Missouri, in and near to which many of the Saints have of late years been settling, was on the morning of the 16th of May, destroyed by fire; that is to say, all the business portion of the place was burned, one business house only, escaping the flames—thirty-seven of them being reduced to ashes in a little over two hours. The loss is estimated at $140,000, one half being covered by insurance. The fire is supposed to be the result of an accident, and originating in a store owned by a Mr. Sheldon.

Bro. N. Stamm reports by card from Des Moines, Iowa, that they are having good meetings, and he is blessed with good liberty in preaching. He had baptized six quite lately, making eleven in six months.

Bro. Henry Palmer, of Council Bluffs, Iowa, writes that he is feeling well in spirit notwithstanding his afflictions.

EXTRACTS FROM LETTERS.

BRO. ALEXANDER H. SMITH, returned to his home at Independence, Mo., May 10th. In a recent letter, on family affairs, he incidentally writes:

"After I left Colchester, I visited Keokuk, held some meetings, baptized one, assisted B. F. Durfee in baptizing two others; also, visited Bevier conference of the North-East District of Missouri; confirmed one, baptized by Bro. George Hicklin. So the good work goes on. I got home Wednesday evening of the present week, having been away from home one day less than four weeks."

Bro. R M. Elvin writing from Emerson, Iowa, May 15th, says:

Bro. Badham baptized five here on the 8th inst., and I one on the 14th. There is a deep interest manifested, and a full house every night. Farmers about done planting. Has been very cold, but is pleasant now.

BRO. MCDOWELL is at Clinton, Iowa, and at work. The following is from the *Daily Herald*:

THE CHURCH OF CHRIST.

Editor Herald:—The Rev. J. Frank McDowell, of the above named church, has come to Clinton by special appointment of the late General Conference of said society. Mr. McDowell is here as a missionary, and will labor exclusively in the interest of pure christianity, as taught by Christ and his Apostles. The doctrine is strictly orthodox, the church purely evangelical.

Mr. McDowell claims, as a representative of the Church, that faith in God, Christ and the Holy Spirit, is essential to salvation, in connection with repentance, baptism by immersion for remission of sins, and the Spirit's guidance into all truth. He believes in the resurrection of the body, and eternal judgment.

Mr. McDowell is a graduate, a young man of good ability, and an earnest and eloquent speaker. He is to make an effort to procure a house of worship in this city for regular services. At present he would be pleased to have the audience of friends on Sundays at their hall in Dunbar block, at 10:30 a. m. and 7:45 p. m.

THE Frederick, Maryland, *Times*, of May 12th, contains the following:

Elder J. A. Stewart, of the Mormon Church, yesterday baptized Laura J. Crouse, Sallie Cook and Emma Boyer, of this city, and admitted them to membership in that Church. The baptizing was done in the mill race at Brunner's Mill."

Bro. Stewart is of Philadelphia, and has been laboring at Hornerstown, N. J., Frederick, Md., and other points adjacent to Philadelphia, for some years. He evidently believes in the scripture, "In the morning sow thy seed, and in the evening withhold not thy hand; thou knowest not which shall prosper, this or that."

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

Correspondence.

KENTON, Tennessee,
May 1st, 1882.

Editor Herald:—With heartfelt gratitude to God for his mercies and blessings, I write. The work is onward here; many are inquiring, and our church publications are eagerly received. Bro. Rosson had quite a file of old *Heralds*, which I have distributed judiciously, I trust. The poet sang "O, for a thousand tongues to sing," &c. Sometimes I have thought, "O, for a thousand tracts descripitive of the glorious gospel of Christ." Some of the Saints do not realize how much good they might do by spending a part of their "pin money" for something to enlighten the minds of their neighbors. I have preached two successive Sundays to large and attentive congregations, who seemed eager to hear the truth at "Possum Pond" School-house. What gave rise to this symphonious appellation was the sorrowful circumstance of the martyrdom of one of these quadrupeds at that place. Poor Possum! And yet should we pity thee! Premature death hath enshrined thy memory in the hearts of the people, and thy name shall be perpetuated from generation to generation. Thy fate after all is only such as is common to all earth's creatures, with the distinction that some by heroic deeds and noble acts give perpetuity to their memory, while others do not. Life is a drama, death is a tragedy; and when the final reckoning day shall dawn, all will receive accordingly as they have done.

It is difficult, and nearly impossible, to ho'd protracted efforts in the country now, as all are so busy at work. I have several invitations to visit and explain, to which I will respond. At Yorkville, nine miles from here, I obtained the use of the Masonic Hall and announced appointment for Sunday next at three o'clock. As curiosity seem srife, I hope for a large concourse to gather to hear the "Mormon." There is no use of talking, Brother Joseph, we must sail under this ensign. I frequently tear it down and hoist the Latter Day Saint banner, but the people wont have it so, and so I meekly submit to be called a "Mormon."

Oh worldly fame, how sweet the name
To mortals here below;
But now, alas, it's come to pass
That I must stoop so low,
And bear the name that men defame,
The truth of God to show.

Well, I do not complain nor murmur. Mormonism proper makes us "children of God" and "joint heirs with Christ," to my certain knowledge and I intend that by the grace of the Lord, others shall become acquainted with this truth; and if strength may be given, never shall the cause that has redeemed me from sin and made my life happy and peaceful, be dishonored by my immoral actions. I hope to labor until the name "Mormon," or Latter Day Saints," as the people may choose, shall become as fair as the sun and clear as the moon. I find it necessary to say but little about Utah in preaching. When I am enabled to preach to the people a better, higher, purer, and more powerful gospel than ever saluted their ears before; predjudice vanishes like a vapor before the sun's brighter rays. Truth indited by the Spirit of God *commands* the respect of good and evil, and enlists the sympathies of the honest. Many years ago, near Yorkville, there were several families of Saints, the most of whom went to Nauvoo, and subsequently to Utah under Brigham, so I understand. Recently I took dinner with Mr. Joseph McCorkel and family, whom I found to be excellent people. His father once belonged to the Church, and named his son Joseph, after your father. He went to Nauvoo and bought a lot, but became dissatisfied with matters there, and came back and united with the Christian Church, to which he had formerly belonged. May Zion's glorious light, which once made glad the hearts of the obedient, but is now bowed and weeping beneath the sin and disgrace of apostasy, rekindle and turn with a brighter luster in the hearts of their posterity.

Believe me, brother Joseph, I am getting in earnest about this latter day work. I love it more and more as I discern its beauties and com-

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prehend its moral worth. Never did I feel more encouraged and anxious to labor, than now. Timidity causes me to naturally shrink from public gaze; but onward is the watch-word, and I have learned that the Lord loves and will protect the brave soldier. Better to sacrifice self, than the truth that makes us free; so whether I be placed at the front or the rear of the battle, I intend to stand to my post. Accompanying the knowledge of gospel truth, came the desire to preach it. My ideas were crude, but I loved humanity and longed to tell them what God had done for me. I thought of standing before stately Kings and royal Queens, with hand uplifted, telling them with undaunted mien, the glorious gospel of Christ—blessed gospel, that had made me free. I felt a willingness to sacrifice my all upon the gospel altar; and though I have passed through some trials and made many crooked steps—yes and unintentionally have wronged my brethren, yet I love them dearly, and am quite sure that love finds response in the hearts of all the Saints of God. I have felt sometimes like Peter, to go out and weep bitterly over my weakness and folly. God knows my heart, and in mercy has preserved me. In the crucible of experience I have learned wisdom. I only ask that I may continue to learn and improve. Tears, born of the Spirit of God, have washed many "motes" from my eyes; and perhaps I never felt to "love my brother dearer" more than now. 'Tis enough for me to be as my Master, and labor and wait for the world's redemption.' I am solicited by the Henry county brethren to visit the Eagle Creek Branch, and attend the lecture of one, Mr. Winn, a Reverend of the Baptist fraternity, and reply to his remarks, to which I will seek to respond in wisdom. My experience here has been enriched by forming the acquaintance of one who seems to me to be a

REMARKABLE PERSONAGE.

On a pleasant farmstead in Gibson county, Tennessee, resides the intelligent and affable family of Mr. H. Bush. One of his daughters, "Miss Clara" as she is familiarly called, is the person referred to. Her childhood days were such as are common to all children, until at the age of nine, a strange illness came upon her, and for nineteen years she has been confined to her bed. Many physicians have attended her, but none can understand the disease nor prescribe a remedy. During the first six months of illness, she suffered intense pain, which narcotics, such as morphine, &c., would not alleviate for a moment, but finally got easier, yet has always suffered constantly with more or less pain. She has not taken a drink of water in six years. She thirsts, but dare not drink, as the least bit of water taken causes intense agony. Sometimes eats only a little fruit for weeks together, and this taken but once a day at the hour of nine o'clock in the evening. Sleeps only about three hours in twenty-four. Though her body is wasted, yet her face is plump, round, and very beautiful. The hair is dark brown, eyes blue, and complexion nearly as white as the pillow upon which her lovely head rests. She is a devout Christian, though belonging to no church, and to be in her presence makes one think of heaven and angels. She has often dreamed of being in heaven and seeing the Savior. Her patience in suffering, gentleness, and purity, are a strong reproof to infidelity. Though apparently so helpless, yet her life has been a useful one. The lilies "do not spin," yet they perform their important part in life's drama. They please the senses of those who love the beautiful. Her presence has laden the moral atmosphere of her parents' home, with the rich fragrance of Christian love and purity. Though compelled to constantly lie with head but slightly elevated, her labors are quite wonderful. Large drawings, flowers, and wreaths, &c., of her making, adorn their pleasant home. And though receiving no instruction in these arts, such remarkable taste and skill are displayed in some of these productions, that they are only appreciated when seen. I believe that perhaps only nature's hand can surpass them in artistic skill and loveliness. A wreath formed of the kernels and hulls of three chestnuts, and having forty-seven leaves and twenty-six flowers, fashioned with a pen knife, also a wreath made of the feathers of a humming bird, every leaf, and the petal of every flower being shaped with scissors, and a cluster of flowers made of the cuttings of her finger nails, are objects so novel, and display such exquisit taste, ingenuity, and skill, that a mental picture of them can not be drawn without having previously seen them. Premiums are always awarded at the fairs where her work is taken. In the realm of poesy, "Miss Clara" is at home, having composed over an hundred poems, which together with her biography, will form a book to be published soon. Physians call her illness "an anomaly in pathology." I would name her poetic genius "an anomaly in the realm of literature;" not so much on account of the superiorty of these productions, as by reason of the peculiar manner of composition. When the subject is given, she composes the whole poem let it be short or long, rapidly, and without effort, before writing a word; and one of these poems comprises sixty-nine verses.

Her letters are composed and written in the same manner, which shows a wonderfully retentive memory. "Peace" and "Eternal" rest were subjects given by a Knoxville paper, upon which to write poems. She was awarded the prize for both. History, biography, and poetry, are her favorite literature. Many from different parts visit her, and she is beloved by all. She is particularly fond of flowers, and, when they can be obtained, always has them by her bedside; also, little children are much beloved by her.

Daily I am confirmed in the idea that God deals with humanity as nations, communities, and families, and that he exercises a special watchcare over us individually; and farthermore that foreknowing our dispositions and what we will do, without interrupting our agency, he places us in the world when and where we will work out his purposes, the grand object being the mutual benefit of all. I do not believe we are left at the mercy of blind forces and fortuitous circumstances, while the God of the universe is asleep. And although illness, temporary or protracted, is often the result of transgressing nature's laws, yet the loving hand of God figures conspicuously in these events, and in a higher sense than is generally comprehended by the term "nature's laws," it is "*in Him* that we live, move, and have our being." It seems to me that any other view than this, savors of a dispositoen to *limit* the power, wisdom, and love of an Infinite Being. I can not command language sufficient to express my gratitude to God for the actual knowledge I have gained by practical experience, in relation to his power and willingness to give *physical* as well as spiritual blessings to those who try to love and serve him, and I think that thousands of the Saints will bear testimony to the same truth.

Beloved Saints, can any sacrifice that God requires be too great for those who have obtained such knowledge? If I know the sentiments of my own heart, they are to live, endure, and if it should be required, to die for the cause that has turned me from darkness to light;—from a life of unhappiness to one of joy;—and from uncertainty and almost despair, to a condition of firm security, and sweet hope.

Blesed gospel! Thou hast driven bitterness, strife, and worldly ambition from my heart, and hast filled the vacuum with the oil of gladness. Thou art my friend, my redeemer; and in thee do I trust. O let my life be spent in thy service. Though my path-way should lie through the fiery furnace, or the lion's den, or across the briny deep, Thou wilt be there to cheer and save. Then wherever duty bids me go, thither will I tread. Should the Master call me to Europe's clime, there will I journey; or to the Islands of the Sea, they shall become my resting place. That thy blessings may distil upon earth's children, as the morning dew, is my earnest solicitation.

G. S. HYDE.

Dear Herald:—I feared at the time of penning the lines in acknowledgment of the receipt of money from the Edenville Saints towards the erection of a house of worship in Denver, it was possible that some misapprehension might obtain, and as subsequent development prove my fear to have been well grounded, I wish to state that when I thanked the Edenville Saints for their response and liberality, I meant just that; for I perceived they had caught the suggestion made in the *Herald* for March 1st or 15th, which run thusly: "If ten thousand of your readers would subscribe two and a half cents, it would be a help; five cents a lifter, ten cents a boomer." Now, twenty-two Edenville Saints send us $2; let ten thousand, or nine thousand nine hundred and fifty-eight other members follow their noble examples, and what a wonderful result will follow. But, such results are not seen through a lack of interest. The mite system seems to many too insignificant, and hence, we often fail in bringing to pass great results. And between the unwillingness of the wealthy to give of their abundance, and the tardiness of the masses in co-operation to donate their mites, we drag slowly along, when we might go at a more rapid rate, if faith and works better agreed. Yes, yes; we were earnest indeed in thanking the Edenville Saints; and let nine thousand nine hundred and fifty-eight other members follow their examples, and that simultaneously, that one acknowledgment through the *Herald* may suffice.

JAMES CAFFALL.

IRON HILL, Iowa, May 9th, 1882.

Bro. Joseph:—It has been so long since I sent any word to you from this part of the field, that I think it a duty that I should report the condition of affairs here. My health has been very poor, the past Winter, but am feeling much better now. We had our regular sacrament and testimony meeting here last Sunday. Brother James Johnson and Sister Kelsall attended. It being the first meeting Sister Kelsall has attended since the death of her husband; she felt rejoiced for the privilege of meeting with us again. Good feeling prevailed, and all enjoyed the meeting. On account of poor health I have been unable to visit the different branches, for the last four or five months. I have written to Clinton and Buffalo in regard to the conference, but have had no reply as yet. The Saints here are anxious to have the conference here, and it was left for me to decide, and have concluded to hold it here.

I received a card from Bro. Jobe Brown; was glad to hear from him. He still continues in the work. He expected to attend conference. My health prevented my attending the quarterly conference, and we failed in sending a delegate to the Annual Conference. We are having beautiful weather now; it has been rather backward, but it seems the Lord has smiled on us once more, and we have good prospect of crops again. My prayer is that the Saints will live for the cause, and "Seek first the Kingdom of God," and all other things shall be added. We have the abiding testimony that God's work commenced in the last days will triumph in its time. Pray for us that we may go on in this good work.

Your brother in Christ,

EDWARD LARKEY.

HARWICH, Ontario, May 11th, 1882.

Dear Brother:—Last Fall we were visited by Bro. John H. Lake, who preached three times in our shool-house, comforting and encouraging us greatly; he has done great good at the places we hear. In January, Bro. Gordon E. Deuel visited us; and indeed I can say he is the very one that is needed to awaken the slumbering Saints to a sense of their duty. He is a valiant soldier of the cross, ever ready to fight for truth. He is Deuel by name and duel by nature; he courts the favor of no person; he preached several times at McKay's Corners, and gave great satisfaction, as the enclosed clipping will show; but Satan found his craft was in danger, and sent one of his ambassadors by the name of Pomeroy,—a lame limb of the Methodist persuasion, and he hopped about from pillar to post, till like Noah's dove, he found no place for the sole of his foot, and he had to return to the ark of his master. Another one was sent by the name of Davis, and the first night he preached in the Methodist Chapel at the same place; the class-leader named Graves, who had been doing all he could against

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us, struck a young man in the Chapel, and jumped on his back, and bit his ear through in three places; and the young man bit his thumb off; and this all occurred on the Sabbath evening; so you see if the Reverend gentleman had taught his members that the fruits of the spirit was love, joy, peace, and so on, they had not observed it, or they had forgotten it. But I do believe that it will result in good to us. People say if that is Methodism they want no more of it. Since then some one has stolen the lock off the Chapel door, and they have to fasten it with a chain and stick of wood. Alas! how are the mighty fallen. The Reverend D. Pomeroy and his class-leader may sit down together and mourn their temerity.

We are glad to hear that you remembered the Canada Mission at Conference. We have not seen Bro. Gurley yet, but we hope soon to see him and hear him speak the word of life. "How beautiful on the mountains are the feet of him that bringeth good tidings." Oh, may God bless them and their dear ones they have left behind. And I hope that they with whom they sojourn, will endeavor to do all they can to comfort and assist them; not merely giving them a cup of cold water, but something else to support and encourage them, lest they grow weary and faint by the way.

I remain your sister in Christ,

J. LEATHERDALE.

KEOKUK, Iowa, May 8th, 1882.

Bro. Joseph Smith:—Bro. A. H. Smith spent a week with us, and was appreciated very much by all the Saints. He did some preaching, and three were baptized while he was here, and the members are in good spirits and quite renewed. He left us Saturday morning to return home, and Bro. J. H. Lake came Saturday afternoon. We went to Montrose; held four meetings, administered to several of the members, blessed two children and left the Saints feeling well.

Yours in Christ,

B. F. DURFEE.

Conference Minutes.

NORTHERN CALIFORNIA DISTRICT.

This conference convened at West Oakland, Cal., April 6th, 1882. John Carmichael, president; J. R. Range, clerk.

Branch Reports.—Watsonville 51 members including scattered members. Santa Rosa 70. Oakland 59. Stockton 44. Sacramento 84. Mount Diablo 18. San Francisco 27.

Reports.—Elders W. Potter, E. H. Webb, D. J. Phillips, W. Anderson, P. B. Cain, J. P. Daly, J. Carmichael, T. J. Andrews, J. Vernon, J. B. Price, J. Edmond, G. W. Harlow, G. Lincoln, R. Smith, J. M. Range, D. Brown, and G. Oman, reported their past services and express their hopes and good intentions for the cause in the time to come. Priests R. Ferris, C. W. Hawkin, Owen Dinsdale and W. M. Dawson, reported their labors and good desires for the cause. Teachers C. Monckom, R. M. Phenegar and L. E. Hutchings reported their labors.

The following resolutions were adopted:

Resolved, That this conference grant the request of the Mount Diablo Branch, and that Bro. Clark be ordained to the office of an Elder.

That Bro. Clark's ordination be postponed until the October conference, and that he attend for that purpose.

That we approve of Bro. J. Carmichael's labors as President of the Northern District of California, and tender him our thanks for his faithful services performed while acting in that office.

That we re-appoint John Carmichael as President of the Northern District of California for the term of six months.

That we re-appoint Bro. D. J. Phillips to the office of Vice President of the Northern District of California.

That we appoint Saturday, the 29th day and Sunday the 30th of April, 1882, for a two days' meeting at H. Lawn's, on the San Benito.

That each Branch report to the recorder of the district a full report of their condition, at least once in every six months.

That this conference return its thanks to the editor of the daily *Tribune*, of Oakland, for articles published by him from our conference minutes.

Bishop's Agent reports, money received as tithing and offerings for March 1st, 1881 to March 1st, 1882, $261 93; disbursements, $138; balance on hand, $123 93. John Roberts.

Utah Chapel Fund: From San Francisco Branch, $25: G. I. Young, Livermore, $10; remittance to Israel L. Rogers, $35. John Roberts.

District Fund: Total received, $23.30; disbursed, $16 50; on hand, $6 80. John Roberts.

The afternoon session of the 9th was devoted to testimony and sacrament, conducted by Elder D. Brown and G. W. Harlow. The Saints were fully alive to the occasion, and breathed forth their unfaltering desires and hopes for the cause. The Spirit was present in a goodly measure, manifesting in tongues and general testimony.

By the courtesy of the officers, H. P. Brown, formerly associated with latter day work, and lately with the Reorganization in California, embraced the privilege to set himself squarely before his old friends and the Church in general, touching his present status and the latter day work. He said that he wished to be distinctly understood by all that he had not apostatised, at the same time was not connected with any organization now claiming to be a part of the same; could not harmonize his views with any; wished all success, because he believed there was righteousness in all, and hoped that soon the latter day work would be better understood, and perfect harmony prevail.

The conference was a good one. This was the unanimous feeling; and the pleasant hope is entertained and generally expressed, that our cause is emerging in its general aspect from the dark cloudy night into brighter days. How we have hoped for this day, when it shall be universally known that there is a religious present truth in the world, a revealed religion in existence under God's immediate supervision. What a hope it will be for humanity to rely on.

Adjourned to meet at Oakland, Cal, October 6th, 1882

WELSH MISSION.

The quarterly conference of the western district of the above mission was held at the house of Bro. E. G. Davis, Llansamlet, March 25th, 1882. Elder J. R. Gibbs president, B. Davis clerk.

The president read from the Doctrine and Covenants the duties of the different officers in a branch, when Bro. I. Samuel of Llanelly Branch, stood up and stated that he and the other Elders of Llanelly Branch understand the law a little different in regard to the branch order; that is, that the Priest, Teacher, and Deacon have not the authority to take the lead of the meetings in the absence of the Presiding Elder, when there is any other Elder present; and it was proved that that was not the right order; but that the Priest, Teacher, or the Deacon of a branch have the authority in the absence of the Presiding Elder to take the lead.

Elder J. Samuel, for the Llanelly Branch, asked for the opinion of this conference in regard to ordaining Bro. J. Edwards to the office of a Teacher, but it was deferred till the annual conference. Also, of ordaining Bro. T. Williams to the office of an Elder, and the opinion of this conference was that he should not be ordained at present.

Elders J. Samuel, J. R. Gibbs and B. Davies, reported.

In the afternoon, Elder A. N. Bishop was called to speak, which he did for a short time. The meeting then was given free for testimony and to desire the spiritual gifts, which were enjoyed.

Resolved that we sustain by our faith and prayers the different quorums of the Church in America in righteousness.

Also: T. Taylor, President of European Mission; and J. R. Gibbs, President of the Welsh Mission; T. R. Jenkins of the Seventy and a Bishop's Agent; W. Morris, President of the eastern district of the Welsh Mission; and all the Elders Priests, Teachers, and Deacons, with all the other members of the mission. Moved and carried, that all the Elders should attend the different conferences if possible, and that they should have their license.

Moved and carried, that Elder A. N. Bishop be re-set to be president over this district.

Moved and carried, that Bro. D. Williams be released of being the secretary of the district, and that Bro. D. Lewis be set in his place.

Moved and carried, that the next annual conference be held at Swansea.

Preaching by Elders J. Samuel and A. N Bishop. Adjourned to meet at Llanelly, June 25th, 1882, at 10:30 a. m.

Miscellaneous.

TO THE SAINTS.

At the last session of the Annual Conference of the Church, it pleased the kind Master, who is our head, and the director of all his saints, to place upon me the responsibility and anxiety of taking an active oversight in the temporal affairs of His Church.

Heretofore, this work has fallen upon and has with great watchcare and patience been borne by our esteemed brother, Israel L. Rogers; and the duties of the office not only under his charge, but now, my brethren must realize, are those wherein a great delicacy of feeling arises in their faithful performance, as they involve the consideration of the question of the charities of the Saints; of their benificence as applied to their assistance in temporal things in sustaining and promoting the Spiritual work of the kingdom; and the teaching and administration of that law of the necessity of life here, which quickens the judgment and animates the heart that the good thereof may be developed, with regard to present things, and so prepare each for the well ordering of that greater trust to be bestowed when the Lord shall come.

And, notwithstanding the fact that I, too, with you, am pressed with a deep sence of their delicacy; yet, having been sustained by your voices, and made accountable to you for all my acts and doings in this office, as well as to Him to whom all must render a faithful account of their stewardship; and further, being privileged to bear toward you all that intimate relationship under the law of Christ of a brother and a helper in His work, I am determined to come to you in confidence and love in the execution of the trust confided, and unreservedly and without hesitation, undertake to do my duty well, and to ask of you a general co-operation in the same, that this arm of the service of Christ for the establishment of his kingdom shall not fail, or lack, and that as a people we shall not be found wanting in our support of the worthy and distressed, and of that other branch in His service, that hath neither time nor opportunity under their duties in teaching the word, to serve tables.

Under the law, the faithful in Christ (as was the case with faithful Abraham) will conform as readily and cheerfully to the law of proper temporal offerings, as of spiritual; for under the same law both are recognized, and a person could as well or acceptably to our Lord, fail or refuse to teach or comply with any part of the spiritual law, or that relating directly to duties which are in their nature spiritual, as that pertaining to the temporal; and the blessings promised the believer under the gospel are just as much dependent upon the faithful keeping the law pertaining to temporal things as any part of the law bearing upon spiritual. Not only this, but it is true to a great extent, that as we show forth in our work a compliance with the law relating to things before us, we also reflect the relationship, we in fact bear in our progress under the spiritual duties.

Referring to the necessity of carrying out the provisions of this law of temporal duties, the prophet declares:

"Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it."—Mal. 8: 10.

"Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy

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barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. 3:9, 10.

Is not the Lord as sure in these promises as He is in any that he has made to His people? Now, it does not appear under the law that there should be a consecration of all properties, as was undertaken by the early church, as recorded in the second, fourth, and fifth chapters of the Acts of the Apostles; but on the contrary, the just and reasonable system of a tithing as practiced by Abraham. The instruction of the Lord is, "To consecrate of thy properties," &c. This does not mean all, but of a reasonable and just part. Again, He says: "It is a day of sacrifice and a day of tithings of my people."—Doc. & Cov. 64:5.

And the "day" spoken of was the extending period from the time that this was given, 1831, "till the coming of the Son of Man"—and certainly relating to the Church now—and the promise is: "he that is tithed [not giving the whole, or an unjust proportion] shall not be burned [at His coming];" showing also, that the tithing spoken of was to be of a *voluntary* and *free will* offering on the part of those complying with the law; for who can suppose the protection spoken of would be extended to persons who were forced to make these offerings, or who did not make them from choice? The idea is further exemplified in paragraph seven of the same section.

Referring to this matter of consecration, tithes, &c, we read: "Behold the Lord requireth *the heart* and a *willing mind*, &c.; and it is clear the Church could never be built to the Messiah by any other kind of properties, although they might be millions.

As with the obedience to the principles of the law relating to spiritual things, it is necessary to "obey from the heart that form of doctrine delivered unto us;" so in the ministration of the law having regard to temporal things, it must be from the heart, cheerfully, willingly, prayerfully; and when so done, God will bless the doers with the things of this temporal life, aud with the greater riches of his Holy Spirit.

To carry out such a ministration of the law, the Lord said in instruction to his Saints, October 7th, 1861: "The Twelve will take measures in connection with the Bishop, to execute the law of tithing;"—and I apprehend that if it is to be "executed" (ministered), it must be taught as a law necessary for the Saints to obey if they would and cloth you, receive the rewards promised—being an essential thing—and as it is taught, believed, and a willingness shown to comply with it, to minister the same, and as in the case of the law of confirmation, or of the sacrament after baptism, or of any other necessary and legitimate law and work to seal therewith its blessings. For do we not read among the other things which the faithful in Christ are to do, that they are to "remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple."—D. & C., sec. 52:9. And also: "Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple; by this ye may know my disciples."—D. & C, 83:16.

This imparting in a proper and consistent manner is not only a worthy thing on the part of members, but also of those who are not: but of the *members* of His Church, the Lord has seen fit to intimate to us what would by pleasing to Him in their gifts, by the calling of the attention of those professing to follow Him, and to walk by the guiding influence of the divine Spirit, to the systematic law of tithes; which has to commend it besides the great fact that God is the revealer. The further features:

That it is just in its provisions.
That all under it are held equal.
That all may comply with it without injury.
And that its rewards are to those who keep it.

Now, not only the justice of this law presses upon our consideration, but, I remember that the same conference at which I was appointed to specially minister in this temporal law, there were sent forth of our brethren, men everywhere,—to preach the gospel; and these men, true to their charge, have already entered upon their respective labors, believing that those who sent them were indeed of the disciples of Jesus, and that they would not hesitate to obey the law of temporal things any more than that of spiritual, nor withhold of their means to relieve the necessities of the dependent ones entrusted to the care of the Church; and in their work, you and the Master who sent them, will hold them accountable for teaching *the whole* of *the law*. How will it be with the Bishop; will he not also be held accountable in the same way, for as industriously and impartially teaching and administering—of "executing"—the law of temporal things? You will all doubtless answer that he will, and believing this, and believing in you, and that the Lord is faithful in His promises unto the children of men, and that "man should not live by bread alone, but by every word that proceedeth from the mouth of God," I come to you in full faith and confidence in His work, and urge upon you, each and all, upon officers and members, men and women, everywhere, to put forth an effort to maintain and keep this law, and to consecrate to the service of Christ such a portion, a tithe, a tenth, of his or her yearly income, or of surplus properties as each shall under the law find to be just and equitable. And as the Lord has said to those who have in hand the execution of this law, so it may be properly said unto you, that "In the manner ye execute this matter, so shall ye be judged in the day of judgment."

To faithfully and impartially carry out the provisions of this law, and to prevent mistakes and losses of whatever nature, and to render the system of accounting on the part of agents easy and practical, there will at an early date be kept by the Bishop, and also placed in the hands of his agents, a book of receipts with blank stubs: these receipts to be given to parties paying in funds to the Church, and when the book is filled, or otherwise may be necessary, the stubs to be returned to the Bishop to be kept for reference.

Receipts will be given:—

1st. To those paying tithes and donations under the law.

2d. To persons who receive and forward free-will offerings and collections in the various churches.

3d. To traveling agents upon rendering an account of funds received, &c.

Until such time as proper arrangements for receipting can be made, due memoranda will be kept of all properties and offerings, and receipts returned therefor in due time.

Those persons, in all places, who now are filling the position of "Bishop's Agent" under the authority from the former Bishop of the Church, will continue to act and be recognized as agents of districts, unless others should be appointed and due notice thereof given.

In the payment of moneys, so far as practicable, parties entitled to receive at the hands of the Bishop, will be supplied through their district agent; application for the same first having been made known to the Bishop, that all things may be done in order, and that one person may not receive more than his just proportion of church funds. This will not prevent the Agent in urgent cases of exercising his judgment to a certain extent,—as his acts, if proper, may be ratified and approved by the Bishop, the same being at once made known to him by the agent. The agents should as good ministers of the law, take pains to call the attention of the Saints to the law, and to teach the same, but not in a compulsory or offensive way. And all Saints should recognize and help the Agent in his work and duties, as they would the minister who speaks to them of spiritual things.

Those sending moneys, &c, to the Bishop, will do so by Draft, or Post Office Order, and direct to Galien, Berrien county, Michigan.

As the law requires of me, it will be my pleasure to meet with the Saints in the different churches and districts at as early a time as possible, at which time I may be able to answer various questions, and objections that are in the minds of many, and learn better my own duties also; but now, let us take a step forward, and put forth a helping hand to the establishing of the truth and His Kingdom; and without deceit, without contention, and without grudging; but with proper love and good will for the Master's word and work, and for each other, let each strive to do his whole duty under the law,

And the God of love and peace bless you, is my prayer.

G. A. BLAKESLEE.
Bishop of the Church of J. C. of L. D. Saints.
GALIEN, Michigan, May 10th, 1882.

AN ADDRESS

TO THE SAINTS OF THE SOUTH EASTERN MISSION.

Dear Brethren and Sisters in Christ:—It is with a strong desire for your timely and eternal welfare, and to aid the missionaries in their labors of love and sacrifice in your midst, that I address you these words. Many of you I have not seen, some of you I may never see, in the flesh, but I trust this short epistle, though weak and imperfect, will bring us nearer together in the one glorious faith; and to this end I indulge the hope that it will be read, or considered, or both, by every Saint in the mission.

It is very plain that if we are ever made partakers of the things which "eye hath not seen, nor ear heard," nor heart felt, except as revealed by God's Spirit (1 Cor. 2:9), we must also be made partakers of the work, sacrifice, and trials of God's people, in this life (Rom. 8:17, 18; Matt. 10:37, 38). Nor are we to suppose that the path unmistakably indicated by Divine wisdom will necessarily be the one freest from difficulty and trial. As a rule just the reverse of this is true. Trials are God's prunning-hooks with which the human tree is deprived of its useless and dangerous branches. While this is being done, we suffer pain, but afterwards, enjoy the peaceable "fruits of the Spirit" (Heb 12:11; Gal. 5:22–24) It is, then, both wrong and foolish to shun duty because of trial. The path of duty is the way marked out by the Divine being, and is the only way of safety. So long as we walk therein, God will protect and bless, for he has pledged himself to do so; but when we wander from it, he is no longer with us, we are no more his friends, hence are left without God in this life, and without hope for eternity. And this terrible condition is not because God's mercy and love cease, or depart, but because we wander away from him. True, he will come to us occasionally, in order to point us to the "old paths" from which we have strayed, but he can not and will not remain, till we return.

God has given a law for the government of his church, and none are exempt from its demands; male and female, learned and illiterate, wise and less wise, are all under solemn obligations to obey this law (D. C. 41:1, 2; 85:5, 8). Some excuse themselves for certain departures, because of their difficult and, supposed peculiar surroundings. These are unpleasant, at times, I know; but where the will is sufficientiy strong to do right, the moral obligations of God's law may be kept, no matter where we are nor what the circumstances surrounding us. To lie, steal, cheat, commit adultery, kill, do our neighbors any harm, refuse to become reconciled to, or live at peace with each other, are sins for which no good excuse can be found; and he who is guilty of any or all of these will be sure to receive a just retribution from him who has not spoken in vain, unless he quickly and sincerely repents (D. C. 42:6, 7, 21, 22, 23; 59:2).

From the sacred books of the Church, Bible, Book of Mormon and Doctrine and Covenants, we learn that is one of our leading duties to keep covenant with each other, and with God. There is nothing more unpleasant and damaging to the work than to have our confidence shaken, or destroyed, in our brethren, because they do not, and will not, keep their word. I am sure God can have but little confidence in those who do not keep covenant with each other. Just as he will not forgive those who refuse to forgive each other, so he will not trust those who do not, and will not do as they agree with each other. The practice of uncautiously making appointments and then putting forth little or no effort to fill them, indulged in by some Elders, is what we might term crimi-

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nal carelessness, and is sure to work out disastrous results to all who are guilty of it, as well as to the cause. Let this practice cease at once.

Non performance of duty, by branch officers, is what has permitted the cause to languish in the Florida and Alabama Districts, and, to some extent, elsewhere in the mission. It is truly alarming to find presiding Elders and other branch officers doing so little of that work which is made binding upon them by virtue of the positions they hold in the Church. Dear brethren, we do not come into the Church of Christ to be nothing, much less to have the holy priesthood conferred upon us that we may sit down in idleness, and apparent ease, while the duties of our calling are left undone, and spiritual ruin is lying all about us. "Arise, thou that sleepest, and Christ shall give thee light."

There needs to be more of the spirit and practice of prayer among the Saints in general, and, so far as our observation extends, those of the South Eastern Mission in particular. Do you say, "I can not pray." But can you not learn to pray? Remember we do not pray to be heard of men, but because we need blessings from God. "Can not pray," and yet expect to go into the presence of God and enjoy his glory. Ah! dear brother or sister, if you do not work, and pray, and commune with God, by his Spirit, you can not be numbered with the Celestial multitude, "clothed with white robes," (the righteousness of Saints), and with those having "harps, and golden vials full of odours, which are the prayers of Saints," (Rev. 7:9–17; 19:8; 5:8). The worship of these will be perfect and glorious; and if we have never made the attempt to worship God, in prayer, while in this life, how can we expect to join with them in these heavenly exercises? Surely, if we see ourselves as we are, and have a conscientious and strong desire to do only that which is right, and realize that we need blessings, such as God only can give, there can be but little doubt but what we will pray.

In addition to those important duties that are binding upon all Saints, the Elders, Priests, Teachers and Deacons are required to teach the Saints and the world, every man according to his ability and calling. Nor do we consider the excuse offered by some local Elders sufficient. After six days of labor and toil, you are tired, without doubt; but is it more difficult or a greater sacrifice, for you to go five, ten, or fifteen miles, preach to the people and then return to your family (if you are so fortunate as to have one) than it is for the traveling Elder to tear away from the embrace of these loved ones, year after year, and, for the gospel's sake spend the most of his time away from the endearments of home? If we wait for that supposed good time when there will be no crosses to bear, or difficulties in the way, we will do little or nothing for the cause; and, as a matter of course, receive little or nothing for reward. Priests, Teachers and Deacons, should take sufficient time to do their part of the Lord's work. (See D. C. 17:8–11; 42:5). God foresaw that it would become necessary for the work assigned these officers to be done; hence, when it is neglected, He is displeased, and great spiritual loss is the result.

In the administration of God's law, great care should be exercised, and especially when dealing with offenders. As a rule, branch officers are entirely too slow to labor with delinquents and transgressors, but when once undertaken, are entirely too quick to expel them from the Church. This is wrong, just the reverse from what it should be, and very disastrous to the cause. Promptness to labor with those who are out of the way, in wisdom and love, will often remove the difficulty and save the individuals. Expulsion should be the last resort. It is the special duty of those who are made Elders to the Church by virtue of appointment, or ordination, to see that the law of God is honored and kept; (D. C. 46:7; 41:1, 2); therefore branch and district presidents are under this responsibility. District presidents should make it a point to see that the presidents of branches do their duty; and branch presidents should see to it that Priests, Teachers, and Deacons do their duty, as enjoined in the law; and if all these officers faithfully do their work, there will be but little danger of the work going down. How grand, to us, are the provisions of Divine wisdom for the establishment and perpetuity of God's work, when we obey them, and thereby receive the evidence.

There is another duty I wish to bring prominently before the Saints, the importance of which, to a great extent, has been overlooked. No organization can be perpetuated among men without the use of means; and to this rule the Church of Christ is no exception. If God intended the work to be carried on without money, as the constant speech of some would imply, why do the revelations given to the Church contain such ample provision for the paying, reception and disbursment of tithes and offerings? The families of those who spend their time in the ministry of Jesus Christ must be fed and clothed, and in due time, homes must be provided for them. This work devolves upon the Church; and a failure upon her part, will cause many hearts to bleed that have sacrificed for the work that which next to life itself, take many good men from the field, instead of placing more therein, and cause the work of God to languish. Dear Saints, can we afford to answer to God in the day of judgment for such results as these? The work in the Florida and Alabama Districts requires the entire time of their presidents. Do you say, "We are so poor down here." Yes, I know you are, and the same cry comes from every quarter where the Saints are located. God's people are poor, as a rule, but he only requires them to do what they can, but he does require them to do something. If the Saints would lay aside the use of that which God's word says "is not good for man, but is an herb for bruises, and all sick cattle," the use of which involves the constant necessity of breaking that commandment which says, "Let all things be done in cleanliness before me," and put the means that are now wasted, and worse than wasted, in the coffers of the Church, there would be sufficient to supply the present demand; besides this, untold benefit would accrue in other directions. Some have done nobly, but, as a rule, the burden has rested on a few. Saints have excused themselves too long, entirely too long for their own good and the good of the work, because they could do but little. Do what you can, all of you, and God will bless you, and the work will move. Strive to do something every year for the spread of the work. Where there are organized districts, Bishop's Agents are the proper and legal custodians of all money intended for general Church purposes. Means designed to be controlled by the districts should be placed in the hands of district treasurers. I conceive it to be the duty of the Saints to support the general work first, the benefits of which all are supposed to share equally, and then do what they can for work at home.

The signs of the times unmistakably indicate the second coming of Christ, and hence the day of our redemption is at hand. How near we can not tell, nor does it matter, if we are but prepared. Times of trouble and disasters are at hand, when none but God's hand can safely guide, and naught but his Spirit administer the comfort we shall need. The cup of iniquity held in the hands of the wicked is nearly full, and the day of retribution is at hand. But a glorious rest awaits the people of God. Are we prepared? Should the Savior make his appearance now, would we meet him with joy and gladness of heart, or would we shrink from his holy presence?

Will the presidents of districts and branches see to it that this epistle is read to the congregations of the Saints. May God bless you with strength, a disposition to lay aside every evil, and individually and collectively engage in the work that is now before you. "By our own works we stand or fall." Be chaste and pure in thought and deed, and cleanly in all your habits. In the the very nature of the work we have received, it is, if worth any thing, worth every thing to us. Let this thought find continued place in your minds. And now may the blessings of God attend this effort for your good, and bless you unto eternal life, is the prayer of your co-worker for Christ,

JOSEPH R. LAMBERT,
Pres. of S. E. Mission.

GREENVILLE, Alabama, April 21, 1882.

EASTERN IOWA DISTRICT.

The next quarterly conference of the Eastern Iowa District, will be held at Butternut Grove, June 24th and 25th, 1882. We will try and accommodate all that will come. A cordial invitation is extended to all. Butternut Grove is two miles north of Iron Hills.

EDWARD LARKEY, *Pres. of Branch.*

SOUTHERN INDIANA DISTRICT.

Notice is hereby given; that at the conference of the Southern Indiana District, to convene at this place, Union Branch, we request all the officers of the District to be in attendance, as there will be some matters of importance to be brought before the conference. We will try to make all comfortable while here. We request also that as many Saints as possible will be in attendance. Come with the spirit of meekness and humility, and let us try to have a good time from the presence of God.

SAMUEL RECTOR, *Elder*
VARDIMON BAGGERLY, *Priest.*

LONDON CONFERENCE.

Brethren and friends, desiring to visit the London District Conference, coming by railroad, will take their tickets for Holstein, Grey county, coming from the south or west; those coming from the east, take the Toronto, Grey, and Bruce railroad to Mount Forest, and thence to Holstein, about five miles, where brethern will meet them with teams, to convey them to the branch, about two miles from Holstein station. Conference is on June 10th and 11th, 1882.

J. A. MCINTOSH, *pro tem.*

CENTRAL MISSOURI DISTRICT.

The above conference met at the Waconda, Branch, on the 4th of March, 1882. J. D. Craven in the chair; M. A. Trotter, clerk.

Adjourned to meet at the same place, June 3d, 1882.

The minutes were not sent direct to the Herald Office, but we received them through Bro. Stebbins, too late for publication.

INFORMATION WANTED.

David M. Drury, 431 Grand Street, Williamsburg, L. I., wants to know the post office address of Elijah Betts, and George Worstenholm. Can not these brethren tell him where they may be found.

ADDRESSES.

Bishop George A. Blakeslee, Galien, Berrien county, Michigan.
W. W. Blair, Box 417, Salt Lake City, Utah.
Until further notice, the address of Bro. Henry A. Stebbins, will be Sandwich, DeKalb county, Illinois, not in care of Bro. I. L. Rogers, but Post Office address only, as they may have to be forwarded.
Heman C. Smith, Oakdale, Antelope county, Nebraska.
Clarence St. Clair, Independence, Missouri; formerly Chicago, Illinois.
Hiram Robinson, 9 Hazle street, Pittsburg, Pennsylvania.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for eacn additional eight words (one line) wil be charged; notices of prominent Church officials excepted. Money to accompany notice.

BORN.

ALLEN.—At Sandwich, Illinois, April 14th, 1882, to Bro. Ira and Sr. Mary E. Allen, a daughter; blessed at Sandwich, April 16th, 1882, by Elder F. G. Pitt, and named Emma Maud.

FENDER.—At Keystone, Iowa, October 30th, 1881, to Mr. Absalom and Sister America Fender, a son; blessed by Elder James R. Badham, May 8th, 1882, and named Frederick.

MYERS.—At Keystone, Iowa, March 16th, 1882, to Bro. James L. and Sister Ina M. Myers, a son; blessed by Elder James R. Badham, May 8th, 1882, and named Harry.

MARRIED.

CRUMB—VANFLEET.—At the residence of the bride's parents, in Noble Town, Dickenson county, Kansas, May 3d, 1882, by Priest Samuel H. Eye, of South Logan, Bro. George A. Crumb and Sister Mary E. Vanfleet, all of this county. They intend to make their future home in California. The best wishes of their many friends will attend them.

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BETTERMAN—GILLILAND.—At the residence of the bride's parents, in Shelby, Iowa, May 4th, 1882, by Elder John H. Lake, Mr. Oscar C. Betterman and Sr. Jessie E. Gilliland.

Kind Jessie journeyed on her way,
Content to dwell in Gilliland;
When April changed to flowery May,
So Jessie changed to Betterman.

DIED.

BUTRICK.—At Glidden, Iowa, March 24th, 1882, after an illness of two weeks, sister Martha, wife of Wilson Butrick, aged 39 years, 6 months and 6 days; she was born in Hamilton county, Indiana; was baptized by Elder Thomas Dobson, Febuary 7th, 1871; she leaves a husband and ten children to mourn her loss.

MORGAN.—At Bevier, Missouri, February 22d, 1882, William, son of John W. and Sarah Ann Morgan, aged 3 months and 14 days. Funeral services by Elder George Hicklin.

LEWIS.—At Bevier, Missouri, on the first of March, 1882, Alma, son of Joseph R. and Susannah Lewis, aged 6 months and 13 days. Funeral services by Elder George Hicklin.

MATTHEWS.—Near New Park, York county, Pennsylvania, on the 12th of April, 1882, Mordecai, son of Bro. and Sr. M. O. Matthews, aged 7 years and 15 days. Funeral sermon by Joseph A. Stewart.

BUTRICK.—George, infant son of Bro. W. C. and sister M. Butrick; born May 14th, 1881, died March 21st, 1882.

Its mother like a lily pale,
Stood by that coffin's head,
And bending o'er it told her tale,
And many a tear she shed;
Yet oft she cried amidst her pain,
My babe and I shall meet again.

MILLIKIN.—At Colchester, McDonough county, Illinois, April 23d, 1882, of rheumatism of the brain, Arthur Millikin, aged 64 years, 11 months and 14 days. Bro. Millikin was the husband of Lucy, the youngest sister of Joseph and Hyrum; he was born at Scocko, York county, Maine; joined the Church of Jesus Christ of Latter Day Saints in his eighteenth year, and was with the Saints as boy and man for forty-seven years. He was with the Saints in the Missouri troubles, was drummer boy in the Crooked River fight, and was shot through both legs above the knee during that fight. He escaped death, however, and removed to Illinois, with the many who were driven out of that State. On March 4th, 1840, he and Lucy Smith were married by the martyr, Joseph Smith, Jr., and for over forty-two years has their married life ran, fraught with more peace and happiness than usually falls to the lot of men. As a member of the Church he was always a calm, consistent man, full of faith, but never demonstrative. When the Church broke up at Nauvoo, he removed with his family, including Mother Lucy Smith, to Knoxville, Illinois, whence he returned to Nauvoo, and thence to Colchester, where he died. He leaves his companion and eight children, four of whom are married, to mourn his departure. The funeral obsequeis were conducted from the Christian Church, Bro. Alexander H. Smith preaching the sermon. The worth of Bro. Millikin as a citizen was fully attested by the large attendance at the services. His illness was painful, his death peaceful, his life one of industry and carefulness. He was "faithful until death."

COOPER.—In the town of Excelsior, Wisconsin, January 12th, 1882, Laura Ann, wife of Bro. F. M. Cooper. She was born at Geneva, Wisconsin, March 28th, 1854; leaves a husband, three small children to mourn her absence; she was baptized in 1868 by Bro. Reuben Newkirk; although young, she enjoyed the gifts all through her short life, and had the full confidence of all Saints who knew her. Blessed are the dead who die in the Lord. We know she is taken from the evil to come.

SPINNINGS.—Elder Daniel U. Spinnings, born January 3d, 1817, at Lee, Oneida county, N. Y.; baptized August, 1842 by—Pettigrew, confirmed by Joseph and John Smith, died March 11th, 1882, at his old home in Chickaming, Michigan. Funeral discourse preached in Blakeslee's Hall, Galien, Michigan, by Elder T. W. Smith, March 14th, to a large and sympathizing audience.

ROBERTS.—Near Plum Hollow, Fremont county, Iowa, August 28th, 1881, of conjestion of the brain, Elder James V. Roberts, aged 49 years, 6 months and 22 days. He was baptized November 20th, 1871, by Elder E. C. Brand, and ordained to the office of an Elder February 1st, 1874, by Elder William Redfield. Before uniting with the Church, he had for many years belonged to the Christian Church, and was a minister therein. Funeral service by Elder W. T. Bozarth; there was a large attendance. He leaves a wife and twelve children, three children having gone on before.

HART.—At Oakland, California, May 4th, 1882, of typhoid typhus fever, Susannah May, beloved daughter of Bro. William and Sister Francis Mary Hart, aged 4 years, 3 months and 7 days. Funeral services by Elders J. B Price and T. J. Andrews.

Susie is an angel, up among the blessed,
On the Savior's bosom, ever more she'll rest.
He who loves the children, calls the dearest home
When freed from mortal ills, in Paradise they roam.
Little brother met her, just inside the gate;
They will gather heavenly blossoms,
While for friends they wait.

BLACKIE.—Killed by a rail road accident, Sunday, April 9th, 1882, near Cheltenham, Missouri, while on his way to preach at the above place, Stephen Blackie. Elder Blackie was born at Edinburgh, Scotland, August 10th, 1822; baptized at St. Louis, March 5th, 1865, by Elder W. Smith; He leaves a wife and three children to mourn over their loss. Funeral service at the house, and sermon at the Saints' Hall, by Elder W. Still.

BENNER.—In Ross Township, Fremont county, Iowa, June 4th, 1880, of old age, Henry Benner, aged 80 years and 17 days. In 1824 he left his native state, Pennsylvania, and located in Ohio, where he received the gospel in 1832, under the hands of Elder Thomas Tripp; was one of the company of young men that went up to redeem Zion, and passed through the sufferings with the Saints. (His brother, Elias, was one of the victims at Haun's Mill). He journeyed with the Saints to Illinois, and thence to the place of his late home in 1849. For many years watched the course of the Church, and on the 23d of May, 1880, received baptism under the hands of Elder Daniel Hougas. He leaves a wife and nine children, and a large circle of other relatives and friends, and a name untarnished, which was manifested by an unusually large funeral, which was conducted by Elder E. C. Brand.

COOPER.—On March 4th, 1882, Margaret J., daughter of William and Matilda Cooper, aged 7 years, 7 months, and 14 days.

We loved her as we loved our life,
We begged of God, to let her stay;
But in the morning of her youth,
The angels bore her soul away.

ROE.—At Alton, Illinois, April 2d, 1882, from the effects of falling on the sidewalk January 10th, dislocating her hip, after eleven weeks of intense suffering, Anna, the beloved wife of Bro. John Roe. Deceased obeyed the gospel when young, in England, came to America with her first husband, Elder Samuel Church, and settled in Alton, Illinois. After the death of her first husband, and her subsequent marriage with Bro. Roe, she passed on to Utah, was soon convinced of the apostacy of the Brighamite Church, felt disgusted, and returned to Alton; heard the gospel as proclaimed by the Reorganized Church, and was baptized by Elder Samuel Perks, May 23d, 1875, and remained until her death a faithful and true friend of the gospel of Jesus Christ. She leaves a kind and devoted husband to mourn a wife, and two sons and three daughters to mourn the loss of their mother. Funeral services were conducted by Elder Heman C. Smith, assisted by Elder Scarcliff, in the Unitarian Church, and was attended by a large number of Saints and friends.

WHITE.—At Tekamah, Nebraska, February 18th, 1882, Ida A., daughter of Mr. Fred E. and sister Maggie A. White; aged 2 years, and six months. She told her mother two weeks before she died, that her little pet Birdie was going to die.

BUTLER.—At Crawfordsville, Oregon, of dropsy, March 3d, 1882, Joseph Carlos, son of brother Jason P. and sister Mary C. Butler, aged 4 years, 2 months, and 19 days.

WIGHT.—Near Ridgeway, Harrison county, Missouri, April 19th, 1882, Bro. Orange Wallis, son of Bro. Lyman L. and sister Eliza Wight. He was born at Fredricksburg, Texas, the 29th day of July, 1860, and baptized at Galesburg, Missouri, May 25th, 1871, by Elder B. V. Springer. If virtue, honesty, integrity, and devotion to principles of righteousness receive their reward, his rest must be glorious. Funeral sermon by Elder B. V. Springer.

JONES.—At Bevier, Macon county, Missouri, March 19th, 1882, after a long illness, Bro. William Jones, aged 36 years, 7 months and 19 days. He was born at Merthyr Tydvil, Wales; was a Teacher in the Church, and superintendent of the Sunday School at his death; he was a good man, kind husband and father; and leaves wife and two children mourners.

BASS.—March 29th, 1882, Lovina, daughter of brother Jacob and sister Nancy Bass. Song and prayer at their residence, and also at the grave, conducted by W. H. Bruer. She leaves many a friend to mourn her loss.

AN EARNEST LIFE.—Earnestness does not always move with a clatter. There are other things in this world which are quite as pleasant and edifying as the rub a-dub dub of a snare drum. In fact, this kind of melody is not generally the highest kind of music. Have you never known a man bustling and officious, clamorous and loud, but who did not weigh heavy after all?—a thing very well understood by every one except just the man who might have profited by that piece of information. And have you never known a man quiet and unostentatious and faithful, and who was a perpetual blessing—a golden man, deep souled and true, whose memory lingered long after he was gone, like light upon the hills after a gorgeous sunset? The shallow stream rattles along its course; but when it is met and drowned by the majestic tides rolling in from the sea, there is silence on the hills. In the great tide there is the power of more than a hundred rivulets, yet its coming is almost as quiet as the celestial forces that bring it. The tide flows down and shallow grows the stream, and again the empty chattering goes on. And this is what we wish to say, that things most potent although demonstrative, as indeed they must be from their effects, are not necessarily noisy. A strong, earnest life need not make what some people are in the habit of calling "a fuss." It is better known by the lead that strikes than by the gun which sends it.

STRANGE.

A curious natural phenomenon is creating some excitement in Schuyler and the south portion of McDonough county, Illinois. It was found that a tract of land in the former county had sunk directly downward some forty-two feet. The tract was a piece of timber land on the side of a hill, and has an area of about five acres. It is situated one and one half miles north-west of Ray Station, on the Chicago, Burlington & Quincy Railroad, and a half mile from the residence of John Pittinger. Some trees two and three feet in diameter were found split wide open from top to bottom and others were still standing, with their tops level with the surface of the solid ground. No mining is known to have ever been done in that section, and the cause of the sinking seems inexplicable. It is not of the nature of a land slide, as the ground settled straight down, leaving vertical walls on every side.

You can always guage a man's character by noting the kinds of jokes which make him laugh most heartily.

Never shrink from doing anything which it is your duty to do. The pleasure of doing your duty should be a sufficient reward.

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Heman C Smith

The Saints' Herald.

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

"I saw another Angel * *, having the Everlasting Gospel to Preach to them that Dwell on the Earth * *, saying, Fear God, and Give Glory to Him, for the Hour of His Judgment is Come."—Rev. 14: 6-7.
"Sanctify them Through Thy Truth; Thy Word is Truth."—Jesus; John 17: 17.
"Hearken to the Word of the Lord, for there Shall Not any Man Among You Have save it be One Wife."—Book of Mormon; Jacob 2: 6.

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A BRIGHTER DAY.

TUNE.—"*Arlington.*"

What though our trials and troubles seem
So hard for us to bear;
A brighter day at length will beam
Upon us everywhere.

For soon the Lord of heaven will come,
With Saints to earth again;
And we shall see him as he is,
When here he comes to reign.

Dear Saints, then let us each and all,
His precepts here obey;
That when he comes again to earth,
With joy we'll hail the day.

Then our Redeemer's name we'll sing,
In songs of loudest praise;
And chant the anthems of the blest,
With Saints of former days.

Then let us each perform our part,
Our Master's word obey;
That we may in the faith press on,
Unto the perfect day. RICHARD COBURN.

Death, Hell, and the Resurrection.

As there seems to be a difference of opinion among some of the brethren with regard to the place and duration of the punishment of the wicked, I desire to give my views concerning the matter, and also the doctrine believed and taught by the Saints generally. I am a firm believer in what the world pleases to call Mormonism, consequently I can not longer hold to doctrines generally taught by the sects, of hell and the eternal punishment of mankind. Religious fanatics have often scared me with their ideas of a never ending hell, and mankind suffering in flames of fire, forever and ever, &c. I have learned better now. That there is a hell I fully believe, and also a devil. Isaiah and Ezekiel and others, place hell in the heart of the earth, and the book teaches me that Christ went and preached to the spirits in prison, and that he was three days and three nights in the heart of the earth. Peter in his sermon on the day of Pentecost has reference to Christ being in hell, when he quoted the words of the Psalmist. Why was he there, and why should he preach to the spirits? Did it do any good? If not, why was it done, and how came the spirits to be in prison? Now we believe the words, *Prison, Pit, Hell,* are synonymous terms; all mean one and the same place? But how came the spirits of men to be in such a place? Was it not because they had disobeyed the commands of God? Yea, and by their disobedience they brought themselves under the bondage of sin, and they gave the devil power over them, and thus they are imprisoned.

Our first parents sinned, and sin brought death, and this imprisonment is a part of that death which was pronounced upon Adam and Eve for their disobedience. After mankind had disobeyed the Lord and sinned, they became carnal, sensual and devilish, and gave the devil power over them. What power? Power to kill the body and imprison the soul. Now, let me ask, could they ever hope for deliverance, seeing that they were in the power of the enemy of souls, with their bodies killed and returning again to dust, in the sides of the pit, and their spirits in the pit. No doubt the devil believed that he had frustrated the design of God when he had succeeded in killing the bodies and imprisoning the souls of mankind, whom God had created for his own glory, and after his own image and likeness. How many thousands, yea millions of souls have gone down to the pit, unprepared to meet their God, and under the bondage of sin, who never heard the sound of the gospel while living; and yet they can never be saved without it, the only way, the only means, that can ever save poor fallen man. Reader, are you prepared now sufficiently for strong meat. We are dealing with facts, and facts are stubborn things. Truth is powerful, and this is what we are after. The doctrine of the Latter Day Saints is deep, too deep and sound for a stiff-necked and gain saying people. We leave the pit and the spirits in the pit, with no hope of deliverance from him who holds the keys of death and hell, and return to the living, and see what is going on. We find a man on the earth, traveling from place to place, doing good. He is meek and lowly, a man of sorrow. He is poor, with not even a place to lay his head. He is very pitiful and kind; is often seen to weep; and has power to heal the sick, raise the dead, cleanse the leper, open the eyes of blind men, and preach the gospel to the poor, &c. The word of the great God is given to him, and he tells his fellow men what will save them and deliver them from him who is dragging them down to the infernal pit, &c. He sends others to tell them, but they will not hear them nor him, and the devil puts it into their hearts to slay him, and those whom he had chosen; and they did slay them, but not till after their preaching and their testimony had been proclaimed in plainness to them. The plan was too simple and plain for them, so they reject him and his doctrine, and put him to a shameful death, and the devil thinks he has the victory, while the battle has only fairly commenced. This is the work of God. Now the sun refuses to shine, the moon refuses to give light, the solid rocks rend, while the Savior descends into the heart of the earth. This meek and lowly Jesus of Nazareth had power over Satan in life, and he has it still. The devil has more than his match now, and the prison can not hold his mighty spirit. Neither can it retain those who believe his teachings, and who choose to follow him. O glorious hope; defeat has turned to victory, and they hear the gospel preached; the mighty deliverer comes to them, and they are given a hope. Was this all done for naught? Call this hell redemption doctrine, universal salvation, &c., ye who will; but remember that you are living in the dispensation of the fulness of times, when Christ will gather together all things in him in one, in heaven, and on earth, and things, strange things will be revealed,—things that have been kept hidden from the beginning will be made known, and those who are faithful will receive "precept upon precept, line upon line, here a little and there a little." Let us live faithful and try to understand what has already been given. Prophecy is fulfilling fast, while the world is in apostacy, and now after sixteen or seventeen hundred years of darkness, behold the wondrous works of God. He restores the glorious gospel to man once more; once more establishes his church upon the earth. She is coming forth out of the wilderness; yea, with the moon still under her feet, the crown of twelve stars still upon her head, clothed in celestial splendor. But the Kingdom of God cometh not with observation. The light shineth in darkness, and the darkness comprehendeth it not. God is withholding his spirit from the inhabitants of the earth; and is angry with the wicked. (D. and C., 63: 9).

Reader, perhaps you will say that we are diverging too far from the subject, but let us look back now before we proceed, and see if there has ever been a greater prophet sent in any dispensation than Joseph Smith of the nineteenth century. A poor obscure country youth of fifteen is visited of God in open vision in answer to prayer, and is afterwards visited by an holy angel time and again. He is instructed by this holy personage, taught from on high, is inspired to bring forth an ancient record that had lain hidden in the earth for ages, and written in a language unknown to him, and which has proven to be the Everlasting Gospel of our Lord Jesus Christ in its fullness, and a history of the first settlers of this American continent. Is this all? Nay, verily. He is again visited by Elias, and ordained to the Aaronic priesthood, by an angel; and again is visited by Peter, James and John, and given the keys of the Melchizedec priesthood, after the order of the Son of God. Shall we stop here? Not yet. Let us go a little further, now to the time when a house is built, and a solemn assembly called, and a glorious endowment is given, when two more person-

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ages appear, who are no less personages than Moses and Elijah, and this great prophet is now given the keys of the gathering of Israel, by one; and by the other, the keys of turning the hearts of the fathers to the children, and the hearts of the children to their fathers; thus bringing about the ordinance with power and authority for the baptism for the dead. Why; that they may be judged according to men in the flesh. Reader; have I returned to the subject; 'tis for you to say? Now when we realise what God has done for us in this our day, when "darkness covers the earth, and gross darkness the people," we ought to lift up our heads and praise God forever. (Read sections 109 and 110 D. and C.

I refer to these sections because the Seer has these quoted the scriptures bearing upon these points; therefore, read and understand. Now baptism for the dead is an ordinance that belongs to the house of God, or Church of Christ; and is to be performed at a certain place, and at a certain time, and under certain circumstances,—the living children performing this ordinance by proxy for their dead fathers; because we can not be made perfect without them, neither can they without us be made perfect; this is wonderful, but nevertheless true. As we have neither time nor space to quote the scriptures in support of our views, you need not think that we are unable to produce them. We desire only to give our views in as plain language, and few words as possible, and feel thankful for the knowledge that has been given us since we became identified with the Church.

We know that a great prophet has been sent to us, and that he was faithful to his trust, and has spoken the word of God faithfully, and if his teachings are obeyed and lived up to, the darkness that has hitherto beclouded our minds will flee away, and doubts be removed, and our pathway become plain, our hearts comforted, our minds strengthened, and knowledge will take the place of belief, and certainty the place of uncertainty; and thus we will be children of the light, thank God; and we will not be left to grope in the dark, as the blind, for the wall. I fear that some are treating lightly the things that they have recieved, and that they will bring themselves under condemnation. Reader, the Doctrine and Covenants is no cunningly devised fable gotten up by uninspired men. They are not to be criticized or spoken of lightly, and if rejected, it will turn to your everlasting condemnation. 'Tis the law given to guide God's children, and if rightly understood and lived, will save them in the celestial kingdom. Beware how you hold them; God is not to be mocked.

As we have shown, that the Spirits in prison had been subjected to the will of the Devil by their disobedience, let us see if we can find out any way that would give them any reason to hope for deliverance. How could they hope unless they had faith; for they must first have faith. How cometh faith? "Faith cometh by hearing, and hearing by the word of God;" but "how can they hear without a preacher; and how can they preach except they be sent." Christ was sent to preach to them; and what did he preach? Remember the anathma of Paul, in the first chapter of Galatians. But will not others be sent to preach to them! (Rev. 14: 4. Malachi 4: 5, 6. What has been the mission of all those servants of God who have been slain for the testimony that they hold? Rev. 6: 9, 11.

Now what does all this mean? Just this; that Christ crossed that great gulf that lay between them. Paradise and hell that Abraham spoke of to Dives the rich man, as no man could go over that gulf if he would. Christ told the thief on the cross, "This day thou shalt be with me in Paradise." Then they were in Paradise on that day. And again the language of Abraham to Dives: "Now he is comforted and thou art tormented." Then there are two places. Again: "There is a gulf between me and thee." Did not Christ cross that gulf? And if so, will not his followers do the same? And did not Christ, as it were bridge it, when he crossed it, and wrested the keys of death and hell from him who held them, and then arose triumphant over death, hell, and the grave, reclaiming his body that had lain in the grave, and ascended to the right hand of the Majesty on high." "Oh Grave where is thy victory; oh Death, where is thy sting." Fow we ask, will those spirits ever come forth from hell or prison? Yea, when death and hell delivers up their dead, and the sea, &c., in the second resurrection, Rev. 20: 13, 14. What for? To be judged as men in the flesh. After Christ has reigned till he has put down all authority, all power, all rule, and put all things under his feet, perfected his work, and delivered up the kingdom to the Father, then they are to come forth and be judged, and doubtless will be the ones to whom he will say: Come ye blessed of my father, &c. But why could they not come forth in the glorious and first resurrection? Because they were not pardoned in this life; therefore they have been thrust down to hell and paid the penalty; and after the penalty is paid, what then? They are free men. Let us illustrate. If a man transgresses a certain law, then there is a certain penalty to punish him. If he gets pardoned, he does not have to suffer. For instance, we will say that two men kill each his fellow man; the same law will punish them both; say fifty years hard labor in the states prison; one sues for pardon, and the Governor of the state grants him pardon; he is a free man. But the other is not pardoned, therefore he has to suffer, and serves out his time; what then, he is a free man. Let me ask, can that same governor say to him after he has staid in prison all that long fifty years, "I have pardoned you." Or say with consistency, "I will pardon you?" We think no. God is good. After a penalty is paid, justice claims mercy, and mercy claims her own. Justice and mercy can not be separated. They go hand in hand, and I do not believe that a merciful God will ever send mankind to an endless hell, there to suffer throughout the endless ages of eternity. The scriptures will not bear me out in any such belief, and if the fire be literal fire, and the brimstone be literal brimstone, it certainly is an awful place, and worse than hell, the pit, or the prison, inasmuch as death and hell are to be cast into this lake where the beast and the false prophet are. Will those who are to suffer in eternity with the devil and his angels have to remain in this awful place of fire and brimstone for ever and ever? And will God impose a penalty that mankind can never pay? What saith the scriptures, "Every knee shall bow and every tongue confess." Shall those bow the knee, and confess to the glory of God the Father, while suffering the vengeance of eternal fire in the regions of the damned." God tells Martin Harris in a revelation that it is not written that there shall be no end to this torment, but it is written endless torment. Again it is written eternal damnation, and is more express than other scriptures, that it might work upon the hearts of the children of men, all together for his name's glory. Let me ask, what would be the consequences if this belief in an endless hell was removed from the masses; just this, the life of a man would be no more in the estimation of the desperado, than the life of a beast. Covetousness would incite man to slay his fellow man. The very officers would turn man slayers for gain. The law of the land would not check them, and a reign of terror would begin at once; and thus we see that it is wisdom that mankind should have this belief in an eternal hell to keep them from wickedness and bloodshed, &c, and why it is more express than other scriptures, &c.

Let us see if there are not other reasons that we should believe in an endless hell. We find in the first chapter of Genesis, (I. T.) that the Lord tells Moses that he has created worlds without number unto man, and as one shall pass away, so shall another come; and that there is no end to his words and his works; that his work is never done; that "This is his work, and his glory, to bring to pass the Immortality and Eternal Life of Man." Will he fail? If this be the case, there certainly must be a place of punishment, of endless duration,—seeing that there is no end to his words and his works. If the devil is permitted to go from planet to planet, to tempt the children of men, as we believe he is; and if he is not yet cast down, might it not be that this lake of fire will be the same to which the wicked of other worlds will be sent and punished; and thus all transgressors be sent to one place to be punished, just as literal as taking all the righteous to one place of happiness. (Genesis 7:38, I. T).

Reader; if this be the work of God, namely, to bring to pass the immortality and eternal life of mankind, and this his work is never to end, then there is undoubtedly a place of punishment, of endless duration, prepared for the wicked of every world that God has created and peopled; and all Sons of Perdition will have their part in that eternal and everlasting fire, "Where their worm dieth not, and the fire is not quenched." We are forced to this conclusion by a reading of the scriptures; and now let me say to every man, our candid opinion after searching the scriptures is this, that the devil and Satan is not cast down, but is and will be permitted to go from planet to planet, or from world to world, to tempt the children of men as long as eternity endures; and he has a dominion which is an everlasting dominion; which is no less than the regions of the damned; and that there exists two great principles,—one good, the other bad; two great powers,—one good, the other bad; an affirmative, and a negative; two powerful beings, at war with each other for the victory, and both eternal. If these conclusions are

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incorrect, then I am bound to believe there is more than one hell, and more than one devil; but I do not believe that even those Sons of Perdition will ever be punished in a place of eternal fire forever, without the remotest idea of doing them any good. Neither do I believe that any more will be pardoned in the world to come. It is in this state of probation that men can get pardoned, and not in the other world. And this is the reason, no doubt, that mankind are to be thrust down to Hell, and there to remain through the great thousand years' millenium, after Christ has perfected his work. Then they will come forth in the second resurrection, and inherit the glory of the Terrestial, or Telestial, according to what they had lived for in this life, or were willing to receive, (D. & C., sec. 76), as they had paid the penalty, and are then free men.

Are they pardoned then? No. Why not? Because they have been thrust down to hell for a long time, and have paid the penalty. Remember the Governor. Well then, who are to be pardoned in the world to come? The righteous dead are to be pardoned if they receive the gospel in the Prison after death; and after their children have performed the ordinance of baptism for them, in the Church of Christ upon earth.

We will leave those now, who are to be saved in the second resurrection, and pass on to those that are to suffer after all the rest have been redeemed, the Church Militant at the Marriage Supper of the Lamb,—at Christ's coming. The Latter Day Saints will reign with Christ on the earth a thousand years; the Terrestial company, at the end of the great thousand years; the Telestial company at the end of the earth, when Christ delivers up the kingdom to the Father, that God may be all in all, and the Sons of Perdition sent away into everlasting fire, to inherit a kingdom which is not a kingdom of glory, and this kingdom must be a planet, somewhere among the worlds that God has created.

We are told by the astronomers that seventy-six millions, or more planets, or worlds, have been discovered by them. Jupiter is the largest one yet discovered, and is thirteen hundred times as large as this earth, and controls four satelites, or moons; while Saturn is eleven times larger, and is encircled in a wonderful ring, and controls eight satelites, or moons; Uranus and Neptune are very large, also many others; (several are now in perihelion, and have exerted their influence upon the earth, and drawn us toward the sun many degrees) while this earth is but a mere speck in the heavens, and only controls one satelite or moon; a dead world at that. Is not this wonderful? 'Tis our belief that one of those planets will be the one to which all transgressors of every world will be banished. We can come to no other conclusion, and as no man is to know the end of their punishment, except those who are to suffer, it is no use to say when the end will be; but there is an end spoken of twice in sec. 76, D. & C. Now, would there be any end spoken of, if there was to be none. "And the end thereof, neither the place thereof, nor their torment, no man knows; and again, wherefore the end, the width, the height, the depth, &c., no man is to know, only those who are to be partakers thereof." (D. & C., 76:4). He saves all, except them. Would those Sons of Perdition have to suffer now, if the penalty had been paid. It seems that all the others were thrust down to hell, to pay the penalty for their transgression, and after it was paid they were permitted to come forth in the second resurrection, &c.; but if they had been pardoned for their transgression, would they not have been permitted to come forth in the glorious and first resurrection? Can we say then that they were pardoned, or shall we not rather say that they paid the penalty, and are free men. Those Sons of Perdition were not pardoned in this world, and the second resurrection finds them still criminals; and why? Because they have not paid the penalty. If they could be pardoned, would they have to suffer further? But why can not they be pardoned? Because their sin is too grevious, and they could not get pardon in this life; therefore, they have been held in *durance vile* for this coming day of wrath. They have sinned a sin unto death, and the penalty for that sin reaches beyond the second resurrection. What sin? Denied the Spirit, after having received it; turned away from the living God; crucified the Son of God afresh, and put him to an open shame; and the penalty for this sin reaches beyond the second resurrection to an abode with the devil himself; and thus they are banished from the peaceful presence of him who had loved them, even unto death; therefore where God and Christ dwell, they can not come; neither can those of the Telestial kingdom. (D. & C., 76:7).

But will they not be permitted to come out of this terrible lake of fire at some future time? Can not that penalty be paid? Will a just God impose a penalty that can never, never, never be paid? If so, what good will it do? Is not this a chastening? Is not mercy an attribute of Deity? Is God love; is he kind; does he love the workmanship of his own hands? Is he of long suffering, and full of compassion? Does a sparrow fall to the ground without his notice? Does his mercy endure forever? (Read Psalm 1:36, I. T). Is his work and his glory to bring to pass the immortality and eternal life of man? (Read D. & C. sec. 22). Will he succeed? Is he infallible? Is he just? Yea, Amen. Answer these questions, ye who can.

If this article should be the means of suggesting one thought in the right direction, to the minds of any, I shall consider myself amply repaid. For truth,

S. P. SHERRILL.

Peculiar Briefs.

THERE is three kinds ov fools mentioned ov in the Scriptures, viz.: one kind az sez there iz no God, & one kind az makes vows & don't pay, & one kind iz called fools by the wurld fur being on the side ov truth, because truth iz not in fashion. Mankind truly iz in a fallen condition & we need sum one who noes tu tell how we kan git up on a skale ov intelligence that iz evidently our privilege. Sum ov us who iz apt tu git off the hooks, or give up easy mite du well tu pattern from sum ov the lower animals & insecs. The meekness ov a sheep fur instance, & konsider how a spider will bild his web az oft az it iz broke. The bees & the ants sets a good example tu tramps who don't try tu get anything for Winter. And we read ov sum dogs, & horses, & goats that were quite trusty & reasonable & more faithful tu duty than sum men ar. Tom Pain pronounced the Apostle Paul a fool, but I think on reading sum ov Pain's assertions that he tu had sum weak pints. There iz sum poetry that contains sum truth and this iz among the lot:

"O, what a tangled web we weave,
When first we practice to deceive.
'Tis education forms the common mind;
Just as the twig is bent the tree's inclined."
"On eagle's wings immoral scandals fly,
Whilst virtuous actions are but born to die."
"Keep pushing! 'tis wiser than sitting aside,
And sighing and watching and waiting the tide;
In life's earnest battle they only prevail,
Who daily march onward and never say fail."
"Whistle and hoe,
Sing as you go,
Shorten the row,
By the songs you know."

INFERIOR.

Restoring Solomon's Temple.

REUF PASHA, the Turkish Governor of Jerusalem, has recently received imperative orders from Sultan Abdul Hamid to resume the work of restoration of Solomon's Temple, commenced under the reign of Abdul Aziz, but discontinued some five years ago. The Pasha has also been instructed to clear the great square fronting the Temple of all the rubbish and rank vegetation with which it is at present incumbered. In this square stands the famous Mosque of Omar, which derives a revenue of some £15,000 a year from pilgrim contributions and other sources. Hitherto the greater portion of this sum found its way annually to Stamboul. The Sultan, however, has decreed that henceforth it shall be applied to defraying the expenses of the works above alluded to, the present resumption of which, as well as their original inception, is due in reality to suggestions made at different times to the Ottoman authorities by members of the Austrian imperial family. The restoration of Temple ruins was begun at the instance of Francis Joseph during his visit to the Holy Land, shortly after the ascension of Abdul Aziz to the throne; and it was the recent pilgrimage of the Archduke Rudolph to Judea that imparted a fresh impulse to the interrupted enterprise. Not only has the Commander of the Faithful signified it to be his sovereign will that the works should be carried out without further delay, but two officials of the Sublime Porte, Serid and Raif Effendim, have already left Constantinople for Jerusalem with instructions to take measures, on their arrival, for insuring the literal fulfillment of his Majesty's decree. The gratitude of Christians and Jews alike is due to Abdul Hamid for lending his high authority to so generous and enlightened an undertaking.

London Telegraph.

The pitfalls and traps for youthful feet are so adroitly arranged, and at the same time so numerous and varied, that watchful parents can only hope, with God helping, to tide over the sea of youth. So treacherous is this sea, so full of danger from shore to shore, that mothers in these later days dread the hour when the boys, on whom great watch and care has been bestowed, shall launch out upon the untried waves.

Economy is half the battle of life; it is not half so hard to earn money as to spend it well.

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A Warning against Worldly Longings.

"We remember the fish, which we did eat in Egypt freely; the cucumbers and the melons, and the leeks, and the onions, and the garlick." Num.—11:5.

It will be remembered by all who are conversant with the history of the Israelites, that they had been under the yoke of bondage four hundred years, during which time they had been sorely afflicted by the Egyptians and their sighings and constant pleadings for deliverance, reached the ears of the Almighty, who finally through the instrumentality of his servant Moses brought them out of Egypt unto the land of Canaan.

Israel had come into straits. They did not find everything in their Canaan path just as they anticipated. For many days after they left the house of bondage, their joy of emancipation enabled them to overlook many obstacles, and to bear unmurmuringly the deprivations incident to such a journey. But when the pain of their servitude had been in a measure forgotten, and present hardships, and trials had come to occupy their thoughts, then the Divine goodness was lost sight of, and they indulged in bitter complaints against their leader, and despised the provisions of their God appointed way. Listen now to their peevish cry, "We remember the fish, which we did eat in Egypt freely," etc. A stranger coming along just at this time and hearing this language would probably have said to himself, "What a nice time this people must have had in Egypt; how well they lived. I wonder they ever left it for this wilderness march with its poor fare. So would most any one reason from their present representation of Egypt. But let us look back and see their condition in this now longed for land. "And it came to pass, in process of time, that the king of Egypt died; and the children of Israel sighed by reason of their bondage, and they cried, and their cry came up unto God, by reason of the bondage."—Exod. 2:23. So they were poor, sighing slaves in Egypt, but they do not think of what they suffered, one thought now,—"the fish and the cucumbers," etc.

I have a few thoughts to offer you, dear Saints. Remember you have started on a long road. You will grow footsore and weary. Clouds will gather around you, which will darken your mind at times. You will be tempted, tried and buffeted Satan will decoy you if possible. Like Israel, you will come into straits. And so, I would advise you of the peculiar forms of temptations which will beset you. You will look to your surroundings; they will seem very unfavorable. To your friends, and they will seem cold and unsympathetic. To your God, and it will seem as though he had withdrawn from you. Your prayers will seem to be unheard and unanswered; but if you will follow the example of Daniel who prayed for twenty-one days without ceasing, you will certainly gain the victory. But during this trying time you will be discontent, as you can not see a step before you, and the light that illuminated your pathway when you embraced the gospel, has (seemingly) disappeared. You are now left to be tried by the tempter for a season. And if you are not watchful, like the Israelites you will go back to Egypt. You will think of companions, whose society you often enjoyed, also of amusements in which you found delight. "O, didn't I have a good time there, and there. How I enjoyed myself at such a time with those old friends. What a treat it was to visit the bar-room. Wasn't the ball-room splendid. How much I enjoyed going to the theatre. Thus you commence to recall this joy and that pleasure to mind. When this hour comes, and come it will, I ask you to act wisely. Don't take a step on the impulse of the moment. Perhaps light and joy are not what you need. Trial and sorrow for the time are probably the very best things for you. Trust God, he leads best. When you go back to Egypt to select some of its good things, you virtually declare that the Gospel of Christ has lost some of its attractiveness. Your feelings expressed would be something like this. If I could only have my old associations or have the pleasure of indulging in my former amusements I would be perfectly happy. Consider the influence of such longings upon those who know not the gospel. They once heard you declare that "you had lost your taste for worldly pleasures; that the peace which you enjoyed through the gospel had far surpassed them. Now, your former companions hear you sigh for the old amusements for which you testified you had lost your relish. What would you say the influence would be upon them? Would it tend to lead them to the gospel? I think not, but on the other hand have a tendency to drive them away. Think how you dishonor your Savior by such longings and indulgences. He beheld our condition when in a world of sin; he beheld our sorrow and grief; and in view of this fact he volunteered to leave the realms above, take our nature upon him, suffer and die upon the cross, to relieve us from this bondage of sin. Finally know this, you can not have the world in part. The children of Israel only wanted this thing and that from Egypt; "Give us the good things we had to eat there." You perhaps will not feel willing to go back into the world, but would like to cling to the gospel and have the privilege of taking the pleasures of the world with you. Impossible!

Dear Saints! I know that in this day of "liberal ideas," many "professors" of religion imagine they are going to Canaan, and take along with them the things of Egypt. But God is not mocked! "Ye can not serve God and Mammon." No, if you will have the things of your old carnal desire—from the world—you must take them in connection with the bondage and servitude of sin. If you must have the pleasures of the world, you must, with them, have the sorrows of the world; the two are inseparably connected. With them, you must have the old restlessness and dissatisfaction, which, one day, you so eagerly exchanged for Christ. Your religious duties will become distasteful in just the proportion you seek after the things of the world. Egypt is behind, Canaan is before you; which will you have? They are separated by a long distance, toward which will you go? One represents bondage, the other liberty and rest; you can not have a part of each. In the language of the Scriptures I would say, "Choose ye this day whom ye will serve."

G. T. Griffiths.

The Only and True God. Who is He?

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."—St. John 17:3.

By the above, we learn the necessity of knowing "the Only True God." If we desire to know the truth, it will be necessary to consider that the truth, as taught by "the spirit of truth," (the Holy Ghost is the spirit of truth), can not contradict itself. Its teachings must be in harmony. Dear reader, bear this constantly in mind.

What we will now proceed to consider, according to the subject before us, will be to this end; namely: *The harmony of the word of God upon this subject.* First. We are taught in the Scriptures of the Old Testament, that there is but one God to worship, and that he is a jealous God that will not let his honor be given to another. In Isaiah 44:6, as well as in a great many other places, we read: "Thus saith the Lord, the King of Israel, and his (Israel's) Redeemer, the Lord of Hosts; *I am the first and I am the last*; and *besides* me there is no God."

Many Saints of God believe that this is God the Father and that he has an immortal body of flesh and bones; and that he has a son that has an immortal body of flesh and bones, even Jesus; and that this Son should be worshipped; as "in his name every knee shall bow," etc; and as such there are two, instead of *one God* to worship, in direct conflict with Isaiah as above quoted. It is impossible that the Spirit of Truth could be guilty of such contradictions. Further, in Genesis, as well as in St. John 1:1–15, (I quote from the Inspired Translation, by Joseph Smith, the Seer), we find stated that the Word (the Son, Jesus), made all things; and without him was not anything made which was made. This will bring matters, (according to the above doctrine of two personal Gods of flesh and bones), in a still more confused condition. Is the Spirit of Truth author to this confusion? Or have men misunderstood the teachings of the Spirit of Truth? To this brief description, let us add the objection made by infidels; as a consequence of above described doctrine, namely: "That God is a blood thirsty and tyrannical God that would send his son to suffer and die, instead of going himself, if it was necessary."

We will now proceed to seek and inquire from the revelations of God; the teachings of the Spirit of Truth, as touching this subject. First. Who is God, the Father, (the God of Israel), his nature, and what is He? Secondly: Who is Jesus Christ, his nature and what is He?

1. We will begin by stating some traditions by heathen, and other nations upon this subject, namely: Who is God the Father? etc., and see how far there is truth in them. The Indians call God the "Great Spirit." And the East Indians and other heathen religions that worship stones, serpents, fire, oxen, etc., do so, not that they believe that those objects really are God, but that God is a spirit that is in them, and through all things; therefore they select those objects to look upon while their minds are thinking on that God that is in them; as well as everywhere in the universe. In Acts 17:28, the Apostle Paul says: "In

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God we live, move, and have our being." And the Psalmist David says, in Psalm 139:7–10: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

We have now discovered that the traditions of those nations agree with Paul and David in this respect. Luke tells us how an angel appeared to the Virgin Mary, and told her that she should give birth to Jesus the Savior. See Luke 1:26–33. "Then said Mary unto the angel, How can this be? And the angel answered and said unto her, Of the Holy Ghost, and the power of the Highest. Therefore also, that holy child that shall be born of thee shall be called the Son of God." This Holy Ghost is the Spirit of Truth, also the power of the Highest, is the same object, only expressed twice in different words, as was customary with the ancients. For example Isaiah says, "Publish it in Jacob, and tell it in Israel." Is not publishing the same as telling, is not Jacob the same as Israel? Again in Isaiah 28:23: "Give ye ear, and hear my voice; hearken and hear my speech." Is not "Give ye ear," the same as "hearken?" Is not "Hear my voice," the same as "Hear my speech?" It certainly is. Then "the power of the Highest" is the same as "The Holy Ghost." And in Matthew 2:1–3. That before Mary and Joseph had come together, Mary was found with child of the Holy Ghost. "Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, Behold, the angel of the Lord appeared unto him in a vision, 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." Thus we have proven that Mary conceived by the Holy Ghost; by his miraculous power. As she did conceive by the Holy Ghost, is not the Holy Ghost then father to Jesus? He certainly is. To this the Book of Mormon agrees, see Mosiah 8:5. "* * * The Father, because he was conceived by the power of God (the Holy Ghost)." In Doctrine and Covenants in a revelation (on the testimony of John) in May, 1833, Jesus says in par. 2: "And the glory of the Father (the Holy Ghost) was with him, (Jesus), for he (the Holy Ghost, the Father) dwelt in him." In par. 4. Jesus says: "I am the Spirit of Truth, and John bore record of me." In St. John 14:10: "But the Father that dwelleth in me, he doeth the works."

By this and much more we have not room to quote, we can plainly see that we have answered the first question, namely: That *God the Father is the Holy Ghost, the father to Jesus, the Spirit of Truth, who dwelt in Jesus*, and who should dwell in us, if we are his.

We will now proceed to the second question of our subject, namely: Who is Jesus, his nature, and what is he?

We read in Isaiah 44:6: "Thus saith the Lord, the King of Israel, and his (Israel's) Redeemer, the Lord of Hosts; I am the first and I am the last; and besides me there is no God."

In Revelations 22:13, Jesus says: "I am Alpha and Omega, (Alpha is the name of the first, and Omega the name of the last letter in the Greek alphabet), the beginning and the end, the first and the last." (Here is the repetition three times, of the same meaning only in different words). We see here an agreement in Isaiah and Revelations showing that *Jesus is the God of Israel, his Redeemer, the first and the last.*

In Book of Mormon, Nephi 7:1, Jesus in speaking to the Nephites says: "Behold I am he that gave the law, and I am he who covenanted with my people Israel." This is now plain that Jesus, (or if you please, *the Holy Ghost, the Father, the God of Israel* who afterwards revealed himself in the flesh in the body of Jesus), was the being who appeared in the thunders of Mount Sinai. And thus the only and true God to worship, for all creation, whether they be Gods or Lord, has to bow before this Lord of Lords, and King of Kings. The Great I Am ("The Great Spirit"), the first and the last. This title has now a great significance, when we have learned who is *the only* and *true God*, whom to know is life eternal. Thus the Father, the Holy Ghost, dwelt in Jesus, (the spirit of Jesus) of which he had a fulness; see St. John 3:3. But not all the Holy Ghost, because if he had all, then he could not have given the Spirit to his Apostles; but as we have proven above, he is omnipresent, he is everywhere. The Holy Ghost can be given to men in China, Japan, Sweden, England, the Islands of the Sea and America, at the same time. He is also in heaven, and in the heaven of heavens; hence Jesus (the body) prayed to his Father (the Spirit, the Holy Ghost) in heaven.

As to whether this Holy Spirit is in the form of man, I will let the reader judge for himself, by presenting the following facts: that man was created in his likeness; (the likeness of the Spirit of Jesus); and Joseph Smith, as well as Stephen, in Acts, saw the Father (the Holy Ghost) with Jesus at his right hand; but please remember that neither Stephen, nor Joseph Smith did feel those personages, so as to know, if they both had a body of flesh and bones, or if one was a spiritual body, and the other a resurrected body of flesh and bones. Nor must we forget, that the Holy Ghost appeared like a dove, after Jesus was baptized; is he therefore a dove? On the Day of Pentecost he appeared as cloven tongues of fire, is he therefore cloven tongues of fire? In the Kirtland Temple he appeared as a ball of fire, is he therefore a ball of fire? He appeared as a body of flesh and blood to Jared's brother, (see Book of Ether in Book of Mormon, chap. 1, par. 8), as he should be revealed in the flesh, in the body of Jesus, about two thousand years hence; was he therefore a body of flesh and blood at that time when he appeared to Jared's brother?

Please remember, dear reader, that we have proven that the Holy Ghost is the Father to Jesus (the body) while the Father, the Holy Ghost dwelt in Jesus (the body). Now we understand why Paul exclaims, "Great is the mystery of Godliness, God made manifest in the flesh." 1 Tim. 3:16. Let us take heed to the Apostle's admonition in his epistle, where he says: "Let us therefore earnestly contend for the faith once delivered to the Saints," and see how the Saint's faith has been on this subject. And as a further proof that the faith once delivered to the Saints on this subject, I will briefly quote from the Law of the Church, which says: "The Bible, Book of Mormon and Doctrine and Covenants are a law unto my people." In Isaiah 9:6. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Councillor, The Mighty God, the Everlasting Father—The Prince of Peace." Isaiah 44:6. "Thus saith the Lord, (not a Lord), the King (not a King) of Israel, and his (Israel's) Redeemer, the Lord of Hosts; (Jehovah, the Spirit of Jesus); I am the first and I am the last, and besides me there is no God." In Rev. 22:13, Jesus says: "I am Alpha and Omega, the beginning and the end, the first and the last." And in St. John 1:1–16; in 3d verse we read: "All things were made by him; (Jesus, or rather the Spirit of Jesus, the Holy Ghost); and without him was not anything made which was made." This is now plain that he is the Creator of heaven and earth, with all that is in them. 14th verse: "The same word (the Spirit of Jesus, the Holy Ghost the Father), was made flesh (the body of Jesus) and dwelt among us." In St. John 14:8, 9: "Philip saith unto him, Lord show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Phillip? He that hath seen me, hath seen the Father; and how sayest thou then, show us the Father? Believeth thou not that I am in the Father, and the Father in me? The words that I (the body of Jesus) speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works."

"But," says one, "I can not understand such doctrine, I have been learned to believe that the Father and Son are two distinct personages of flesh and bones, to which I will answer with the words of Jesus in St. Luke 10:23: "All things are delivered to me of my Father; (the Holy Ghost); and no man knoweth that the Son is the Father, and the Father is the Son, but him to whom the Son will reveal it."

Now we will turn to the revelation given in presence of six Elders in Fayette, New York, September, 1830, in Doctrine and Covenants, paragraph: "Listen to the voice of Jesus Christ, your Redeemer, the Great I Am, (this was the name God gave himself to Moses in the burning bush), whose arm of mercy hath atoned for your sins." And in par. 12, of the same revelation, Jesus still speaking, says: "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." Here we see that Jesus is speaking, and yet speaking of redemption through his only begotten Son. If the Father and the Son are two distinct bodies of flesh and bones, then this revelation is false

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and a deception, but if the Father dwells in Jesus, as we have proven, then this revelation is true. Again in a revelation given May, 1833, sec. 83, par. 1, the Lord says: "And the Father and I are one: The Father because he gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle." And further on in the same paragragh: "Therefore in the beginning the word (the Spirit of Jesus) was, for he was the word, even the messenger of salvation, the light and the Redeemer of the world; the Spirit of Truth (the Holy Ghost) who came into the world."

We all know that the Holy Ghost is the Spirit of Truth. This Spirit of Truth came into the world, by him creating himself a body of flesh, blood, and bones, called Jesus; (which means Savior); and this creator of this body is the Spirit of Truth, the Holy Ghost, the Father. Matthew 2:3. "Therefore the Father dwelt in him." And in 2d par., "And he (Jesus) received all power in heaven and on earth, and the glory (light and intelligence, par. 6) of the Father was with him, for he (the Father, the Holy Ghost), dwelt in him."

Again Jesus says in par. 4, same revelation: "The Spirit of Truth is of God, I am the Spirit of Truth, and John bore record of me." This was the John that Jesus loved. We now turn to the revelation given the 22d and 23d of September, 1832, par. 8: "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole Church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation (how long) until they repent and remember the New Covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written." By this we see the necessity to both teach and practice the New Covenant, even the Book of Mormon, so that we may "bring forth fruit mete for our Father's kingdom." Therefore let us now consider what the Book of Mormon says on this subject, namely: That Jesus is both the Father and the Son. In the Book of Ether, chap. 1, par. 8, Jesus appeared to Jared's brother, as he should appear in the flesh; then he says: "Behold, I am Jesus Christ, I am the Father and the Son, in me shall all mankind have light and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters." This is exactly the words of the prophets in the Bible, what the God of Israel says "and ye are my sons and daughters sayeth the Lord of Hosts," (Jehova, or Jesus), and in 11th par., 1st chap. of Ether, '* * * even unto the unfolding unto them of all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are. And he that will contend against the word of the Lord, let him be accursed." Par. 12, Jesus says: "For behold, I am the Father, I am the light, and the life, and the truth of the world." And in par. 4: "That whatever nation shall dwell on this land (America) shall worship the true and only God, and shall be perserved if they will but serve the God of the land who is Jesus Christ." 2 Nephi 6:9: "O how great the holiness of God! for he knoweth all things, there is not anything, save he knows it. And he cometh into the world that he may save all men." 5th chap. 4th par. And he also has shown unto me, that the Lord God, the Holy One of Israel, should manifest himself unto them in the flesh." In the 7th chap. 2d par. "But behold, thus saith the Lord God: when the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance." Also 8th chap. 2d par. "But there is a God, and he is Christ." Again in 11th chap. 2d par. "And when the day cometh that the only begotten of the Father, yea, even the Father of heaven and of earth, shall manifest himself unto them in the flesh." Mosiah 1:13. "The Lord Omnipotent who reigneth, who was and is from all eternity to all eternity, shall come down from heaven, among the children of men, and shall dwell in a tabernacle of clay." 14th par. "And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the creator of all things from the beginning. Also Mosiah 3:3. "That Christ the Lord God omnipotent, may seal you his * * * who created all things, in heaven and in earth, who is God above all. Amen." Again in Mosiah 5:7. "And because he said unto them, that Christ was the God, the Father of all things * * * he said that man was created after the image of God, (Christ) and that God should come down among the children of men, and take upon him flesh and blood." "And in Alma 8:10. "Now Zeezrom said again unto him, is the Son of God the very Eternal Father? And Amulek said unto him, yea, He is the very Eternal Father of heaven and of earth and all things which in them is; he is the beginning and the end, the first and the last; and he shall come into the world to redeem his people." In Helaman 5:6, we read: "And also that ye may know of the coming of Jesus Christ, the Son of God, the Father of heaven and of earth, the creator of all things from the beginning." We will now turn to Mosiah 8th chapter, where we find this doctrine plainer if possible, and ought to settle all dispute on this point. Par. 5: "And now Abinadi said unto them, I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God: and having subjected the flesh to the will of the Father, (please remember we have proven above that the Father is the Holy Ghost, the Spirit of Truth), being the Father and the Son; the Father, because he was conceived by the power of God, (the Holy Ghost); and the Son because of the flesh, thus becoming the Father and Son; and they are one God, yea, the very eternal Father of heaven and of earth, and thus the flesh (the body of Jesus) becoming subject to the Spirit (the Holy Ghost, the Father who dwelt in Jesus) or the Son to the Father being one God." We have now found what the faith on this subject was, "that was once delivered to the Saints," and which Paul tells us to "earnestly contend for." It is a universal testimony of the prophets and the law, and "If we speak not according to the law and the testimony it is because there is no light in us." Isaiah 8:20.

We will now read what the Lord God himself says the day before he came into the world. See the disciple Nephi 1:3. "For behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, * * * and do the will, both of the Father, and of the Son, of the Father, because of me, and of the Son, because of my flesh." After God had been born and crucified, he appeared to the Nephites and proves to them that "the faith of the Saints" has not been in vain. Nephi 5:6, says: "And it came to pass that the Lord (Jesus) spake unto them, saying: Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world." With these three testimonies, still we have a fourth, namely the testimony of the multitude, in 6th par. After they have been feeling the sides, hands and feet of Jesus, they exclaimed: Hosanna! blessed be the name of the most high God! And they did fall down at the feet of Jesus, and did worship him." And in par. 8: "For the Father and I, and the Holy Ghost are one."

Dear reader, compare the above quoted objection by infidels, and the host of witnesses I have quoted, and judge for yourself which is the most Godlike.

Now we wish to say a word to those that still will contend for the doctrine, that the Father to Jesus has a body of flesh and bones. We shall for argument's sake grant your view to be correct, we know that the body of Jesus had a beginning, if the Father to Jesus is like Jesus, then his body also had a beginning; and if we should, like the Brighamites say that he also had a father, and if we went as many generations back as there are atoms in the Rocky Mountains, still if the God of all Gods, if having a body of flesh and bones, that body must have a beginning; then who created or organized that first body? Let the wise answer this question. We have proven by "the faith once delivered to the Saints," that the Holy Ghost, the Spirit of Truth, was and is the Father to Jesus, and that the body of flesh and bones (see Luke 24:38) named Jesus is the first and only body of flesh and bones, the only and true God has.

Much more may be quoted from sacred writ, to substantiate this doctrine, but sufficient has been said upon this at this time, to establish that Jesus Christ is the only and true God, "whom to know is life eternal." St. John 17:3.

There are some expressions in Scripture that appear to somewhat contradict this doctrine, but they only appear so to those that have not learned to know the only and true God. Dear reader, if you look upon God, as set forth in this article, and get his Spirit to enlighten you, you will then see that everything in the law and testimony of the Scriptures is in exact harmony with this doctrine. To conclude I will quote the words of Jesus in the Inspired Translation by Joseph Smith,

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the Seer: "In that hour Jesus rejoiced in spirit, and said: I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from them who think they are wise and prudent, and hast revealed them unto babes; even so Father; for so it seemed good in thy sight. All things are delivered to me of my Father, (the Holy Ghost), and no man knoweth that the Son is the Father, and the Father is the Son, but him to whom the Son will reveal it."

May the whole Church be blessed with that great revelation, is our earnest prayer. So be it.

THOMAS BURT,
CH. E. MALMSTROM.

SPRINGVILLE CITY, Utah, Jan. 2d, 1882.

Do Something for the Master.

How many who call themselves Christians, I wonder, are guilty of the sin of laziness, or indolence, as it is more politely termed? It is to be feared that there are many good people, (I mean good in other respects), who will be obliged to plead guilty when charged with being lazy. I once heard of a man who said that he was born tired. Dreadful condition for a son of Adam to be in. And yet I think it can truthfully be said of many that they experience a feeling of weariness just when they are told to do something that required any exertion on their part. Why is it that so many Latter Day Saints are unwilling to make an effort toward advancing the cause of the Master. Yes, very many after publicly testifying that they have received the gift of the Holy Spirit and that they know "Jesus to be the Christ," will fold their arms, so to speak, and drift along with the current without showing any disposition whatever to put their hand to the plow and labor for the advancement of Zion's cause. It may not be much that some of us can do, and we no doubt often feel that we are weak and sinful, but the weakest of us can do something for the Master's cause. The harvest truly is great but the laborers are few. Let us all pray the Lord of the harvest to put it into the hearts of his children to go forth and strive to pull down the strongholds of sin, and plant the banner of King Emanuel where once floated the loathsome rag of the prince of darkness. All have not the same gift. All can not speak in tongues. All can not interpret. All can not be preachers, in the ordinary sense of the term, but there are different ways of preaching. If we can not preach from the stand, we can preach by the fireside, or distribute tracts, or *Heralds*, or *Hopes*, or some other publications of the Church, and thus scatter the seed, and we know not what the harvest shall be. The result we will leave with nim who doeth all things well. Thank God we have some such earnest workers among us, and I would that their number could be increased to legion. I appeal to all who have partaken of the heavenly gift and are united in the one faith to be diligent and earnest in the Master's service, for we know that if we do this and fall not by the wayside, we shall ere long reap a great and everlasting reward.

W. H. BROWN.

They say it is hard to be a consistent Christian, but it is equally difficult to be a consistent sceptic.

You may gather a rich harvest of knowledge by reading; but thought is the winnowing machine.

Deluded.

SINCE the beginning, in all ages and among all peoples there have appeared men, and women too, who have claimed to be prophets and assumed the prerogative of foretelling future events. In many—indeed in most cases they have been bold and impious impostors, impudently presuming upon the credulity of the people, urging claims which they knew to be utterly baseless and false. In cases belonging to the latter class the love of notoriety has been the chief impelling cause. In christian lands these pretenders first begin to study and interpret according to their own fancies Bible prophecies which they make to sustain the wildest vagaries. But after a little they break away from these inconvenient trammels and declare themselves to be inspired and independent, striking out a new course for themselves. There is a class however who may reasonably be supposed to be sincere. Through physical disease or some mental peculiarity they become the victims of morbid religious impressions and begin to regard their own wild and distorted fancies as direct inspirations. These delusions usually grow the longer they are cherished, become independent of reason and scornful of common sense, discard facts as impertinent, scoff at argument and present the most miserable and wretched falsehoods as direct revelations from heaven. They see everything through a distorted medium. They rush in where angels dare not tread and even venture to dictate to omnipotence what ought to be done. The bold and wicked pretenders usually meet the fate they deserve. They are laughed out of court and subside into merited obscurity and contempt. The deluded victims of such sad hallucinations in nearly every instance meet with a different fate. The end is a tragedy. Mental disease assuming this form is of all maladies, the most incurable. It hastens on to the sad sequel. In such cases the physician is the true adviser.

A notable and mournful instance of such delusion with its terrible, tragic ending has just occurred in our city and startled and saddened the whole community. A brief history of it will be of interest to our readers.

About two years ago a happy and prosperous family lived in State Centre, Iowa. About fifteen years ago they removed from Sandwich, Ills, near which James H. Lay, the husband and father, owned a fine farm. They were financially successful in their new home in Iowa, accumulating a handsome competence. The father was an active and prominent business man. The mother was a lady of high character and excellent judgment, belonging to a family noted for intelligence and good sense. There were three promising boys who were trained in a well ordered christian home. The eldest, W. K. Lay, was attending college preparing himself for some profession and was never known to cherish any religious beliefs outside of what is termed the strictest ortho doxy. Suddenly the young man in some way become possessed with the idea that he was a prophet and had a mission. He left college and began his new career which has resulted in such terrible consequences. He claimed to be the Elijah who should appear as the messenger of the speedy coming of Christ who should close the present dispensation. He at once turned his attention to the ancient prophecies, endeavoring to prove from detached passages that he was Elijah, that he should appear on this continent, that he should be a young man and that the second coming would certainly occur before the close of 1882. He at first tried public lecturing as a means of convincing the world of his divine mission, and this failing he began issuing a series of pamphlets which he entitled, *A Prophet's Warning*. An intelligent exegesis of the passages quoted clearly showed that they utterly failed to substantiate a single one of his delusive claims. They were woven together in a way that showed considerable ingenuity but a total lack of sound, critical judgment. They were forced into service to establish a preconceived and wild theory. They attracted little attention and were looked upon by the curious as the wild vagaries of a disordered and fanatical fancy, as harmless as they were baseless. After a time the mother who had the utmost faith in the sincerity of her son became a convert to his notions.

Through the influence probably of some physical and nervous derangement she became morbid on the subject and at last believed herself under the power of some direct inspiration. The father also became a convert, but claimed no inspiration for himself. After a time the delusion assumed a new form. The youngest son, about ten years old, was made the scapegoat for all the sins of the family, and by way of pennance was made to fast at frequent intervals during which he was closely confined to the house. This awakened some feeling in the community at State Centre, and it is said on this account Mr. Lay sold his real estate there to his sister at a nominal price and removed with his family to Sandwich where they have resided since.

During the last winter a new and fatal delusion seized upon the young prophet and the mother. She became possessed with the belief that she was soon to become the mother of another prophet who while yet an infant would have remarkable, even marvelous powers and would astonish and convine the world of the truth of their mission. A little over four weeks ago the son, W. K. Lay, who was in Adrain, Mich., preparing his writings for the press thought he received a special order from heaven to return at once as something notable was soon to happen. He had but a few minutes to prepare to reach the cars and came in great haste. On this return there was a new revelation. The mother was to fast until the new prophet was born. Mother, father and son all seemed to devoutly believe in the coming event. Little attention was paid to the wild and absurd delusion by the community. Some pitied and others ridiculed. The family lived in such a secluded and quiet way that few knew the real state of affairs. The relatives living here, while they deplored the insane delusion, hesitated to interfere. The family was so blindly fanatical that they resisted any intrusion. At last on Thursday morning last, Hon. W. W. Sedgwick, brother of Mrs. Lay, perceiving affairs had reached a dangerous crisis was compelled to interpose. He saw his sister was literally dying of starvation, and that father and son were both en-

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couraging and fortifying her in her insane purpose. He resolutely demanded that she be given nourishment. They strongly protested, but when he firmly assured them that legal measures would be taken at once to prevent a mingled murder and suicide, they reluctantly yielded. A few spoonfulls of beef tea were given her at intervals of two hours, only a part of which they succeeded in making her swallow. It was too late. The stomach utterly refused to perform its functions. As Dr. Sedgwick perceived at first, his sister was dying. She passed away early in the evening, and thus ended the most extraordinary tragedy of modern times.

The father and son were disposed to charge her death upon the brother, who had, as they claimed, compelled Mrs. Lay to violate the divine command. To decide this question a post mortem examination was decided upon. It was held next morning in the presence of the physicians of the city; Dr. Winne using the knife. The result utterly dispelled the fatal delusion. Mrs. Lay died of starvation. There was not the slightest sympton of coming maternity.

The faith of the father was shaken and he expressed himself as about ready to believe that they had been deceived by Satan. As for the son, he was not ready to give it up as a delusion. He has intimated that he believes that the great red dragon spoken of in the Revelation has been around, and that in consequence the child has been caught up into heaven and the woman, the mother, taken off into the wilderness. He intends waiting about until June 1st, when if the mother does not rise from the grave he will believe he has misinterpreted the heavenly visions. It is hard to have patience with such wild, illimitable and unaccountable nonsense.

It remains only to be stated that the funeral of Mrs. Lay occured on Saturday, Rev. Dr. Reed of the Baptist Church preaching an excellent discourse. The whole affair has been a sad one for the friends of the family.

Sandwich Gazette.

A Mother's Influence.

It is hard for a young mother, who has not yet overcome the wayword tendencies of her own youthful nature, to realize the influence she exerts over her little ones. She is constantly surrounded by critical imitators who copy her morals and manners. As the mother is, so are her sons and daughters. If a family are blessed with an intelligent mother, who is dainty and refined in her manner, and does not consider it necessary to be one woman in the drawing-room and an entirely different person in every day life, but who is a true mother and always a tender, charming woman, you will invariably see her habits of speech and perfect manner repeated in her childern.

Great, rough men and noisy, busy boys will always tone down their voices, and step lightly, and try to be more mannerly when she stops to give them a kind word or a pleasant smile; for a true mother will never fail to do all the pleasant things that she can that will in any way lift up and cheer those whose lives are shaded with care and toil. The mother of to day rules the world of to-morrow.

Whatsoever you do have system about it. It is the greatest labor-saving machine in the world.

☞ ALWAYS write the business portion of your letter on a separate piece of paper.

Do not mix business with matter intended for publication. It is a great hindrance to us copying such letters.

Let business letters be brief and explicit.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, June 15, 1882.

EDITORIAL ITEMS.

OUR attention is called to a serious omission in the account of Bro. D. Dancer, Bishop's Agent for Decatur District. In the account of moneys received Bro. A. K. Anderson should be credited on December 17th, 1881, with $13.50, tithing.

Bro. W. W. Blair has reached his field, the Utah Mission, and is rallying the forces at his command, actively preparing for the campaign. Some indications of a possible reaction in favor of the truth we hold, are appearing, though slight. Those desiring to address Bro. Blair, address Salt Lake City, Utah, Box 417.

Five have lately been baptized at Wyandotte. So it would seem that the challenge and attack of D. Eccles did not affect the work badly there and at Kansas City.

Bro. Henry Hoole, writes from Sheffield, England, of two manifestations, by dream, in testimony that Jesus was the Christ, and that Joseph Smith was his servant.

Bro. William Anderson, of 1009 Broadway, California, writes May 18th, that Bro. J. W. Gillen had arrived from Australia, "safe and sound." Bro. John Roberts was very poorly, Peter Canavan's life despaired of, and Bro. D. J. Phillips had been quite bad. Three were baptized on the 14th of May.

Bro. F. W. A. Reidel, has removed his paper *Das Echo der Gegenwart und Der Zeitgeist*, from New Albany, Indiana, to Stewartsville, DeKalb county, Missouri; from which new point we presume the paper will hereafter be issued. We congratulate the German Brethren of Stewartsville on the accession of Bro. Reidel to their number of workers. The notice of Bro. Reidel's removal from New Albany to Stewartsville, reached us too late for the HERALD for June 1st, or it would have appeared in that issue.

Sr. Nancy E. Leonard, of Amboy, Lee county, Illinois, on her way home from attending the April session of conference at Independence, visited La Plata, Missouri, and spent several days there with friends. The question of her faith came up, and she was under the necessity of defending it. This she did in such a way in private conversation, that she was invited to visit the Sunday School, and there taught the Bible Class, telling them at the outset that she would probably differ from them in points likely to come up in the lessons. The result is that some there are anxious to hear some one of our elders. She is intending to send in some of the printed articles, and desires that they be visited by a preacher. Will Bro. Alex. H. Smith, elder in charge, please bear this in mind. Any one going there may enquire for Mr. Williams, Wm. Miller, or William Cole; and give Sr. N. E. Leonard as reference.

It appears that a mistake was made in the minutes of April Conference, to which our attention was called. Bro. George Montague was appointed to the South-Eastern Mission; but upon further consideration the appointment was changed to the South-Western in association with Bro. Heman C. Smith. We make this explanation and note the appointment of Bro. Montague to this South-Western Mission that no further misunderstanding may occur.

Bro. J. R. Lambert writes from Bay Point, Florida, May 16th, that his health is very poor, but he has been able to fill his appointments. He commends the Greenville *Advocate*, for fair presentation of our views, but states that the editor of the Santa Rosa *News*, neglected to publish an article from him after he had promised to do so; Bro. Lambert thinks Saints ought not to sustain such papers.

Bro. D. R. Jones informs us that the Saints of Nevada, would be very glad to have Bro. G. Rodger to visit them on his way home this Fall.

Bro. Jonathan Emmons wrote from Elk Point, Iowa, May 18th. Was well, but had been taking care of the sick. He was trying to teach the word.

QUESTIONS AND ANSWERS.

Is Brigham Young now, or will he ever be, an inheritor of the Celestial Kingdom?—Perla Wild.

We are not the ones to sit in judgment on Pres. Brigham Young, and therefore can not answer the question. If he has not sinned against the Holy Ghost, he may be forgiven in the world to come; but whether the celestial glory follows such forgiveness we do not say.

ON the 27th of this month, day memorable to the Saints, the people of Iowa will be called upon to vote for or against an amendment to the Constitution of that state, prohibiting the manufacture and sale of intoxicating liquors as a beverage, within the State.

The position we have taken hitherto, has been and still is that it should be the duty of society to so frown upon the use of intoxicants that the demand for them shall cease; that prohibition should be left to the localities where liquors might be sold, hamlets, precincts, towns, cities and other organized communities, as the majority of the voters might determine; but in the absence of such a law, and in consideration of the incalculable damage the drinking of intoxicating beverages has done and is doing, we feel bound to advocate every means affording a check upon the traffic, and therefore shall personally give the amendment referred to a vote, others of course must do as they deem best; but the profession of faith which the Church makes, ought in itself to warrant every outside looker on safe in the calculation that intemperance, and all means to its continuance have no friends among the Saints.

June 27th then should find those who are called upon to vote on this question at the polls, and voting right on the question at issue. It is not made a party issue, nor does the controversy necessarily take on a political aspect, and therefore we violate no rule of fellowship or church polity in thus advocating the cause of sobriety and right.

No better monument to the memory of the man slain at Carthage, thirty-eight years ago,

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could his co-workers in the gospel vineyard build than to flow solidly together in one mind upon the side of the good against the evil in society. It is expected that Fayette township, in which Lamoni is situated, will give a fair majority in favor of the amendment.

We publish in this issue an article from the pens of Brn. Malmstrom and Burt, of Utah, upon the subject of the Godhead, the conclusions of which we do not endorse, personally; nor do we understand the positions taken to be the doctrine of the Church. The article was sent us with the request to publish; and if published it would be taken that we did not object to its conclusions; upon this statement it was returned to the writers with the statement that the Church had taken position on the matter, that there were two persons in the Godhead, God, the Father; and Christ, the Son; and that we could not print the article without stating our objections to it, under the circumstances. This was agreed to by them by letter dated Springville, Utah, April 27th, 1882; we therefore violate no rule of courtesy in stating that the positions assumed by the article are not in harmony with the views of the Elders of the Church, which is the view of the Church.

The Fifth Lecture on Faith, whatever may be said of him who is stated to have written it, contains the accepted view of the Church on the subject of the Godhead; that of two personages, the "Father and the Son—the Father being a personage of spirit, glory, and power, possessing all perfection and fulness—the Son, who was in the bosom of the Father, a personage of tabernacle, made, or fashioned like unto man, or being in the form and likeness of man, or rather man formed after his likeness and in his image; he is also the express image and likeness of the personage of the Father, possessing all the fulness of the Father, or the same fulness with the Father."

All argument to make but one personage of the Father, Son, and Holy Ghost, must end disadvantageously, for this reason: the prayer of Christ clearly signifies that the completed work of his mission in his disciples was to make them one with, or in him, as he was one with, or in the Father:

"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."—John 17:21.

This prayer if fulfilled according to the tenor of the article referred to would destroy at some time the identity of the disciples, and absorb them into the person of Christ, and there would be only one personage, and he be God, Christ, Holy Ghost and disciples all in one body. This is Buddhism. This destruction of identity is in antagonism to the idea of responsibility for agency conferred, which has been always taught with the gospel. It also virtually destroys the idea of rewards, or punishments; for if identities are not preserved, how can every man be judged and rewarded or punished "as his works may be."

The identity and distinct personality of God the Father, separate and apart from Christ the Son, are constantly presented in the speech and acts of Jesus, from the day he said, "Know ye not that I must be about my Father's business?" to the hour when he said: "Father, into thy hands I commend my spirit."

That the Apostle Paul so understood is clear from his writing:

"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 authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy, death, shall be destroyed. For he saith, When it is manifest that he hath put all things under his feet, and that all things are put under, *he* is excepted of the *Father who* did put all things under *him*. And when all things shall be subdued unto him, then shall the *Son* also *himself* be subject unto him that hath put all things under him, that God may be all in all."—1 Cor. 15:24-28.

Bro. J. W. Chatburn, of Harlan, Iowa, son, wife and daughter-in-law, visited Elder David Whitmer, at Richmond, Missouri, on their way home, and after their return, in answer to a question from us, write about as follows:

"We are making progress in our preparations for church building here. I think we shall meet with good success.

"You asked the question, 'How did you like your visit with Father Whitmer?' It was one of the great events of my life to visit him and Richmond. I was well repaid for time and money expended in making the trip. We all thought we had had a splendid feast at Independence, but the visit to David Whitmer was like having the best of the wine at the last of the feast. We made ourselves known to his grandson and he prepared the way for us. We visited Bro. David in the forenoon; and again in the evening at his request. He remarked that we had brought a good spirit with us and he felt like talking. He did talk, and I learned many things that I did not know before about the rise of this work. One thing in particular; he says there were about forty or fifty members in the Church when organized on April 6th, 1830. We have been told and so recorded in history that there were only six members. He explained it this way,—there were only six Elders. He said that he baptized fourteen in Seneca Lake, a few days before the Church was organized. I asked his wife if she was present when the Church was organized on April 6th, 1830. She replied, Yes; and was a baptized member at that time. We asked him the question: Had Joseph Smith any manuscripts of any kind by him at the time of translating the Book of Mormon that he could read from?

"His answer was: 'No, Sir. We did not know anything about the Spaulding manuscript at that time.'

"We asked him if his testimony was the same now as it was at the time the Book of Mormon was published, regarding seeing the plates and the angel. He rose to his feet, stretched out his hands and said: 'These hands handled the plates, these eyes saw the angel, and these ears heard his voice; and I know it was of God.'

"That was the strongest testimony I ever heard, and I felt that he was telling the truth.

"We visited Col. Doniphan also. He was very glad to think that the Latter Day Saints thought enough of him to visit him now that he had become old. He told us that he had taken a great interest in reading the Kansas City papers during our Conference; and, said he, 'Don't you know that there is a wonderful change in the minds of the people; for I can remember the time that it would be all that your lives were worth to attempt to hold conference in the State of Missouri. He said Father Whitmer was a truthful man and the whole family were a credit to the city and country where they resided. He related some of his experiences with the Mormons. He remarked that Elder Rigdon was the most eloquent man he ever saw, but it took 'Joe Smith's brain to run things.' He told of the time he appealed for a writ of habeas corpus, for S. Rigdon. He, Rigdon, wanted to make a statement of his reasons why he wanted to be released. The Court House was full of mobbers; the Judge granted his request. He spoke about thirty minutes; and, said the Colonel, 'That laid in the shade anything I ever heard. And when he got through, nearly every one was weeping. The leader of the mob arose and said, 'Judge, let him go.' He then took his hat and took up a collection amongst them for Rigdon's expenses out of the State; and there was a hat full of money.' We quietly suggested, that was the power of God. 'You can think what you please. I think it was the power of eloquence,' said he.

"I asked him what he thought was the cause for the people wanting the Mormons out of the State. Was it because they were bad citizens, or did other causes exist that called for their removal?

"His answer was, 'The Mormons were in the main good, honest, and industrious citizens, and tried to do right, so far as I know; but like all other bodies of men, once in a while a bad man would creep in. But that was not the real cause for their expulsion. It was something of a political question with the citizens of the State. The Mormons were looked upon as Free Soilers, or Abolitionists; and it was not to the best interests to harbor within a slave state such an element of strength that the Mormons would be in a question touching the existence of that institution.' He thought this was the main cause.

I looked at him and thought I could somewhat realize what he looked like when at Far West, upon that memorable day that was to usher in the work of blood and murder in accordance with the findings of the court martial. He remarked that Lyman Wight was the lion of the whole crowd; that he did not believe our doctrine, but thought we had just the same rights as any other. This he always contended for, and he believed he was defending an honest man when he defended Joseph Smith; and now after all these years have passed away, 'I think still the same of him."

EXTRACTS FROM LETTERS.

Sr. Martha E. Dike, writes an encouraging letter from Plum Hollow, Iowa, May 23d. She is confident in her faith in the gospel; but asks anxiously:

"Let us suppose that Bro. Joseph starts out preaching polygamy; how many of us do you suppose would be ready to hold up our hands with horror, and say: Well, I am done with Mormonism at once. I shall throw up the whole thing. I can't stand that?"

She thinks that another class would claim that they had foreseen it all along, &c.

Bro. R. J. Anthony wrote, May 16th:

"We are not losing ground amid the roaring of the *News*, (*Deseret News*). Bro. Short baptized two at Pleasant Grove, on the 10th, and I five at Provo, on the 12th, and more will come soon."

Bro. William Street, of Chester, Pennsylvania, writes May 20th, sending a lot of slips for the Hope, and says:

"God bless the little Hopes, and their paper; the Herald and its readers; the *Advocate* and its subscribers; all the household."

Bro. W. Vickery, of Plano, Illinois, writes:

"We are striving to keep up our meetings the same as ever. The more I labor for the cause the more desire I have to labor."

This is the testimony of all.

Bro. William Newton of Wyandotte, Kansas, says:

"We have rented the Opera House here for one year, a $100, and are putting forth an increased effort to build up the work. Bro. Luff has been invited to speak for us on two Sundays past, which he did with his usual liberty and clearness. His last sermon on Sunday last was a very excellent one. Bro. "T. W." and wife were here also, soon after Conference, and did

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us good; Bro. E. L. Kelley spoke once, also. We have baptized five since Conference, and others are waiting to come along."

Sr. Minerva P. Winscot, wrote from Hall's Ridge, Indiana:

"Bro. Columbus Scott is with us now; he will leave soon for home. We had some good meetings at Hall's Ridge; there is a few here that believe, others have fallen away."

THE Evening *Chronicle* of St. Louis, Missouri, for May 11th contained an editorial review of an argument in the Protectionist, in favor of a protective tariff, in which review the Editor of the *Chronicle* indulged in a little quiet sarcasm, the point of which of most interest to us is contained in the following:

"Let us be more patriotic in the future, and do all we can to protect American industries. The importation of all books written by foreigners should be prohibited, and all such books now in the United States should either be destroyed or shipped out of the country. It may be objected that this would include the Bible. Some of us might miss the Bible, but if properly protected who can doubt that Yankee ingenuity would soon supply the want. A native American, Mr. Joseph Smith, got up a Bible some years ago that has largely taken the place of the old Bible in one of the western territories; and if Mr. Smith's Bible had been properly protected by prohibiting the use of any other, it would probably have largely increased his business. Many people believe that Mr. Smith's Bible is inferior to the Bible that we and our forefathers have loved and used so long, but surely no consistent protectionist will hesitate to promote American industry, whatever the results may be."

The Editor evidently knows nothing about Mr. Smith's Bible, as he calls it, but those who do know, while they would not ask the Government to prevent the issue and sale of the "old Bible our fathers loved so well," or ask protection for the sale of the one he covertly derides, are prepared to believe that if the people of the United States were fully alive to the importance of the issue at stake they would gladly pay heed to the teaching of the Book of Mormon, (the Bible of Joseph Smith), referred to.

FOR the benefit of those of the Saints interested in Mr. W. K. Lay, as the Elijah, as he claimed to be, we publish the following slip from the Sandwich, Illinois, *Argus*. It has considerable significance from the fact that the woman is the mother of Mr. Lay; and was to be the mother of a remarkably developed child, that was to give the information concerning the coming of Christ, as foretold by her son.

"Mrs. James Lay died Thursday night, after thirty days of fasting. This is the lady who was to bear the wonderful and marvelous child, foretold by the oldest son, who claims prophetic power. The funeral will be attended at the Presbyterian Church to-day, Saturday."

Mrs. Lay was a sister of Dr. Sedgwick, of Sandwich, who, it is said, when he found his sister persisting in her fast and likely to perish, interfered as a physician and her brother, and sought to restore her by administering food, but was too late. Bro. E. Banta, of Lamoni, was in Sandwich the night of her death, and states that considerable excitement existed concerning the affair. The Thursday night referred to would be the 18th of May. In addition to what we have inserted from the *Argus*, we give the following from the Chicago *Tribune's* special dispatches in its issue for May 20th:

Sandwich, Ill., May 19.—Last evening about six o'clock, Mrs. J. H. Lay died from voluntary starvation in this place. The circumstances leading to this terrible event, and, indeed, the history of the whole family for the past year, are peculiar.

About a year ago W. K. Lay, a son of the deceased, claimed to have received a direct revelation from heaven. According to this he was to prophesy the near approaching end of the world. His family supported and encouraged him in his assumptions, and in obedience to an alleged divine command sold their fine farm on which they were living, near State Center, Iowa. W. K. Lay then commenced the publication of a magazine called The Prophet's Warning, at Adrian, Michigan. From time to time he announced through the pages of this, new revelations which he claimed to receive. Some months ago he asserted that there would be born to his mother in this place, where she had recently come, a remarkable child, who would at the age of one year prophesy the second coming of Christ.

Our citizens paid but little attention to their vagaries, and they made no converts outside of their own family. But some four weeks ago, Mrs. Lay, anticipating the birth of the child, commenced to abstain from food, claiming that God had commanded her to do so until the child was born. Since that time she had taken no nourishment until yesterday, when her brother, Dr. W. W. Sedgwick, visited her and demanded that a stop should be put to the nonsense. Some beef tea was given her, the husband and son protesting; but it was too late; the deluded woman expired.

A post-mortem examination was held this morning, from which it appears that Mrs. Lay perished from starvation, and that her hopes of giving birth to a child were without foundation.

The affair has created a profound sensation among our people.

It would be just as well now for some of the readers of the HERALD, who have hoped that W. K. Lay were the Elijah, to get ready in mind for further failures in the direction of that hope.

We would like all the Saints, including those who may believe that Mr. Lay is the one that he makes claim to be, to understand, that as a man and as an officer in the Church, we have not the slightest objection to the Lord sending a message to men, when, where, and by whom he pleases, and in any manner pleasing to him. Nor have we any objection to any man doing any work he may be called to do; but we have a sufficient degree of faith in the work begun in 1830, to believe that were any messenger sent that in any way affected those received into the Church, there would be a sufficient nearness between the man, the message, and the way of communication, and the matters already revealed to the Church to identify the messenger and the work. We shall still await developments without compromising position or faith.

THE following is an Editorial from the Boston, *Sunday Herald* for March 16th, 1879, and is still so applicable to the condition of the religious sentiment of the people, as expressed in the methods employed to gather converts, that we believe a perusal of it by the readers of the HERALD will be beneficial:

NEW DIRECTION IN RELIGION.

"Perhaps there has been no time for many years in New England when the religious life is so perplexed as at present, or when the outlook on the whole is so sad. The old leaders in ecclesiastical circles are no longer the guides of the best intellectual life of the day; in most points they are blindly and hopelessly arrayed against it. Not many of them are aware that their "scheme of salvation" is at fault. They have little or no distrust of their system. They are perfectly willing to fight behind their comfortable barracks or attend to their pastoral duties, when the enemies of Christianity have to be fought in the open field and with weapons adapted to the necessities of modern thought and life. They use the blunderbuss when the only effective weapon is the breach loader, or the stone and sling when sabre-cuts alone can bring down the foe. No one can go far into social and literary circles or mingle much in the ranks of the people, who does not find that the religious questions of the hour require special treatment, and can only be met successfully by those who understand the currents of thought which now move men. The new statements in philosophy take one class; the force of what is ascertained by the tracing of evolution interests another class; the questions about the reconstruction of society occupies another; the defects in the expression of religious truth occupy still another; and every one is asking, from his individual point of view, how he can find his way to a religious belief that is not inconsistent with what he knows about nature and science and his own life. A religious teacher must have lived deeply into himself, deeply into the lives of others, deeply into the atmosphere of his time, who can be of much service to his fellow men, at the points where their necessity is greatest. It is too late for religionists to say that doubts proceed from a disordered intellect or an unsanctified heart. The men who doubt are the men who think and who are most anxious to believe; they do not doubt, as Hume did, as a kind of intellectual luxury; they doubt because they can not believe, and they can not believe because reason refuses assent to many current statements about personal religion, the grounds of religious truth, or the work of Christ in men's lives. Unless the Christian religion is made reasonable, they are compelled to depend upon the religion of nature, and the great want is some religious statement which shall dispose of a thousand and one petty objections, and again present religion four-square to the world. When a man is thus forced to wait for the solution of his doubts, he finds in the original constitution of his nature an enormous capacity for religion, and, if he does not wait till indifference gradually creeps over him, the testing time will prove a great help in pushing him forward at length into the ranks of the best believers.

"But the difficulty which those who are called to practically shape a new religion for themselves is to escape from becoming the victims of their own doubts. When a man believes that all religious truth is mixed with error, and that he can practically find the unvarnished truth nowhere, he becomes a cosmopolitan believer, which is only another name for a constitutional sceptic. He is too often caught in the depths of his own "divine despair." He is in an eddy, from whose fatal circles he can not escape. There was an admirable illustration of this in a discussion over the meeting of extremes very recently in the city. The notable leaders of opinion in the conservative and liberal ranks met together for a frank and manly statement of their differences, and had "a night of it." Each individual of each party knew he was right and circled round and round in his own little eddy of opinion as if he were out upon the broad sea, but, after all, whether it was for one side or the other, it was nothing more than a tempest in a teapot. Nothing was reached; no question was solved; no point was made; and, when the evening's talk was over, each one still whirled round in his own eddy, perfectly satisfied that he had in his own theory of life the necessary meeting-place of extremes. One can not but feel sad at this spectacle. It shows incapacity among many who have never yet doubted their own ability to deal with the questions of modern belief, to meet the real issue. It is not from either liberal or evangelical, not indeed from any extremist whatsoever, nor from any theorist in experimental or formal religion, that the larger statement of truth is to come which men are looking for. Men are usually right in what they affirm, but each one's basis is too narrow for the construction of a working religious system. The liberal emphasizes the order of nature, but

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ignores the higher facts of his spiritual life; the evangelical makes his experimental contact with spiritual facts in his own soul the basis of a religious scheme which is too narrow for the facts in the order of nature; the churchman again is too apt to shut himself up in his shell; each is hopelessly exclusive of the other; each fails at the point where the other succeeds; and each is too subjective or narrow in his views to see truth in its broad objective reality. The rock on which religion splits into antagonisms in New England is the narrow personal theorizing of those who attempt to teach Christianity. The outside observer looks on with amazement to see men contending for "a scheme of salvation" or a simple scheme of moral conduct, or a treadmill round of thinking, when their theories have almost no points of sympathy with the Christian religion, as it has stood forth for eighteen centuries in the history of the world. The atmosphere is too close, and each one, in his eddy, has overlooked the main current of traditional life in the Christian church. Little substantial advance can be made until the advocates of both liberal and evangelical Christianity take new ground. At present men are in the deadlock of conflicting theories of the nature and wants of human life, and no basis of union can be made by softening the terms of statement. The liberal has religion at one extreme and sees truth in it; the evangelical is at the other extreme, and has his own glimpse of truth, and sees 'millions in it;' until they each stand on new ground and breathe a new atmosphere, their differences can never be reconciled. Even if they could unite upon some particular theory about Christ, it would be for agreement, but as a rope of sand.

"It is to this point that the new direction of thought is leading to-day. Men want certainty in belief, but they also need breadth of statement. It is difficult to unite men in any statement of truth upon which each one shall put the same interpretation. This has been the secret of failure in all religious movements which have sprung out of Luther's reformation, and to-day, when so many lines of modern thought lead directly to religious questions, it is through breadth of statement alone that men can be united upon the great central facts in religion. But breadth of statement is not reached by the "don't believe" process. Historical Christianity gives breadth of statement because it presents the largest terms of belief. It is the local sect that is narrow; it is in continuous historical Christianity that the stream of belief is kept as wide and full and strong as it was in the beginning. In tracing this breadth of belief, you touch two facts. Human nature, which always bursts the bands of narrowness as a swollen stream cuts away the adjacent banks, only takes out of Christianity what it can assimilate on its spiritual side, and what in Christian truth or usage has taken hold of human life and improved it, is that in historical Christianity which men from many quarters are in search of to-day. But we are so far away from original Christianity, the churches of to-day are so little like the Church of the Apostles, that it is not easy to trace in existing organizations the pentecostal institution of the earliest days. Nor is it always evident that Christian leaders are prepared to interpret the thought and life of the hour on the side of its intelligent aspirations. It is the religious organization which has best interpreted the past, and which gives the best ground for people to stand on, the best protection and guidance for their religious instincts, that is destined to serve the religious portion of the community to the best purpose. It is here that each one must see for himself. It is at this point that inquiry is beginning to be searching and earnest. The breadth which comes from negation is not breadth. The breadth which comes from believing too much is distasteful to the disciples of reason. But it is felt that Christianity, in its historical lines of development, can show in its breadth of statement as to essential truths through different centuries what is the truth for the whole range of life which is most needed to-day. What men want is not partial statements of truth, loaded down with details, but those liberal and universal statements of truth which do not run counter to the cognate truths of nature and life. The growing belief seems to be that Christianity is the restoration of human life to its original freedom; not "a scheme of salvation," but the renewal in each man of the forces of life. Three-fourths of its energy is spent, indeed upon human conduct, but the other fourth is the renewal of life at its spiritual centre. It is in this way that what is old in religion, its breadth, its strength, its fulness, its tradition of life, give atmosphere and power to the life in which we now are. This is something objective and real. It used to be felt by the reformers that these elements were to be gathered out of the succulent air into 'the church of the future,' but it is now more and more agreed that the regeneration forces of humanity in the line of spiritual renewal are to be found in the breadth and integrity of truth as transmitted in historical Christianity. The point on which most anxiety may justly be felt is whether our religious leaders are conscious of the earnestness and sincerity of the plea for honest and unproselyting guidance that goes out to them from millions of hearts. The voice of the human is indeed heard with increased frequency from Christian pulpits, but we fear that it is still uncertain whether the leaders of historical Christianity are ready to rise above their ecclesiastical squabbles, and address themselves to the really vital questions which are in men's minds."

Correspondence.

PHILADELPHIA, Pa.,
May 18th, 1882.

Dear Brother:—I have just returned from a mission in York county, Pennsylvania, and Frederick City, Maryland. I was absent thirty-eight days, preached forty-three times, baptized five persons, and left others convinced. I baptized Mrs. Susan White and Miss Rebecca Singleton, in York county, Pa., and Miss Laura I. Cook, Miss Sallie A. Cook, and Miss Emma H. Boyed, in Frederick City, Maryland. I shall return there again in August, as I promised, Lord willing, where I expect to baptize others. I was greatly blessed with the Spirit, which assisted me in my preaching. I was much pleased with Bro. G. W. Crouse, at Frederick City. He is an old veteran, and firm in the faith. He has passed through many trials, but has held fast with unflinching integrity to what he knew to be true. He will be eighty years old on the 1st day of August, 1882. He was baptized, confirmed, and ordained an Elder, by Erastus Snow at Sleightonbury, Washington county, Maryland, in the Spring of 1838. Was ordained a Bishop at Quincy, Illinois, by Hyrum Smith, in 1839. Reeeived into the reorganized Church in 1868; licensed by Joseph Smith. He is old and unable to preach, on account of a disease of the throat; but is doing all he can. May God bless him in his old age. As soon as I baptize a few more at Frederick City, I will organize a branch, and place him over it. He is well grounded in the work, and a good counselor.

Yours in bonds,
JOSEPH A. STEWART.

ST. LOUIS, Mo, May 28th, 1882.

Bro. Joseph Smith:—There are a few Saints living here, who are trying to live to the laws and enjoy the Spirit of God; while some act cool and seem to think light of the gospel, and are drawn aside by the vanity of this life. Temptations are plenty in this large city; but by the grace of God I will be on the right side, in the straight and narrow path. Our numbers do not increase very fast; we move slowly, but I hope surely. One was added to the branch. May God bless her with his Spirit, to testify to the divinity of the work. Our meetings are not very large, but the Spirit is with us here to-day. Two of the Brigham Young kind met with us to-day, but they kept quiet; on leaving the hall they put some of Elder Morgan's tracts under the hymn book; but they did it rather sly; they do not come out like men. I think they are afraid of the truth. I would like to see some Elder in this field that will handle Utah and her wife system without gloves. What we want is more meetings. We have only one here now. Utah folks have two, and advertise as well. The adversary is not lazy. I have sent them a few of the "Polygamic Revelation tract,—Fraud! Fraud!" and I think Bro. Morgan don't like them. My prayer is that God will open their eyes to the truth; as I believe there are some of them honest. To this end I will work, watch and pray. May the blessings of our heavenly Father be your happy lot, is the prayer of your brother in Christ,

NOAH COOKE.

PITTSBURG, Pa.,
May 27th, 1882.

Bro. Joseph Smith:—This will evidence that I am still among the living. I am striving to feel thankful for the measure of health and strength afforded me. I have just returned from a seven weeks mission at Greenville, Mercer county, Pennsylvania, the home of Bro. W. H. Garrett, who, together with his wife, (formerly Emma Hulmes), are really striving for the hope of the gospel. At their instance, I visited the place where they reside, Greenville, about one hundred miles north of this place. It is a rural town of 5,000 inhabitants. I was informed that it is the residence of twenty preachers,—they being the pastors of various scattered congregations in adjacent villages and hamlets. There is also a college of the Lutheran order. I believe about all of the leading denominations are represented. Bro. Garrett has been here as a telegraph operator about four years. He was promoted from here to the W. W. Telegraph office in Pittsburg, with increased compensation. But the railroad requested his return to Greenville, the road agreeing to make the addition to his wages. As the business of his office required his whole time week days, and part of the Sabbath, he could not make any arrangements to preach himself; and as it appeared to him and Sr. Emma, that Greenville should be warned, by being offered the gospel of life before they might leave it, they requested me to visit them and show the people the path that leadeth to the gates of the city that was seen of old; which I strove to do, showing the leading points or principles of the gospel of the kingdom of God. I concluded the effort by a one hour and half discourse, upon the "introduction of the dispensation of the fulness of times," which of necessity involves additional and continued revelation, as the period of the promised gathering of Isreal and the restitution of all the things spoken of by all the prophets since the world began. There are three weekly papers published in Greenville. Each paper advertized our meetings every week, and the subject upon which the Elder would dilate. Whatever may be the ultimatum, I feel satisfied that the word was timely spoken, of its fitness and adaptation to the case, the day that comes must reveal. A very reputable and intelligent lady gave her name for baptism; but Satan hindered. He was not disposed to allow any interference with the modes of worship in the domain where he has held undisputed sway. I do not deem it advisable to give the mode of opposition brought to bear in the case of the lady mentioned above; it was not only unseemly, but under the circumstances of the case, cruel and vicious. Surely Satan in coming down hath great wrath. I do not think the case is yet ended. As said Paul, they can do nothing against the truth but for it. Every effort to stop the work is an attempt to stay the hand of the Almighty, who has assured us no power shall stay his arm. Of the fact that the truth will prevail, I feel as assured as I live. "The wind bloweth where it listeth, and we hear the sound thereof, but can not tell whither it cometh, or whither it goeth. So is every one who is born of the Spirit." Its testimony is tangible and positive to those who receive it. Every son and daughter of the Most High, holding covenant as they do with the heavens, "They shall all know me from the least to the greatest. I will be to them a God, and they shall be to me a people; for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember against them no more forever." Ever praying for the success of Zion's weal.

Yours as ever, JOSIAH ELLS.

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SHERIDAN, Nevada.

Bro. Editor:—As the *Herald* is an indispensable, and a great source of comfort, and a beaming light to us on this life's journey, and as well as spiritual food, and teacher, we feel strengthened by its precious teaching; especially when we do not often meet in a sociable capacity. I feel by the present state of things in the state and district that we can not give a very encoraging report of the latter day work; and when looking back at our conduct in bringing a reproach on the Church, such as might be avoided by putting the blame on the guilty and excuting the law, and not shielding the guilty to the injury of all, or the destruction of the Church, by the misconduct of two or three, and the guilty party failed to make a confession, because some of the offended did not hold their tongues and bring all under condemnation before the law; forgetting that part which saith, "woe by whom offense cometh." But this teaches us an important lesson. Shall we lose our salvation and turn from our duty, when we know that our salvation depends on our perseverence and industry and honesty. No; never give up to the enemy while life lasts and the light of the gospel beckons us onward and onward under the banner of the christian faith. When contemplating and bringing to memory the past testimony givin us of God of this work; at times we wonder in surprise, and the visions of eternity open to our views, with their renewed assurance of God's promised inheritance in the future life.

Dear Saints, let us press onward with a full purpose of heart. The testimonies which I have is the Reorganized Church is most precious to me. When I first embraced it, and still I have the assurance if faithful to the end at time when brought down by affliction, as it were nigh unto death, this testimony was my anchor and deliverance. I have witnessed by faithful prayers of the faithful, bringing consolation and joy with healing and power with peace that passeth understanding. O, how unworthy is man, and prone to depart from the law. O, Lord, pardon and redeem us, and we praise thy holy name.

I believe if some brother would come to Nevada and stay for the summer and visit the branches on his way about once a month it would be a means to gather congregations out side the church and bring unity within. We would welcome and support one with a greatest pleasure.

D. R. JONES.

CLEAR WATER, Antelope Co., Neb.,
May 16th, 1882.

Bro. Joseph:—I believe you stated in the Opera Hall at Independence, that Sidney Rigdon had no connection with the Church until two years after its organization. I thought then you made a mistake, and when I mentioned it to you at Lamoni subsequently, you requested me to look into the matter and ascertain; which I have done to my satisfaction. My grandfather, Lyman Wight, was nearly associated with Sidney Rigdon when in the Campbellite Church; and my grandmother, wife of Lyman Wight, who now resides with my mother, near Oakdale, Nebraska, told me a few days ago that she remembers distinctly that Sidney Rigdon was baptized the same day herself and husband were; but perhaps not by the same person, as there were several baptizing at the same time. Grandfather says in his journal, which I have before me, in speaking of moving to a new place.

"When I had my goods about half loaded, there came along four men, namely: P. Pratt, O. Cowdery, P. Whitmer and Ziba Peterson, and brought with them the Book of Mormon, which they wished to introduce to us. I desired they would hold on until I got away, as my business was of vital importance, and I did not wish to be troubled with romances, nor idle speculations. But nothing daunted, they were not to be put off, but were as good natured as you please. Curiosity got uppermost, and I concluded to stop for a short time. We called a meeting, and one testified that he had seen angels, another that he had seen the plates, and that the gifts were back in the Church again, &c. The meeting became so interesting that I did not get away till the sun was about an hour high at night, and it was dark before I arrived at my new home. But I amused myself by thinking that the trouble was over, and that I should not see them again for a long time, supposing they would star tthe next morning for the western boundaries of the state of Missouri. But in this I was very much disappointed. But to describe to you the scenes of the next seven weeks in which one scene would be as interesting as another, would fill quite a large volume; I shall therefore content myself by saying; that they brought the Book of Mormon to bear upon us; and the whole common stock family was baptized; and during the seven weeks they tarried they succeeded in building up a church of one hundred and thirty members; myself and family were baptized by P. Pratt on the 14th day of November 1830."

This would of course place the baptism of Sydney Rigdon on the above date; and other circumstances seem to corroborate this. The revelation given to Pratt, Cowdery, Whitmer and Peterson, to go on this mission bears date October, 1830. (D. and C., sec. 31). Mother Smith's history, chapter 38, carries the idea that they started soon after receiving the revelation. In December, 1830, a revelation was given to Joseph Smith and Sydney Rigdon, from which I infer that Sidney was then a member. All this harmonizes and confirms the statement that Sidney Rigdon was baptized November 14th, 1830. This gives the Spaulding romance believers no encouragment, as the Book of Mormon was published some time before this; and I think these things can be relied upon as facts.

You are at liberty to use this at your discretion.

May 21st.—To-day is the Sabbath, but the swollen condition of Elkhorn river keeps me from my appointment, so I write for your column. When last I wrote I was many miles from here, in Texarkana, Arkansas. As I left that place it was with singular feelings that I sped on towards the place whence my brethren had been driven out by an infuriated mob. On March 1st I arrived at Bagwell Station, and the first greeting I received was from one of the bystanders, who proposed to the rest that "We box him up and send him to Utah where he belongs." I thought it rather a rough introduction, but made no reply. Bro. B. L. Billingsly and his son met me at the station, and seating ourselves in his vehicle, we proceeded along very pleasantly till within five miles of home, when the hack upset, and the team run away. It now being dark, the horses were soon lost from sight, and were not recovered until next day; so we walked home, where we arrived about ten p. m. Still rough! I was made welcome by the Saints of Red River Branch, and my stay with them was a very pleasant one to me. We held five meetings, and were unmolested. I heard much talk in regard to former troubles, both by members and non-members, and can not see that our brethren can be justly condemned for their actions in the matter.

On March 9th, in company with Bro. Billingsly, I started for Silver Hill Branch, Arkansas, on horse back. After some trouble with high water, and lying out all night, we arrived late at night on the 10th at Bro. R. H. Wolf's, where we were entertained with consideration. The Saints of Silver Hill Branch are zealous and kind; and may they increase in wisdom and understanding. We commenced meetings immediately, and during our stay we held five meetings, and had the pleasure of seeing five souls united with the Church by baptism.

Returning to Red River, we held five more meetings in peace; and on March 23d, took our departure. Bro. Brannon taking me to Clarksville, where I took train for Texarkana, thence to St. Louis, where I arrived on the night of the 24th. Spent the time pleasantly with the Saints of St. Louis and Belleville, also meeting Brn. Scarcliff, Montague, Springer, Thomas and Gurley, on their way to General Conference. We attended the St. Louis Conference, which was a good one; but ere we adjourned we were made sad by the news that Sister Roe, of Alton, had been called away by death.

April 3d, Bro. Scarcliff and I accompanied father Whitehead to Alton, to be present at the funeral. We left, as we spoke upon this occasion, that it was well with our departed sister. Our visit with the Saints at Alton would have been pleasant, but for the sad event which called us there. Returned to the City on the 5th, and at night, in company with Brn. Beaird and Anderson, and the missionaries mentioned above, we started for Independence. It is needless to say we enjoyed the conference, and our spiritual strength was renewed. Though we did not vote for everything that passed, we hope all was done for the best.

Leaving Independence on the 17th, in company with several of the Saints bound for different parts, we arrived in St. Joseph, Missouri, about noon, staid all night, partaking of the hospitality of Bro. Burlington. The next morning took our departure, yet in company with some of the Saints. In the afternoon arrived at Ridgeway, and there I parted with my traveling companions, expecting to have a pleasant visit with my uncle, L. L. Wight and family; but when I arrived there I found my cousin Wallis on his death bed. All night we wept and prayed beside his bed; but just about daylight he departed this life. He was a young man of good character and excellent qualities, beloved by all who knew him. On the 20th we performed the last sad rite, and left him to rest till Christ shall call him hence. Bro. Springer officiated, and his words were full of comfort.

I visited Lamoni, Davis City, Nebraska City, and Galland's Grove, and arrived at home the 11th inst.; where I found all well, and getting along rather better than I expected. I left home again on the 13th, and came here on business, where I have been since. Preached once last Sunday.

I think I can see my way into the field again in a short time. One thing is certain, I can not stay here with the responsibility of the mission upon me. My brethren appointed to go with me will soon be off. I know the privations and sufferings they will meet in that field. I can not stay behind. I must share it with them. I may suffer loss by going; but go I must. It is well to pity the poor Elder in the field; but oh, who can sympathize with that poor Elder who remains at home conscious that he ought to go. My all is in this work, and so commending those I love to the mercy of God, I will take the field,—and the consequences of the act—as cheerfully as I can.

Pray for me ye who love to pray. I am sincerely in earnest.

HEMAN C. SMITH.

FLINTVILLE, Wisconsin.

Bro. Joseph:—I have been thinking of writing you for some time, but knowing that you have many to transpass on your valuable time, many letters to read, I have deferred until now. I am some better than when I wrote last, but have not fully recovered; and I can tell you it seems good to be free from pain, even if not able to do much. It is nearly a year since I have done anything to speak of. No man, rich or poor, ought to complain of hard times who has his health. The man who is able to do a good day's labor is rich, no matter if he don't own anything. It does certainly seem to me that any Latter Day Saint, whom the Lord has blessed with health and prosperity, ought to consider their obligations to God. How any Saint can withhold one tenth of their annual interest for the advancement of the cause, is more than I can understand. I think it safe to say that such were never more than half converted.

If you have back numbers of the *Herald* for March 1st and 15th, 1882, which you can spare as well as not, wish you would send me one of each, I want them for my neighbors to read. I have sent mine down east to my relatives.

Yours in the hope of eternal life,

W. FRANKLIN

Bro. Joseph:—Please spare a little space in the *Herald*. I wish to know where the meeting Hall is in Chicago. I do not know any address. If the Saints read this, one of the brethren that lives there, please write me a letter and do me a great favor. I meet twice with disappointment; do not wish to do it any more. Tell street and number address to George Diethelm, in care of L. Dicke, No. 27, La Grange, Cook Co., Ills.

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NORTH HENDERSON, Ills.,
May 19th, 1882.

Editor Herald:—There evidently is a misunderstanding on the part of some of the Bishop's Agents, and for this reason I make the following inquiry through the *Herald* of those who may better understand. It will be remembered that about one year ago there was a circular sent out by the Bishopric and the Twelve, who had been consulting together relative to the paying out of moneys by the Agents of the Bishop; and the instructions contained in said circular were to the effect that all money received by said Agents should be sent to the Bishop. Now in view of this many of the districts appointed District Treasurers, whose duty should be to receive and disburse moneys to assist the spiritual work in the District. Now I see from the reports of the several Agents in *Herald* of May 15th, that a number of the Agents are credited by funds paid out by them as late as 1882, to those laboring in the ministry. For a better understanding withal, and that we may all work uniformly, will some one please throw some light on the foregoing, and oblige, INQUIRER.

EAST DES MOINES, Iowa,
May 18th, 1882.

Bro. Joseph Smith:—I have very good news to write to you. Six more souls have been added to our number since I wrote you last. Bro. Stamm baptized them. All young. We have much to be thankful for, and praise God that His cause is going on. At the meeting before those young people were baptized, the Spirit was poured out with much power; the Saints were greatly strengthened, especially the weak ones. Bro. Stamm preached to a room full in our house last Sunday; an old gentleman the next day said, "I have heard that text preached from,—I thought you had a Bible of your own to preach from."

We had three meetings last Sunday; also the same the Sunday before. Another house has been opened for us to preach in; the people are not members of the church, but are investigating; the gentleman said, "The next time you preach here, our house will not hold all that will come." My husband preached there one week ago last Sunday; that remark was addressed to him; he had good liberty in preaching. We have purchased a lot, and the lumber to build a church, have some money paid down, and more subscribed towards it; now if our brothers in other branches, would aid us with a few "lifters," and "boomers," we would be very much pleased, and thankful for the same. My desire and intention is to live so I may be worthy to receive a crown in the celestial glory. Praying we may all meet and have a part in the first resurrection. I am your sister in the one faith. LUCY B. MERRILL.

MOORHEAD, Monona Co., Iowa
May 18th, 1882.

Dear Herald:—Will you allow me to offer a few thoughts for the consideration of your readers. As I look back over my past life and see the mistakes made, I am often led to wonder why it was that I gave way so easily; and I am led to the conviction that it was through a lack of that knowledge, necessary for each one, that we may be better prepared for the emergencies—be they what they may.

Last evening, while exchanging thoughts on the plan of salvation with one not of the faith, we were asked many questions, which to me seemed difficult of solution; yet they caused a train of thought which seemed to open up the subject in a different light from what it had been viewed before, and proved the benefit of thus exchanging views.

We talked with another who at one time was an adherent of the gospel; but now, sad to relate, is a defender of infidelity! Claiming as a reason for his departure, the unchristian acts of others of the "faith!" How sad it must be to reflect that by our acts we thus cause some to turn aside! What a warning to us to strive "for the faith once delivered to the Saints."

May the work roll on, and we all be alive to our duties, is my prayer. In bonds,
JOHN W. WIGHT.

FALL RIVER, Mass.,
May 19th, 1882.

Dear Herald and Readers:—I as a brother in the faith for over ten years, if nothing more have three things to be glad of. First, our success in the eyes of our beloved country over the Utah Mormons. Second, the prospects of having the *Herald*, a now semi-monthly, to a weekly. Third, and not least, that Zion's cause brightens as the end approaches. I also feel thankful that we have a good house now re-dedicated to the Lord, and signs of paying all the cost in a near future, —whole cost, including lumber, masons, painters, carpenters, and new seats, approximates $550; and the building looks and is $1000 better. Splendid but cheap chandeliers; fine texts on the wall. On the left is the one about "Another angel flying through the midst of heaven" &c., and on the right "This gospel of the kingdom shall be preached," &c. The chapter and verse given under each. In a magnificient archway, all done by painting, is this motto "Holiness unto the Lord." A fine pulpit made by Bro. George Bosworth, who is also a grainer, and who did all inside painting save the texts and mottoes referred to above. We had a heavenly sitting together on the 14th of this month, to partake of sacrament, to pray, talk, and sing of the goodness of God and his Son. The inclement weather deterred us not. Bro. John Smith made a beautiful prayer, and Bro. John Gilbert talked with tears of love. God bless you.

D. F. COOMBS.

Conference Minutes.

SOUTHERN CALIFORNIA DISTRICT

The above conference convened at New Port, near Santa Ana, Los Angeles, Co, California, at the call of the president, March 4th, 1882. Joseph F. Burton president, Glaud Rodger assisting. N. W. Best clerk.

Reports of Priesthood.—D. S. Mills, High Priest; Glaud Rodger, of the Seventy; and Elders J. F. Burton, J. Brush, P. M. Betts, H. Hemenway, and J. Penfold, reported. Priests A. W. Thompson, H. Goff, A. E. Jones and Harvey Ladd. Teachers C. H. Best and Stephen Penfold, and Deacon E. J. French, reported.

Bro. Frank L. Clapp, who had previously been baptized at Laguna, was confirmed.

District Treasurer reported.—Received since last conference, $120 10; paid out, $105 43; balance on hand, $14.67. President of the District reported that he had collected and used $69 50, making a total for the five months of $189 60.

Branch reports.—New Port Branch 130 members, 10 removed to San Bernardino by letter, and 2 prior to last report, but not reported, and 1 dead. Laguna 23, 1 added by baptism. San Bernardino 212. Santa Maria and Los Angeles, not reported.

On Sunday forenoon preaching by D. S. Mills. Sacrament and testimony meeting in the afternoon. After partaking of the emblems, there were four children blessed, after which we enjoyed a couple of hours in testimony, with much of the good Spirit present, in tongues, interpretation, &c., and had a good time generally. Preaching in the evening by J. F. Burton.

On Monday, Bro. Enos A. French, of the Laguna Branch, was ordained to the Aaronic Priesthood.

Bro. Joseph F. Burton resigned the presidency of Southern California District, and Bro. Glaud Rodger was appointed to fill his place as president. A vote of thanks was tendered to Bro. Burton for his constant labors in trying to build up the cause in this district; and also to his wife as an helpmeet in the work

Resolved that all the priesthood in the district assist the president in the district as much as is possible, to do so.

After considerable talk upon the representation question, it was resolved unanimously, that this conference adopt the report of the first committee in full, as presented to conference in April, 1881.

Resolved that we sustain Brn. J. F. Burton and D. S. Mills as delegates to General Conference.

Resolved, that this conference most respectfully ask or request General Conference to send to Southern California, as soon as practicable, one of the Quorum of the Twelve.

That we sustain Bro. Joseph Smith and his Counselors, and all the quorums of the priesthood.

That we sustain Bro. Glaud Rodger as president of Southern California District, and R. Allen as Bishop's Agent, and N. W. Best as District Treasurer and Clerk.

That we hereby rejoice to find the present condition of the work in Southern California District to be good and promising success, with strong faith among the Saints, and much inquiry among the people. Although we feel the work has been much injured by contradictory writing and teaching on doctrinal points, by the standing spiritual authorities of the Church in the East, unsettling the faith of many here, this bringing more or less confusion; all of which we hope to see corrected speedily and wisely.

The subject of tithing was talked to for quite a length of time, after which a show of hands were taken to see how many were willing to commence this year to keep the law of tithing in accordance with their own views of the law, and quite a large number expressed their willingness to do so.

Conference then adjourned subject to the call of president, as to time and place. Thus ended one of the most peaceable and quiet sessions of conference that it has been our good luck to attend.

FLORIDA DISTRICT.

Conference met May 6th, 1882, in the Santa Rosa Branch, Santa Rosa county, Florida. F. P. Scarcliff in the stand. W. W. Squires clerk

The president addressed the conference.

Elders reported: J. R. Lambert, B. L. West, J. Calhoon, L. F. West, W. W. Squires; Priest J. S. Faulk; Teachers G. W. Boon and A. Cooper

F. P. Scarcliff was elected delegate to General Conference, and a collection taken for his traveling expenses.

L. F. West offered his resignation as District Treasurer, accepted.

B. L. West reported as Bishop's Agent; received and paid to J. R. Lambert, $7.25

Resolved that we sustain J. R. Lambert as president of this mission; G. S. Hyde, F. P. Scarcliff and L. F. West, as missionaries; and F. P. Scarcliff as president of district; W. W. Squires, secretary; B. L. West, Bishop's Agent.

Preaching in the evening by F. P. Scarcliff.

On Sunday morning met in prayer meeting, J. S. Faulk in charge.

At the morning meeting it was evident that the house would be too small to accommodate such a congregation, and the seats were removed about eighty yards in front of the house, to a grove of small pines. There in the presence of from two to three hundred people, Bro. Lambert read Matthew fourth chapter, using the fourth verse for a text. In the afternoon at half past two o'clock, he resumed the same discourse and continued till four o'clock, when all present were ready to agree with the Governor of the feast, that the best wine had been presented last.

Adjourned to meet at the call of the president of the district.

NORTH-EAST MISSOURI DISTRICT.

Conference convened at Bevier, Mo., May 6th, 1882. G. Hicklin, president; J. T. Williams, clerk.

Branch Reports.—Bevier 113; died 1, baptized 1, received by vote 1. Renick 16, and Salt River 30; no changes.

Elders G. Hicklin, J. T. Williams (baptized 1), E. Rowland, R. Thrutchley, C. Perry and T. D. Rees reported in person, and J. Taylor by letter. Priests N. M. Ridings, F. Mussell and D. F. Winn; also Teacher J. Waltenbaugh, reported.

Alexander H. Smith preached on Saturday evening.

President G. Hicklin resigned, on account of being chosen by General Conference to labor in Canada under the direction of J. H. Lake. His resignation was granted, and a vote of thanks tendered him for his faithful labor done in the district.

Resolved that the presidency of this district be left in the hands of the vice president, Eph. Rowland, until next conference, and that the several

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branches constituting the district be informed, and choose candidates to run by ballot at the next conference, for the presidency of district.

Preaching on Sunday forenoon by G. Hicklin. Sacrament was administered in the afternoon. Several prayed and testified of the truth. Preaching in the evening by A. H. Smith.

Auditing committee report of Bishop's Agent was read and approved.

Adjourned until the first Saturday and Sunday in August, [5th and 6th], 1882.

CENTRAL KANSAS DISTRICT.

Conference was held at Good Intent, May 12th, 1882. David Williams president, Henry Green secretary.

Bro. Williams made a statement of the condition of a few scattered Saints in White Cloud and Fanning. The former had no organization nor system of coming together for worship, the latter disorganized on account of most of its members moving away.

Branch Reports.—Atchison 14 members, removed 6, cut off 1. Centralia 24. Good Intent 22, received from the Atchison Branch 5. Netawaka, Fanning and Scranton, no change.

Reports.—Elders J. D. Jones, G. George, A. Dodd, H. Green, D. Munns, D. Williams. Priest H. Parker. Teacher W. Thatcher, reported.

Preaching by Elders H. Green, D Williams and G. George.

A motion to sustain Elder David Williams as our president for this district. Bro. Henry Green gave in his resignation as secretary; Daniel Munns appointed in his stead.

Prayer and testimony meeting led by Elder D Williams and Hiram Parker. One baptized and confirmed, one child blessed.

Adjourned to meet at Good Intent, on August 26th, 1882

FREMONT DISTRICT.

Conference convened at the Keystone Branch, Iowa, May 6th, 1882. J. R. Badham president, J. M. Stubbart secretary, E. C. Brand assistant.

After stating the order of business, the president appointed J. Goode, W. Gaylord, E. Weed, S. S. Wilcox and W. Scheick as a committee to ascertain the propriety of sustaining an Elder in the district.

The Spirit was liberally bestowed during the prayer meetings. The preaching was good, with good attendance, considering the bad weather.

Branch Reports.—Hazel Dell 8; Mill Creek 31; Plum Creek 92; Elm Creek 29; Shenandoah 105, added by letter 1, died 1, removed by letter 8; Farm Creek 28, expelled 2.

Elders Reports.—W. Leeka and J. Copeland reported by letter; and E. C. Brand, J. Goode, R. M. Elvin, S. S. Wilcox, G. W. Lush, D. Hougas, W. Gaylord, H. Hersey, H. Kemp, G. Kemp, J. M. Stubbart and J. R. Badham, reported in person. Priests A. D. Hougas and C. Weed reported. Teacher —— Clines, and Deacon W. Schuck reported.

The treasurer, J. Goode, reported having received $17.25, which was paid to J. R. Badham, district delegate to General Conference; who also received $4 from J. Good, W. Gaylord, W. Leeka, and J. Navert. All of which was spent in defraying expenses to Conference, paying a debt due him from the district, amounting to $2.55, and paying traveling expenses; except 75cts due the district. The secretary reported the records of all the branches in pretty good shape, with the exception of the Plum Creek Branch, which is deficient in the items of several members.

The Court of Elders on Sister Adamson's case had effected nothing and was continued.

The committee on the Bishop's Agent's report found it correct.

The committee appointed to ascertain the propriety of sustaining an Elder in the district, reported. The following is a copy of their report after amended and adopted by the conference:

Your committee respectfully report that the propriety of sustaining an Elder's family in the district is good, and would recommend to the various branch officials the necessity of teaching the various members their duty to contribute to the same.

The committee subscribed $55 for the above named purpose.

Bro. J. R. Badham was sustained as traveling Elder in the district for the next twelve months, and as District President for the next three months. Bro. J. Good was sustained as District Treasurer, and J. M. Stubbart as District Secretary.

Bro. E. L. Kelley was requested to take charge of the work in Malvern.

Brn. R. M. Elvin and E. C. Brand were invited to labor in the district.

J. M. Stubbart was assigned a mission in the vicinity of Bartlett.

Brn. A. D. Hougas and E. Weed were assigned a mission in the Fen neighborhood.

Whereas, There has been complaints made on account of the failure upon the part of the Priests and Teachers not visiting, as required in the law; and whereas, we believe that something should be done for the purpose of aiding the branches in sustaining the spiritual life and a goodly behavior upon the part of the entire membership;

Therefore, be it resolved, That the President of the district be herewith requested to aid the several branches in obtaining active, prompt, and faithful discharge of the duties of the visiting officials; and report the result at the next session of conference.

The Shenandoah Sabbath School reports, 5 classes, 5 teachers, 3 officers; average attendance thirty-two.

Adjourned to meet at Keystone Branch, August 25th, 1882, at 7:30 p. m.

EASTERN IOWA DISTRICT.

The quarterly conference of this district was held at Amber, Jones county, Iowa, March 25th and 26th, 1882. Elder J. Johnson president, *pro. tem.*, W. Turner clerk.

Report of Branches.—Apostolic Branch 19. Jackson Branch 16.

Bishop's Agent's Report.—Received $21. Paid out $6. On hand $15.

Elders Reports.—J. F. McDowell, J. Johnson, W. Turner, reported in person; Jobe Brown and M. G. Maudsley, by letter. Priests J. Bradley and Deacon J. Hines, reported.

Bro. James Johnson asked the conference to refund the money expended while on the mission to Davenport. The request granted.

Adjourned to meet at call of president.

News Summary.

May 7th.—The Pope has issued an encyclical letter urging the bishops to use their efforts to restrain the persecution of the Jews. He has also sent letters to the Emperors of Russia, Austria and Germany to the same effect.

A terriffic cyclone struck the town of McAllister, in the Indian Territory on the night of May 8th, and seems to have destroyed the entire place.

8th.—An extensive fire occurred yesterday, at Montague, Michigan, destroying near 3,000,000 feet of lumber; loss $50,000.

During a storm on the 5th, at Morning Sun, Iowa, a large number of fish fell, most of them were small minnows, but one catfish which was picked up was about six inches long.

A dispatch from Bedford, Indiana, after describing a terrific hailstorm, which was followed by a perfect torrent of rain, on the evening of the 5th, says: The strangest thing that took place was at the farm of Abraham Smith, who lives four miles south of town, where a real, genuine shower of stones fell, mixed with what seems to be plastering. The stones are of various sizes, some really as large as a man's fist, while others are quite small. The most of them are white flint, a stone that is not found in this part of Indiana. Many of Mr. Smith's windows were broken and several shingles knocked off his roof. In the immediate vicinity of the house more than a barrel of these stones can be gathered. A great many persons have to-day visited the Smith farm to satisfy themselves in regard to the matter.

9th.—Since the first of January last, forty-one criminals have suffered the penalty of death administered by Judge Lynch, six were on the frontiers, 16 in the South, and 19 in the Northern States.

During the past two days hundreds of dead birds of various species common to this latitude have been found on the ground in the forests at Bedford, Indiana, that were killed by the hail that fell on Friday night. Among them also are two or three species never seen here previously. Reports continue to come in in regard to the destruction of property.

10th.—Under the head of "The Weather," and "Casualities," we find the following headings in one day's paper: Continued suffering caused by the high water at Winnepeg.—Some hope of an early abatement. Heavy rains in Arkansas causing fears of another inundation. A fall of thirteen inches of rain at Little Rock, Arkansas. Considerable damage inflicted at and near Jerseyville, Illinois, by a wind and hail storm. Considerable damage to property at Alton, Illinois, caused by wind and hail. The White River bottoms in Indiana again flooded. A cyclone struck and wrecked the Central Wesleyan College Building at Warrenton, Missouri. Thirteen buildings destroyed at Lincoln Centre, Maine. A school-house demolished, and a teacher and several pupils injured by a cyclone five miles south-west of Lakefield, Minnesota. Hail and wind storm damage in the vicinity of Centreville, Minnesota. A Kansas farmer killed by lightning, at Lanark, Kansas. A Nebraska farmer accidentally shot and killed at Townley, by a shot gun on his riding plow. A Michigan man killed by the accidental discharge of his own gun. A workman falls into the St. Joseph and is drowned. Three men injured in a railroad accident in Wisconsin. Fatal accident in a sawmill. A molder the victim of a horrible accident. The residence of the Widow Smith, of Anoka, Minn., was struck by lightning this afternoon, and a little boy 4 years old killed; two other children were seriously shocked. The house was set on fire. At Watertown Junction, Wisconsin, a freight brakeman fell under the wheels and was literally decapitated. A disastrous tornado, with hail and rain, devastated Lyons, Michigan, last night. "In the last days, perilous times shall come." This is only one day's record of mishaps.

11th.—Eighty barrels containing 18,000 pounds of snuff were sunk outside of Sandy Hook, New York, by order of Internal Revenue Commissioner. Said snuff was 30 years old, and the unpaid tax on it was $2,880.

Later news from the McAllister cyclone says the deaths added to those killed outright increase the fatalities to twenty-one up to to-night. Forty-two more are wounded, but it is not thought fatally. Half the killed and wounded are women and children. Fifty-nine houses were totally demolished, and 27 partially.

12th.—Cherokee City, Kansas, was nearly demolished, losing forty houses, by a cyclone; two persons were killed and fourteen wounded.

At the funeral of the late Lord Cavendish yesterday at Chatsworth 5,000 tenants of the Duke of Devonshire, father of the deceased, were present in a body, and the attendance was estimated at 30,000.

A terrible explosion of fire-damp occurred in the Pluto Mine, Town of Bochum, Westphalia. Fifty-six dead bodies have been recovered.

There are 7,000 Jewish refugees in Brody, Austria. Two hundred arrive every day, while only 500 leave weekly. Their misery is indescribable.

13th.—The murderer of Aaron Goodfellow, Patsey Devine, found guilty at the end of two separate trials, was executed at Clinton, Illinois.

A canister was found at the Mansion House, London, to-day, suspended by a brass hook to the railing in front of the building. Attached to it was a lighted fuse, which was extinguished by a policeman. The fuse made of rag soaked with paraffine, and was inserted in a hole in the box. This box is believed to be full of gunpowder, of which it smells strongly. It is twelve inches long and six inches in diameter.

16th.—The weather has turned quite cold, and overcoats and furs are a part of everyone's outfit. In North Georgia last night there was quite a heavy fall of snow.

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The captain, first officer, and fifty-five of the crew of a Turkish transport ashore in the Bosphorus perished.

The total of the killed and wounded by the recent cyclone at McAllister, Indian Territory, foots up 120. Of these, fifteen are already dead and others can not recover. Many will be maimed for life.

The schooner *Trial* and all on board was lost in Placentia Bay.

An unknown schooner and crew foundered in Fortune Bay.

A calamity occurred Sunday evening on Lake Calumut, near Chicago. In the teeth of a fresh gale an excursion party of twelve set out for a sail in a pleasure-boat, which was capsized by the wind and waves, and in spite of heroic efforts to rescue them the entire twelve perished. The efforts to succor them were made in full view of hundreds of agonized relatives and friends.

17th.—A destructive hurricane swept the coast of Western Australia. The Town of Roebourne, the site of a pearl fishery, and Port Cossack, eight miles distant, were totally destroyed. Three deaths.

18th.—Half-a-dozen ocean steamers arrived in Montreal yesterday and to day. The captains have all the same story to tell about the perilous voyages they have gone through, and the great fields of ice they met, principally in the gulf. Some of the vessels have been over a month on the passage from Liverpool. None received any injury. Some of the icebergs met with were estimated to be a thousand feet high.

19th.—Ten business houses, one hotel, and two dwellings in Chamois, Mo., burned. Loss about $20,000.

Gleason's knitting mill, Seneca, New York, is in flames, and will be destroyed, with a loss of $100,000. Insured. Three hundred operatives are thrown out of employment.

20th.—In the Presbyterian General Assembly at Springfield, Illinois, a spirited discussion arose on a resolution condemning the desecration of the Sabbath by the running of railroad trains on that day.

In a letter to a Washington paper Guiteau draws a parallel between his coming execution and the crucifixion of Christ, asserting that in the one case as in the other the wrath of God will descend upon the Nation.

Riots have broken out among the peasants in Southwest Russia. They demand a redistribution of the land. Two mansions of the nobility have been sacked.

A number of workshops and other buildings were destroyed by fire at Paris. Three thousand persons are thrown out of employment. Loss $800,000.

Leadville, Colorado, has suffered by a $200,000 fire, and the loss of several lives. Waxahachie, Texas, had twenty-five business houses destroyed and eight damaged by fire; loss $100,000.

22d.—The *Alaska* has made the quickest passage from Liverpool to New York; seven days, four hours, ten minutes.

23d.—The steamer *Manitoulin* was destroyed by fire in Georgian Bay, Ontario, and a dozen or more passengers drowned or suffocated by smoke.

24th.—Affairs in Egypt are still in a critical condition, and the prospect is that the complications will increase rather than diminish. Austria and Russia are reported to have agreed upon a concert of action, and it is supposed that both will strenuously object to the French plan of allowing the Ottoman Government to throw an arm into Egypt in support of the Khedive.

Snow and ice on the morning of the 23d of May were the meteorological phenomena existing over a very wide extent of country in the temperate zone; frost and snow were general throughout Iowa, Wisconsin, and Northern Illinois.

25th.—A terrible explosion occurred this afternoon in Kohinoor colliery. Six miners have been taken out dead, and two others are dying.

26th.—About 20,000 votes were cast in Utah, for the Constitution and less than 100 against it. The Gentiles paid no attention to the election.

Reports have reached Berlin, of a terrible conflagration in Kieff. The flames have been raging since Tuesday. Kieff is a fortified city of European Russia, capital of the Government of Kieff, on the right bank of the Dnieper. Kieff has in all thirty churches; it contains an Archbishop's palace, a prison, and a town and military hospitals. The town is very ancient, and possesses great historical interest as the spot on which Christianity was first planted among the barbarous hordes of the steppes of Russia. It is supposed to contain about 100,000 souls.

27th.—Albert Young, arrested for writing a letter threatening the life of Queen Victoria, was to-day sentenced to ten years' penal servitude.

29th.—Several significant pieces of news concerning the colonization of Palestine by Jews have been recently made public abroad. One is that early in April a body of settlers numbering 500 left Russia en route for the Holy Land, among them being a number of students and a chemist. Land had already been purchased for them by agents.

During a storm to-day the Rochdale woolen-mills, New York, was struck by lightning and totally destroyed. Loss estimated at $50,000.

30th.—A cyclone visited Allen county, Indiana, on Sunday, and demolished Widow High's house, carrying away the furniture, cook-stove and sewing-machine, so that they have not since been found. No one was in the house at the time. Also tore down two houses and one barn, injuring three or four persons, none fatally. Much injury was done to trees and fences.

An immense number of icebers, some sixty feet high, are outside of the harbor at Halifax, and are drifting shoreward.

Heavy fires are reported running through the pine timber in Clare county, Michigan. It extended clear through to Roscommon county. There has been no rain there for some weeks, and the country is as dry as tinder.

A car load of garden seeds, valued at $10,000, donated by a Rochester, N. Y., seed house, has been sent to the sufferers by the floods in the South.

31st.—It is reported that an Egyptian man-of-war has laid torpedoes around the anchorage of the British, French and Italian vessels.

A dispatch from Alexandria, Egypt, reports all the banks exporting their specie and valuables.

Arabi Bey has privately informed the Khedive that he is already deposed, and that it is arranged Prince Halim will succeed him.

A dispatch from Cairo says: The British Government has ordered four men-of war and a gunboat to proceed from Suda Bay to Alexandria.

The Russian Jews in Brody, Austria, Monday evening noisily demanded bread and means to continue their journey. The authorities were compelled to forcibly restore tranquility.

Miscellaneous.

TREASURER ROCKY MOUNTAIN MISSION.

To Whom It May Concern: R. Warnock, of Salt Lake City, Utah, has been appointed Treasurer for the Rocky Mountain Mission, and means and moneys for the aid of said mission may be paid to him at his office, or sent to his address, Box 1046.

W. W. Blair, *President of Mission,*
R. J. Anthony, *Traveling Elder.*

SOUTHERN NEBRASKA DISTRICT.

To the Elders and Saints of Southern Nebraska District, Greeting:—As the time for our quarterly gathering is near at hand, I therefore urge upon whom duty imposes to report, that they cheer us either in person or by transmitting a written report. If the latter address me at South Bend, Nebraska. Should any person desire to come by railroad, they will be met at the above station, by Bro. J. B. Gouldsmith, if they will give him notice to that effect. As this will be a grove meeting, we shall hope for a large gathering and pray for a good time.

Robt. M. Elvin, *District Secretary.*

NOTICE BRANCH AND DISTRICT CLERKS.

As I am in the field for the Summer, I can not at present reply to correspondence and inquiries received about the Church Records, being absent from them. Reports can be sent as usual, marked "Reports" on outside. Letters addressed Sandwich, Illinois, will reach me.

H. A. Stebbins, *Church Recorder.*

ROCKY MOUNTAIN MISSION.

To Whom It May Concern: We have this day examined the financial account of Elder W. W. Blair with the Rocky Mountain Mission since August, 1880, and find a balance due him of $64.20.

R. J. Anthony,
R. Warnock.

SALT LAKE CITY CHAPEL

Moneys and means received by W. W. Blair for Rocky Mountain Mission Chapel, Salt Lake City, up to May 1st, 1882:

	Cr.		
James Green	$125 00	John Grimmett	$100 00
Thomas Reese	100 00	Sr. Lewis, (loan)	200 00
J. H. Peters	100 00	Walker Bros.	58 00
Richard Farmer	50 00	John Eames	45 00
R. Warnock, for P. H. Rensimer, old acct	46 50	Kimball & Lawrence	50 00
Godbe, Pitts & Co., Sds.	40 00	T. N. Hudson, old acct.	35 00
John Hart	25 00	R. Warnock	25 00
Wm. P. Smith	25 00	John Taylor, (Ogden)	25 00
E. Barrows & wife	30 00	T. R. Hawkins & others	25 00
T. Millard & others	20 00	Asahel Thorn	20 00
John Weaver	20 00	Sr. R. Warnock	20 00
Sr. Ann Davis	20 00	Sr. Gammon	20 00
Lewis Gaulter	20 00	E. M. Bowen	20 00
L. B. Gaulter	15 00	T. W. Smith & others	17 45
Thos. Taylor & others	16 55	W. Thompson & others	14 00
G. S. Lincoln & others	12 00	Morgan David	12 00
Samuel Simmons	10 00	A. J. Moore	10 00
A. Guinand	10 00	E. Penrod	10 00
W. Aird & others	11 50	D. F. Nicholson	10 00
Sr. E. Walker	10 00	Fred. Heath	10 00
G. Kinghorn	10 00	R. J. Livingston	10 00
Thomas Sandall	10 00	Ella R. Devore & others	10 00
Lavinia Snyder	10 00	Sr. K. Eliasson	10 00
Phebe Gaulter	10 00	Wells Chase	10 00
L. Davis & others	9 35	D. J. Phillips & others	9 50
Wm. Clow & others	8 00	W. L. Mitchell & others	8 50
T. F. Stafford	5 00	F. Johnson & others	5 40
Mrs. E. B. Edson	5 00	Jas. Crick	5 00
Mrs. Thomlinson	5 00	Sr. L. E. Flanders	5 00
Charles Curtis	5 00	Marce Sorrendson	5 00
Thomas Gammon	5 00	John Hurdsman	5 00
Henry Wilson	5 00	Sr. Ann Smith	5 00
John Brown	5 00	Mr. McLane	5 00
D. M. Stubbard (gravel)	5 00	Ella Studley	5 00
Wm. Kinghorn	5 00	Edward Ridley	5 00
Wm. Carson	5 00	Ellis Short	5 00
W. Holmes & children	5 25	D. D. Cook	5 00
Mary H. Raymond	5 00	Phillip Stone	5 00
Sr. McComie	5 00	Thatcher Hallett	5 00
D. Clark, Senior	5 00	Elizabeth Curtis	5 00
Elijah Palmer	5 00	Frank Hodge	5 00
Sr. Warburton	5 00	Sale of table	5 00
Eber Hodson	5 00	Bro. Brandon	5 00
J. W. Wilson, Sds.	5 00	Jed. Hodson	5 00
Andrew Hall	5 00	John Weston, work	5 00
D. R. Harris	3 00	Joseph Clark	4 00
John Flack	3 00	Mary James	3 00
Marg. Hoagland	2 85	Benj. Fisher	2 50
H. V. Cox	2 50	Marg. Parks	2 50
Mrs. A. Yohe	2 00	Alvira Brayton	2 00
Bro. & Sr. Perkins	2 00	Mrs. L. M. Whitfield	2 00
Sr. Root	2 00	Sr. Wright	2 00
Thos. Jenkins	1 00	Johanna Stevens	2 00
Sr. H.	1 00	J. D. Price	1 00
Lucy Young	1 00	E J. Dawson	1 00
Andrew Harvey	1 00	T. H. Holmes	1 00
John McKenzie	1 00	Sr. Wilson	1 00
Mary Steadman	1 00	A Brother	1 00
Sr. Heath	1 00	Mary Walker	1 00
C. A. Hall	50	Sr. Kate Sides	1 00
Sr. Hendrickson	25	W. Edgington (dray'ge)	1 00
Amelia Phillips	50	Geo. M. Robinson	5 00
Sr. Ransom	10 00	Sr. L. A. Hartwell	2 50
		Sr. Minnie Lewis	5 00
			$1,815 10

Cash received from Bishop I. L Rogers and Herald Office.

Mary Castleman	2 00	Mary A. Jones	5 00
F. B. Potter	1 00	Sarah. J. Potter	1 00
A Sister	3 00	Sarah E. Bouton	5 00
New Trenton Branch	2 00	Susan A. Holman	2 00
J. G. Holman	5 00	Mary E. Hawley	1 00
J. O. Flanders	2 00	E. M. Davis	50
O. S. Bowen	5 00	Sr. Bowen	1 00
Hiram Robinson	1 00	A. M. Wilsey	5 00
Sisters' collection on Conference ground, Council Bluffs	20 00	D. Locke	1 00
		Geo. Corless	1 00
Wm. Ball	1 00	James Lockerby	50
F. Granger	25	F. E. Ball	1 00
Ed. Whaley	5 00	Wm. Reynolds	50
H. B. Hultse	5 00	Wm. Lockerby	15 00
S. Smith	1 00	N. Smith	2 00
M. H. Bond	2 00	Sr. Webster	25
John Shook	1 00	James Howell	1 00
Samuel Ashton	1 00	G. A. Blakeslee	24 70
Sr. L. Woodward	1 00	A. J. Hinkle	2 00
R. S. Salyards	3 00	C. K. Preston	10 00
M. P. Berg & others	6 00	E. N. Webster	1 00
Daniel Jones	10 00	W. H. Williamson & others, $6.50 less draft 10c.	6 40
G. W. Wright	2 00		
G. Gould & others for Hope of Zion Branch	7 00	L. A. Chafa	5 00
		Fred. Hansen & others	46 75
D. C. White & others	7 00	R. B. Whitmore	5 00

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A. H. Burroughs	1 00	John Stone & others	5 00
H. Halliday & others	13 50	T. J. Andrews & family	15 00
G. S. Lincoln	5 00	P. H. Lincoln	2 50
C. A. Parkins	2 50	J. G. Young	10 00
George Smith	10 00	E. Twaddle	10 00
Jane Twaddle	5 00	D. Hougas & others	5 00
T. O. Davis & others		Jas. Robb & others	6 25
$5.75 less 13c	5 62	Dan'l Brown & others	9 00
V. M. Betts & others	7 00	A. Guinand	10 00
Wm. Hopkins	2 00	Chatfield & Carlson	1 00
Wm. Leeka	25 00	W. W. Gaylord	5 00
W. D. Roberts	1 00	O. Madison & others	4 00
E. Rowland & others,		H. J. Hudson & others	12 50
$4 less 10c.	3 90	John Gilbert & others	24 42
Oregon, Mo., Branch	5 00	T. Connor & others	9 00
E. Robinson	10 00	Z. H. Gurley	5 00
Eliz. Allen	1 00	John Keown	1 00
J. Flory & others	5 50	Geo. Barton & others	9 75
Rich. Allen & others	26 15	J. D. Flanders & others	3 50
Alfred Bybee & others	25 00	Pittsburg, Pa. Branch	8 50
John Smith & others	3 25	J. Chambers & others	5 00
Mason Grove, Ia., Bnch.	5 15	Thos. France & others	7 50
Kewanee, Ill, Mite So.	5 00	J. H. Lawn	2 50
H. N. Snively & others	8 50	H. S Gill & others	7 00
Kate Peterson & others	2 00	J. Johnson	1 00
A. Johnson	1 00	Lucy A. Beebe	1 00
Ann Hewitt	50	J. McLand	2 50
O. Jacobs	5 00	O. Thomasson	10 00
R. H. Davies	5 00	C. W. France	5 00
J. L. Hart	5 00	Ellen Oleson	1 00
Joseph Squires	2 00	F. Lofty & others	16 50
R. Lambert & others	28 35	H. S. Green & others	11 80
Levi Cheney	1 00	H. N. Hansen & others	11 50
Palmyra, Neb., Branch	1 00	Nebraska City Branch	12 00
C. L. Albertson	10 00	J. E. McIntyre	10 00
John Beaird	20 00	Laura Fredrickson	5 00
James Perkins & wife	2 00	Joseph Squires	25
Robert Buck	2 00	I. L. Rogers	100 00
E. A. Burnham	2 00	Susan Webber	1 00
D. R. Jones	8 00	Richard Farmer	25 00
Wm. Proctor	5 00	Mary Leverton	5 00
Arthur Leverton	1 00	Sisters Society, Keokuk	5 00
John Pett	5 00	J. B. Hunt	1 00
P. C. Kemmish for Unionburg, Ia., Branch	10 00	M. J. Marchant	1 00
		B. P. T., Illinois	7 00
A. Yarrington	2 00	W. McLean	50
Janet Strang	50	Sarah Chester	50
Jos. Hammer	2 00	Wm. Birk	1 00
A. Falconer	2 00	M. Greenwood	5 00
W. J. Booker	1 00	Dr. Baldwin	1 00
P. M. Bates	2 00	John Hilton	1 00
M. McLand	1 00	Wm. Darrington	50
S. Bateman	1 00	Wm. Chapman	2 50
G. H. Hulmes	2 00	F. L. Thompson	2 00
R. Kirkendall	1 50	Blanche Kirkendall	1 50
A. Kirkendall	1 00	Sr. Griswold	1 00
S. Kennison	24	W. D. McKnight	10 00
J. A. Harris	2 00	A Sister (Nev.)	20 00
Renick Branch, Mo.,	14 00	A. N. Byergaard	5 00
John Allen	50	T. R. Allen	50
I. T. Williams	50	M. Teasdale	25
James Allen	1 00	M. A. Allen	25
			$1,026 44

Mission Chapel, Salt Lake City, in account with W. W. Blair, May 1st, 1882.

Dr.	
To paid Simkins & Viglini, brick	$355 50
John Snell, mason work	455 25
S. Nev. Lumber Asso. for lumber & mill work	614 25
T. N. Hudson, carpenter work	227 55
J. C. Gray, carpenter work	72 50
R. Corless, hauling brick	53 00
J. Cunnington & Co., Mdse	13 55
Des. C. & Wagon Co., iron work	9 50
O. S. Walsh, tin work, & C. Pearce account against Bostwick	72 00
Drayage	4 70
Bank book & Stationery	5 00
Midg'ley & Evans, plumbing & gas fixtures	34 25
S. L. City Gas Co., for meter, plumbing, etc.	42 75
Godbe, Pitts & Co., gas fixtures	40 00
J. H. Rumel, plastering, etc.	192 86
Barrett Bros., chairs	78 00
H. Dinwoody, chairs & papering	91 40
H. Sebree, Lumber	1 10
C. Pearce, on Bostwick's account	24 50
Geo. M. Scott & Co., tin work, & repairing roof	8 50
Scott & Graham, painting	105 82
W. W. Blair, board, clothing & incidentals from September 10th, 1881, to January 16th, 1882	110 00
Coal	12 85
Pipe safes, etc.	1 50
Stove pipe, etc.	4 40
Locks, butts, etc.	2 80
Door matting, etc.	3 30
Printing	1 75
Walker Bros., furnishing	55 91
John Weston, work	5 00
J. W. Wilson, door and work	5 00
Mr. Stubbard, gravel	5 00
Mr. ——, gravel	2 25
Inspector's certificate	2 50
	$2,714 24
Total receipts	$2,841 54
Expenditures	$2,714 24
Balance due Chapel account	$127 30

There is still due Sr. Mary Lewis, loan, $200, and probably a small balance due Mr. G. W. Bostwick, on metal roof.

In 1877 the Chapel lot was purchased at a cost of $500, a foundation laid at a cost of near $400, and near $40 left in the hands of Thos. N. Hudson, $35 of which was turned over to W. W. Blair, as credited in foregoing receipts, and the balance was used, by vote of the Salt Lake City Branch, for Church purposes, as may be seen by Branch Record.

The original estimate in 1877, for purchasing the lot and building the chapel without a vestibule, recess, and privy, without painting, seating, or furnishing, also without gas fixtures or a fire proof roof, was $5,302 91, as per estimate left in my hands. Had these latter been added, it would have increased the said estimate to not less than $6,150. The chapel as it now stands has cost probably a little less than $3,700. I have not the exact amounts of receipts and expenditures prior to 1881 at hand, and therefore can only give them approximately.

BORN.

PHILLIPS.—At Chicago, Illinois, March 5th, 1882, to Bro. T. A. and Sr. Emily Phillips, a daughter; named Helena Mabel.

LIGHTOWLER.—At Stockton, San Joaquin county, California, May 7th, 1882, to Joseph and Sr. Martha Lightowler, a son.

MARRIED.

GORHAM.—KELLOUGH.—On the 18th of May, 1882, by Elder J. S Roth, at his residence, Bro. S. N. Gorham, of Sheridan, Powesheik county, Iowa, to Miss Orpha E. Kellough, of Inkerman, Dundas county, Canada.

JACOBS—WILSON.—At the residence of the bride's parents, Lamoni, Decatur county, Iowa, May 3d, 1882, by Elder J. S. Snively, Mr. H. R. Jacobs, of Keokuk, Iowa, and Sr. Alice Wilson, daughter of Bro. and Sr. George Wilson, formerly of Keokuk.

See the bridegroom stands erect,
See his brow with honor stamped,
He no other bride expects,
He no other bride doth want.
Sweet their union, pure their pleasure,
Heart with hand to each they give;
Each one's heart the other's treasure,
May they thus forever live.

DIED.

CARRICO.—At the residence of Mr. Byron C. Adams, near Logan, Harrison county, Iowa, where he and his loved companion had made their home for many years, enjoying the society and tender care of their two daughters, Almira and Jane, honored wives of Byron C. and Addison Adams, sons of the late Bro. J. M. and Sr. Hannah Adams, February 22d, 1882, Bro. Thomas Carrico. Our lamented brother was in his eighty-first year. On the morning of February 22d, he seemed as full of vigor as he had been for years, ate a hearty breakfast, and within two hours from that time the sands of life had ceased to run. Without premonition, and but momentary pain, he slept the peaceful sleep of the just; and indeed but few could be better prepared for the change than he A few days before, he had assisted the writer in administering to his afflicted and aged companion, who still lingers behind him, longing and waiting for the moment when their faithful and loving spirits shall join each other in that eternal bond of union, where they shall together wait for the redemption of their bodies. He was born in Beverly, Massachusetts, in 1801; obeyed the gospel of Christ in 1832 or 33; was ordained a Teacher in 1837, High Priest in 1845; and of course passed through all the dark hours of the Church, but unflinchingly clung to the faith, and waited with tireless zeal for the renewal of that divine light which should call the scattered and divided fragments of the Church together again. He hailed that light with joy. And girded on his armor afresh, and joined the little band whom God had called as his remnant to complete the task of warning the nations, and calling in the wanderers. His faith in God was implicit as the trust of a child. His life was well worthy of imitation, and his end was peace. He is missed sadly,—missed by his loved ones at home, and by all who knew him and could appreciate his worth. He was laid away in the little grave yard near his home. The funeral services were conducted by Elder P. Cadwell. At the request of his family, Elder Derry preached his funeral sermon, on the 19th of March, 1882. "Blessed are the dead who die in the Lord."

CHAS. DERRY.

LOVELL.—At Chariton Branch, Iowa, May 19th, 1882, Bro. Ezra, son of Bro. Ekin and Sr. Elizabeth Lovell, aged 15 years, 4 months and 3 days. He was baptized July 20th, 1879, by Bro. George Spencer, and remained faithful to the last. Funeral sermon by Bro. John R. Evans.

KJERSGAARD.—In Payette Valley, Ada county, Idaho, March 18th, 1882, of consumption, Bro. Christian A. Kjersgaard. He was born in Denmark, May 17th, 1724, was baptized May 25th, 1874, by Elder J. F. Clengback. He leaves a wife and eight children. Funeral services were conducted by G. W. Grammis of the M. E. Church.

GROOM.—At Buffalo, Scott county, Iowa, 9:25 a. m. May 10th, 1882, Bro. Richard Groom. He was born in England, August 10th, 1810; was rebaptized at Buffalo, January 15th, 1861, and ordained an Elder June 15th, 1861, by Elder W. J. Ruby and E. Page. He was a regular and faithful attendant upon the meetings of the branch, when health permitted. He died conscious and at peace.

A CELESTIAL REVELATION.

MR. GOOBER—as the story goes—lived in the Mormon country. He had but one wife, and never thought of taking any more till one day an elder told him it was his religious duty to seal unto himself a few others. Mr. Goober went home and sadly informed his wife what the elder had said, and Mrs. Goober said she had no objection, provided the elder would come round and argue the case with her piously. Goober told the elder, and the elder dropped around. He smiled sweetly as Mrs. Goober advanced to meet him. The next thing he knew he was skipping around the room with his coat slit up the back and his hat knocked into pi, while Mrs. Goober wielded the broomstick. He finally jumped out of a window, and escaped with his life, a sadder and a wiser man. The next time he met Goober he told him he had had a celestial revelation by which Goober was relieved from the necessity of taking any more wives—Mrs. Goober would count for almost one thousand in the New Jerusalem.

POWER OF WILL.

Happy the people who keep themselves so well in hand that they can maintain a calm exterior under the most temper-trying circumstances! They are never excited over anything. Some govern themselves on some subjects, but not others. Very much can be done by culture to give the will entire control over the feelings. One of the best means of culture is the persistent withdrawing of the mind from the subject which produces the emotion, and in concentrating it elsewhere. The man or woman who persistently permits the mind to dwell on disagreeable themes, only spites himself or herself. Children of course have less control, and parents and teachers must help them to turn their attention from that which excites them to something else; but adults, when they act like children, ought to be ashamed of themselves. We should master our feelings—not allow them to master us.

FOR SALE!

In Wyandotte, Kansas, the store and remaining stock of furniture, &c., belonging to William Newton. The building is situated on the Main Street of the city. The store is 25x55 feet; has a rock basement, full size, under the store, and five rooms on the second story. It is an excellent business stand, and the opportunity for doing a trade in the furniture line splendid for a good man. The building is frame, and can be rented readily at $50 per month. Will be sold for $3,000; $2,000 cash, balance in twenty-seven months, with interest at 10 per cent. The building will be sold without the stock, if desired. To an enterprising brother this would prove a file opportunity. Address, WILLIAM NEWTON,
15jun2t WYANDOTTE, Kansas.

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The Saints' Herald

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

Heman C Smith

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

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IF WE WOULD.

If we would but check the speaker
When he spoils his neighbor's fame;
If we would but help the erring,
Ere we utter words of blame;
If we would, how many might we
Turn from paths of sin and shame.

Ah, the wrongs that might be righted,
If we could but see the way!
Ah, the pains that might be lightened,
Every hour and every day;
If we would but hear the pleading,
Of the hearts that go astray!

In each life, however lowly,
There are seeds of mighty good;
Still we shrink from soul's appealing
With a timid "if we could;"
But a God who judgeth all things,
Knows the truth is "if we would."

Salem, (Mass.) Register.

The Atonement.

"In whom we have redemption through his blood—even the forgiveness of sins."—Col. 1:14.

The doctrine of forgiveness of sins has been and is one of the great objections to the gospel system; its supposed absurdity being often flippantly dwelt upon by all classes of opposers of the religion and claims of Jesus of Nazareth. The claim is made that it would be unnatural, contrary to reason and the law and course of nature, having its origin in priestcraft and ignorance, a desire to escape the force of God's immutable law as written in nature and demonstrated in our every day experience, as well as the penalty to follow wrong in the world which is to come, on the one hand; and the priest who promises absolution on any condition, on the other hand.

The writer feels under no necessity to apologize for the terrible prostitution of this doctrine through ignorance, fear or cupidity, in the long dark ages of the past; neither to censure for the honest sceptic; but finding it inseparably connected with the purest system of religious faith the world has ever known, as attested by his own experience, desires to be able to give a reason for the hope that is in him with regard to this somewhat difficult problem, and has sought in prayer and by the study of the word to overcome the objections that naturally existed in his own mind, and offers a few thoughts that have been presented in support of the claim that the doctrine of atonement and reconciliation for human sins is *true* and *not false*.

1st. We find ourselves projected in a world where sin abounds. No argument is necessary to prove this, if we admit, sin to be a "transgression of law." 2d. We, by nature and not by volition, are subject to this law of sin, and consequent woe, so far as we may reason, or as has been revealed, we had no option in the projection of our being subject to these conditions of sin and pain. Reason but voices scripture in this. Hear Paul's belief and testimony: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Rom. 8:20, 21-23. In hope of what? That the creature itself shall be delivered from the bondage of corruption, &c., waiting for the adoption; to wit, the redemption of our body "from the law of sin and pain." Now are we sinners? Violators of law? For sin is a transgression of law." A few facts in human experience are worth more perhaps than theories. As a youth, in ignorance I did that which I did not until afterward learn to be a transgression of God's law; I may have violated my parent's commands, but to me it was a parent's law and subject to a penalty in so far as I then knew, which they only could inflict. It is said "that where no law is (known) sin is not imputed;" that by a knowledge of law, sin is had." Parents could enjoin obedience, and punish disobedience—vague ideas of a God who punished sin, if you knew what it was, by roasting you forever after death, were among the early recollections; but having no relation to a knowledge of the law of the spirit of life in Christ Jesus; but when that glorious perfect law dawned upon my comprehension and understanding, then, and not till then, did I begin to understand the real nature of sin, and know that I was a transgressor of a higher law than had yet been manifested to me. When I through faith began to understand that which I had before doubted, the existence of God, of the absolute purity of these manifestations to me, they began to reveal the wide difference between the natural, sinful estate, and the pure life which the high law of God demanded. Here then was I, like Alma of old, "racked with eternal torment. Yea, I saw that I had rebelled against my God and had not kept his holy commandment."—Alma 17:2. Was there no separation from the sins that had now become hateful to me? Was there no reversal of the past record, no reconciliation with the higher law and its author? And I thought: why, the author of my being, sinful as it was, judged by the revealed standard, was also the author of this law. Yes, it was true, that the creature was made subject to vanity, not willingly, i.e., I had no option in the matter. Then does God my maker owe it to me to make provision for the cancellation, or the sins against a law of which I had hitherto been ignorant? Reason would say so; the original pure gospel of reconciliation says so; "God was in Christ, reconciling the world unto himself, not imputing their former trespasses unto them."—2 Cor. 5:18, 19. How different the sound of this gospel from that of the creeds that had fostered and nourished my infidelity.

In Book of Mormon, page 104, the good King Benjamin says: "For behold and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, or who have ignorantly sinned." Paul in Heb. 10:26 says: "If we sin willfully, after that we have received a knowledge of the truth, there remaineth no more for us a sacrifice for sins." This would do away forever with the idea that the doctrine of atonement encourages vice through promise of easy absolution. Men may misunderstand, or wrest the Scriptures, but "the law of the Lord is perfect, converting the soul," when properly understood.

And this brings us to a consideration of the question of atonement by blood, the ceremonial law concerning it; and why, or how the blood of Christ does atone for human sin. In the record concerning the descendants of the first families of earth, of whom God proposed to make a people for himself, after the deliverance from Egyptian bondage; God's obligations to his creatures and man's necessities being the same then as now, a provision of sacrifice of animals was introduced, not that the blood of bulls and of goats could in fact take away the effect of sin, but a covenant was made by Jehovah that sin should not be imputed, if this law of types and shadows should be adhered to until the time of reformation, given not as an end, but means to an end; "a schoolmaster," Paul says, "to bring them to Christ;" a law of bondage, or of discipline. My reason can not assent to, neither does the highest interpretation of the Scriptures compel the idea that the blood of animals, although possessing powers of cleansing naturally, peculiar only to that element, has any power to cleanse or absolve from transgression of moral law, and am willing to say as much concerning the blood of Christ. The blood that flowed on Calvary was the end of that long schooling of types and sensual ceremonies that could only appeal to a people who showed first, at the foot of Sinai, while Moses was in the mount, the deep corruption, or low standard of human life that had been brought out of Egypt. The memory of the wonders in Egypt and on their journey could not restrain that lustful, shameless orgy and nude dance to that Egyptian image, the god of lust, which the people had caused Aaron to make. And

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the whole course of God's dealings with them up to the time of their rejection of the giver and exponent of the perfect law, shows how much better this law was which infidels sneer at to-day, than the appreciation of the people to whom it was given.

The blood of Christ cleanses from sin the same as the waters of baptism wash them away. The saving power is in the faith that renders obedience to the covenant of God to man secure.

Jesus said, "If any man will do the will of God he shall know of the doctrine." God's promises are laid upon the conditions of fulfillment of the terms of the everlasting covenant. We might urge in our way of false reasoning many times against the covenants of God as revealed in nature. Does it not superficially look as though the decree that man should earn his bread by the sweat of his brow, was not the best way, by a God who was as able to grow grapes as thorns, or figs as thistles. Yet even Mr. Ingersoll, with his massive contempt for the Jewish Jehovah, in the face of fact and of power, can apologize for, or well knows the penalty that is sure to follow the attempt to avoid or abrogate the decree, either in want, or the many difficulties that idleness entails. Mr. Ingersoll complains even of the only God he knows anything about, and is reported as saying lately, that the master power in the universe did not "do as well as he could have done, in making disease catching instead of good health." This is just as consistent as some of the arguments used against the gospel system; but the fact of power is revealed as against such flippant sophistry. Why did not God make things to suit the notions of everybody? I believe it is the part of true wisdom to recognize the facts and govern ourselves accordingly. Behold the character of God's representative; hear him when he says, "If any man will do the will of God he shall know." Why not test him? Does he ask obedience to a line of action detrimental to human interest or purity? I only know that the truth can only be ascertained by the application of the test. Look at the cloud of intelligent and pure witnesses that have tried and are satisfied. The gospel truth and purity may be established if we are only willing to be, as Mr. Ingersoll would say, "honor bright and fair."

I may not logically prove that an atonement has been made, but I believe I can show logically the necessity of one; and that by a fair effort and trial that an atonement has been made. The primal scripture meaning of the word is "a reconciliation." This reconciliation is to be made on the part of man. "God was in Christ reconciling the world unto himself" and his plan of government and the glory that is to follow and crown his creature in the time to come. "My God is reconciled, his pard'ning voice I hear," like a great deal of other religious poetry, expresses a mischevous and untrue theology. God always was reconciled to the creature of his creation, and only asks that man be reconciled to him, and not misunderstand him, nor his great designs of the grand possibilities wrapped up in his being. The blood spilled upon Calvary was in attestation of the divine will and desire for atonement and reconciliation, and so does the blood of Christ cleanse from sin; a token of God's great love toward us as sinners against a divine law; a fitting and perfect means by which all the affections of our nature may be enlisted and interested in the great plan of God to elevate, purify and assimilate into the divine likeness portrayed in Christ, and make the appreciation and enjoyment of the powers and glories to be revealed to the sons of God possible.

Alas! how many superstitions and absurdities of ignorance have entwined themselves around the gospel system; and how such ignorance has contributed to the building up of that great religious confusion of ideas to-day, and fittingly termed, spiritual Babylon. The errors that have been transmitted concerning the doctrine of atonement, had their origin in the misunderstanding and sensual interpretations that the Israelites under Moses had of the blood offering; glad to believe that sacrifice of animal property would be taken for obedience, they rejected "law of the spirit of life," which was the key to the knowledge of God, whose knowledge they did not like to retain; so that that priesthood which was, and is after the power of an endless life, in which alone through its ordinances (the gospel) is the power of godliness manifest, was taken, with Moses out of their midst, and the law of carnal commandments added, because of their transgressions and wilfull ignorance, and the promised rest and peace were not entered into.

"Therefore he took Moses out of their midst and the holy priesthood also," and the fulness of his glory they should not see; and the lesser priesthood continued, which priesthood holdeth the preparatory gospel, a gospel of repentance, baptism and remission of sins; "and the law of carnal commandments was continued in his wrath till John, who was born with the fulness of the spirit, baptized, and ordained by an angel to prepare the way for him again, who was rejected in the wilderness." Read Doctrine and Covenants, section 83:4, 6. Paul says, "They were all baptized unto this preparatory gospel, unto Moses in the cloud and in the sea." But the power of that priesthood which contains the key to the knowledge of God through the manifestions of the Holy Ghost was rejected by them, and they settled back into the easy interpretation of the law that absolution could be had by the sacrifice or gift of the best of their property. And although at the time of the reformation in the days of Christ and the Apostles, this darkness seemed to give way for the time, yet as the night of apostacy closed in, the same sensual ideas began again to prevail, and the same broken reed is leaned upon by thousands in the mother church to-day.

The devout Catholic believes in the sacrament of the supper of our Lord, and so do I; but the interpretation may differ as the poles. He believes in the presence of the literal body and blood, while I believe that superstition could not farther go. I do it for remembrance of not only his passion for me, but of his existence and care, and continued love; and the solid proofs to me that I am not misled, are that the promised comforter, by which alone the power of Godliness is manifested, fills my whole being with a peace and a joy so perfect and profound, that I feel justified in receiving it as one of the evidences by which a man "may know of the doctrine."

My prayer is, that while we as Saints may avoid purely speculative philosophy, or its acceptance as saving truth, we may be led to understand, more and more, the word of God as revealed by his Spirit, and less of the traditions of our forefathers; that reason, that grandest attribute of our human nature, may not be under the stress of so often stifling its cries in order to preserve our souls intact in the faith. In fact, let us understand what is required of us to believe, and then examine ourselves and see whether we be in the faith that bringeth salvation or not. I can remember the time when it would have been deemed a heresy, even by a Latter Day Saint to have believed otherwise than that God made the world out of nothing in six literal days of twenty-four hours, and many other interpretations of the old testament records, a belief in which not so much is involved as has perhaps been claimed.

The world has been, and is filled with claims of men in regard to the Bible which my reason must repudiate, and whose defense I should be ashamed to undertake before an intelligent skeptic; but I am not ashamed of the gospel of Christ as preached by him, his apostles, and re-revealed through the Palmyra Seer. In the light of such revealments as that given to Joseph and Sydney Rigdon, in the notable vision, (Doctrine and Covenants), in the Book of Mormon, and the restoration and reception of the Holy Spirit of truth, sent forth from my heavenly Father and everlasting friend, that pledge and security of "the Just One;"—by all these evidences and more, I can say, gladly, freely, truthfully, and with full heart; "I am not ashamed of the gospel of Christ for it is the power of God unto salvation unto every one that believeth; for therein is the righteousness" and goodness and reasonableness of God revealed. Upon which a faith may be predicated by which the just may live, and suffer if need be, in hope of the glory to be revealed. If men would test Christ's reasonable offer, the supposed absurdities of the atonement would vanish,—"to-day if ye will hear his voice, harden not your heart." The trouble is that the gospel asks men to reform their lives, purifying, subjecting themselves to cross bearing; and they don't care to know the truth when its acceptance compels, or demands self abnegation and denial, "If any man will do the will of God." The natural man don't like to do these things, no matter how reasonable or pure, and prefer to throw the burden of responsibility upon the creeds of Babylon, and arraign with reason and ridicule the figures of straw and fiction which the doctrines and commandments of men have placed for gospel truths.

Let us endeavor therefore, between the extremes of false traditions on the one hand, and the oppositions of science, often falsely so called, on the other, to walk in the light of God's truth as revealed by the word spoken by the Holy Ghost in all ages.

M. H. BOND.

GRAND RAPIDS, Mich., May 30th, 1882.

The man who can summon up his faculties at will, and direct their force steadily and patiently to any subject he may choose, is a well educated man. No other deserved the name.

Misfortune is the parent of more crimes, than a wicked heart.

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Minnesota Mennonites.

VISIT TO THE COLONY OF A PECULIAR PEOPLE—THEIR SINGULAR HISTORY.

At Mountain Lake Station, on the St. Paul and Sioux City Railroad, one hundred and thirty-seven miles southwest of St. Paul, Minnesota, there is a colony of singularly primitive people whom it was my good fortune to visit a few weeks ago. These Mennonites are known as an important body of emigrants from Southern Russia, but, aside from their alias Quaker-Baptists, but little is known of their creed and its practice. I passed a lovely June Sabbath in the Mountain Lake settlement, worshipped with them, and from one of the most intelligent of their number acquired some knowledge of their religious belief, their manners, and customs. I have spoken of them as singularly primitive. The primitive is always singular nowadays, but the singular is often far from primitive. The singularity of these people comes from rigid simplicity not only of manners and customs, but of religious belief. Some one has said, "Tell me what a people believe, and I will tell you what that people are." When I tell you what these Mennonites believe, you can largely forecast their every-day life. The Ana-baptists of Holland, deluded by lawless fanaticism, sought to forcibly establish the Kingdom of Christ on earth, and met their signal overthrow in the fall of Munster, June 24th, 1535. Great was the demoralization of their defeat. The leaders were hung, and their followers wandered about the Netherlands half-crazed, until from the throes of the Anabaptist revolt, emerged a former Roman Catholic priest, Menno Simons by name, and he it was whom God called to deliver this people. Taking into account the oppositeness of Menno's doctrine, his ultra and extreme views of non-resistance to the kingdoms of earth, there is in all history scarcely a parallel to the success of Menno. Nor do I know of a better illustration of how one extreme begets another. This people had been taught by former leaders that human government was an unlawful encroachment on spiritual liberty; that birth of rank and wealth should be abolished; and that they held a divine commission to overthrow existing governments by the sword. Munster had been called Mount Zion, and it had been defended with Spartan valor. Imagine from such as this a people led captive by the cry, "Peace on earth, good will to men;" "They who take the sword shall perish by the sword."

A study of the primitive purity of the early Christians, the sanctity of their moral precepts, the innocence and benevolence, and withal the austerity of their lives, reveals the basis of Menno's creed, not only opposed to war, but to contention of any sort. He taught that Christians should not go to law in the settlement of disputes; that the taking of interest-money makes one a usurer; and that the taking of oaths is contrary to the Divine command. They rejected infant baptism, and favored washing of one another's feet. The strict Mennonite does not practice immersion, but pouring is the favored form of the ordinance. They all hold the Calvinistic view of Christ's mediatorial mission. Under Catherine the Great, the Mennonites of Prussia and the Netherlands were invited to the cheap lands of South Russia, and were promised exemption from military service. A large body accepted the proffer, and for generations past have pursued agriculture upon the lands lying on the streams tributary to the Black Sea.

Why the hegira to the United States of late years? An edict has been issued reversing the decree of Catherine, and commanding that all children born since 1859 shall be enrolled for military service, and, furthermore, that, after May 1st, 1881, an emigrant must forfeit one-third of his possessions to secure a passport from Russia. These are virtually commands to depart, and they are being accepted as such. The Mountain Lake colony consists of about sixteen hundred souls, with continued accessions to their number. Our party had driven about nine miles from the noted Willow Lake Farm, near Windom, of as lovely a June Sunday as one may ever hope to see. The bracing air of Minnesota, the undulating prairies with their dry, smooth roads, the growing crops of emerald green, the silvery lakes dotting the wide expanse, the varied songs of the gorgeously plumed birds of this clime, and the delicate perfume of the wild flowers, set us all aglow in praise of God's handiwork. Certain it is these Mennonites have selected one of the favored spots of the Northwest. We drove into the cozy town about nine o'clock in the morning, and thence to the unpretentious little church. One of our party was a prominent merchant from England, and, singular and unusual as we must have appeared to the congregation who had gathered there, we were scarcely observed when we entered and took our seats among the men and boys who were ranged on one side of the house, while the women and girls were opposite. A plainly dressed young man, with a huge black choker about his neck and a black silk forefront, was discoursing in the German tongue of Christ and Nicodemus, and the congregation were absorbed listeners. I have rarely witnessed a body of worshippers more intent. The preacher was of their choosing, and one of a number found to possess gifts as an expounder of the Word. In common with the Quakers, they are opposed to a hireling ministry. They hold the preacher as a spiritual teacher, and they regard him with great reverence as adviser and councilor in temporal as well as spiritual affairs, and he and the Bishop constitute the only court known to the Mennonite.

After the sermon came a prayer, in which every one knelt to the floor, and then a hymn, sung with more fervor than melody. A leader carried the refrain when the congregation took breath, and for nearly half an hour it was a continuous strain. The sweet, clear tones of a soprano sang out amidst the discord, but here was the sweetness of sound, native and unconstrained as a feathered songster. The homespun, tidy dress and complete absence of any attempt at adornment, was a marked feature of the congregation. Their honest, cleanly faces, sharply defined and clean-cut features, stamp them a people whom one would trust at first sight, and this impression is fully sustained by the reputation they bear throughout Cottonwood county. They seldom vote. A great moral question only will call them to the polls. They are rigid economists, are possessed of ample means. It is supposed that thousands of dollars lie buried in the earth near their homes. For miles in every direction about Mountain Lake their homes are to be seen, and one can usually detect the house of a Mennonite from the fact that his dwelling, out-houses and barn are all connected, so that he can go from his parlor to his granary under shelter. They are notably hospitable, and, despite the law of Russia, which makes it a penal offense to tempt a Russian to join their body, I fancy many an adherent of the Greek Church, amidst the flummeries and the formalisms, the glare, the glitter, and tinsel of shrine worship, must have been captivated by the power of an honest simplicity which is better calculated to challenge respect and admiration than to proselyte the worldling. The Mennonites prohibit intermarriage with non-believers, but the leveling power of our common-school system must ere long break that barrier down, and we can afford to hail it with welcome and hearty God speed, for they promise attributes of character much to be desired as constituent parts of that mongrel race of the future which the genius of American institutions is fostering. I should covet them for honest simplicity and sterling integrity, to offset and neutralize other elements which find a refuge in the great growing Republic, the most deplorable of which define Freedom as unconstrained, and find in Liberty another name for unbridled license.

J. H. D.

We All Have Faults.

He who boasts of being perfect is perfect in his folly. I have been a great deal up and down in the world, and I never did see a perfect man or horse, and I never shall until I see two Sundays come together. You can not get white flour out of a coal sack, nor perfection out of human nature; he who looks for it had better look for sugar in the sea. The old saying is: "Lifeless, faultless." Of dead men we should say nothing but good, but as for the living, they are all tarred more or less with the black brush, and half an eye can see it. Every heart has a soft place in it, and every heart has its black drop. Every rose has its prickles, and every day its night. Even the sun shows spots, and the skies are darkened with clouds. Nobody is so wise but he has folly enough to stock a stall at Vanity Fair. Where I could not see the fool's cap, I have nevertheless heard the bells jingle.

As there is no sunshine without some shadows, so all human good is mixed up with more or less of evil; even poor-law guardians have their little failings, and parish beadles are not wholly of a heavenly nature. The best wine has its lees. All men's faults are not written on their foreheads, and it's quite as well they are not, or hats would need wide rims; yet as sure as eggs are eggs, faults of some kind nestle in every man's bosom. There's no telling when a man's faults will show themselves, for hares pop out of a ditch just when you are not looking for them. A horse that is weak in the knees may not stumble for a mile or two, but it is in him, and the rider had better hold him up well. The tabby cat is not lapping milk just now, but leave the dairy door open, and we will

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see if she is not as big a thief as the kitten. There's fire in the flint, cool as it looks; wait till the steel gets a knock at it, and you will see. Everybody can read that riddle, but it is not everybody that will remember to keep his gunpowder out of the way of the candle.

The "Peace Policy" of the Gospel Endorsed.

Editor Herald: We had the pleasure of listening to a discourse, not long ago, contrasting the policy (war) of the world, with the policy (peace) of the Savior, which he sought to establish on earth through the gospel. And while we endorsed the position of the speaker on the peace policy, our mind was led on in further contemplation of the subject, and there appeared some seeming contradictions to arise against the idea of Jesus coming to establish peace in fulfillment of the angel's saying to the shepherds, "Peace on earth, good will to men;" which, by the way, was the text of the speaker. Thinking that possibly some of my brethren may entertain the thought that there are contradictions in the Savior's own declarations derogatory to the idea that he came to establish peace, we essay, —invoking the Spirit's aid—to dissipate those seeming contradictions; for we are so enamored of that blessed peace policy, that we desire nothing to stand in the way of its reception in the hearts of the children of men, especially those professing to be the children of peace, who are the children of God; for "Blessed are the peacemakers, for they shall be called the children of God."

The first apparent contradiction is found in Matt. 10:30: "Think not that I am come to send peace on earth; I came not to send peace, but a sword."

It can not be that any friend or follower of the Savior would believe that His coming to earth was to cause war and bloodshed, variance in families and nations. If that was his sole purpose, he had better for the peace of the world, to have staid away; for there were plenty enough engaged in that policy of the evil one, without the Savior coming to carry it out in aid of his Satanic majesty. Your writer arrives at what he conceives to be the meaning of the Savior's language by reading the text preceding the saying under consideration.

He was sending his disciples to preach the gospel of peace; was forearming them by forewarning them of what should be the effect produced upon some by this proclamation of peace. He told them they should be delivered up to councils and scourged in the synagogues; they should be brought before kings, for his sake, for a testimony against them and the Gentiles; that brother should deliver up brother unto death, and the father the child, and the children should rise up against their parents and cause them to be put to death; that the disciples should be hated of all the world for his sake, but they were not to fear them who were only able to kill the body, but to fear him who was able to destroy both soul and body in hell.

He knew that some members of a family would embrace this peace policy, whilst others would not. In some families parents would, and the children would not. In some the children, and the parents would not, etc., and also knowing that so bitter would be the hatred of those who opposed that they would deliver up even their own flesh and blood to death, hence could and was delivering only a prediction of what he foreknew would be, when he declared "I came not to send peace on earth, but a sword."

The action of the Savior in commanding him who smote the servant of the High Priest with the sword, and prediction concerning the punishment of those who use such weapons, is proof enough that he never intended to inaugurate a war, but a peace policy; he says, "Put up the sword, for he that taketh up the sword shall perish with it."

But says one, Did he not on a certain occasion, command his disciples if they did not have any swords to sell their garment and buy one? Yes; it is so recorded in Luke 22:36 verse. But I find in reading the text following this assertion which describes the heavy trials and sufferings He passed through just prior to his death, that, in our opinion, a little of the weakness, (or strength, as some have it), of that human nature he took upon him, was manifest, as proven by the prayer, "Father, if thou be willing, remove this cup from me; nevertheless not my will but thine be done." It is also recorded that he suffered great agony, and that an angel was sent from heaven to strengthen him. All this shows that he was capable of being tried, of suffering, and needed aid from heaven to enable him to overcome. We reason therefore as follows, that knowing full well what he was about to pass through, that the time was at hand when wicked men would come against him with swords and staves to deliver him up to death, for the moment, told his disciples to buy swords, as a matter of defense; but he soon rose above the thought, for when one,—right in this connection,—said there were only two swords, he answered, "It is enough;" and then when one, on only one occasion used a sword, he commanded him to put it up, lest he should perish by the sword, for all that should use it would perish by it, hence we conclude that this command to buy swords should not be used against the peace policy that his whole life and teachings sought to establish. The counsels in his sermon on the mount were all calculated if followed, to produce peace. The principles of the gospel are those of peace, not only to the bringing of peace from our Heavenly Father to us, owning us as his children through obedience to its first principles; but if obedient to its principles at all times, the people of God will enjoy peace in all their social relation. No animosities; no jealousies; no bickerings; no strife; no backbiting, or evil speaking; no slanders; no taking advantage in our dealings; in short, no evil or that which countenances the "war policy" in the least will be in our midst; for all this is strictly forbidden in the gospel, and hence the observance of gospel teachings must bring peace. It is true according to history that the world in general from the commencement of the Christian era down through centuries, rejected this gospel of peace. A small portion of the Jewish nation received it, but the major portion rejected it, and in fulfillment of the Savior's prediction, the kingdom, or the offer of it, was taken from them and given to the Gentiles, who, for a time brought forth the fruits of the same, but in fulfillment of prophecy, departed from the banner of peace, and sought to establish what they claimed to be the gospel, by the sword, as witness the horrid butcheries of frequent occurence, of those who left the pale of the Catholic Church, done by that body to enforce what they called heretics to renounce their belief and to return to their original standing in that church, or they would destroy them from off the face of the earth, and thus to destroy what they called heresy and to establish Popery they deluged the land with the blood of innocent thousands. But although they did this they did not succeed in their design of smothering out what they called heresy. After a time other reformers came out from the Mother, and after much tribulation succeeded in establishing their views, until what is styled "Protestant Nations" came into being through their pertinacious zeal and perseverance in maintaining what they conceived to be the truth. But both Catholic and Protestant nations have warred within themselves as well as with each other from their origin to the present time, more or less, and hence we conclude that that which would produce peace is not taught amongst, or if taught, practically is ignored by them. We are speaking of the general rule, not of a few individual exceptions.

But the Savior declared that this gospel of the kingdom should be preached in all the world for a witness, and then the end shall come." This, says one, is positive proof that the gospel would continue to be preached from that day till the end of the world! Softly my friend, read the predictions in this (24th) chapter of Matthew, and you will find that he commenced with predictions concerning Jerusalem, and followed on telling what should take place at the end of the world, and at his coming, hence he says the "Sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Well, just prior to this declaration, the prediction of the gospel's being preached was uttered, and two verses prior to this read, "And because iniquity shall abound, the love of many shall wax cold." And on the heels of this he says, "And this gospel of the kingdom shall be preached," &c. We perceive that he declares that iniquity shall abound, be in great abundance, or very prevalent, and in consequence of this, those who had professed to love their Lord (many of them, not a few) would cease to do so; their love would become cold, if cold not active, had ceased to live, and consequently they had departed from the faith. For Jesus in another place says, "He that loveth me will keep my commandments." He whose love is cold has ceased to love, consequently hath ceased to keep his commandments, and is perforce in a state of apostacy from his commandments. And so we conclude that Jesus predicted a general apostacy from the gospel which contains his commandments; and foreseeing this, predicted the again preaching of this banner of peace to all nations as a

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witness before the end come. Before what end come? We answer in the Savior's language, the destruction of the wicked. The wicked having rejected this peace policy, or the gospel, will be destroyed from off the face of the earth at the Savior's coming. It is written that then the kingdoms of this world will become the kingdoms of our Lord and his Christ. It is written that at that time the thrones will be cast down. It is also written that there will be one king over all the earth, and his name one; that all men shall sit under their own vine and fig-tree, none daring to molest or make afraid; that blessed are the meek for they shall inherit the earth, and that they shall delight themselves in the abundance of peace; that men shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. It is declared of Christ that one of his name shall be "Prince of Peace," and of the increase of his government and peace there shall be no end, &c. The prophet hath declared that at that day "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. The cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cocatrices' den," &c.

The beasts of prey are to become docile, and with our domestic animals feed together, the lion eat straw like the ox and a little child shall lead them. The poisonous serpent is to lose its venom or desire to use it, and the sucking child shall play with them; nothing to hurt or destroy in all God's holy mountain, &c. Verily this picture portrays a reign of peace as palpably as any pen picture can do. It will require no Van Amburg then to tame the beasts—if it can be called taming that which has to be held between iron bars, in a stout cage, and when it snuffs the scent of blood utters its terrific roar, and ravenenously devours the meat thrown into its den. Ah, no! A little child shall lead them in the open space, for they will feed together with the gentle cow. It will not require serpent tamers, or charmers to extract the poisonous fangs when they are small. A superior power than man will have tamed them so that the mother can place her sucking child down anywhere without fear of harm, even if it should be on a nest of serpents; and the little toddler just weaned, can play with the cocatrice and put his hand on his den without being molested, or hurt by the once poisonous reptiles, for the Spirit is poured out upon all flesh, beast and reptile included, and nothing has the desire to hurt or destroy. Hosanna! Glory to God for the promise of a reign of peace.

E. STAFFORD.

LAMONI, May 27th, 1882.

No man can be in a proper frame of mind for the discovery and reception of truth who is not utterly regardless of the question whether his being in a majority or a minority will be the result of his investigation.

Our title of things in this world is poor, at best. And yet how many of us act as though a warrantee deed covered all our possessions—as though what we hold we have beyond any power to dispossess.

The Object of the Gospel.

"Having made known unto us the mystery of his will, according to His good pleasure, which He hath purposed in Himself: That in the dispensation of the fullness of times, He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him."—Eph. 1: 9, 10.

Man, as created and made and placed upon the earth, was in a condition and position to enjoy the association and affiliation of his Creator, and the things of earth with which he was surrounded,—and did enjoy them. God, his creator, being very good,—exemplifying his goodness in the condition in which he created him. And all things which were created and made were likewise very good, so that all things as they then existed partook of a like condition—thence enjoyment. Unity existed between heaven and earth. A link when unbroken brings peace and joy. A change has taken place. The link of unity is broken. Man does not enjoy that peace which existed between earth and heaven. Man has fallen from that condition of peace, and is, for this reason, deprived of the enjoyments arising from that condition. This result has been brought about by man breaking the law, by which this unity existed—even that of obedience. Had man continued obedient to those laws which God has given for his good, and not submitted to the law of disobedience, he would have still continued in the same condition of peace.

God still loves man. He desires that man may be in the enjoyment of peace. He has originated a plan by which the link may be welded,—man be reconciled,—and gives laws to govern man in this, a life of preparation, to redeem him from all the results of disobedience, and bring to him as a result of the law of obedience, peace and joy.

God is all wise. He knows the condition of man, and—being all wise—devises the means to reach his condition in every particular. The means is revealed to us in the gospel of Jesus Christ. The result of compliance with this means is man's salvation. Now for us to reach the result we must comply with the means given. This is true of all laws. In order to reap the benefits of a law we must comply with the means by which those benefits are reached. More especially is this true of God's laws, whether spiritual or natural.

The Gospel Law was given that man might have peace, as was declared by the angel to the shepherds of Bethlehem.—"On earth peace." Peace is the glorious result of unity. Hence, to have peace we must have unity. In order to have unity in man that he may enjoy peace, and good will to his fellow man, there must of necessity be a change. As he now exists under the result of the law of disobedience, the higher law, that of obedience, must be brought into effect, that its result man may enjoy, and man's present condition changed.

God has made known his will, as declared in the text taken for this article, and that too "according to His good pleasure which He hath purposed in Himself." God has devised the law just as it should be to bring the result of man's redemption. Man need be caused no trouble in this direction. The law is devised aright, and man to receive the result must comply with the conditions of the law, as it is made known in his word.

The result of his revealing his will was "that in the dispensation of the fulness of time He might gather together in one all things in Christ." We need certainly not be troubled with the result promised; for to be gathered in one, means peace to those who are gathered in that oneness; as we have before concluded that peace is the outgrowth of oneness or unity.

God then has revealed in his word a plan to bring forth the result of man's redemption. Shall there be need of his revealing, or making known more plans than that which has been revealed or made known? Can we say to him who has framed the law, Thou hast no understanding? If there is no need of his revealing but one plan to bring forth one result, what is the need of us trying to imagine there is the Gospel of the Kingdom of God, and the Gospel of the Grace of God,—of the Gospel of Jesus Christ, and the New and Everlasting Covenant? If the Gospel of Jesus Christ is the means of salvation, what is the Gospel of the Kingdom of God, or the Grace of God the means of? Surely salvation, if formed by God for man at all, as salvation is all the need of man; and if for salvation, can it not be different names to express the same law or plan? The same result is obtained, and as "Jesus Christ is the same yesterday, today, and forever," and "There is no other name given whereby man can be saved, we come to the conclusion that all are one, or different ways of expressing the one thing. So we conclude, —only more positively, that the Gospel of Jesus Christ brought salvation to man, the New and Everlasting Covenant, if there be any, must be the same as revealed in God's word; because salvation was promised as a result of the Gospel of Jesus Christ, and for God to set aside as a thing of naught that which had been devised by him to answer a certain result, and make known another means to answer that result, would prove God not to be God, and the "one Lord, one faith, and one baptism;" "One God and fath- of all," would be a thing of the past.

Let us then seek for the law God has made known, if we desire the result of salvation, and not try to formulate something in our mind that we think will do just as well, for as we have not salvation to give, we can not devise a plan to bring that result. All our trouble need be is, "What must I do to be saved." What is that law God in "his good pleasure" has given to us for us to obey, in order that we may obtain the result of salvation;" "What must I do to enjoy that oneness that will bring peace on earth, and good will to man?" The answer is plain and simple to all these questions. To be saved,—obey the gospel, "for it is the power of God unto salvation." To enjoy the result of salvation, —follow your Savior, Jesus Christ; for there is no other name given under heaven whereby man can be saved. And, says Jesus, "I am the way, the truth, and the life." To enjoy that oneness that will bring peace,—Glorify the one God and Father of us all, obey the one Lord; follow the one faith, and be buried with Christ in the one baptism.

Do this and all is well; peace will be restored; man prepared to enjoy the presence

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and glory of his maker; the earth redeemed and made fit for the dwelling place of all things, when they are gathered together in one Christ.

Man at first was pure and free,
But fallen he became;
The God of heaven formed the plan,
By which we're made the same.

To follow this plan which God has formed,
Will make us free again;
Then we can enjoy this glorified earth,
Forever and ever. Amen.

J. FRANK MINTUN.

Notes And Facts on Polygamy.

IN PRESIDENT JOHN TAYLOR'S sermon, April 9th, 1882, he said, in his remarks referring to polygamy:

"Could you or I preach the doctrine of plurality if it was a lie? You know that only honorable, honest, virtuous men and women, who could be vouched for by those who preside over them, are admitted to practice this ordinance; you all know this."

Another statement in his discourse was:

"When Joseph Smith first made known the revelation on polygamy I received testimony and evidence of its truth which no honest man could resist."

The claim for the date of the polygamy revelation is July 12th, 1843. Now, Mr. Taylor says we could not preach polygamy if it was a lie, and again he says he received such an excellent testimony of its truth that no honest man could resist it. If President John Taylor received such a clear testimony of the divinity of polygamy, why did he not then, as an honest man, tell the truth and declare in favor of the doctrine, in place of denying it? In *Times and Seasons*, vol. 5, page 711, published at Nauvoo, November 15th, 1844, John Taylor, editor at the time, passed judgment upon the following article as genuine. Here it is:

"Woe to the man or men who will thus willfully lie to injure an innocent people. The laws of the land and the rules of the Church do not allow a man to have more than one wife alive at the same time."

In this article the positive declaration is that polygamy was not allowed by the rules of the Church or the laws of the land; both forbid it; that it was fiendish to thus accuse the people, and that it was a lie.

Again, in the *Times and Seasons*, for May 15th, 1845, vol. 6, page 888, we have John Taylor's testimony against a plurality of wives: When the final reward will be given to every man according to his works, the everlasting answer will be I never knew you. And at Bologne-Sur mur, France, July 11th, 1850, Mr. Taylor said:

"We are accused here of polygamy and actions the most indelicate, obscene and disgusting, such that none but a corrupt and depraved heart could contrive."

And he reads here from the Book of Doctrine and Covenants, to prove polygamy false. (See Taylor's discussion in O. Pratt's works, page 8).

Here we have John Taylor face to face with President John Taylor. In 1844, as we have shown, he said polygamy was a lie and fiendish, and that the rules of the church and the laws of the land forbid it. In 1845 he said, those that teach and practice it will be cast out. In 1850 he publicly declared that none but a corrupt and depraved heart could contrive such an indelicate, obscene and disgusting principle, and now, when he finds himself bound, soul and body, and chained with the fetters of depravity, he stands before the people whom he and others have fettered, and tells them that at the very time he condemned polygamy so stoutly and called it fiendish, corrupt and a lie, he had a testimony that no honest man could resist; and yet at that time HE had power to resist that testimony. Now, if, as President Taylor says, an honest man could not resist that testimony and he did resist it, as we have shown, then the question is, Is President John Taylor an honest man? We will leave the reader to decide.

In this sermon of April 9th, 1882, he says: I want you to tell me if I don't tell the truth. If Mr. Taylor would be consistent, let him come out to-day and tell his people, as he did in 1844, that the rules of the church and the laws of the land forbid one man to have more than one wife alive at the same time, and thus save thousands of honest but erring ones from ruin. Then, his testimony was that none but a corrupt and depraved heart could continue such a doctrine; but to-day he says that none but honorable, honest, virtuous men and women are allowed to practice the ordinance. Such logic as that would reverse the whole law of nature. You might as well try to convince a sane man that plantain, bananas and all the tropical fruits could be cultivated and attain to greater perfection amidst the icebergs of the polar regions, as to try to make him believe that a kind, pure, just, truth-loving God would change His eternal decrees. Murder, theft and hypocrisy have always been the same from age to age; they will remain eternally the same. Sickness and death have and always will produce sorrow and mourning, while on the other hand, life and health will always give joy and gladness to man. These are truths and will abide forever. The Lord Jesus has revealed God to us as an unchangeable being, full of mercy and truth, and without variableness or shadow of turning, and his word endureth forever.

For John Taylor and his compeers to come out now, as they have since 1852, and tell the people that God has sanctified polygamy and made that the only ordinance by which men and women can attain to celestial glory and an endless life, is giving the lie to the revelations of God and their own testimony.

The Book of Mormon tells us that polygamy and concubinage is whoredom, and a greater crime than afflicting and persecuting your neighbor. John Taylor himself says that none but a corrupt and depraved heart could contrive such a thing. All the polygamist crew are sending up a howl because the American Nation has spoken and decided polygamy to be a crime, just what John Taylor and the church he represents did years ago. The *Deseret News* sets up a wail in a late issue because Joseph Smith, the son of the Prophet Joseph Smith, declares polygamy to be a great wrong, and corrupt men adopted it to cover up their crimes. The *News* says he virtually denies that his father had anything to do with it and that Brigham Young was responsible for it. Joseph Smith only stated in that speech what John Taylor, G. Q Cannon, H. B. Clawson and others had done, that polygamy was not a part of Mormonism during the lifetime of his father. Brigham Young was responsible for polygamy and not Joseph Smith, although the *Deseret News*, John Taylor and all the polygamists try to make a scapegoat of him. We have shown that John Taylor denied the doctrine up to 1850.

G. Q. Cannon, in a sermon June 11th, 1871, Journal of Discourses, vol. 14, page 165–6, says:

"A prevalent idea has been that this prejudice against us owes its origin and continuation to our belief in a plurality of wives; but when it is recollected that the mobbings, drivings and expulsions from cities, counties and States which we endured, and our exodus to these mountains all took place before the revelation of that doctrine was publicly known, it will be seen that our belief in it has not been the cause of persecution. * * * Joseph and Hyrum Smith were slain in Carthage Jail, and hundreds of persons were persecuted to death previous to the Church having any knowledge of this doctrine."

H. B. Clawson says of the time they were driven from Nauvoo:

"Polygamy at that time was unknown among those of the Mormon faith. * * * The doctrine of polygamy was not promulgated until they got to Salt Lake; not, in fact, until some little time after they arrived there." (See Salt Lake *Herald*, February 9th, 1882.

Brigham Young said, in a speech made June 21st, 1874, (*Deseret News*, July 1st, 1874):

"While we were in England, (in 1839 and 40), I think the Lord manifested to me by vision and His spirit things that I did not understand. I never opened my mouth to any one concerning them, until I returned to Nauvoo. Joseph had never mentioned this; there never had been a thought of it in the church that I ever knew anything about at that time; but I HAD THIS for myself and kept it to myself. And when I returned home and Joseph revealed those things to me, then I understood the reflections that were upon my mind while in England. But this was not until AFTER I HAD TOLD HIM what I understood—this was in 1841. The revelation was given in 1843, but the doctrine was revealed before this."

Brigham Young here says that he received the revelation while in England in 1839 and '40, and in 1841 he told Joseph about it. Then, at that time, (1841), Joseph revealed these things to him; Brigham revealed them to Joseph and then Joseph revealed them to Brigham. Only think of the idea of such a revelation as that; the foot dictating to the head! But the strange part of this testimony is, that he says the revelation was received in 1843, but the doctrine was revealed before. In this Brigham evidently makes himself the author of the doctrine.

In the *Times and Seasons*, nineteen of the then leading women in the Church sign a certificate that J. C. Bennet was the author of the secret wife system. We also find that twelve of the leading men certified at the same time that J. C. Bennett's secret wife system was a creature of his own make. (*Times and Seasons*, vol. 3, page 939). Here we have nineteen women and twelve men, John Taylor and Wilford Woodruff's names prominent among them, all declaring that this doctrine was a creature of J. C. Bennett's own make, and not a revelation from Joseph Smith or Brigham Young, and that they give the certificate to show that J. C. Bennett and not Joseph Smith was responsible for it, and to warn the Church against it as false and a delusion.

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Joseph and Hyrum Smith officially notified the Church that Hyrum Brown was cut off from the Church for teaching polygamy and other false doctrines in 1842. *Times and Seasons*, vol. 5, page 474). March 8th, 1844, Hyrum Smith wrote the Church at China Creek, and warned them against it, and called it false doctrine. The *Deseret News*, December 11th, 1881, said:

"Correctly speaking, polygamy is not now, and never has been a tenet of the Mormon Church."

H. B. Clawson says that polygamy was not promulgated until after they came to Salt Lake City; at the time they left Nauvoo the doctrine was unknown to those of the Mormon faith. G. Q. Cannon said that Joseph and Hyrum Smith were slain in the Carthage jail previous to the Church knowing anything about the doctrine. John Taylor denied polygamy from 1842 until 1850, and during all those years he called it a false and corrupt doctrine. August 29th, 1852, polygamy was first publicly proclaimed as a doctrine of the Church. (See "Journal of Discourses," vol. 6, page 281). In that, Orson Pratt said he was breaking new ground. All this was done in open violation of the laws of the Church and the laws of the land. They forgot the testimony that had gone forth by John Taylor, that the rules of the Church and the laws of the land do not allow a man to have but one wife alive at the same time.

All the evidences we have shown prove conclusively that Joseph Smith did not introduce and establish polygamy as a doctrine of the Church, whatever he might have done as an individual. The history of the Church, as well as the testimony of individuals all prove positively that Brigham Young and his coworkers fastened that doctrine on the Church, and whoever forged the chain, Brigham Young and his compeers riveted the fetters upon the people, and by their secret works they have deceived the hearts of the simple and have made merchandise of the people. And now, they have made them, through their oaths and covenants, slaves, bondmen and women to a corrupt priesthood. President John Taylor says: Now, if polygamy was a lie, we could not preach it. We wish to tell him that IT IS A LIE, and that he and his fellows bear record to the fact. As we have shown, it was introduced by the father of all liars and in these days it has been fostered and built up by lies. It was born of lies and is A LIVING LIE to-day. But the Lord has promised that your covenant with death shall be disannulled and your agreement with hell shall not stand. When the overflowing scourge shall pass through, then ye shall be trodden down by it.

Ogden Pilot.

To Whom It May Concern.

THERE is no use in putting up the motto, "God bless our home," if the father is a rough old bear, and the spirit of discourtesy and rudeness is taught by the parents to the children, and by the older to the younger. There is no use in putting up the motto, "The Lord will provide," while the father is shiftless, the mother is shiftless, the boys refuse to work, and the girls busy themselves over gewgaws and finery. There is no use in putting up the motto, "The greatest of these is Charity," while the tongue of the back-biter wags in that family, and silly gossip is dispensed at the tea-table. There is no use in placing up conspicuously the motto, "The liberal man deviseth liberal things," while the money chinks in the pockets of "the head of the household," groaning to get out and see the light of day, and there are dollars and dimes for wines and tobacco and other luxuries, but positively not one cent for the church. In how many homes are these mottoes standing—let us say hanging—sarcasms, which serve only to point a jest and adorn a satire? The beauty of quiet lives of trustful, hopeful, free-handed, free-hearted, charitable lives, is one of surpassing loveliness, and those lives shed their own incomparable fragrance, and the world knows where to find them. And they shall remain fresh and fadeless when the colors of the pigment and the worsted and the floss have faded, and the very frames have rotted away in their joints.

Christian at Work.

Questions.

Dear Herald: Permit me to ask a few questions for each of your readers to answer to suit himself.

How long was Joseph Smith a prophet, before he was baptized? Did you ever hear of any Saint of any faction, express a doubt of one single revelation received by him before the Church was organized? Did you ever hear any Saint question, or even deny, any revelation given since the Church was organized, and the questioner retain enough of the Spirit of truth, to be seemingly beloved of God and approved of good men. If we are the people of God, reading and professing to believe the same books, yet differ upon some points, may we not all be partly wrong; and may not one who never had an opportunity to read our books differ with us all upon some few points and still be the servant of God?

Have you, dear reader, been born of the Spirit? If so, do you know the whole council of God, or are you only learning? Is not every man called by the name of his father? If so, might not any prophet whom Elijah ordains, be called by his name, without any transmigration? Does the gospel make possible a plurality of spiritual fathers, if so may a prophet be called by more than one prophetic name?

If Elijah of old thought he was alone until his Lord told him he had reserved seven thousand who had not bowed the knee to Baal, might there not be in the wide world seven million true Saints and still a modern prophet be as much alone as though all men had departed from God, and Christ, and heaven, and peace? Is it as high a test of faith to live for Christ as to die for him? If so, what higher proof of faith can any one give than to consecrate himself, his time, his talents, his means, all that he has, or ever expects to have, upon the altar of his God? Is it not easier, as we have learned Christ, to believe he will answer one who calls upon him with such faith, than to assign any reason why he should not? Has not the stone which the builders rejected twice become the head of the corner, and will not some one again bring forth the headstone with shouting grace, grace unto it? Do not the Scriptures teach that Christ shall suddenly come to his temple as well as go forth and stand upon the Mount of Olives? If old Jerusalem is to be built up before Christ comes, will it not be by unbelieving Jews; or would he who has numbered the very hairs of our heads require his believing children to go where he foreknew half of them would go into captivity with all the horrors of war? May not some be lost in time, because of unbelief, yet saved in eternity because of the purity of their motives? May not the times of the Gentiles be the same time mentioned in Revelation 10:6. If the Doctrine and Covenants speaks of a few holy men whom ye know not, might not Mr. Lay or any one else be a true prophet and there be many holy men whom he does not know, and whom we do not know either? Are not all Saints called by the name of Christ; if so, might not Adam be called Michael, and Michael be one of the names of Christ? Does not our Father usually pass by the wise and prudent and reveal himself to some one whom no one, a few miles from his home, ever heard of till he comes with the word of the Lord? Not by might nor by power, but by my Spirit, saith the Lord of Hosts.

Ezekiel 40:3, tells of a man with a line of flax, and a measuring reed, and having the appearance of brass. Brass is an American slang word for impudence. The words in "Heaven's Argument," "Next to your King in second heaven you sit, a prince, a priest, the ruler of his house," certainly has the appearance of brass, since, from our point of observation, we failed to see what he had done to merit such high preferment; but if he is the man he thinks he is, he will have enough to do before the battle of faith is fought and won.

"Christ bought the keys of Paradise
By cruel bleeding.
And every soul that wins a place
Upon its hills of pleasure;
Must give its all, and beg for grace,
To fill the measure."

When we remember that we are all hoping to one day awake in the image of Christ, the brass is not quite so apparent; it will disturb no one, the youngest child is always prince of the house, and good children always acquiese in it. If we are the children of God we'll all be good.

Sackcloth was once an emblem of mourning, may it not also indicate obscurity? If so, would any two already famous, or in any sense recognized leaders, be the two witnesses of Rev. 11:3? But if it means mourning they might be.

Are we not all commanded to show both by word and by flight, that desolation speedily cometh upon the wicked? If we have ceased to obey it, ceased to preach it, almost ceased to believe it, is it not time God should send us Elijah the prophet, or some one else, to stir up our pure minds by way of remembrance? Believe as you please, is an old saying, but not in my experience a true one. I can neither believe nor disbelieve anything without a reason; I must leave unknown truths and errors in the ante room of inquiry, till God's own hand or the revealments of time separates them; belief may not be in our power, but truthfulness is; we shall all finally be judged according to our works. If we may not know the day and the hour when our

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Lord shall come, those who watch may know near enough to be awake and ready; 'Be always ready,' is easier said than done, there are days, months, and sometimes years in the lives of the purest minded men and women who walk the earth, when body, brain, and heart are sick and tired out, and if they could not go to sleep, they would go insane. If the bride and virgins are asleep, the midnight cry will be given long enough before the bridegroom comes for them to awake and prepare if they will. Good parents never require impossibilities of their children, neither does God.

MORMONIA.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, July 1, 1882.

EDITORIAL ITEMS.

IN a letter to Bro. Zenas H. Gurley on business, Hon. James S. Wilson, Senator from Iowa, states: "Our public library here (Fairfield) procured a copy recently, of the Book of Mormon, of the original edition, in which polygamy is prohibited. I presume that there are not many of them to be had." Thus it is, any intelligent and fair reader in reading the Book of Mormon finds the prohibition of Utah's pet theory; but learned and factious apologists for sin find covert evasion and deceitful double meaning in the plainest of teaching.

Bro. James W. Gillen, for three years absent from home on a mission to Australia, returned to Lamoni, where he resides, on Wednesday, June 7th, well and in good spirits. He does not give a very flattering description of that Australasian continent in the seas; though he found some excellent people there.

Bro. W. W. Blair, under date of June 5th, writes that the Salt Lake City Branch is improving. As Mark Anthony said at the close of his oration over Cæsar's body: "Mischief thou art afoot. Take which way thou wilt, I am content."

Notice of the conference held at Egremont, Grey county, Ontario, appears in the local paper, the *Confederate*, signed by Bro. R. G. Kennedy. A chapel was to be dedicated June 11th.

Letters from quite a number of the Saints are crowded out, the dates of which will preclude their insertion later on. Among these is one from Sr. Harriet Hudspeth, Reno, Iowa. She had visited Carthage, Illinois, where she has a sister, Mrs. Willy, and while there visited the jail where the brothers, Hyrum and Joseph were killed. She describes her emotions while there, and contrasts the times of the murder of those men with the days of the late session at Independence, Missouri. With the latter she was much pleased.

Elder John Thomas, of Monona county, Iowa, lately traveling in Tennessee and Kentucky, was arrested down there for disturbing a public meeting; taken before a Justice of the Peace and fined. An appeal was taken in his interest, and at the trial in the district court, we believe, the finding of the court below was affirmed. But the glaring injustice of the affair was so apparent that gentlemen, strangers to the faith, again took the matter up to the higher court, and Bro. Thomas informs us that he is informed by letter from there that the higher court has decided the suit in his favor. Justice at last.

This number of the HOPE will be the largest issue ever sent out from the office. For the past three years it has increased in its list to a considerable extent; and it may fairly be hoped that it is found useful in our Church work. The number for the 1st of July is the commencement of the fourteenth volume, and the quantity of reading matter has been greatly increased, by the use of smaller type; and we still hope to increase its capacity for usefulness, and make it more helpful as an aid to the HERALD. Would it not be well for the households among the Saints who do not now take the HOPE to subscribe, the present number commences a new volume.

Bro. Joseph F. McDowell wrote June 5th, that on the 4th, Sunday, he had spoken to a large audience, on the street, at Clinton, Iowa, and two weeks before had done the same. He was attacked in the *Herald*, of Clinton, but defended properly, as he should.

We received a letter reciting something about a sisters' band called the Daughters of Zion; but as the letter named no place whence it was written, and was not signed, we did not feel at liberty to insert it.

Six baptized at Reno, Cass county, Iowa, June 4th, by Bro. T. W. Chatburn.

THE Lamoni Branch are now moving in the matter of a suitable house of worship at that place. The houses in which the branch now hold meetings are small, and the one at the village quite inadequate for the purpose. The committee to whom the inquiry was entrusted made proper examination and reported that in their opinion a house capable of seating one thousand persons was needed at the villiage, for the following reasons:

1. For the ordinary branch meetings for worship and business the one now occupied was very much too small.

2. The branch was daily increasing in numbers, and it would not in the appearance of things, be but a short time before quite a large local congregation would need accommodation.

3. The district would need the use of such a building in which to hold local conference.

4. The present headquarters for the business center being at Lamoni, it would become in time the place where one of the half yearly meetings for conference of the whole Church would convene, and then such a house would be indispensable.

Satisfied of the correctness of these reasons, the branch business meeting appointed a building committee, consisting of Brn. E. Banta, S. V. Bailey, George Adams, E. J. Robinson, Peter Harris, N. M. Reeder and J. Smith. Of these E. Banta is chairman of committee, and J. Smith is secretary and treasurer.

Subscription books have been opened and it is expected that the Saints of the locality and of the district will "go to with their might" to build the house.

Some of the Saints abroad have requested us heretofore to let them know when such a house would be built, as they desired to help the project along and put something into it, that they might feel an interest in it when they visited Lamoni. We take this method of informing them of the opportunity; and they can now send to Bro. Joseph Smith, Treasurer of the Lamoni Meeting House Committee any sum they may wish to donate for the purpose of erecting the house named. Receipts will be sent to those sending means.

THE *Woman's Exponent*, published in Salt Lake, Utah, Emeline B. Wells, Editor, in its issue for June 1st, 1882, contains an article entitled "Scenes and Incidents in Nauvoo," the writer of which, Helen Mar Whitney, pays attention to Joseph Smith, Editor of the HERALD, after the following fashion:

"Joseph Smith, who professes to be his father's successor, has (in an anti-'Mormon' meeting, lately held in Chicago, a city noted for its crimes, and the deepest dens of infamy and corruption, the description, which was lately given by a Reverend in that city, is so soul sickening that it may well be called the Sodom of the west; which is ripening so fast that it may soon be wrapped again in another consuming fire) declared that it was not until 1852 that polygamy was attempted to be introduced in the teachings of the church, and that its introduction was a shameless trick of wicked men, who were obliged to find an excuse to cover up their crimes.'

"He must be blind not 'to see that his own tongue has condemned him, not only as an uninspired leader, but an unprincipled enemy to his own father's house. For he says, 'In 1855 he began a crusade on his own hook, and in 1860, when he entered public life, it was with the avowed determination to oppose polygamy evermore.'

"Now what *man of God* ever went to work on his *own* hook, or even thought to set up his own will independent of revelation from on high?

"The man, whoever he was, who told Elder Joseph Smith that if an angel were to come down from heaven and tell him polygamy was wrong he would not believe the angel, was just as much of an impostor as the Prophet's son, who made the following reply, 'I would believe, but I would tell the angel to go to some one else, for I would not preach the doctrine.'

"A poor captain and soldier of the cross he would make to stand as his *father's representative* to carry out the purposes of the Almighty, for which the Prophet was willing to suffer with his people, and endure every kind of persecution, imprisonment and death, for the sake of the religion which his son Joseph, under the inspiration of the Evil one, has denied, and is now leagued himself with the worst enemies of his father to destroy the work for which he had to suffer so much and at last lay down his life.

"His son declared that, although he had been accused of being an apostate, he had always been true to the faith taught by his father; and 'I have eagerly sought for a proof of the divine inspiration of polygamy, but can not find it, and believe the doctrine to be infamous, root and branch.'

"Here he contradicts himself, which is only another proof of his infidelity and lack of inspiration, and wisdom from on high. He was hardly old enough when his father was killed to know or understand what his faith consisted of; but if he entered public life with this avowed determination, which he declares he did, how could he expect to obtain any proofs either one way or the other? For the Lord requires of his children honesty and sincerity of heart and purpose, in which selfishness must have no place, and

> "This prayer pray: Lord God! thy will be done;
> Thy holy will, howe'er it cross my own,
> Hard labor this for flesh and blood."

Subduing our *wills* and the pride of our hearts is the *deepest* and *hardest lesson* that mortals have to learn.

"If Joseph Smith was in possession of the true faith and Gospel of Christ, such as his father enjoyed, he would now be treading in his footsteps; being hated of all men, and suffering persecution for righteousness' sake, instead of being

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where he is and lowering himself by joining in the hue and cry of the low, contemptible and foul-mouthed hypocrites who can scarcely say that which is mean enough against his martyred father, and his most true and humble followers."

"Honesty and sincerity of heart and purpose," are undoubtedly good things to have, but very inconvenient things, sometimes. We had hitherto supposed that heart and purpose, were in many senses synonymous with desire and intention, and these are certainly the will. If this writer were as honest as she would have her readers to believe that Joseph Smith is dishonest, she would probably have given the reasons assigned by him for the statements made respecting crusading on his "own hook," and the course he took in public life, in refusing to teach polygamy; for he assigned as the principal reason for his course what was and is to him a fact in revelation, that the doctrine was not authorized of God, and that it was his duty to proclaim against it—and if, from the day conviction of such duty was fastened on him till now, he has forgotten, neglected, or refused to perform the duty enjoined by that conviction, he is unaware of such refusal, neglect, or forgetfulness.

The Editor of the *Exponent* is not responsible for Helen Mar Whitney's statement, as a matter of course; but the writer herself would far better conserve the interests of truth, if she would point out somewhere specifically, what part, or portion of the faith and doctrine contained in the Book of Mormon, Doctrine and Covenants, Bible, and *Times and Seasons*, edited, authorized, or declared publicly by Joseph Smith as the faith of the Church as organized in 1830, according to the "everlasting gospel, that we are at war with, or fighting against.

We were not aware that the "Evil one" inspired men to preach Jesus Christ, and him crucified, the Book of Mormon, the Doctrine and Covenants the revealments of God in this generation, the faith and doctrines of the Church as stated by Joseph Smith himself in 1844, both to the *Democrat*, of Chicago, and to I. Daniel Rupp, publisher of the History of all Denominations, issued in that year, and Joseph Smith a prophet of God; until we saw it stated by this writer. The religion that Joseph Smith taught is found in the records he gave to the Church for their guidance; and Joseph Smith the younger, was not so young, nor so small, nor so foolish, nor so devilishly inspired that he was not taught the common principles of the faith, and that the gospel of salvation from sin was revealed in the New Testament, the Book of Mormon and the Doctrine and Covenants; nor has he since been so dull and uncomprehending a reader that he has forgotten the precepts taught him in his youth.

As to the date of the introduction of polygamy into the public teachings of the Church, we cite Helen Mar Whitney and Emmeline B. Wells, and the readers of the *Exponent*, to the published minutes of Special Conference held at Salt Lake City, in August 29th, 1852, and to what the late lamented President Brigham Young, and Apostle Orson Pratt both said of it then. If these women exponents care to impeach the testimony of the "Lion of the Lord," and one of the leading apostles of the Utah host, we have no possible objection. However, we call the attention of the Saints and readers of the HERALD to an article published in the Ogden *Pilot* for June 30th, 1882. And this article we would commend to the readers of the *Exponent*, if we could get them to read it.

The work that Joseph Smith did lay in the states of New York, Ohio, Illinois, Iowa, Missouri and other states, and ended in Illinois in 1844, so far as his personal contact with it was concerned. The character of that work, in its spiritual phase, can only be determined by reference to the records and teachings of himself and compeers up to that date. Whatever those were, he who holds to them is in the faith he held.

The work of the Utah Church began after 1844, and was carried on under the direction and tutelage of Brigham Young; and there seems to be proof that it was his wisdom and will that prevailed until his death; and lies in Utah principally, a place not known to the Church before 1844, and not contemplated by Joseph Smith. This work is not the work of Joseph Smith.

The work of the Reorganization, including Joseph Smith, son of the Seer, lies in the places where the first work lay, and is being carried on with a direct view to its upbuilding and establishing, according to the records and published formulas of faith and doctrine as left by Joseph Smith and others of the first elders, and neither Helen Mar Whitney, nor any other can truthfully say that the work of the first Joseph and his co-workers is the one his son is trying to destroy.

The meeting at Chicago so much complained of by the Utah people and press, was advertised as an anti-polygamy meeting, and was an attack upon that only. Mormonism proper, as a religion, it was conceded, was at the option of any one to believe unmolested, and undisturbed. Joseph Smith was there as an avowed believer in the doctrines of Mormonism as taught by his father, and was not there as an anti-Mormon.

If Joseph Smith, the son of his father, had followed in the footsteps of President Brigham Young, he might have been in Utah, fostering and upholding that which was and is foreign to the gospel his father died in the service of, if not for, and would have been detested, not for the righteousness' sake referred to in that gospel, but for the teaching and practice of what the Lord has said was "abominable in his sight." We confess that we have no ambition to be hated for that kind of righteousness.

Whether we make a poor, or a good soldier of the gospel, or not, we are wonderfully glad that the decision lies with Christ, and not with the people who say that we are unprincipled and in league with the enemies of Joseph Smith; for if found a poor soldier, the mercy of the Judge will palliate the poverty of our service. "He doeth all things well."

THE *Deseret News* man, C. W. Penrose, charges us with perverting and misconstruing the text of the language in the second chapter of the Book of Jacob; when the facts are that we do not construe it at all, but just take it as it reads. It ought to be a smothering fact to the men of the Penrose type all over Utah, and to their polygamic relatives everywhere else, that when men untrammeled with the plural wife incubus, take up the Book of Mormon, and read the testimony of the Book of Jacob, they invariably cry out: "Why, this book openly condemns polygamy," and the same men also invariably state that the language of the Revelation of 1831, and the section on Marriage in the Doctrine and Covenants, both condemn the system. The charge of wresting, or misconstruing the language of the Book of Mormon and that of the Church Articles in this particular can not be sustained by Mr. Penrose against us.

QUESTIONS AND ANSWERS.

Bro. Joseph: You would do me a favor if you would inform me, through the *Herald*, if a Teacher has authority to preach the gospel of Christ in a public assembly, the same as an Elder or a Priest, as I understand from the Book of Covenants that a Teacher is not a preacher?

The law makes it the duty of a Priest and Teacher and Deacon to "teach, expound, exhort, and invite all to come to Christ;" and he may on proper occasions do this in "public assemblies." The occasions referred to as proper are, when in charge of meetings from which the Elder, or Priest, or Teacher may be absent, or when he may be called upon by an officer who is presiding over a meeting at which he is present. As to whether a Teacher is a preacher, or not, depends upon the gifts of God to him; and his diligence and faith. That Priests, Teachers and Deacons may preach when proper occasions offer, we fully believe.

WE are in receipt of a letter from an excellent man and a brother, who complains of bad treatment from a brother that borrowed a small sum of money *some months* ago, promising to pay in *a week;* but who has so far not paid the money, nor acknowledged the receipt of letters sent respecting it.

It is possible that in this as in many similar cases, there is a good and sufficient reason for the promise not being kept. If this is true, as little as common honesty could do and retain its own self respect would be to state plainly the reason and apolgoize for the failure to keep the promise made. To be sure, the sum promised is small, but as "straws show which way the wind blows;" might not the key to the character of the promise breaker be found in the small affair. Suppose it is a small sum, and not worth "growling about;" is it not the more easily paid, and so have the promise kept? "He that is faithful over a few things," is to be made ruler over "many things;" and, "if a man is not faithful in the unrighteous mammon, who will trust him with the true riches, must have been written for the benefit of just such a class of borrowers, as a warning and a reproach.

He who goes to them who have money to lend, and who will receive a per centum consideration for its use, and gets from them moneys to his use, giving his legal voucher for the sum obtained, makes use of a privilege provided for by law; and he who lends has a present legal remedy in some sort a security for its payment, and every day he is kept out of it by delay, or neglect, is rated against the borrower at the agreed upon rate of compensation, and his creditor does not feel the failure in promptness, like those do who, for the purpose of assisting a brother in the faith, or a fellow man, in case of a present necessity, upon a promise to pay in a given time. In the latter case the delay and loss by failure to

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pay are not computed in the transaction; but a fulfillment is confidently expected, created by the exact promise to pay.

We have been told that there was considerable of such loose borrowing and looser keeping of the promise to pay in the old church; and we have witnessed some of it in the Reorganized Church; but which is just as reprehensible now as then, and just as productive of loss of confidence, distrust and bitterness. It is a fruitful cause sometimes for the innocent to suffer for the want of aid from those victimized, who have been unnecessarily betrayed by others failing to keep the solemn promises made.

In the minutes of the Southern California District lately published, the following singular language occurs, to which we call attention:

"Although we feel the work has been much injured by contradictory writing and teaching on doctrinal points by the standing spiritual authorities of the Church in the East, unsetting the faith of many here, this bringing more or less confusion, all of which we hope to see corrected speedily and wisely."

Would the Saints of the Southern District of California, in the minutes of whose conference this charge against the standing spiritual authorities in the east appears, please do some of those standing authorities the justice to point out the "contradictory writing and teaching" which has worked so disastrously there; and in connection with such pointing out, suggest the remedy by which it may be "corrected speedily and wisely." Or, if this is but the expression of the Elders present at the conference, will some of them, by committee properly appointed, or by some other method by which unity of action is secured, send us an explanatory article pointing out the damaging "writing and teaching." For if the fault lie east among these "standing spiritual authorities," certainly they should be willing to amend, when the fault and its remedy are pointed out; and so far as we are acquainted with them they are so willing.

We have been examining the writings of W. K. Lay, having obtained copies of "Heaven's Argument," "Second Lecture," and the Magazine, *Prophet's Warning*, for September, October, and November, 1881, and January, February, and March, 1882. If there were numbers issued for December, 1881, or April and May, 1882, we have not seen them; and will be thankful to any Saint having them who will forward them.

From the works themselves the following that appear to be facts are gleaned. Something like twenty months ago Mr. W. K. Lay, a student, of good character and ability, residing at State Centre, Iowa, with his parents, J. H. Lay and Mrs. L. J. Lay his wife, and at the time in business with his father, buying, selling, storing and forwarding grain. He was also a licentiate of the Methodist Episcopal Church. He became impressed by some means that he was called of God to do some specific work with reference to the soon appearing of Christ; and to find out what this work was, he was to search the prophetic scriptures. This he did and was led to conclude that his work was that of Elijah, Joshua and Zerubbabel, prophet, leader and judge. He prepared himself to declare the message, and sought the aid of his pastor, but was repulsed; he tried the congregation, but they also ignored him; he tried the Presbyterian pastor, but he also repulsed him. He then essayed to lecture, but was denied the churches. He however obtained a hall and began to lecture; but finding this slow work, he made preparations and began the publication of the *Prophet's Warning*.

From the pressure of circumstances, whether good or bad, the family left State Centre, and removed to Sandwich, Illinois, about a year ago.

During the course of the affair the father, J. H. Lay, the mother, L. J. Lay, and son G. S. Lay, became converts to the theories of W. K. Lay, and in July last it began to be believed by them, especially W. K. and his mother, that a son would be born to her, that was to be a remarkable child, and whose birth, with attendant circumstances was to be a miracle and constitute the beginning of a miracle period. This child was to have been born in September; but for reasons afterwards explained, the birth was deferred to take place near June 1st, 1882, the delay by the intervention of God's power to be accounted a part of the miracle.

In the Fall of 1881, Mr. W. K. Lay went east, and while there a prophecy by his mother of a great mortality in State Centre, failed of fulfillment; which failure is accounted for by Mr. Lay to prayer made by him that the scourge which was to cause this great mortality might be withheld, which prayer prevailed.

After the removal of the family to Sandwich, Mr. W. K. Lay continued the publication of the magazine, in the January, February and March numbers in which the coming miracle and its nature were set forth. The prophetic lines in which it is shadowed are as follows:

"The word which erst was spoken,
That there would be a sign,
From heaven to earth a token,
Now lives in birth divine.

This miracle dwells in power,
That keeps a son from living;
The once thought natal hour,
But proves this Sign of Heaven.

Show to all earth each passage,
Found in this book of mine,
Which tells thy golden message—
The man-child is the sign.

The intrepretation as carried in the February number of the *Prophet's Warning*, in which the lines appear, and in the March number, carry the idea that the man-child of Mrs. L. J. Lay, which was to have been born in September, 1881, but the birth of which had been withheld by divine power, would be born at Sandwich, Illinois, about June 1st. For while at Adrian, Michigan, attending the interests of the Magazine, and preparing for the sign, the prophet, W. K. Lay, received impression that he must at once proceed to Sandwich, that he was needed there for that a notable event was to happen. At his return, Mrs. Lay, his mother, was instructed to fast until the child, the Sign, was born. This she essayed to do, but the expected event was so long delayed that she died May 18th, after nearly a month of fasting; and upon a post mortem examination of the would be mother, made under the supervision of Dr. W. W. Sedgwick, a brother of the dead woman, and by competent physicians of Sandwich, the hopes of a birth were found to be groundless, no evidences of pregnancy were found.

In the March number of the *Warning*, page 135, a convention of leaders was proposed, to be held "probably in Sandwich," upon the completion of the miracle. In this Mr. Lay says: "Already we have written to a few of these leaders, and have received very favorable replies."

Who these leaders are, or were to be, does not appear from what is published in the *Warning*; but from the mention of the *Coming Struggle*, Bangor, Maine, Z. B. Chase, publisher; and the *Monitor*, Hannibal, Missouri, J. J. Cramer, publisher, the latter of whom was at Sandwich, attending upon Mrs. Lay for some two or three weeks before her death, we may not be amiss in inferring that these two might be two of them.

We have briefly given what appear to be the leading facts in this case as we gather them from the writings of the man himself, and the history of the events connected with the death of Mrs. Lay. Whatever the influence that impressed W. K. Lay to the conviction that he was the Elijah, it appears that the first was to the effect that he had a work, but the nature of that work he was to learn by searching the prophetic scripture. By this searching he convinced himself that he was the Elijah to come, the prophet to direct by inspiration; the Joshua, the leader to organize and to lead the hosts of Christ's miraculously made disciples to the Jerusalem on this land of America, the United States being declared by him to be the Jerusalem of prophecy; and the Zerubbabel, the Judge to settle by decision and argument the vexing questions of church and state.

From the wondrous character of the work, as stated by him, the successive periods of which ran from November 15th, 1880, to November, 1881, as the first; from November, 1881, to December 1st, 1882, as the second; and from December 1st, 1882, to December, 1883, as the the third and last, occupying a little over three years. The first of these periods is summarily closed by the prophet in his November magazine, in these words: "I wish to announce the first period of my mission *now closed*."

The second period, beginning November 1881, and closing Decemher, 1882, was (or is) to be one of a great and "wide spread revival in the United States, beginning with the Jews." This great revival was to begin contingent upon the appearing of the Sign, the transpiring of the birth of the man-child, the miracle of fact, as the miracle of argument had already been given during the first period.

The time that now remains, marred by the death of Mrs. Lay with no sign of the conception of the man-child, and the utter destruction of the probability of the birth of such a child from such parentage, leaves only a few months, but little more than half a year, to accomplish the great work hoped for.

We have never corresponded with the man himself, and were not of the number to whom he had written as leaders; and are willing to accord all honesty of purpose and character to Mr. Lay, and have no personal prejudice against him. We have carefully waded through his arguments and scriptural quotations; and present what is here written candidly and without levity, either in design or execution. We wait further developments.

The celebrated John Randolph, in one of his letters to a young relative, says—"I know nothing I am so anxious you should acquire as the faculty of saying 'No.' You must expect unreasonable requests to be preferred to you every day of your life and must endeavor to deny with as much facility and kindness as you acquiesce."

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EXTRACTS FROM LETTERS.

Bro. James Caffall says in a late note:

"Please say that the donation from Sr. Amanda S. Yohe, for the church in Denver, was received with thanks. An ommission by her, of her post office address, precluded an acknowledgment of the same by letter."

Sr. Yohe is, or was at Mount Vernon, Ohio, we believe.

Bro. Blair says, June 2d.

"All is quiet in this region. Business is dull; rents are high. Look to baptize some more here soon. Our meetings are well attended. Hope you're having nice weather, with good prospects for crops."

Bro. E. C. Brand writes, June 12th:

"I am preaching in the Baptist Church in this place, Logan, Iowa; had a large congregation last night."

Bro. R. M. Elvin, Nebraska City, Nebraska, writes:

"Bro. Badham has been here for a few days, preaching for the branch. He baptized one to-day, I have just returned from a trip of a week to the Moroni Branch. The farmers are very busy with their work, rainy weather hindered some. However, held meetings every night, and three on Sunday; the Spirit was richly enjoyed."

Correspondence.

DENVER, Colorado.

Dear Herald.—Without stopping to offer apologies, I respectfully suggest the following. Colorado is long and broad, nor is the writer aware that restrictive measures are thought of, much less enforced, as a preventive to migration; but all are at liberty to come within its borders. The understanding has obtained that all must depend upon their own resources. To persuade any Latter Day Saints to come, or not, is neither my province nor desire; but would respectfully remind any of your readers who may contemplate coming to Colorado, that there are perhaps as many humane people to be found here as elsewhere. It is a poor place to come expecting to find doors opened, tables spread, and any amount of money to be handed over by a pitiful look or a bold request. That Latter Day Saints should cherish kindly feelings towards and for each other, and help to bear or lighten each others' burdens through life's rugged journey, is a well established fact. But no Latter Day Saint ought to forget that as God helps those who help themselves, they too ought to leave nothing unturned to help themselves; for by this procedure they will be more likely to get help in a time of actual necessity, than by making a demand from those they think have it in their power to assist, without straining every nerve to help themselves; especially if this demand is made because they happen to be Latter Day Saints, and those to whom they appeal are in more favorable circumstances, or have a larger house, brighter furniture, and a few more dollars than himself. He who has physical strength and would strut around, killing time in joining groups of men, in stores or in street corners, in loose or filthy conversation, turning his back upon honest labor, easily obtained, and by lying, or scheming, seek to live upon the hard labor or industry of another, because he claims to be a Latter Day Saint, is a pest and a disgrace to any society, especially so to the Church of Christ, and should be admonished rather than helped.

And if perchance any with such proclivities, with no reformatory blood coursing through their veins, have their faces Coloradoward, it were better for them to halt. For already prejudice has had to be met, through professed Latter Day Saints playing the fool, as to necessitate the inauguration of stringent measures for the maintenance of the dignity of the Church.

The few Saints in Colorado have but little understanding of the all things common argument, with no desire to be instructed at present. But they will not forget that the idler shall not eat the bread, nor wear the garment, of the laborer.

Incessant rains and cold, have caused a stagnation in besiness; but great preparations are being made, and it is expected when the weather shall settle, business will revive, in which event much will be done. But for all this competition is great, and all kinds of workmen are plentiful Yet if there are honest and industrious Latter Day Saints, whether mechanics or laborers, whose prospects are discouraging, and the way opens to come, they will doubtless succeed here. For those who can subsist where they are, it were foolish for them to break up their homes to come here with big expectations. Furthermore, no encouragement will be given if members should leave their present homes in a dishonorable way. For the unfortunate and wayward, sympathy will be shown, and help extended as far as possible.

It may be that the above savors of harshness. It doubtless will to those who fail to distinguish between officiousness and a proper effort and becoming zeal to study and labor for the fair fame of the Church; and unfortunately there are many who fail to make this discrimination, and watch for iniquity, make a man an offender for a word, laying snares for him that repreveth in the gate; but what I have said, I have said. To make the name of a Latter Day Saint honorable, is a part of the work of the Reorganized Church, or so I believe; and no indulgences should be granted, or special favors conferred, to the violation of any known or recognized law or procedure of the Church.

JAMES CAFFALL.

BROWN CITY, Mich,
June 2d, 1882.

Bro. J. Smith.—Our District Conference, held at Goodland, on the 27th and 28th of May, was well attended, and an excellent feeling prevailed. Ample preparation was made, and the promise made by Brethren Carpenter and Delong that the Saints at Goodland could entertain a conference, was verified. Prejudice was removed from the minds of many, and the cause was strengthened, and received a new impetus in this section. Brethren George A. Blakeslee, E. L. Kelley and C. Scott, were present as constant laborers, and did us good service. The Saints were pleased to see the Bishop, and the meeting gave increased confidence in the chief financial agent of the Church. They are convinced that their offerings will be safe in his hands.

There are so many demands for preaching, and so many places, and so wide spread, that it is difficult to determine as to what next, in the line of duty. The very cause seems to groan and cry out—"*More Laborers*" There are indications that some of those who have been hindered by circumstances may be able to do more in the ministry by and by. Agitation, in order to call the attention of the people to the facts of the faith. seems to be the needed thing; and the old rule appears to be good yet,—"Honest ones will believe it when they hear it."

We parted with Bro. Blakeslee at Goodland, and E. L. left us at this place, yesterday, for Canada. Bro. Scott and I are continuing the work in North-East Michigan;—good audiences and good attention. Meeting again here this evening; and tomorrow eve go to St. John's Branch, Sanilac county, Michigan. On the 30th of May, I baptized Bro. Phillip Houseman, at Clear Lake, Indiana, aged sixty-nine. He has been a long time investigating, and will doubtless be of good service to the cause there. May 21st, baptized a Bro. Felky at the same place, a young man of promise. A great interest still continues in that section. The Saints are moving along with increased interest in the work. May 26th, Sr. Cassie Kelley, wife of Bro. E. L., was baptized at Coldwater, Michigan, at which time we had a short but pleasant waiting with the Saints, and a sensible realization of the power and approval of God's Holy Spirit. The Saints are waiting and watching there, and most of them trying to be faithful. We are encouraged.

Coldwater, Mich, June 12 —After leaving Brown City, through the kindness of Bro. and Sr. Most, Bro. Scott and I were conveyed through the burnt district, some forty miles further north-east, where we visited the St. John's, Corsonville, Forester and Lebanon branches of the Church, and a number of Saints. We found the brethren, as a rule, earnest and devoted to the faith. They are gaining, and are better prepared to help further the cause than at any time we have visited them. Like many others, they have learned some things by experience; *i. e*, that method and order are essential in carrying on the latter day work as well as other pursuits, and that the way to make speedy progress is to walk by the light of the law, as interpreted by the body of believers, and labor in harmony therewith. This is the section of country where Brn. J. J. Cornish and Robert Davis did most of the labor some time ago. But they have been doing little or nothing for some time. Bro. Cornish maintains that he was justified in quitting the field and going to labor to take care of himself, as he reached that point where he had little or nothing to eat; while brethren as as earnestly state that he was well cared for, and should have remained in the field—might have been a little close at times, as all others were, &c. Bro. Cornish is now running a saw mill, and has been for some time, with hope of gaining. May he succeed. Yet upon inquiry I learned that he is just about the financial basis that he was when he started.

I state some of these particulars because there are some lessons to be learned from them, and no blame to be attached to those referred to:—

1. When a laborer begins to meditate upon the propriety of leaving the gospel field, he should candidly consider the importance of that field, and whether the necessities of the case are such as to justify, or demand, that he cease preaching and go into business. There is not an Elder in the Church that I have any knowledge of, that has ever reached any prominence and been of any great service to the cause but what has seen close times occasionally, but worked out the best he could. Of course, if necessity demand, home is the place for every man.

2. The manner of sustai ningan Elder. In this case (as in very many others) the brethren were to look after the Elder's family. All was going to do, and each direct as they respectively saw fit. What was every body's business soon became to be nobody's business; and like all similar proceedings, it failed. When the collapse comes to such, everybody is to blame in general, and nobody in particular. It is a failure all the same, however. Each and all have done a great deal,—yet no account has been kept, and nobody knows anything about it. The people say the Elder got "heaps;" the Elder says he "nearly starved,"—his wife having to live some of the time on potatoes and salt, or bread and water, &c.

Now this is just about as it should be. When people refuse to go by the law when there is one, it seems to be just enough that they be found in just such a dilemma.

Did the branches, anywhere, propose to do something for the cause, by aiding some Elder direct, by reason of having a surplus on hand of anything that enters into a living, aside from what they propose to send to the Agent or Bishop, direct, sit down and write to the agent of their intention and ability to do, and get an understanding with the agent; then at their business meetings appoint a committee or some person to visit those proposing to aid, and ascertain the amount and what, with a cash value attached, keeping a record of all, and putting it on the Branch Record, and reporting the items and amount to the agent, the same as any other means contributed. There would be system, law and order, and a record to show just what was done; which when appealed to, would at once settle all difficulties. Besides, the agent could be apprized as to how much support had been given to any one Elder, and he could guard the interest of the Church by not allowing any one to gather from

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the Church two livings in one year: one from the branches and the members, and the other from the Bishop or Agent.

It would also save the Church from further disgrace, in allowing individuals to be turned loose on a community of Saints, by agreement, to nudge and jingle as much out of each member as possible in a given length of time, by going about on so called gospel errands with a hole in a boot to speak for it; and one in the coat, hat, pantaloons, &c., to speak for them,—while reciting and describing of poverty at home, at each call,—all under the commendable head "Preaching without purse or scrip. Bosh! It is simply systematic tramping and begging. To preach without purse or scrip is to go out into the world to preach the gospel, not expecting to find relatives or Saints, but trusting in God and the word of his grace to guide and see that your wants are supplied. But we will live and learn.

The burnt district looks desolate and wild enough; but all agree that the fire has been a great benefit to the country, as it can be cleared up and brought into cultivation with less than half the labor it would have taken had it not been burned. The relief was a great benefit to the sufferers; and they are now as well and better off than they were before the fire. Some disatisfaction exists as to the manner in which the relief was administered, however. Favorites come in for extra shares, &c. Some preachers that had control of the relief in some places, would give out a little to individuals, and then tell them if they belonged to their church they would give them more, as an inducement to have them leave their faith, bury their convictions, and join their society, for a little relief which had been contributed by the generous hearts of the American people and others. If there is any class of men extant who deserve the title of "Poor Devils," in my judgment, these do. Endeavoring to force men's consciences by giving or withholding bread and butter. I hope this report is not true.

We are indebted to Brn. Most, Wilkie and Barr, more than any, for conveying us from place to place; and Sr. Wilkie for seeing that we went tidy. These are thought to be small things, but they seemed big ones to us. May every kindness receive a remunerative reward. I left Bro. Scott with the Corsonville Saints, well, and appointments out for Port Sanilac and other places. We had a pleasant few days together, and enjoyed our stay with the Saints. I am at home to-day. The fruit is killed, weather cool, Spring backward, and I am meditating as to where next.

Respectfully,

WM. H. KELLEY.

TWIN FALLS, Kansas.

I have organized a Sunday School out of the different elements here. I was told that it was impossible to get up a Sunday School, that the people were too rough; but I said so much more the need of one. I have now a school of sixty very interesting scholars. They seem very much interested, and say that I don't talk like any one else—they can understand what I teach. By the help of the Master I will try and teach the truth. I hope Bro. John T. Davies will soon come up here and finish the work that I have begun.

Pray for me that I may overcome the world, and be the means of doing some good.

E. KEELER.

BLENHEIM, Ontario,

June 5th, 1882.

Bro. Joseph.—The conference here closed last evening. We had a general good time; the spirit of the Master was present with his Saints. But the worst time was this morning in parting: Brothers John H. Lake, E. H. Gurley, E. L. Kelley and G. A. Blakeslee, left here for the London District; Bro. Deuel and I to remain in this, the Kent and Elgin District, until the Fall. They left in good spirits. The prospect looks fair for a good work to be done in this district. I might say much in regard to this great work, for surely it is a marvelous work in the eyes of the people; for the wisdom of this world is foolishness with God, and so I find the words of Paul to be true; and as I go out among those of the world, I find it to be as he said. As we go among the world and strangers, we hear some hard sayings about the Latter Day Saints, and I see the great need of Elders and Saints acting right in the world, and of being careful how we present ourselves before the world, but before the Saints and before God; and see that we do right, that God's blessing may rest upon us, and his good Spirit be with us to guide us in the right path, that we may do his will at all times. My best regards to all.

Pray for me, your humble brother in Christ,

GEORGE HICKLIN.

RENO, Iowa, June 1st, 1882.

Editor Saints' Herald.—Two years ago the writer hereof was a member and Elder of the Reorganized Church of Jesus Christ of Latter Day Saints, and for nearly four years prior to that time, had been actively and almost constantly engaged in the ministerial field.

In an evil hour, nearly two years ago, I inadvertently listened to the voice of the tempter, and impelled by thoughts of wrongs received, whether real or imaginary matters not here, I acted foolish enough to send you my letter of commendation, Elder's license and certificates, requesting that my name be stricken from the Church Register, and from the roll of the First Quorum of Elders.

Not being satisfied with this wrong move, I united with another religious order; was ordained an Evangelist, and for a time tried to preach the tenets of that organization. This did not last long, as I found it impossible to continue to publicly proclaim certain peculiarities of doctrine, which I did not privately believe; and being disgusted with myself and my surroundings, I severed all my connection with that order; and "sailed out" into the world, and sin, and folly, fully determined at that time never again to unite myself with any religious body.

After nearly two long years floundering in sin and iniquity, and part of the time trying, with might and main, to force myself across the mystic border land of infidelity into atheism, I still find myself a firm believer in the principles and and truths of so called Mormonism: and am now fully determined—let the consequences, trials, and sorrows of the future be what they may—to unite myself again with those whom I believe, yes know, to be the people of God.

But first, a word to the Church: My going out from among you was to me under strange influences, of wonderful peculiarities, which I could not then, neither can I now fathom nor understand. But nevertheless I then knew, and now know, that I was doing great and grievous wrong to a people who never, as a body, did me a wrong or injury; but rather by their faith and prayers and means, as best they could, ever "upheld my hands," while I was trying to do service in our common cause for Christ and truth.

Today, if I know my own heart, and I believe I do, I have bitterly and truly repented of all this sin and wrong; and having drained the cup of sorrowing to its bitter dregs, and being desirous to right all wrongs, as I hope to soon be known again as one among God's people, I feel it to be my duty to make this confession to the Church as far reaching and public as were the wrongs done; and ask and beg of you, as a body, to forgive me for the wrong and injury I did and caused.

To the Saints of the Nauvoo and String Prairie District, as to those upon whom fell the effects of my misdeeds the heaviest, I desire to say over my own signature, thus publicly, that I did you great wrong and grievous injury, and I beg and pray and hope you will pardon me, as I trust that God will; and I ask you, with everyone in the Church everywhere, to uhhold me by your faith and prayers, and remember me in kindness and mercy, as an erring yet truly repentant brother.

I also acknowledge that after I left the Church, I did wrong in preference to right, and tried to drown the memory of past and present misery, in a continuous round of revelry and sin: but this is a private matter between me and my God. I feel and know that I have repented it all, sorely and bitterly, and I know my God will forgive and forget, when I shall have again passed through the portals of baptism, into the fold. I have tried to do all in my power to make right all wrongs of a private nature to individual Saints; but I know and confess that I have fallen far short of what I should have done; but it has been utterly impossible for me to do more than I have up to the present; and if any of the Saints do not yet feel reconciled and satisfied with my course, if they will only write, or see and tell me what is demanded to bring about a perfect reconciliation, I herein promise before God and man, that I will do all and everything proper, right and just, as God in his mercy may give me the ability to perform.

As I am free, and of my own will and desire make this public confession, I am just as free to state that I have been credited, by the people at large, with many and grievous wrongs that I never thought or dreamed of committing. But "Tray was in bad company," and suffered chastisement; so I may have deserved all this: at least, I am willing to leave the arbitration of these vexed questions to the decision of the Great Judge, and find fault with no one now.

This step, and following ones, I know will be fruitful in producing for me a pathway full of trials, thorns, and contumely; but I believe I have counted the cost, and I think I know why I do so; and Israel's God being my helper, I will never be wrecked on such breakers again. Foolish men learn by experience; and I earnestly hope and pray that the lessons I have thus learned may be instrumental in tightening my grasp upon the "Rod of Iron;" and that I may eventually make the safe haven of refuge, shall be my prayer and hope for the future.

My home address is Bryant, Fulton county, Illinois. Any Saints desiring to address me, will so direct their letters.

Yours in hope,

JOSEPH A. CRAWFORD.

SALT LAKE, June 16th, 1882.

Bro. Joseph:—It will be gratifying to the readers of the *Herald* to know that the prospects for the progress and triumph of truth and right in all these mountain regions continue to grow brighter and more abundant. Our numbers are increasing if it is rather slowly. But the influence of our work is felt far beyond the proportion of our membership. Utah Mormons, and non-Mormons, are well affected by it.

An intelligent, liberal minded Mormon, one who was with the Church in Nauvoo, says the Utah leaders and their devotees will talk, and bluster, and prophecy, for effect, till they see the strong arm of national law strike at polygamy and kindred evils, and then they will quietly yield to the inevitable.

Last conference the leaders counseled their people to not trade with non-Mormon dealers. It was observed by a few for a short time, but now it would seem that all, or nearly all of their membership trade wherever they choose, whether with Mormons or not. This indicates that the leaders have not the influence they once had to control their people in everything.

The leaders, and the more fanatical Mormons, are silent and sullen. The liberal and intelligent element are cheerful, and some persons among them are free to say to those like minded that they are glad the national government has undertaken to regulate and reconstruct Utah affairs; some of them even endorsing the Edmunds Bill on the ground that hitherto polygamists were at a large premium for all offices from that of an elder to the bishops and First Presidency.

The *Deseret News* (C. W. Penrose, Editor) calls you many unsavory names, and rears around "like a wild bull in a net," (that's Scripture!)

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because of some things you were made to say in your Chicago "Anti-Polygamy" speech, as reported in the *Chicago Times* of Feb. 23d, last past. They credit it to the *Chicago Tribune* of that date, but that was another of their numerous mistakes. (?) We published the *Tribune* report of that speech in our *Advocate*, last April, and it is quite different from that of the *Times*. It proves fortunate that we did publish it, for it is a sufficient answer to the *News*' ravings.

Not long since I met with Hon. A. G. Campbell, late contesting delegate from Utah. He speaks highly of our delegation to Congress—Brn. E. L. Kelley and Z. H. Gurley—and said he "would be pleased to see Mr. Kelley one of the Utah Commission." He also said he was confident he (Kelley) could have got the appointment, had his friends made an effort in that direction. Mr. Campbell thinks we are doing much to place the anti-polygamous, loyal, and moral phases of the genuine Church before the world, and those in authority, but thinks we should make still greater efforts in that direction. To this we replied that we should do all in our power to that end.

The Utah Commissioners "are not yet in sight," and the people here can't elect a school trustee, nor any officer, high or low. The Edmunds Bill swept political power from the hands of the people entirely. It remains to be seen what the full scope and jurisdiction of the "Commission" may be, and what they may accomphish in the way of reconstruction. Little is said, but much expected on all sides. Hush! Watch! Wait! That's the policy now.

The Utah Mormons have, as you know, sent a delegation to Congress this week, bearing a State Constitution and a petition for Statehood. The demoralized condition of the Democratic party, and the fact that Oregon has lately gone Republican, and the further fact that North Carolina is likely to go Republican, blasts the last hope that any sensible Mormon could have of getting their petition granted now. I have lately heard Mormons express the hope that Statehood would not now be granted, nor until polygamy and priestly domination were swept out.

Utah Mormonism is a religio-politico-commercial institution, and like the fabled god Brieseus, has a thousand arms; but they will not last forever. God has decreed "deliverance to the captives," and has promised that the Saints "shall be led out of bondage by power, and with a stretched out arm." For this we work and pray.

W. W. Blair.

Clinton, Iowa, June 7th, 1882.

Bro. Joseph.—Yesterday I received the sad news of the decease of my dear, affectionate sister, Mary A. Fuller, of Bedford, Ohio. She fell asleep in Jesus on May 11th. O, how sorrowful I do feel. I attend to my tri-daily devotional exercises; but yester-morn I felt impressed to pray again; I did so for quite awhile, read scripture, sang a hymn,—then went to the Post Office and received a letter from my sister, Sarah E. Laughlin, announcing the sad tidings. I had been so busily engaged in other matters, that correspondence for a few weeks had been deferred, so they lost trace of my whereabouts.

My sister, if I may be permitted to say it, was a good, kind and affectionate wife and mother. I believe she lived as near to God as it is possible for one to live in this world. She always sought to make peace. Endured trials patiently. Prayed much; read God's holy word and sang his praises daily. She is asleep in Jesus; blessed sleep. I asked the kind Father to comfort me, and the following words came to mind: "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, for their works do follow them." O, "words with heavenly comfort fraught."

This comes very hard on me, as it is the first death in our family since I have been old enough to realize the sadness of such an event. My heart aches. I'm bound down with grief. I sorrow, but not as for those who have no hope; for concerning her salvation I entertained not the shadow of a doubt. Not because she is my sister, only; but because she was "buried with Christ by baptism;" was blessed with the Holy Spirits' presence, and some of its cheering gifts; lived the life of a Christian; died the triumphant death of a child of God. I feel now that I must so live as to meet with her in "the sweet bye and bye." I loved her dearly.

While the flowers in May were blooming,
My sister Mary passed away;
And entered through the shining portals,
Into realms of endless day.

She was true, good, kind and gentle,
Loved by all who knew her best;
But she now has gone and left us,
Entered into perfect rest.

We may weep—but we'll remember
That her spirit's happy now;
With the righteous she is dwelling,
With no care mark on her brow.

Father, mother, brothers, sisters,
All will miss her gentle voice;
With the blessed she is happy,
In their midst she doth rejoice.

Yours in sadness,

J. Frank McDowell

North Street, Stone Road,
Stafford, England,
May 22d, 1882.

Dear Bro. Joseph Smith.—Thie is to say that I am still engaged in the work of God, and hope and pray that I may do so all my life. I love the work in which I am engaged; I love my brethren and sisters, and pray for their welfare continually. No doubt some will think it strange that they do not see some account of district business, especially the Birmingham District. I may say for the information of those interested, as secretary of the district, that things are moving on well. The clouds are silver lined, and if the brethren in conference assembled would only make it a standing order that the conference minutes be sent to the *Herald*, you would see more of our doings than at present. But I can not take it upon myself to send them for print without their bidding, so that is the reason you have not seen much of late; but while you have not seen much of our doings, we have been at work, and intend to go forward by the help of God our Father.

The English Saints are very much pleased (as far as I have mingled with them) with the steps the American government have taken to bring an end to the abominations of Utah. I believe it will tell a tale in favor of the Reorganization; so let us be comforted and take fresh courage, for we will have a better opportunity of showing the difference between the Utah Church and our own. For let it be everywhere understood that God wants a pure people to serve him, and to carry on his work. May we be such, is the prayer of your brother in the gospel of peace,

George S. Greenwood.

Plain City, Utah,
June 6th, 1882.

Bro. Joseph Smith.—I leave here today for Malad, and will spend a few days with the Saints there; will go from there to Albion, a distance of one hundred and twenty five miles, will go by team if I can; if not that way, then will have to go by rail. I baptized four here on last Saturday, one man and three women, and I leave the Saints feeling well. They have passed through a fiery trial; some fell by the way, but they were few; the rest feel stronger and firmer,—God grant that they may abide in peace henceforth.

Kind love to all; and may peace abide.

Yours in Christ,

R. J. Anthony.

Rond Eau, Ontario,
May 31st, 1882.

Bro. Joseph:—After parting with you at Kansas City, Bro. Blakeslee and family, Bro. W. H. Kelley and myself, boarded the Rock Island Railroad fast train, and in twenty hours we landed in Chicago. Bro. Kelley stopping in the city, the rest of us passing on to Galien, Michigan. I had a pleasant visit at Bro. Blakeslee's, and tried to talk to the Saints on the Sabbath. Wednesday I passed on, and reached Bro John Traxler's, near Louisville, Ontario, on the evening of April 20th. In a few days we secured the use of a school house in a place called "Bummer's Roost" (which name is synonimous with the reputation of the place) for Sundays, the trustees not being willing for us to use it at nights, unless Bro. Traxler would be responsible for all damage. So we opened up on Sunday, and had a crowded house; it being a large school-house and well seated, we had a good audience. At the close of meeting on the second Sunday, the Baptists had an appointment for the following Sunday, through one of the trustees. I made the announcement for the Baptist, and then remarked that I would like to follow up the subjects, and judging by the number present, I was more anxious (the house being full). After the meeting, four or five gentlemen took up my cause, and was determind that I should have one half of the time at least. Well; after all the Baptist held no meeting, and the following Sunday I spoke again, to a full house. And now the Primitive Methodist steps in for the alternate Sabbath. It was amusing to see the Baptists fitting the coat on the Methodist first, and then it turned the other way, yet John Wesley Methodists are very scarce. Well; we left an appointment for some of us to fill. On the whole I found good interest there. May God bless the seed sown. Ignorance of our true position militates against the work, and when they find out we worship the only true and Eternal God and His only begotten son Jesus Christ, and these only, the prejudice of many is removed; but of course all other kinds are to be found, and the plain principles of the gospel are too much for their capacity. Besides all this, it takes all styles of preachers to suit the the masses; but there are some that no preachers of gospel persuasion can suit.

I tried the city of Dresden, but failed. It was very evident that when it was found out what I was, they did not want the people to hear. If I had some of Paul's sagacity I would succeed better perhaps; but I can't borrow any, and make it work. I conducted a number of meetings in Lindsey Branch meeting-house, understanding that none had been held there since Bro. Blair was here, and was assisted in both of these places by Brn. Vickery and Traxler. Bro. Lake also spoke once at the latter place, and Bro, Hicklin twice. In company with Brn. Lake and Deuel we opened up in Thamesville, but only held one meeting, for as soon as the speaker informed the hearers who we were, and that we were antagonistic to the practices of a people in Utah, also called Mormon, a numher got up and left; and so it goes. Some express themselves that "those Mormon Elders compass sea and land to make one proselyte, and when they have made him, they make him two fold more the child of hell than he was before." Well we trust that God will have mercy on them in their acknowledged, before mentioned state.

I have spoken once in Wellington Branch and once in Zone Branch, and have received exellent treatment by all the Saints, and some outsiders. The Saints have kindly administered to all my wants. We have put in our time just the best we knew how. God has blessed us in our efforts. Bro. Hicklin has not been here two weeks yet; Bro. Lake scarcely three weeks. They with myself came to this place yesterday, and found Bro. Deuel here, who has been holding meetings in or vicinity of Ridgtown lately. They are all feeling well, and have just gone to administer to a sister who is sick. My labors have been in Kent county, north of Chatham, and the general feeling for the work with Saints is good; and this principle

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is with them generally, "What do the books teach;" may we always look to that, or rather the accepted faith of the Church.

Praying that God will bless his work and word, both here and elswhere, we feel to push on according to the grace given us. Among us we will hold meetings here this week. Saturday conference convenes. After which Bro. Lake thinks that he and I will go into London District. Bro. Lake and Deuel have labored elsewhere, but I presume they will write you ere long. We also met with some who had been members years ago; they treated us kindly, and a kind feeling came over us while with them. They attended our meetings, and seemed loath to have us go, but seemed comforted when they learned that some of us would come again. May God help them is my earnest prayer, and let us all as the Church of Jesus Christ, look to the law, and see that it is kept. Lest I weary you, and with hoping that this mission may be blessed, and our minds guided by the Spirit of Truth. I remain your brother in Christ, E. H. GURLEY.

HERMAN, Neb., June 2d, 1882.

Bro. Joseph —I am now laboring about seven miles north east of Herman, in Washington Co., where there is a Baptist organization. I, as an individual, am treated with kindness by all; but as a servant of God, rather coldly by some. There are some here almost persuaded, and the interest is good. There is a Baptist minister located here, but I have had no conversation, religiously, as yet with him. He has been to two of my meetings, and appears somewhat interested in the ideas presented. He appears like a nice man, but he is not very sociable with me, as I have not chanced to speak to him but once since coming here. 'Tis true there is a reason: but I hope, ere I leave here, to present the truth so plainly, as that the beauty of it will illuminate his mind with others.

I have confined my labors almost exclusively, since General Conference, to Washington connty. I spoke in Blair, as I stopped there on my way here, in a private residence, and had in attend ance a good congregation. I left a good interest there to hear, and strong invitations to return, by both Christians (?) and infidels (?), which invitation I shall try and fulfill at some future time, as the Lord wills.

I baptized three adult persons last Sunday week, two of which were or had been of the Baptist persuasion, of Danish nationality.

The gnawing appetite after the bread of life is becoming more general, and more piercing, in this mission; and did the people but know that the table of righteousness and truth was already spread, that they could sit and partake of the bread of life, and receive of its satisfying and nourishing power; and who were the servants whom God, who had prepared that table, has called to serve Him and wait upon and feed them, they would be far more eager and diligent in seeking a place, and securing a position, whereby they might receive, till they were filled, of that food which God has prepared for whosoever will partake.

May the poor famishing souls, through the mercy of God, be directed in their seeking aright, that they may receive of the bread of life, that they may have life, and that more abundantly, is my prayer, and shall be that for which I shall labor.

Your brother in the everlasting gospel,
J. FRANK MINTUN.

NORTH HENDERSON, Ills ,
June 7th, 1882.

Bro. Joseph.—We have just returned from our District Confenence held a Buffalo Prairie, and a blessed time we had. It seems quite evident from the overflow of God's spirit, and the abundance of peace, brotherly love and union, that were manifest during the entire sessions, that many of us are returning to our first love. We put our foot on the Satanic power in the start, and consequently peace reigned supreme. One was baptized during conference by Bro. J. D. Jones. We believe a brighter day is beginning to dawn for the work in this district.

H. C. BRONSON.

Conference Minutes.

INDEPENDENCE DISTRICT.

This conference convened May 6th, 1882. J. W. Brackenbury president, W. B. Tignor clerk.

Branch Reports.—Independence 174. First Kansas City 11. Holden and Wyandotte, no reports.

Whereas all the members of the Belton Branch have removed; resolved, that said branch be declared disorganized, and the district clerk be authorized to furnish Letters of Removal when properly applied for.

Elders C. G. Lanphear, J. T. Clark, G. Hayward, J. Luff, H. Falk, J. J. Kaster, G. W. Pilgrim, T. H. Humes,, S. G. Mayo, W. B. Tignor, S. O. Waddell, F. C. Warnky (baptized 4), J. W. Brackenbury (baptized 6), J. Justice, C. C. Frisby, reported in person.

Bishop's Agent's Report.—Received offerings of N. J. Farr $5, J. Tankard $20. Paid I. L. Rogers $16.30. Paid Bishop Blakeslee $20. Due Bishop's Agent $9.05.

Priests J. F. Clemenson, W. P. Brents and L. Middleton, reported in person. Teachers P. J. Hole, F. Gerber, B. J. Scott and G. W. Pain, reported in person. Deacon J. Monson reported in person.

Subscription money collected to pay off indebtedness on church building: Paid on Trust Deed, $342 80. Due on Trust Deed, May 1st, 1882, $220.35.

District Treasurer's report read and adopted.

J. W. Brackenbury was chosen District Presidebt for the next three months. W. B. Tignor, clerk; and F. C. Warnky, treasurer.

Moved that the ministerial officers of this district labor as circumstances will permit, and that all have missions appointed unto them that desire.

On motion the Bishop's Agent was sustained. The spiritual authorities and Bishopric were sustained in righteousness.

Prayer and sacrament meeting in charge of J. W. Brackenbury and G. W. Pilgrim. Preaching by Brn. Warnky and Falk.

Conference adjourned to meet at Independence, Missouri, August 5th, 1882, at ten o'clock in the forenoon.

FAR WEST DISTRICT.

Conference convened at the German Stewartsville Branch, 27th and 28th of May, 1882. J. T. Kinnaman occupying the chair; J. M. Terry secretary; J. Burlington clerk.

Branch Reports.—German Stewartsville 47; received 2. Center Prairie 25; received 3. Pleasant Grove 31; received 1; removed 2. St. Joseph 92; received 3; baptism 1; died 1. Also, reported a Sabbath School in good condition. Our St. Joseph Saints are setting the district a worthy example in the Sunday School work; may many more do likewise. Stewartsville 113; received 5. Mt. Hope, a new branch raised up in Grundy county, by the labors of J. T. Kinnaman, W. T. Bozarth and others, was organized by these brethren on 22d of December, 1881, reported as numbering 9. Far West 55.

Elders S. Butler, (bapitzed 1), J. H. Merriam, J. D. Craven, A. J. Seeley, T. Hinderks, L. W. Babbitt, H. Hinderks, F. W. A. Reidell, J. Burlington, J. M. Terry, R. Ware, J. T. Kinnaman, J. Drown, W. Lewis, T. Worrell, W. Summerfield, W. T. Bozarth, (baptized 11), L. L. Babbitt, reported in person. Priests: C. Faul, H. Wilke, F. Uphoff, D. R. Baldwin, J. Jensson, Bro. Haden, Teacher, and J. Smith, Deacon, reported.

Brn. L. L. Babbitt, W. Summerfield and J. D. Craven, were appointed a committee to determine if possible, the northern boundary of our district.

The question of "Has a legislative body a right to disfranchise its own members without previous notice of its intentions?" was taken up by motion, when it was moved, That we as a body consider it not right for a legislative body to disfranchise its own members without previous notice of its intentions.

Bro. T. Worrell having made all necessary amends to Bro. J. Wood, he was by vote of conference exonerated from any further charge.

On Sunday forenoon Bro. W. T. Bozarth preached, followed by T. W. Smith in the afternoon; after which a season of prayer and testimony was enjoyed. Many strong testimonies were borne. Bro. T. W. Smith spoke again to agood sized audience, in the evening.

Adjourned to meet at the Delawa Branch, August 26th and 27th, 1882.

BIRMINGHAM DISTRICT.

Minutes of a conference held at 14 Temple Row, Birmingham, England. President, Elder John Seville; secretary, Elder G. S. Greenwood.

Branch Reports.—1. Birmingham 75; baptized 1, received by letter 1, removed 16. 2. Hanley 40; baptized 1, removed 4, died 1. 3. Stafford 7; no change. 4. Clay Cross, no report. 5 Burton-on-Trent 18; this is a new branch, and is still progressing. 6. Somerville Branch, Birmingham (a new branch) 20.

Ministry reports.—Elders in person: Thomas Taylor, H. C. Crump, C. H. Caton, John Seville, G. S. Greenwood. Priests, in person: W. Clarke, J. Kirtland, E. A. Webb, J. Davies, J. Matthews, and G. Potts, Junior. Teachers, in person: J. D. Yohe, J. E. Meredith. Deacons, in person: G. Beale, J. Cole.

Financial Report.—That there had been received £1, 8*s* 3*d*, and expended £1, 8*s* 2½*d*. Brn. J. D. Yohe and J. Davies were appointed to audit the financial report, and reported finding it correct; ordered spread upon the minutes of conference.

Resolved that in consequence of there being a misunderstanding amongst the branches concerning the resolution of February conference, 1881, that all licences now present be endorsed; but that in future the resolution of February conference, 1881, be adhered to.

The resolution above referred to says: That hereafter no license of either Elder, Priest, Teacher or Deacon, be endorsed by the president and secretary of district conference, unless so advised by the branches of which they are members, and that in all cases a report of individual labor accompany the recommendation.

Resolved, That we enroll the Burton Branch in the Birmingham District.

Resolved, That we entertain the recommendation of the Burton Branch, in regard to the ordination of Bro. George Potts for the office of Elder, and Bro. George Beale to the office of Priest; and that that part of the said recommendation referring to Brn. Edward Potts and C. Hickling be left in the [charge] of the district president; those brethren not being present at this conference.

Resolved, That in the future no person in the Birmingham District be ordained to any office without the consent of district conference.

Resolved, That the ordination of Bro. Joseph Matthews stand over until next district conference.

Resolved, That all branches sending delegates to district conference, arm them with proper credentials signed by either the President or Secretary of the branch.

Resolved, That in future the delegates credentials be read as soon as the minutes are approved, and that this becomes a standing order.

Resolved, That in the opinion of this conference it is very desirable that the district authorities should take the best steps they can to re-invigorate the Clay Cross Branch.

Resolved, That a committee of two be appointed to draw up a form for the reports of branches in this district to district conference; that they be empowered to get some printed, and that C. H. Caton and G. S. Greenwood form said committee.

Resolved, That this the Birmingham District, do recommend to the Annual Conference the necessity of considering the advisability of forwarding to the proper authority, namely, the Secretary for the Home Department, a memorial setting forth the distinction between the Utah schismatics and the Reorganization.

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Resolved, That we do sustain John Seville as president of the Birmingham District, and G. S. Greenwood his secretary.

Resolved, That the ministry of this district labor as circumstances permit and report to the next district conference.

Resolved, That we give our hearty thanks to the Birmingham brethren and sisters for their hospitality to visiting brethren during this conference.

Sunday afternoon was devoted to testimony, and the Saints had the pleasure of thoroughly enjoying themselves. Many good testimonies were borne to the truth of the work. Yea, it was good to be there.

Sunday evening was devoted to preaching by Elders G. S. Greenwood and George Potts.

Adjourned to meet at the Sommerville Branch, IcKnield Port Road, Birmingham, August 26th and 27th, 1882.

Thus closed one of the happiest conferences that this district has enjoyed.

SOUTH-EASTERN OHIO AND WEST VIRGINIA.

A conference of the district was held May 27th and 28th, 1882. L. R. Devore president, A. Kirkendall clerk pro. tem.

Branch Reports.—Lebanon 31; received by letter 2, expelled 1. Liberty 17; baptized 5, died 1. Financial: On hand $8.40; received since, $24.26, total $32.66. Expenditures to ministry, $3.10; on hand $29.56. Syracuse, referred back for correction. Jackson, no report. Wayne (new) 17. Union Grove (new) 10.

Elders' Reports.—L. R. Devore had preached 80 discourses, baptized 14, blessed 7 children, ordained 1 Priest and 2 Teachers, organized one branch and assisted in the organization of another; had received in gifts and cash from various ones to the amount of over $50. T. J. Beatty preached 36 times, baptized 12, blessed 12 children, ordained 2 Elders and one Teacher, assisted in organizing one branch. L. W. Torrence, Joel Allen, J. Moler, (baptized 1), D. Thomas and A. B. Ervin, reported in person. J. McMurray, J. Harris, T. Matthews and E. Thomas, by letter. Priest D. E. Matthews, by letter. Teacher G. W. King in person, and J. W. Moore, by letter.

Resignation and license of Elder Edmund Thomas was accepted. L. W. Torrence was granted a renewal of license.

Licenses were granted to Elders J. Moler and A. B. Ervin; Priest J. W. Trout; Teachers J. L. Williams, G. W. King and F. Smith.

L. R. Devore continued president; A. Kirkendall elected district clerk.

Preaching on Saturday evening by D. Thomas, assisted by L. W. Torrence, and J. Moler. On Sunday forenoon by L. R. Devore, assisted by D. Thomas. In the afternoon a testimony meeting in charge of D. Thomas. In the evening, preaching by D. Thomas, assisted by L. R. Devore.

Adjourned to meet on Dewitt's Run, Meigs Co., Ohio, (Lebanon Branch), September 23d and 24th, 1882.

DES MOINES DISTRICT.

Conference convened at Newton, Jasper county, Iowa, on the 3d of June, 1882. I. N. White presiding, W. C. Hidy clerk pro tem.

Preaching in the evening by I. N. White.

Branch Reports.—Des Moines 49 members; baptized 9, removed 3. Edenville 65; received by letter 8. Newton 51; received by letter 3, removed 1. Des Moines Valley 46; removed by letter 3, died 2, received 1.

Reports.—Elder I. N. White says according to appointment at the last conference, I attended the General Conference held at Independence, Mo., as your delegate, and there endeavored to transact such business as was necessary for the good of our district. I was gone seventeen days, with a cash expense of $26.68 for railroad expenses, &c. Stopping on the way in Grundy Co., Missouri. I have a letter from parties in Missouri that I labored with, desiring baptism—not the fruit of my labor entirely, but of Bozarth and others. Since from conference, I have preached every Sunday, visiting the friends in Grundy county, and preaching there; also, went to Des Moines Valley Branch, preached the funeral of Sr. Sandford on the 28th of May, and performed the marriage ceremony uniting Sr. R. Thomas and G. M. Jamison in the bonds of wedlock. I find the work at low ebb in many places, by reason of no laborers.

Elders W. C. Nirk and N Stamm and J. X. Davis reported.

George Walkers says he has preached six times in the branch, and administered to some sick.

Priest R. Etzenhouser and G. M. Jamison reported.

Priest C. F. Merrill says he has tried to do his duty as Priest in the branch; has preached several times on the west side of the river in Des Moines, and once at Cambridge; baptized three, and has a desire to roll on the work, both in word and deed; desires to do more in the future.

Teacher E. Merrill reports doing his duty in the branch, has visited the Saints, has a desire to roll on the work all he can.

Whereas, it now appears that the Saints in Des Moines and vicinity are making an effort to build them a small meeting house; and whereas, it seems to us a good enterprise considering the great necessity, and will be one of the best efforts and ways to give the work a prominent footing in the capital of the State. Therefore, be it

Resolved, That this conference take some active measure to help, and to encourage the enterprise.

Moved to amend, That we look upon the enterprise as a wise and good one.

Preaching on Sunday forenoon by W. C. Nirk, assisted by C. Merrill. Sacrament and testimony meeting in the afternoon, conducted by G. Walker and W. C. Nirk; quite an enjoyable time was had.

Met again for business Sunday evening.

J. X. Davis, Bishop's Agent, reported: On hand at last report $16.61, which he sent to I. L. Rogers. Received of I. N. White $2; on hand $2.

The following persons were sustained: John Sayer as clerk, I. N. White as president, A. White and brothers as Book Agents, J. X. Davis as Bishops Agent, F. W. Barbee a s District Treasurer.

Preaching by N. Stamm in the evening.

Adjourned to meet at Des Moines, Iowa, September 2d and 3d, 1882.

MONTANA DISTRICT.

The above conference was held at Reese Creek, Gallatin county, Montana, May 27th and 28th, 1882. Pres. Gomer Reese in the chair, W. Worwood, clerk.

Branch Reports.—Gallatin 41; received by letter 6, expelled 1. Willow Creek 20

Reports.—Elders J. E. Reese, L. Gaulter, J. Bamber, W. D. Kelley, W. Worwood, G. Reese; Priests, Teachers and Deacons, all reported.

Bishop's Agent received $20 for Utah Mission, and $20 tithing. Paid Utah Mission $20; on hand $20. L. Gaulter, agent. Report audited and found correct.

L. Gaulter's resignation as Bishop's Agent was accepted. A vote of thanks for his faithfulness, etc., was tendered him, and he goes to the Borders of Zion with many prayers for his prosperity.

According to request of conference he approved of Father J. E. Reese as the most suitable person to fill the vacant chair; the recommendation was accepted, unanimously.

Whereas the last conference collected $20 for Bro. Anthony to come to Montana on a mission, and inasmuch as circumstances will not permit the brother to come; Therefore, be it resolved, That the money be used for the Utah Mission.

$4.70 was collected to defray the expenses of the district clerk.

Resolved, That Elders and Priests preach wherever there is an opening.

Whereas, the last conference held at Willow Creek, the case of Mary Ann Gee was not disposed of; therefore, be it resolved, that she be restored to membership in the Church.

After a long discussion, it was moved that the district clerk inform her that she is restored in the Church.

Resolved, That this conference instruct the clerk to send the minutes of this conference in full for publication to the Herald Office.

Resolved, That this empower Bishop's Agent to request the brethren of this district to pay all moneys donated for the benefit of the work to the Agent, except tithing, that it may be used for the benefit of the work in this mission. Adopted.

Whereas, Congress of the United States has passed a bill to suppress "Polygamy;" therefore, be it resolved, That we as true Latter Day Saints cheerfully receive the news with thankful hearts.

Resolved, That a copy of the same be sent to Bozeman papers for publication.

Prayer meeting on Saturday evening; a heavenly time was had.

Sunday services opened with preaching in the forenoon by Elder Gaulter, and in the afternoon by Elder W. Worwood. Sacrament was administered in the evening at seven o'clock.

Adjourned to meet at Reese Creek, the 2d of September, 1882, in the forenoon.

NORTHERN ILLINOIS DISTRICT.

This conference was held at Braidwood, Illinois, June 3d and 4th, 1882. J. S. Patterson presiding, H. A. Stebbins clerk pro tem.

Branch Reports.—Chicago 64; 1 received and 2 removed by letter, 1 expelled. Plano 167; 3 baptized, 1 received and 4 removed by letter. Sandwich 75; 1 baptized, 1 received and 3 removed by letter. Leland 9; baptized 1, received 1. Mission 109, no change. Braidwood 68; removed 1.

Elders Stebbins, Patterson, Keir, Vickery and Brighouse, reported in person; and Pitt and T. A. Phillips, by letter. Priest A. Stewart; Teachers H. Hayer, J. Parks and J. Lilly, and Deacon E. S. Allen, reported.

District Treasurer, F. G. Pitt, reported on hand at last report $4 74, received from S. J. Stone $9, Plano Branch $1.05, Sandwich $8.41, Braidwood $5, total $28 20. Paid J. S. Patterson $17.70, balance of delegates fare to conference $10.

The request of a re-baptized member to have the office of an Elder reconferred upon him was deferred to the next session of conference for consideration and action.

The resignation of C. Wicks as district clerk was accepted, and W. Vickery was chosen in his place. J. S. Patterson was sustained as president. H. A. Stebbins was sustained in accordance with the appointment of General Conference, and was requested to labor in this district.

Preaching in the evening by Elders Brighouse and Stebbins, upon the Second Coming of Christ.

Resolved, That we favor the holding of but one General Conference by the Church annually, namely in April of each year.

Only two branches having reported action upon the above matter, the district clerk was requested to present the subject to each of the other branches for an expression of their views.

Resolved that we request Brn. Patterson and Stebbins to visit Streator, and set things in order there.

At the opening of Sunday mornings service, two couples of young people were united in marriage by Bro. J. S. Keir. Following it Bro. Stebbins preached upon the fulfillment of the prophecies given through Joseph Smith. In the afternoon a sacrament and fellowship meeting in charge of Brn. Patterson, Vickery and Brighouse. Twenty six bore testimony to the work of God, and a very spiritual time was enjoyed. In the evening Bro. Vickery preached upon baptism. Peace and harmony prevailed in all the associations of the Saints, and intelligence and wisdom marked them as being among the favored of the Lord.

Adjourned to Mission Branch, Illinois, October 21st and 22d, 1882.

Christians let us get near the cross, and look until our souls become filled with love to him who hung there for us; until we catch something of his spirit; then shall we go forth to render, not merely an outward obedience, but to give ourselves, body and souls to the delightful service of the captain of our salvation.

The blossom can not tell what becomes of it's odor, and no man can tell what becomes of his influence and example, that roll away from him and go beyond his ken on their mission.

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Miscellaneous.

NEW MEETING HOUSE AT LAMONI.

On May 1st, the Saints of the Lamoni Branch of the Church, held a business meeting, at which the subject of a house of worship for the use of the Church was considered, and Joseph Smith, Elijah Banta, Samuel V. Bailey, Ebenezer J. Robinson, Amos B. Moore, Wilson Hudson, and Lawrence Conover were appointed a committee to inquire into and report the feasibility of building such a house. This committee made the proper inquiries, and reported to a business meeting provided for by call, held May 27th, that such a house of worship was greatly needed and that it was feasible, and recommended that a Building Committee be appointed and authorized to proceed with its erection.

This report was favorably considered by the meeting, and E. Banta, S. V. Bailey, E. J. Robinson, George Adams, Peter Harris, N. M. Reeder and Joseph Smith, were appointed as such Building Committee.

The brethren named met at once and appointed E. Banta permanent chairman of committee, and Joseph Smith as secretary.

On May 29th, at a meeting of the Committee, E. Banta, N. M. Reeder and Joseph Smith were appointed a committee to make inquiry concerning sites and locations, and an order was entered to submit the decision of a site to the vote of the branch at a meeting called for that purpose.

This sub committee made inquiry, and secured from Bro. D. Dancer the offer of an eligible site just west of the present plat of Lamoni, one acre as a donation for the purpose, with the privilege of more land at a cost of not more than $80 per acre; and from Mr. H. B. Scott, agent of the Chicago, Burlington and Quincy Railroad, the offer of one lot 50x120 feet in size, as a donation, and the privilege of eleven other lots of same size, lying just north of the present plat of Lamoni, at a cost of $250 cash, or $400 on terms to be agreed upon.

These offers were reported to a business meeting of the branch, held June 17th, of which due notice was given. This meeting resolved to vote upon the subject by ballott; the ballots being in printed form as follows: "Site No. 1, West of Town." "Site No. 2, North of Town."

The presiding officer, in charge, Bro. Asa S. Cochran, upon motion, apointed Brn. Wilson Hudson, Peter Harris, Stephen Wood and A. K. Anderson as tellers, two of whom distributed the ballots, the other two collecting them; after all had selected the one they chose to cast, upon the counting of the ballots cast, it was found that 137 votes had been cast, of which number site "No. 1" had received 88, and site "No. 2," 49 votes. The presiding officer then proclaimed that site No. 1 having received the largest number of votes cast, was declared to be the site chosen.

On Monday, June 19th, the committee met and perfected their organization by choosing J. Smith, treasurer, and further ordered that subscription books be furnished each member of the committee, and one to each branch of the Church in the district, in pursuance of a resolution to that effect passed at the last District Conference held at Davis City, June 3d and 4th; and also, that the subscription heading should be substantially as follows:

"We whose, names are signed on this and succeeding pages of this book, agree to give the several sums set opposite our respective names, for the purpose of building a House of Worship at Lamoni, Decatur county, Iowa; said house to be 50x80 feet in size, capable of seating one thousand persons, on a site designated by vote of the Lamoni Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, on land donated and bought of D. Dancer, and called "Site No. 1, West of Town;" said sums to be due and payable to E. Banta, S. V. Bailey, G. Adams, P. Harris, E. J. Robinson, N. M. Reeder and J. Smith, Building Committee appointed by said Branch of said Church, as Trustees, to be held and expended by them for the purpose named herein; payment to be made to Joseph Smith, treasurer of said committee, at the time of subscription, or upon demand of committee,—notice of demand being first duly given. Subscriptions may be made in money, materials for said building, and labor, and be payable in kind; provided that subscriptions of material and labor, not paid in kind upon demand of committee, within reasonable time after demand is made, may be held and collected as subscriptions in money."

Dated at Lamoni, Iowa, June 19th, 1882.

And also that all moneys collected by Committee or Branch Agents should be paid into the Treasurer's hand, who was to receive and receipt the same; and that all moneys paid out should be upon the order of the chairman of the committee.

It was further directed that the secretary prepare this statement of the proceedings of the Branch and the Building Comnittee, for publication in the *Herald*, with a request for its insertion.

By order of Committee.

JOSEPH SMITH, Secretary.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

BORN.

EVERETT.—At Liberty, Cass county, Nebraska, September 25th, 1881, to Bro. John and Sr. Rachel Everett, a daughter. Blessed by Elder R. M. Elvin, June 11th, 1882, and named Susan Emma.

MARRIED.

NETHERCOTT—ROWLANDS.—At the home of the bride's parents, in Oakland, California, June 1st, 1882, by Elder William Anderson, Bro. Joseph Henry Nethercott and Sister Mary Rowlands.

DIED.

SHUPE.—William Kendric, son of Isaac and E. M. Shupe, was born in Des Moines township, Lee county, Iowa, January 14th, 1865; died near Magnolia, Harrison county, Iowa, June 10th, 1882; aged 17 years, 4 months, and 26 days. He was a faithful member of the Church. Funeral services by Elder E. C. Brand.

HALLIDAY.—At Leland's Grove, Iowa, May 30th, 1882, in the seventeenth year of her age, Rebecca, daughter of Bro. and Sr. Henry Halliday. She was a lovely and dutiful girl, loved and loving; she was followed to her resting place by a large number of the community, showing her worth and the esteem her family are held in where they are living. Funeral services conducted by Bro. T. W. Chatburn, as we presume.

ROYSTER.—Sister Sarah Royster, was born at Longton, Staffordshire, England, March 14th, 1837; died at Peoria, Illinois, June 10th, 1882; baptized by Elder Short, and confirmed by Joseph Smith and I. L. Rogers, Peoria, March 14th, 1881. She was firm in the faith of the latter day work, and suffered much for it; she leaves a large family, four little ones unable to care for themselves, four able to care for themselves, and two married. Services by Elder J. A. Robinson.

BAYNHAM.—Sr. Catherine Baynham was born, January 6th, 1810 in Cardiganshire, North Wales; died in East Mill Creek Ward, Utah, May 23d, 1882. Her last hours were peculiarly happy ones in her hopes and testimonies.

MCQUIG.—At Watsonville, California, May 26th, 1882, Bro. Matthew McQuig, aged 59 years, 1 month, and 24 days. He was baptized 15th August, 1881, by J. F. Burton.

KENT.—At Knoxville, Iowa, in February, 1882, Elder James K. Kent, aged about 62 years. Thus passed away one of the tried and true of Isreal's fold.

EAGLESON.—At Chatham Township, Ontario, October 20th, of consumption, Bro. Richard Eagleson, aged 27 years, 1 month and 11 days. He was faithful to the last, and testified that Jesus was with him.

Poor Richard, he has left us,
His troubles in life are o'er;
But we hope to greet him,
With all the redeemed,
Upon the other shore.

EAGLESON.—At Chatham Township, Ontario, May the 10th, 1881, Richard, son of Bro. and Sr. Eagleson, aged 1 year, 10 months and 1 day.

FARM.

For sale 125 acres, lying on the State line, between Missouri and Iowa, 1¾ miles N. E. of Andover Station of the C. B. & Q. R. R., and 7 miles S. E. of Lamoni; 95 acres in good cultivation, 20 acres young timber adjoining, all new land except 10 acres in cultivation for ten years. Inquire of William Hartman on the place, or by letter to Andover, Harrison county, Missouri. 1jul4t

FOR SALE!

In Wyandotte, Kansas, the store and remaining stock of furniture, &c., belonging to William Newton. The building is situated on the Main Street of the city. The store is 25x55 feet; has a rock basement, full size, under the store, and five rooms on the second story. It is an excellent business stand, and the opportunity for doing a trade in the furniture line splendid for a good man. The building is frame, and can be rented readily at $50 per month. Will be sold for $3,000; $2,000 cash, balance in twenty-seven months, with interest at 10 per cent. The building will be sold without the stock, if desired. To an enterprising brother this would prove a fine opportunity. Address, WILLIAM NEWTON,
1fjun2t WYANDOTTE, Kansas.

BUTLER & CLAY,

MANUFACTURERS OF

COTTON AND WOLLEN HOSIERY,

WOOLEN MITS, &c.,

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LADIES HOSE.

Best seamless double heel and toe, stripe either dark or light colors, three pairs for $1 00
Not seamless, heavy, five pairs for 1 00
Not seamless, light, eight pairs for 1 00

CHILDREN'S HOSE.

Children's best rib, dark or light colors, from 6 inch to 8 inch foot, three pairs for 1 00
Sizes less than 6 inch, four pairs for 1 00
Common, eight pairs for 1 00

MEN'S SOCKS.

Best seamless, striped, three pairs for 1 00
Best seamless, white, four pairs for 1 00
Common heavy, striped, six pairs for 1 00

The goods sent post paid, on receipt of the money. In ordering, please give length of foot required.

In order that the Saints, or any of the readers of the *Herald*, may have a chance to get a good article at bottom prices, we take this method of laying our business before them, hoping to receive a share of their patronage we subscribe ourselves yours in bonds,

1jul6t BUTLER & CLAY.

ADDRESSES.

George Hicklin, care John Traxler, Louisville, Ontario.
J. F. McDowell, box 794, Clinton, Iowa.
Bishop George A. Blakeslee, Galien, Berrien county, Michigan.
W. W. Blair, Box 417, Salt Lake City, Utah.
Until further notice, the address of Bro. Henry A. Stebbins, will be Sandwich, DeKalb county, Illinois, not in care of Bro. I. L. Rogers, but Post Office address only, as they may have to be forwarded.
Heman C. Smith, Oakdale, Antelope county, Nebraska.

HOW TO SEND MONEY.

AFTER the issue of this notice, we request our subscribers and all others sending us money, when sending by **Post Office Order,** to have the order made PAYABLE AT CHICAGO. Send the order to JOSEPH SMITH, Box **82,** LAMONI, Decatur Co, IOWA, the same as before.

We call especial attention to this change, as it is made with a view to facilitate the business transactions of the office in Chicago.

Send all letters, Registered or otherwise, to the above address, making the directions plain: Joseph Smith, Box 82, Lamoni, Decatur County, Iowa.

☞ **Please Take Notice,** that we can not pay any attention to a request for change in Post Office address unless the **old** ADDRESS IS GIVEN as well as the new.

THE SAINTS' ADVOCATE,

A monthly, religious journal, published in the interests of the Reorganized Church of Jesus Christ of Latter Day Saints and in the special interest of the Utah Mission of said Church and Edited by W. W. Blair.

Terms, 50 cents per year, in advance, except otherwise provided for.

Subscriptions earnestly solicited. Subscribe for yourselves and for friends deceived by The Latter Day Apostasy.

Remittances must be sent to W. W. Blair, Box 417, Salt Lake City, Utah; or to Joseph Smith, Lamoni, Iowa.

THE SAINTS' HERALD is published SEMI-MONTHLY, at Lamoni, Decatur Co., Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, and is edited by JOSEPH SMITH. $2.15 per year. All remittances, orders, and business communications intended for the office of publication, should be directed to *Joseph Smith, Lamoni, Decatur County, Iowa.* Money may be sent Draft on Chicago; by Post Office Order on Chicago; by Registered Letter or by Express to Lamoni, Iowa; but there is very little risk in sending small sums in an ordinary letter.

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The Saints' Herald.

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

Heman C Smith

"I saw another Angel * *, having the Everlasting Gospel to Preach to them that Dwell on the Earth * *, saying, Fear God, and Give Glory to Him, for the Hour of His Judgment is Come."—Rev. 14: 6-7.
"Sanctify them Through Thy Truth; Thy Word is Truth."—Jesus; John 17: 17.
"Hearken to the Word of the Lord, for there Shall Not any Man Among You Have save it be One Wife."—Book of Mormon; Jacob 2: 6.

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God.

Perhaps nothing can be more seductive in its nature, or more potent in its influence for evil, than a false conception of the nature and character of God. Our ideas of Deity, whether they be right or wrong, constitute the basis of our religion, and form the pattern by which the warp and woof of our lives are woven. We naturally assimilate the object we worship, hence the necessity of having a high, noble, and true conception of the nature and character of God.

You can guage a man's mental and moral caliber, and judge as to the utility of his religion, by learning the character of the object of his worship.

As many religious systems as have been and are now in the world, represent as many conceptions of the Great First Cause. The benefits derived from, and the good growing out of these several faiths, range just in proportion to their tendency to inspire correct ideas relative to the sovereign power. And proportionably as they have been elevating in their moral tendency, and have approximated the pure sentiments of the "perfect law," we believe them to be of God. The gospel of Christ rises in majestic beauty above every other religious system, by reason, not only of the superiority of its code of ethics, but because its author was God manifest in the flesh." In a two fold sense we believe this to be true. Conceived of the Holy Ghost he was the "Son of God;" born of woman he was the "Son of Man," and by virtue of his perfect character he was "God manifest in the flesh." Every attribute of Deity was displayed by him. In his willing sacrifice was exemplified his perfect love; and his life-work was but a representation of the patience, charity, and wisdom of God; while his triumphant resurrection proclaimed the conquering majesty and power of the Infinite One. Here is a being represented upon whom we may well bestow our affections, predicate our faith, and rest our hope of present and future happiness. Could we but comprehend and keep in mind the attributes of Deity, they would form a standard by which we might safely judge as to the truth or falsity of every religious sentiment. It is possible for one to not comprehend the magnitude or intensity of a principle, and yet have a right conception of its character. Nature and the Christian religion agree in sentiment expressed, and concur in defining the character of God; were it not so, the latter could not be true. As a tree is known by its fruits, and man by his works, so the attributes of Deity are displayed in his boundless creations. The rotund earth with its varying and almost unlimited productions, the sun with his brilliant rays and genial warmth, the translucent moon and the myriads of twinkling stars, all blend in perfect harmony to proclaim the existence and nature of God. His munificence is indelibly written upon the broad frontispiece of heaven. The purling stream and laughing fountain bespeak his "good will toward men." The bright hued songsters tell of his goodness and pleasure, and the lovely flowers reflect his pleasant smile. Of a clear evening go out and gaze at the blue vault, gemmed with the bright jewels of heaven, and Infinitude with its awful majesty, presses itself upon your senses. There you behold, written in graphic characters, "God is unchangeable, and without shadow of turning, and his course is one eternal round." Theology that does not embody this sentiment, is deficient, and does not serve the best interests of humanity. The gospel of Christ bears the impress of divinity by reason of its uniformity, unchangeability, and agreement with the revealments of nature. It proclaims itself yesterday, to-day and forever the same. It is God's plan for a world's redemption, devised by him in the courts of heaven from before the foundation of the world. It brings its happy recipients into rapport with heaven and communion with the King of Glory. It rekindles the spark of filial love long crushed and buried beneath the ruins of a fallen nature, It enables earth's children to cry "Abba Father." It is the golden bridge spanning the dark river of separation.

Peruse the sacred pages of God's word; think upon the character and precepts of Jesus Christ; view the broad earth clad with the rich verdure of its own production; gaze at the untold millions of shining worlds, as in order they course through the wilds of ether; and if you are true to your better feelings, you can never be satisfied with any religion that does not breathe the ennobling sentiments you have just read from this bountiful volume. How the soul, true to its own interest, thrills with rapture in contemplation of the power, majesty, wisdom, benevolence, love, and mercy of the kind Creator. "The heavens declare the glory of God, and the firmament showeth his handiwork; there is no language nor speech where their voice is not heard." All nature declares the existence of a supreme power. The green leaves whisper it to each other in the forest; the birds tell it in their minstrelsy; the cattle on a thousand hills assert it; the murmuring brook, the placid river, the mighty ocean, all, all, talk of him. Shall we love, obey, and become like him?

G. S. Hyde.

Peter's Doctrine Is Not Popery.

When a new Pope is installated in Rome, the following words will be addressed unto him: "*Noveris te urbis et orbis constitutem esse rectorem.*" That is, Remember that thou art placed on the throne of Peter, as a ruler of Rome and the world. (So says Rev. F. X. Weninger).

Now, the Lord Jesus Christ did not say to Peter that he was to sit on any thrones of the world, nor on the throne in Rome. In Math. 13:28, the Lord told the Twelve, Peter was one of the Twelve: "Verily, verily I say unto you (all twelve) that ye which have followed me in the regeneration, when the Son of Man shall (come to) sit upon the throne of his glory, ye (all twelve) also shall sit upon twelve thrones judging the twelve tribes of Israel."

But if any should ask, "When is that day coming?" the answer being found in 25th chapter of St. Matthew, verse 31. "When the Son of Man shall come in his glory and all the Holy Angels with him, then shall he sit upon the throne of his glory." And not before. Our Lord is not now sitting on his throne, but on the throne of his Father, (see Rev. 3:21), which is called the "right hand of God," where he now "maketh intercession for us."—Rom. 8:34. "Till he has made his enemies his footstool." (Heb. 7:25). When our Lord came to the earth last time, he came as an apostle, (Heb. 3:1), and when he left the earth, "He went into the Holy of Holiest of all, which was not made with hands." Where He now is as a "High Priest;" but when he comes again, the second time, then he will be, "A King of Kings," etc. (Rev. 17:14). And after he has "reigned a thousand years on the earth with his brethren, the Saints, (Rev. 20:2-4), Satan will be let loose from his prison. For he is to deceive the nations, which are in the four quarters of the earth, which are called Magog, for they are to come to the last battle; then cometh the end of the world. The last and general resurrection, and the last judgment. He will then gather all nations, and give them a righteous judgment, according to their deeds. (See Math. 25th chapter). After these are done, the Son—Jesus himself, shall be subject unto him, (the Father) that putteth all things under him, that God (the Father) may be all in all. (1 Cor. 15:28). As the Father is God of all the universe.

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I will now look over the texts which the Catholics consider the greatest authority to sanction their Popery; to do this, it will be necessary to examine the history of the Twelve as far as practicable, and what may be our need, in this subject.

The first proof will be to show that Peter was not alone the head of the church; but that there were three, which are Peter, James and John. In Acts 21:18, we read, that "Paul went into James at Jerusalem, and to the elders."

Well, what did he go in to him for?

The answer will be. He went to get counsel from James, as he (James) was one of the leaders, or "pillars" of the church. (See Gal. 2:3). This was in A. D. 62, and therefore 29 years after our Lord's ascension into heaven, which shows that the church had its headquarters at Jerusalem at that time yet; and in this verse (9) we have learned that they—the three, "gave to Paul and Barnabas their right hands," and told that they (Paul and Barnabas) were to go to the heathen; and they (Peter James and John) to the circumcision. In the 11th verse it is stated that Peter went to Antioch, where Paul "withstood him to the face, because he (Peter) withdrew and separated himself, fearing them which were of the circumcision." Compare Gal. 1:18, with Gal. 2:1, Acts 15:13. And in connection I will give the following history, from Clement of Alexandria: "The Lord imparted the gifts of knowledge to James, to John and to Peter, after that the three delivered it to the rest of the Apostles, and they to the Seventy."

Hence Peter's doctrine is not Popery; as he was not the head of the church all alone. But shall we not further examine these three? Yes, we shall, and we shall find it confirmed, that Peter, James with John were equal in office, one as good as the other.

When the Lord raised Jairus' daughter, the three were with him, Mark 5:37, Luke 8:51: "And he suffered no man to follow him save Peter, James and John'" And at the Transfiguration, (Matt. 17:1, Mark 9:1: "After six days Jesus taketh Peter, James and John.") And at the last prayers in the Garden, (Mark 14:33), Peter, James and John were nearest to him even there. Hence the conclusion is that Peter was not the head of the Church of Christ all alone!

But did not the Lord say unto Peter that, "Thou art Peter, (a stone) and upon this rock (Peter, or stone) I will build my church, and the gates of hell shall not prevail against it?" Will not these points turn for the Catholics now? Let us see.

In Matt. 16:13: "When Jesus came into the coasts of Ceasaria Phillippi, he asketh his disciples, saying, Whom do men say that I, the Son of man am?" (verse 14), and "they said, Some Elias, and others Jeremiah, or one of the prophets; "(v. 15). "And he said unto them, But whom say ye that I am?" (Mark this). He did not ask Peter, "But whom say ye?" And as Peter who was always ready to answer, as he was more talkative than any of the other apostles; said: "Thou art the Christ, the Son of the living God; (v. 16, v. 17). "Jesus answered Peter, because it was Peter that spoke up, "Blessed art thou, Simon Barjona, for flesh and blood have not revealed this unto thee, but my Father which is in heaven." Hence Peter was "blessed" because he had received revelation from the Father, which could not be found out by "flesh and blood." Hence, Peter had the true faith, on which the church was to stand; and not on the faith or belief of those who only expected him to be a John the Baptist, or Elias, Jeremias, or some prophet.

A stone, or a rock is a symbol of strength; therefore proper symbol of faith. By faith mountains have been removed. (Matt. 17:20; Luke 17:6). By faith kingdoms have been subdued. (Heb. 11th chap.). And by faith salvation is obtain when it is commanded to believe on the name of Jesus Christ.

I shall give you the following texts: 1 John 3:23, 5:1–5, 10:13; Roman 3:26; 1 Peter 2:6 Gal. 3:26; Eph. 1:15; Col. 1:3, 4, 2:5; Acts 16:31, 19:4; St. John 1:12, 6:27, 29, 35; and a great many other texts could be had to show that Peter had the true faith which could make him blessed, and therefore received a revelation from the Father that Jesus was the "Son of the living God," "the true Christ, and not the "John the Baptist," nor any other prophet.

I am aware that some of the Latter Day Saints teach Revelation to be the rock on which the church is built, which I do not deny; but they will grant me, I hope, in this article call it faith, as faith is the first thing to be got, before anything, when converted. Nor was Peter the only "stone." We read in Eph. 2:20, that "she was built on apostles —plural—and prophets? Yes, and "Jesus Christ himself is the chief corner stone," and not Peter, as Peter was only one of the foundation stones, and Peter himself told his brethren that they were as lively stones." (1 Peter 2:5).

Let it be remembered that there was two apostles by the name of Simon; one of them was a brother to Andrew, while the other, "Simon, the Canaanite, also called Zelote." Thus it was necessary to change the name of one of them, which the Lord did; Simon Barjona he gave the name of Peter. This was done at the time when they were ordained apostles, and John with his brother was called "Sons of thunder"—Boanerges. (Mark 3:16–18). This was done at the beginning of our Lord's ministry, and not at the day nor year when he asked them, "Whom do men say that I the Son of Man am?" Nor was this Simon the only Peter, for there was another one by that name among the Seventy's. But if the Romans would claim Paul for their first Pope, they could make some profit of him, as Paul was ordained an apostle for the Gentiles, while Peter was a representative of the twelve tribes of Israel. The Romans are Gentiles, and not of Israel. (?)

We have further proof that Peter was not a Pope in Rome; not yet in the time Paul wrote his letter to the Romans, which he did from Corinthus, in about A. D. 58. By reading from first chapter, tenth verse to the sixteenth, inclusive, in which Paul says, that he has a great desire to go to Rome. In the 11th verse he says, "For I long to see you, that I may impart unto you some spiritual gifts, to the end ye may be established." Turn now to the 15th chapter, verse 20, of Romans, where Paul says that he has strived to preach the gospel, not where Christ was named, lest he should build upon another man's foundation.

Now if Peter had been the Pope in Rome by this time, surely Paul would have to build on Peter's foundation; but as he never did wish to do so, yet he was in earnest longing to get there (to Rome) that he might impart spiritual gifts, that they in Rome may be established, which concludingly shows that Peter was not the first Pope in Rome, and that the headquarters of the church was not in Rome, but at Jerusalem.

I will now go to the "keys of the kingdom." "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." (Matt. 16:19). The question may come, What is meant by "the keys of the kingdom?" The answer is, authority, authority to administer the ordinances, that of the Church of Christ. To confirm the converted and baptized ones, and to judge, to pass judgment on the disorderly in the Church, and cut off the sinners from the Church, that will not repent, and that authoritywas not given to Peter alone, but to all the Apostles and Elders in the Church. For proof see Matt. 18:15–20. When it is found that "two" (2) is the fewest number for to "agree on the earth as touching any one thing."

On page 34, "The Messenger of the Sacred Heart of Jesus, and of the Apostleship of Prayer, [a Roman Catholic pamphlet] January, 1870," I read the following statements: "In the church's first council at Jerusalem, and in reference to the question of subjecting the Gentile converts to the law of Moses, when there had been much disputings, Peter, rising up,—Acts 15:7,—and announced his final decision upon the point at issue, and all the multitude held their peace, all farther discussion ceased. The council passed on to another subject, the wonderful success of Paul and Barnabas among the Gentiles, and the decision comes down to us to this day, as what seemed good to the Holy Ghost and to us."

You will here observe that the 7th verse of the 15th chapter of the Acts, is only given in the above, and that the words, "Seemed good to us and the Holy Ghost," are here in connection with what was spoken, as if the words had been spoken by Petter. But if you look in the 13th verse you will see that James was also to speak and give his counsel. Follow him down to the 19th, where James gives his "sentence," and read all the way to the 22d verse, "Then pleased it the Apostles and Elders, with the whole church." Not Peter, but "the whole church." And that was after James had also spoken. And in the 28th verse is a declaration, "for it seemed good to the Holy Ghost and to us." Who spoke these words, is not for me to say. But as James was the last speaker, he might have spoken the sentence. So, then, any body can see that Peter was not the only speaker, but that James also had something to do with the "cause at issue." And as Paul says in Gal. 2:9, "That James, John and Peter, were the pillars of the church."

Now, according to history, this James suf-

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fered martyrdom in the 69th year of his age, by the order of the High Priest Anannias, in Jerusalem, A. D. 62, and his brother Simon (this Simon was to Son of Mary the mother of our Lord; see Matt. 13:54–58, Mark 6:1–7) was by the general voice of the church then appointed his successor in Jerusalem. And as concerning John, the youngest of all the apostles, he was admitted into so great a share of his Master's confidence as any. John was one of those whom the Lord communicated the most private passages of his life, one of those whom he took with him when he raised the daughter of Jarius from the dead. John was one of those to whom the Lord gave a specimen of his Divinity in his transfiguration on the mount, and one of those who were present at the solitude, most retiring, in the garden. Yes, it was to John the Lord committed the care of his own mother with his dying breath. John, as it is told, continued at Jerusalem till the death of the blessed mother of our Lord, which happened about fifteen years after our Lord's ascension into heaven. And after he was released from the care committed to him, by his dying Master, he went into Asia, and to propagate the gospel. And it is said, that his chief place of residence was at Ephesus, where Paul had founded a church, and where Timothy was pastor, and wherefrom he by the orders of the Proconsul of Ephesus was sent to Rome, where he was thrown into a caldron of boiling oil, but as he was the very one that was not to see or "taste of death till the Son Man was to come in his kingdom." (Matt. 16:28). And the only one whom the Lord loveth the most. Therefore, the Lord his Master, resisted the heat like the three Hebrew children in the days of Daniel, from doing any harm. Then he (John) was ordered to Patmos by the Emperor, where he wrote the Revelation. But on the death of the Emperor Domitianus, and the successor of Narvea, John returned to Asia, and again fixed his residence at Ephesus.

Now the church's headquarters was in Jerusalem till Jerusalem was destroyed by Titus, the Roman general. Then she had to find some other spot for her chief office, which might have been at Antioch, or Ephesus where John had his residence. But I can not believe that she, the church, ever had any chief seat in Europe while she was "clothed with the sun," as represented in Rev. 12:1—under the shadows of her Lord. The Romans tell us that Peter ordained Lanius; yes, and some of them say that Hermas, his successor, for the next Pope after him. But I would ask, was not Saint John later than either Linius or Hermas, the presbyters. (Rev. 12:1.) The church of Jesus is "clothed with the sun and the moon under her feet, and on her head a crown of twelve stars." These twelve stars were the twelve Apostles. Peter was one of those stars. Hence, as the Catholics puts Peter (one star) in the place of Jesus—glory of the sun—it is no wonder that they are in darkness. No sunlight to illuminate their day; nor even a moonlight, only one star. O, how great is that darkness.

But is Peter their star? May not they be in mistake? I say Peter is not their star. Catholics say that "the history of truth show that the infallibility of the successor of Peter was unchallenged, and the Protestants never was able to challenge her as the true Church of Christ." All that may be true, as far as Protestants may concern; but I challenge any modern Solomon, be he Priest, Professor, Doctor, Pope, or proto-Pope, to prove that Catholicism is Christ's Church; or that Peter ever did ordain any Popes to sit on any thrones in Rome, or to "rule the world." Peter was a prophet, and all true christians must have "the spirit of prophecy," as the "spirit of prophecy is the testimony of Jesus." See Rev. 19:10. Has any Pope the "spirit of prophecy?" which is the "testimony of Jesus." No Pope ever claimed nor ever will claim any gifts of prophecy. They only claim that "Peter's privileges and gifts, his successors inherited also, and that infallibility, and privileges were given to every Pope," *i. e.*, by Peter! "And that no new revelation has been given since the days of the first Christian Church," or "since Peter," is the confession of all Catholics. "But is not the Catholic Church the oldest? Hence, she must be the true Church of Christ." Yes, she is the oldest corruption. Old garments rots soonest. If Iscariot was yet in life, he would be older than any Pope. Polygamy is older than Catholicism, for she comes all the way from Lamech.

The Catholic Church is a church of symbols, her doctrine is a doctrine of symbols, her God is a god of symbols, her gospel is a gospel of symbols, every ordinance is an ordinance of symbols, and her heaven is a symbolic heaven. And therefore her salvation is but a symbolic salvation. Therefore her members are nothing more than symbolics; living on a symbolic cosmos. But the hell must be a literal hell; so that if a child should die before being sprinkled with water, which they call baptism, that child must go to a literal hell, to be burned—tormented in fire forever, and have no end, literally.

On page 28 of "The Threshhold of the Catholic Church," a Roman Catholic book, is the following statements: "Peter is the keeper of the keys, as chief magistrate. . . . He is the chief shepherd. . . . He is the foundation. . . . He is the true corner-stone, and the good shepherd, who giveth his life for the sheep. . . . He it is that hath the key of David. He that openeth and no man shutteth, and shutteth and no man openeth." Rev. 3:7, only is given as proof. Then the writer says, "These titles show how Peter and the Popes can be the foundation."

I leave the reader to judge if Peter can take the place of Jesus? or who was the person that said, "I am the first and the last." (Rev. 1:17). And, "for other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11). And Jesus Christ himself being the chief corner-stone, (Eph. 2:20), not Peter. "I am the good shepherd. The good shepherd giveth his life for the sheep." (John 10:11). Was this Peter, or Jesus?

Furthermore the Catholic Church is called the "Universal," as the word properly means; therefore they say that "all the world's doctrines are from Catholicism," or a "part from Catholicism." "Even the African Fetichisms are a part of the Catholic Church." So say all the Catholic writers themselves. And that "the sun never sets on the Catholic Church." Thence, they rule the whole world, which will fulfill the prophecy in Rev. 17th and 18th chapters. A Catholic Priest, Rev. T. X. Wininger, D. D., says, that "the Catholics have converted all the world," and that "St. Patrick converted Ireland; while St. Sturmeas and Adelbert, Prussia; St. Agustine, England; St. Remigeus, France; St. Boniface, Germany; St. Kitian and Wilibold, Denmark and Sweden; St. Ansgar, Norway; St. Cyril and Methodius, Slavonia and Bulgaria; St. Ignatius, of Constantinople, Russia; St. Stephen, a king, Hungary."

Let us now look into the history for a moment, and see in what manner some of the Europeans were converted, and then compare with the manner the first Christians were converted. The history says, "King Ethelbert of England wishing to marry Bertha, a Catholic princess, the daughter of the king of Paris, commenced negotiations in view of that object. So the Pope, Gregory the Great, however, in pious regard for Bertha's soul, interdicted the marriage unless provisions were made to grant a privilege of erecting a chapel in England, in which the marriage should be performed. The initiatory step for introduction of popery into England having thus been crowned with success, the king subjugated to the queen (Bertha) and the queen to the priests, as the priests were to the Pope, Gregory consummated his artful scheme by deluging the kingdom with a monkish army, commanded by St. Augustine, who soon reduced the court and the people under their authority. From thence England became a Christian country. After that King Ethelbert sent Archbishop Seigfray to Scatkanyung, King of Sweden, to win him over to the Pope's interest, and succeeded so far as to induce him and the royal family to be baptized (sprinkled). And as soon as King Olaus I, of Norway, had received the Pope's doctrine, he commenced to carry on ferocities under the elevated instructions of the monks and priests. He conceived himself ordained by heaven to be the exterminator of idolatry, and the Pope acknowledging his claim of being a military Apostle of Christ, and that his divine mission conferred on him all authority to compel the Pagans by torture or death to believe in his gospel. He then entered Greenland and Iceland, compelled them them also to submit or seal their Paganism with their blood.

St. Olaus II. invaded the petty heathen kingdoms with his consecrated sword, seized on their property and possessions, annexed their territory to his own, and offered hecatoombs of pagan martyrs on the altars of the Pope, as he had been instructed by the priests, into this kind of warlike art of saving souls, and that pagans had no right to life, property, or rule.

St. Eric, another Swedish apostolic king, under the sanction of the Pope, organized a force of military missionaries, and by this means subjugated Finland, Helsingland, Jampland, to the Pope and himself.

King Eric, the lisper, a royal saint, by the Papal authority, with the sacred character of a military apostle, invaded Travastland, Berger and Bothnia, and by a barbarous war planted the banner of the cross over all those domains.

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That is the way Christianity came to England, Sweden, Norway and other countries, if you wish to call it Christianity, to say nothing about the Slavonians, who battled a hundred years against Popery. And of Harold I., king of Poland, who battled against the proselyting forces of Otho I., Catholic Emporer of Germany, until he was disastrously defeated, when preferring baptism to being butchered, he coldly submitted and reluctantly consented to believe the gospel.

And Prussia, which had resisted the military apostles with such heroism that Pope Honorius called all Christendom to arms, a calamitous war ensued; towns were swept from existence, communities massacred, blood flowed in reeking torrents, Pagans accepted death rather than baptism. After that a military crusade was instigated; the order of Sacred Sword Bearers was formed of missionary monks, under the instruction of the Pope's priests; the army entered the domains of Pagandom, covered their lands with terror and death. It is said, "That a military bishop —Berthold, at the head of his army, perished sword in hand, while fighting the pagans to make them believe in Jesus."

Ermak, a Cossack, who had rebelled against the Czar's authorities and emigrated eastward across the Ural mountains, and into the plains of Siberia, fighting his way through the savage tribes all Summer and wintering in rude forts, making raids on the inhabitants of the land, then he offered the possession of the west region to the Tczar, as a price for his pardon. The offer was accepted, but the raider (Ermak) was instructed to remain and push his conquest farther. He was liberally supplied with arms, and a few priests were sent to follow his band and to preach in his wake. Very little argument was wasted. On Sunday the Cossacks surrounded a village, or a tribe of them, and when they were all huddled together, men, women and children, the priests sprinkled some water on the crowd, saying, "*Ghospodi pomiloy, ghospodi pomiloy,*" that is, "Lord have mercy on us, Lord have mercy on us." They were after that called Christians.

Let the reader now compare the above gospel with the gospel Peter and Paul and all the apostles' gospel, and they will find a very different gospel; a gospel which "is the power of God unto salvation to every one that believeth."—Rom. 1:16.

Paul says in 1 Cor. 15:1, "Brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand," v. 2, "By which also ye are saved," &c.

I am too sick to write any more on this subject, I will therefore soon close with Popery, after I have given the report of a newspaper paragraph, to show what Catholics are doing in our day.

SWEET CHARITY.—THE FAIRS IN AID OF ST. FRANCIS' AND ST. JOSEPH'S CHURCH.

There was a much larger attendance present at the closing of the St. Francis Fair Saturday night than at any of the previous evenings. It is not yet known what the total of the receipts will be, but it is expected more will be realized than was at first estimated. The ballot-box and the shooting gallery were well patronized, as were the balance of the departments. Toward the latter part of the evening the remaining articles on the stands were either auctioned off to the highest bidder, or raffled off to those who were willing to risk a small sum of money. The more important articles will be raffled for on Wednesday evening of this week, after all of the unsold tickets have been called in. The entire receipts of the Fair will not be known until some time next week, when all of the returns will be known.

The hall wherein St. Joseph's Fair is held was fairly jammed Saturday night with the friends of charity; in fact, the attendance was far larger than at any previous evening. The balloting for the handsomest young lady, who is to receive a silver cake basket, is still going on, and at a late hour Saturday night the vote stood as follows: Miss Tessy Brady, 154; Miss Lizzie Ryan, 201½; Miss Mamie Hayes, 135; Miss R. O'Donnell, 124; Miss Mary A. McCauley, 115; Miss Tillie Maloney, 101; Miss F. S. Coleman, 89½; Miss Ellen Howard, 29½; Miss Mary Maxwell, 22; Miss Annie Mahon, 11. The grab-bag is patronized by almost every visitor, and the wheel of fortune, in charge of Miss Lillie Brady, attracts a large crowd. The gypsy tent, where every one goes to have his or her fortune told, was closed Saturday night, on account of the absence of Miss Mary Sweeney, while the candy department, in charge of the Misses Brady and Sweeney, was sold out and will have to lay in a new supply of sweets for this week. The ballots for the Davitt portrait stood: 104 for the Catholic Institute and 46 for the Shields Guard. The Fair holds out all this week and perhaps for another week more."

I will conclude this article with the following verses:

"It grieves my heart, my brethren dear,
That we're not any richer;
For in these hard, hard times, I fear
We scarce can pay our preacher.
We have a thousand dollar man,
E'en learned Doctor Reaper;
So we must pay him, if we can,
Or take one that is 'cheaper.'
Now, brethren tell us what to do,
And how to raise the money;
What plan have you? Is't old, or new,
Is't grave, or is it funny?"
"Could we not have a festival,
Sell ice cream and strawberries;
Make times as merry as a ball,
By dressing like the fairies?
Could we not thus attract the crowd
To help us solve our riddle?
Yes, they would come without a doubt
If I should play the fiddle."
"Perhaps you'd rather have a show,
A so-called exhibition,
To which both great and small would go,
And pay for their admission.
All right!—I'll train your children, and
I'll make the programme funny!
The means is holy since the end
Is to secure the money.
Let conscientious scruples ne'er
"Deprive you of such pleasure;
While you are paying your own fair,
Enjoy yourselves at leisure."
"Now, I have still a better plan
The people to assemble,
To salary the holy man,
Go, hold a fair and gamble!
Send through the streets your girls and boys,
Exclaiming, (I'm their teacher),
Give me your votes, for Sunday toys,
The money's for the preacher!
The prize cake,—O, your sides will split!
The grab bag,—O, how funny.
The devil gets the benefit,
The preacher gets the money."

J. A. STROMBERG.

SANTA ROSA, California.

"Death, Hell, and the Resurrection."

THE above is the title of an article in the *Herald* of June 15th, which has caused me some thought concerning those subjects. And as I am one of those who do not believe as the views expressed in the article referred to, to some extent, and feeling, that as it expresses the thought, that the views expressed in the article are as "the doctrine is believed and taught by the saints generally," that I must speak in behalf of myself, and endeavor to show why I so speak. I believe, and I have spoken. "Faith comes by hearing, and hearing by the word of God." (Rom. 10:17.) I shall present God's word to show why I so believe.

While the above subject is not, nor neither can it be understood in its fullness by finite mind, yet there are some thoughts revealed concerning it that should be rightly taught as revealed, when taught, especially when sent out in the world as our belief, as held "by the saints generally."

Death is that change to which all men are subject, as, "In Adam all die,"—which change is the separation of body and spirit, (Eccl. 12:7,) speaking of the physical death, or dissolution of the body; and separation of man from the presence of God, (Gen. 3:8, 10, 23,) speaking of the spiritual death: so the resurrection is a restoration of body and spirit, (B. of M. page 235, par. 10) as well as the restoration of all men in the presence of God; as "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), and for the purpose of each receiving judgment according to his work, (Rev. 22:12; 20:4, 13). Hell is the place of punishment for those who have done evil, or those who are judged worthy of the second death, (B. of C., page 215: 4 and 5 line, and page 216: lines 5 to 11).

Christ's death was to redeem all from the power of Satan, which will have been done in due time. "When we were enemies, we were reconciled to God, by the death of His Son; much more, being reconciled we shall be saved by His life." (Rom. 5:10). We see by this that the acts of reconciliation, and of salvation take place under different conditions, and through different means. We were reconciled to God, while we were yet enemies, that is the means of reconciliation, was brought to us as a free gift, but salvation comes by belief. Christ reconciled us in this, that "as by the offense of one judgment came upon all men to condemnation: even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. 5:18). And if a free gift it is not of belief. The reconciliation has been made. Nothing stands between us and our God but our sins. The condemnation brought upon all men by the offense of one (Adam) is removed through one (Christ), which will be exemplified to the realization of all in the resurrection. Christ conquered death, hell, and the grave. (Rev. 1:18; 20:13). Salvation cometh by belief and continuance in the Gospel to the end. (Mark 16:16; 13:13.

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The difference between reconciliation, which is a free gift brought to mankind through the death of Christ while we were yet enemies; and salvation, which is gained by man, after being reconciled, through belief in the Gospel revealed to us through the life of Christ is made quite plain. Salvation is not only bringing us back in the presence of God, but bringing us in His presence to enjoy His glory. (Rev. 20: 6).

While death separates the body and spirit it does not annihilate either. The body is but planted, returning to dust as it was, to come forth in the resurrection, (Alma, B. of M. page 235: par. 10); and the spirit goes to God who gave it, there to await until it can be restored to its former habitation, the body. Neither does the spirit lose its activity, or will to act, but is still conscious of its surroundings, at least to a great extent. While some are at rest in the paradise of God awaiting with joy the resurrection, the others are imprisoned, kept within bounds, to await, without any joy of, and in all probability no knowledge of the resurrection, till they have paid the penalty; or received release from that condition through the gospel.

Christ went and preached to the spirits in prison, (1 Pet. 3: 19), showing they had an individuality, and an agency to choose. "We are to be saved by His life," and again, "It [the gospel] is the power of God unto salvation, to every one that believeth." (Rom. 1: 16). This shows that the life of Christ was to preach, both by precept and example, the gospel, or plan of salvation. We then come to the conclusion, by force of evidence, that Christ carried to those who had been sometimes disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing (1 Pet. 3: 20) the gospel, and preached it to them, that they might have faith and knowledge in God, His word, and the resurrection, or through their rejection of its condemnation: for the Gospel is a savour of life unto life, or of death unto death. (2 Cor. 2:16) For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

By careful observation we see that it must have been preached to those who had, as yet, not heard the gospel, for if they had heard it while in the flesh, there was no necessity to again preach to them; for when it is preached to any individual, or every individual the judgment is, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." (Mark 16:16). These dead to whom the gospel was preached, are to be judged according to men in the flesh, which judgment we have just referred to—by the word of God, (St. John 12:28), or gospel; as it is to be preached to every creature, (Mark 16:15), and the judgment is passed upon all who hear it, hence upon evey creature (man); and all must hear it so as a just judgment may be rendered.

Now concerning that judgment and the resurrection, we have somewhat to say more especially. In Revelations, twentieth chapter, we have quite a minute description of the resurrection, which we will endeavor to examine in connection with Doctrine and Covenants, par. 76: "There shall be a resurrection of the dead, both of the just and the unjust."—Acts 24:15. In Rev. 20:4, we read; "And I saw thrones, and they sat upon them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God (first class) and which had not worshipped the beast neither his image, neither had received his mark upon their foreheads, or in their hands, (second class); and they lived and reigned with Christ a thousand years." The first class are those who in this life had been valiant soldiers of the cross; those who had been crucified with Christ, in spending a life of sacrifice for the promotion of his word, and bearing his testimony, thereby being beheaded or crucified, with Christ making themselves a living sacrifice for him and his word, which is our reasonable service. (Rom. 12:1). The second class, not having the testimony of Jesus—the spirit of prophecy, (Rev. 19:10,) neither the word of God, the gospel, yet they do all things uprightly and honestly, dealing justly with themselves, and with their fellow men, not following the errors of others, devised by the beast willfully, hence not worshipping the beast, neither his image, but doing good, and worshipping God, as they individually believe to be right, and endeavoring to seek that which is right to do. We find some such in the world to day, and when the gospel finds them it is as meat and drink to their souls; and as there are some to day, in this a day of darkness and wickedness, we can but conclude that many, very many, have died who were hungering and thirsting after righteousness, (Math. 5:6), who never were filled in this life, not having heard the gospel, who will be filled according to the promise;—who would have accepted the gospel here, had they heard it, yet died without having heard it, yet did not worship the beast nor his image, not having done evil, but all that was done was with a conscience clear to justice, acting on their convictions of right, with a heart filled with gratitude and a desire to do right.

In revelation on the telestial glory, (D. & C., sec. 76, par. 7,) it says: "These are they who received not the gospel, neither the testimony of Jesus, but those who denied not the Holy Spirit, these are they who are thrust down to hell; these are they who shall not be redeemed until the last resurrection, until the Lord, even Christ, the Lamb, shall have finished his work" If the fact that these are they who are thrust down to hell, and will not be redeemed until the last resurrection is true, and it is made quite plain here that it is, then we have a division made, and an explanation given who shall be in the last resurrection, leaving the conclusion that the other division or class, who are of the Celestial and Terrestrial, or of the glory of the sun and moon, (1 Cor. 15:41), will come forth in the first resurrection. And as they have done no evil, conscientiously, or in their heart, but have done all the good they knew to do, walking uprightly and justly through life, there is no occasion for a judgment of damnation, or of not having part in the first resurrection; for when they heard, they believed, hence salvation, they hearing the gospel through those of the Celestial glory, (B. of C., p. 215). Now as Christ was the first fruit of the Celestial kingdom, he being king, or shepherd, was the first to present to them the gospel for their deliverance. And as the angels are ministering spirits to those who are "heirs" of salvation here, so the celestial glory are ministering spirits to those of the terrestrial glory. So to my mind we are not idle, unconscious entities, between death and the resurrection, but still active in the great work of redemption,—not coming back to earth, as some erroneously suppose, but visiting the prisoners in the pit. Having found rest to our souls—the peace of God—we are administering rest to the souls of others of our fellow beings, in this life, and in the life to come: in this life while we live, in the next life after we are dead and until our resurrection. (St. Luke 9:30, B. of C., sec. 26, par. 2 and 3.) In this life we administer the gospel of peace through trials, privation and sacrifices, but then in peace and joy.

To more fully understand the glory of the Terrestrial Kingdom we read: "And, again, we saw the terrestrial world, and, behold, and lo; these are they who are of the terrestrial, whose glory differs from that of the first born, who have received the fulness of the Father, even as that of the moon differs from the sun in the firmament. Behold these are they who died without law, and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus (the spirit of prophecy) in the flesh, but afterward received it; these are they who are the honorable men of the earth, who are blinded by the craftiness of men; these are they who receive of his glory, but not of his fulness; these are they who receive of the presence of the Son, but not of the fulness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun; these are they who are not valiant in the testimony of Jesus; wherefore they obtained not the crown over the kingdom of our God." (B. of C., sec. 76:6). This shows conclusively that they shall walk in the light of the glory of God and of those of the celestial glory, yet do not become kings as they do not obtain crowns. Hence we conclude that they can, and if they can they will enjoy the reign of Christ.

Now the question has arisen in the minds of some concerning the redemption of the sons of perdition. Let us see what the Scriptures saith: "They shall not have forgiveness, in this world nor in the world to come." —(St. Math. 12:32). "For it is impossible for those who were once enlightened, and have tasted of the Heavenly light, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again unto repentance;" (for this reason) "seeing they crucify to themselves the Son of God afresh and put him to an open shame." (Heb. 6:4, 5, 6). By these quotations we see two very important truths: first, the impossibility of renewing them to repentance, and second, that God's mercy can not reach them again, as they have destroyed the means by which it can, and as they can not be renewed to repentance they will not accept

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of his mercy. The great truth with them is they have tasted of the salvation of the righteous, and now through their own, not God's will and pleasure, crucify to themselves the Son of God afresh. It is true that God is love, is merciful, and he is also just. He could not be such were the conditions otherwise than they are in the resurrection. He could not in justice force them from a place which they had by choice made their abode or kingdom, after having destroyed to themselves the means by which they had been redeemed, or could be. Neither would it be merciful in God to place them where they, of themselves, did not want to be. But let us hear the voice of God in these the last days. "Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves through the power of the devil, to be overcome and to deny the truth and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit after having received it, and having denied the only begotten Son of the Father, having crucified him unto themselves, and put him to an open shame; these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who *shall not be redeemed* in the due time of the Lord, after the suffering of his wrath." (D. & C, sec. 76:4). "Therefore they must *abide* a kingdom, which is not a kingdom of glory." And speaking of the punishment, we further quote from par. 4, sec. 76, D. & C.: "The place thereof, nor their torment, no man knows; neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof." From this I would not wish to be one of those exceptions to whom this was revealed, nor endeavor in any way to find out or know any thing concerning the end, neither try to reveal to my fellow men anything concerning it, it being beyond that which was, or is, or will be revealed except to those few who endure it.

Let us look to God and his love as it is revealed in his word. He has revealed a means of salvation by which means we can enjoy his glory, and the way of escape from all that is detrimental to us. He has not burdened us with what other beings will have to do, in other worlds, nor how many devils, or hells there are, nor what planets the devil will visit. We know he is on a visit to our planet, being cast down from heaven to earth, and that we will have to fight manfully to escape the home prepared for all those who serve him in preference to the God who is love.

God is just in meting out to each one, individually, as they have prepared themselves to enjoy, and if we enjoy Satan's society better than we do God's, his justice will allow us to remain in that enjoyment world's without end. Amen.

Hoping that these thoughts of one of thos who are endeavoring in this life to make known the way of escape, both to the Saint and sinner, from the way of death, that thereby they may escape the death that has no end, and bring them life forevermore, may be accepted with the feeling of love with which they have been written, and throw one ray of light on some benighted soul, I subscribe myself,

A brother in the everlasting gospel of our Lord and Savior, Jesus Christ,

J. F. MINTUN.

MAGNOLIA, Iowa, June 21st, 1882.

TO SISTER BERGG, GREETING.

Sister Bergg, of Wyandotte City,
My eyes upon thee fell in pity
When to thy house I came in Eighty-One;
As to me it seemed, thy trouble had begun.
But why should trouble come to thee?
As nothing that my eyes could see,
Should mar thy peace in life,
And bring, or sow the seeds of strife:
And still, thy looks betrayed a grief,
From which I thought you'd gain relief,
For him who loved thee as a wife,
Had nothing done to create strife.
So far from this as to receive the plan
Which God, the Lord, had given to man;
And this had caused his soul to swell
And say, "Dear wife, all will be well.
Come, let us join the Lord to praise;
And when he comes he will us raise
And then our joy will be complete,
And rest will then indeed be sweet."
But ah! thy mind was filled with doubt
Because of what you'd heard without.
"For have I not been told," you said,
"That Latter Day Saints will more wives wed?"
And thus thy mind, which had been right
Has now received a terrible blight.
"For, how can I endure," you said,
"To have others respected in my stead.
Father, mother, friends, I'd left,
And of their care have been bereft;
And to my husband did I come,
And thought we always would be one;
But, now my brightest hopes are gone,—
God help me, for I feel forlorn;
My mother taught me God to fear,
And so I thought I'd not despair.
'The Bible take, my child she said,
'And in paths of peace you will be led.'
Thus I believed, and thus I've thought;
For Christ our peace and pardon bought.
And in this Bible I have read,
The Church Christ's bride, and He the head.
Male and female did he make,
Man for this cause, his wife should take;
And they twain one should be,
And from all others, remain free.
And then I read, those who're thus mate
Man should never separate;
Then from me take away, I pray,
The gospel of the latter day,
And do not try me to provoke,
Nor bring to me the fatal stroke;
For 'tis a mocker, I do say;
A monster, powerful to slay
My brightest hopes, and joys so fair,
And fill my mind with dread despair.
'Tis said that Joseph Smith one day,
Went into the silent woods to pray.
No eloquence did he possess,
And yet his mind was much distressed;
From which distress he sought relief,
For in a God, he had belief.
And he to prayer himself betook,
Besought the Lord on him to look
As he had promised in his Book.
And when he found himself alone,
Though to evil he had been prone,
Where no eye saw, or ear could hear,
To heaven he sent a fervent prayer:
'Where are thy people, Lord,' he sa'd,
'O, tell, that my want I may find bread
For in my mind a vacuum exists,
O, fill that vacuum with thy bliss.
'Tis said a brilliant light he saw;
And while his soul was filled with awe,
A voice so soft and sweet did say,
'Go, go, my son, my vineyard prune to day,
For spiritual darkness long has reigned;
And love for me professed is only feigned.'
This light he saw, his soul had thrilled,
And with God's love his heart was filled.
His pleading, praying now had ceased;
His waiting soul had now found peace;
And from the sacred spot he went,
To tell all men him God had sent
His blessed gospel to proclaim;
And say, that Christ on earth would reign,
But what, O what, can all this mean?
For I am told I may be queen,
If many wives my husband gains.
For over them and children, I might reign.
But in such order there is strife,
And brings no peace while in this life.
So if the message of the Seer is this
That man by wives is to get bliss,
Better far, he'd ne'er been born,
For plural wives makes quite forlorn;
And if polygamists alone are great,
When Christ shall come to his estate,
Such men as Peter, Paul and John,
Will have no thrones to reign upon.
And there's my husband, too, forsooth;
For of him I must tell the truth;
Nor would I e'er of him comp'ain.
But many wives he can't maintain."

But stay, O, stay, my friend, I pray,
The message of the latter day
Is not to take thy peace away,
But for thy comfort every day
It tells us to have faith in God;
And to hold fast the iron rod;
And teaches men their wives to love;
For this command comes from above.
Polygamy is not God's scheme
The sons of men for to redeem.
It never did obtain among men
But when they did the Lord offend.
Lamech's the first of which we read
Who from God's plan did secede;
And then he was a murderer double,
By which he plunged himself in trouble.
Kind Sarah did to Abraham say:
'Here's Hagar, take her as thy wife to-day."
But on the morrow she relented,
And of the wrong Abra'm repented;
And Sarah to her husband said,
Bear wrong thou must as in my stead.
Jacob journeyed far to get a wife,
To the land of sin and strife;
And there with Laban did agree
That Rachel lawfully his wife should be.
And for seven years did wait,
To join with Rachel as his mate.
But Laban, treacherous Laban said
"Leah first, Jacob, you must wed;
For in our country 'tis not so,
That youngest first in wed'ock go."

But sail we further down time's stream,
For all men's works are but a dream;
And in the visions of our minds we find
John, the beloved, on Patmos is confined.
There God inspired this holy man
To tell and preach his blessed p'an;
And all the works of Saints to scan
And plainly say by God's order you must stay
Or from him be cast away.
But what a dreadful sound we hear;
For one Nicholas did appear,
And to the Saints of old did say:
"Wives, many, you must have to-day."
But then we find John plainly states
Such practices the Lord God hates;
And if in this course you will persist,
My grace shall you no more assist.
But darkness will your minds possess
And plunge you into great distress.
And thus by searching you may find,
That God is merciful and kind
To all men who his law do know,
And live and practice them below.
But when his laws they vilely break
From them his power he will take."

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Now with thee longer I would fain remain,
Your mind I see, is filled with pain,
But duty calls me far away;
And now in Eighty-One I say,
Search God's word, and to him pray,
And when I visit thee again
I hope God's favor you'll obtain,
And with thy husband strive to serve
The Lord of heaven, nor from him swerve.

Time, time is ever on the wing;
Winter has gone and brought the Spring.
Once more my footsteps to thy home are bent,
For which I never shall repent;
Because I found thy soul was calm,
Kind heaven to you had sent its balm.
How great the joy, how sweet the peace,
For God had sent thy soul sweet peace.
You hospitality again extend,
And said you would "God's truth defend.
"For with my husband I did pray,
And read God's word each passing day.
And now the River Kaw I crave,
To be baptized beneath its wave."
So to the River Kaw we wend,
With husband dear and many a friend;
We sung and prayed at water's brink,
And living waters did you drink.
Baptized you were, and rose with cheer
The name of God in Christ to bear,
And straightway to your house we went,
Where two bright hours in prayer we spent.
For many dear Saints had gathered there,
The joy, and peace, and bliss to share.
And when the hands were on you laid,
As God the promises had made,
Thy soul was filled with peace and love
Sent down from heaven by God above;
And when you knelt to God to pray,
Your heartfelt homage there to pay,
Our souls appeared all lifted up,
And we with Jesus Christ did sup.
O, sacred spot! How sweet the time!
When all the Saints in duty join;
With heart and voice unite to sing
And unto God fresh praises bring.
For there, oft times, we're led to look,
(As we're commanded in God's book),
Into our hearts, and thereby find
That e'en to some we've been unkind,
And on some duteous, worthy name,
Unwittingly we've brought a stain.

But stay, O stay, my pen, I pray,
Lest I my readers long delay,—
But ere I close these heartfelt breathings,
To these I say, no longer grieving:
Look up to God, in him confide,
And with thee ever, he'll abide.
Peace to thee, husband, and babes ever;
May no monster thy peace sever;
For now with knowledge you can say,
The gospel of the latter day
Is not a monster nor a scheme
To offer peace, and prove a dream;
But that to thee each day it brings,
A joy that from God's presence springs.
So may each day's experience prove,
And from your soul all doubt remove;
That when you shall have fought the fight,
You may see God in all his might.

JAMES CAFFALL.

WHAT A CONFESSION.

COCOANUT SHELLS are ground and mixed with pepper. A Philadelphia spice man says: "We have our methods of adulteration, and sell to the trade probably more adulterated goods than pure. We can't help it. There is no pretence on our part that the lower grades of spices are pure. We simply sell the retailer what he wants. We sell them spices at almost any figure—pepper, for instance, as low as eight and nine cents—but it is as much something else as it is pepper. It would ruin the trade to prohibit adulteration, and, besides, there are not enough spices grown to supply the demand of the United States alone if nothing but pure spices were sold. We are constantly making experiments to discover the cheapest harmless foreign matter with which we can mix our goods, in order to supply the demand for low grades."

Letter From Elder Short.

To the Readers of the Herald: — Your correspondent wisheth health, peace, prosperity, the fellowship of the gospel and the communion of the triune God.

Many winged thoughts surge into being, charm or pain the soul, and then vanish, as others come marching along like an invading host. To detain proper ideas, utilize elements, combine forces and arrange the whole in a royal galaxy, is no mean task. While there may be "nothing new under the sun" in the world of thought, there is an endless variety to break the monotony, to gladden the heart, to instruct the mind and to elevate and save the immortal being. An old Scotch divine once observed in public, that it would not do for every one to see as he did, for then they would all want his matron; whereas one of his parishioners thought if all saw as he did, no one would have her. It is difficult for two eye witnesses to tell the same story about a dog fight or any other common place affair. Realizing these things, our conceptions on manners, or propriety, should not be chrystalized into an inexorable law. Our conceptions should not be formulated into an "Iron Bedstead" to distort or crush noble individualities. The chances for knowing and the opportunities for performing are to be duly considered, while our imperfections remain intact. What is a charming temptation to one is either unnoticed, or quite obnoxious to another of nature's children I see from the west window, one of the feathered tribe with its diversified plumage. It appears happier in its sphere than the scribe, for the avenues of my memory are thronged with a motley crew and some of these reminiscences are unwelcome apparitions. I look forward with fond anticipation and delight to that "glorious church not having spot, or wrinkle, or any such thing," for these backward glances are fraught with sadness. Lessons of inestimable worth, however, are evolved out of bitter remorse, and we are purified in the very crucible of affliction. The nut's exterior secretes a delicious kernel; the oyster is first inside of its shell, and seeming evils are blessings in disguise, if we love the Lord indeed. With this philosophy to ensconse us, we can turn weakness, poverty and pain into a happy and good account.

If any one wants to keep secrets, please do not make a repository of me, as I generally get every body to help me, for I do not want an embargo run on my liberty. Sometimes I am constrained to hear family feuds, neighborhood broils, or church difficulties rehearsed; but it is invariably contrary to my will and desire. "Being as it is you and you will say nothing about it," is the way unsuspecting ones will approach the blind side and cozen in. For a person to lend an eager ear to a busy body is virtually countenancing a blood leech and encouraging a vampire. When people read and meditate thereupon their energies flow in a nobler channel; and when the Holy Spirit is a guest the work of defamation has no place whatever. "The spirit is willing, but the flesh is weak," hence we need returning supplies from the celestial fountain. When we are bruised and peeled, be sure there is plenty of balm in Gilead. When we are bowed down with disappointment, anguish or grief, as the slender grasses of the storm swept plain, then remember the Rock from whence we are hewn, and take courage. The Lord Jehovah will see us safe over the quagmires, quicksands and breakers of this inconstant life, if we will secure a through ticket on the "Old Ship of Zion." Her royal Pilot stilled the waves of tempestuous Galilee, and the barque landed safely on the other shore. "The everlasting arms" are "stretched forth still," and the angels are, doubtless, as solicitous as they were in the ages of remote antiquity. While the universal worlds are filled with painful anxiety for our good, let us fall into ranks and step to the music of the spheres. A brave officer will say to the flagging soldiers, "Come!" and such an one is "the captain of our salvation."

He willingly suffered and expired to bring "life and immortality to light." He is clothed with omnipotent power and holds the "keys of death and hell." Let us look away from self and sin to the Lamb of God who bore our sins upon the cross; His infinite mercy was freely extended while we were enemies and had no strength. God and his Christ have never complained of the injustice of the atonement, and inasmuch as we are benefitted and saved through that plan, it is downright ingratitude and folly for us to make a plea for the Deity, or find fault with the boat that carries us to our destination. A drowning man will let you take him from his perilous state your own way, and thank and praise you as well. Cold justice would say, "I am not responsible for his condition, and he can swim or drown, before I take any risks," but mercy would say, "His strength is gone and he is sinking, therefore I will 'rescue the perishing.'"

When the "sunny South" was overshadowed with gloom and death, their more fortunate neighbors were aroused to sympathy, and mercy, and money, food, raiment, nurses, and physicians were dispatched, in all haste, to alleviate and save from untimely graves those touched with that fearful scourge—the Yellow Fever. Their distant friends read of the absence of sanitary regulations at Memphis, but for all that they hastened to their relief. We were not to blame for the fires of Michigan, but the unfortunate must not suffer. Our society is not responsible for the apostasy and diabolical deportment of Brigham Young and company, but we should endeavor to save the honest from peril and ruin.

They are the rare exceptions, in our humble opinion, for this would-be-Zion is built up with lust and blood. As a class they are the most persistent prevaricators I have ever met with. Telling the truth has grown obsolete or "done away and no longer needed." Since the bill of Senator Edmunds has become a law they appear more united. They often refer to Daniel in the den of lions; the three Hebrews in the furnace of fire; Jesus Christ's betrayal and crucifixion, the death of Stephen, the persecution of the primitive church, the expulsion from Missouri, the fate of Nauvoo and their present sufferings "for righteousness' sake." Four of the "Akin party" were snared and murdered in this county and the remaining two lost their lives further north. If even handed justice was duly administered here, many would hang, while others would be serving in the penitentiary or workshops.

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I heard John Taylor's son and the bishop of this place publicly teach that a person that would defile a daughter in Israel should be destroyed, and intimated that they would kill such individuals if they interfered with their children. It was observed that an honorable Gentile would do likewise and no jury would condemn him. This people love to condemn the mobocrat in order that they may seize his cudgel; howbeit their own book says, in section forty-two, "Thou shalt not kill;" again, "Vengeance is mine." They claim the inspiration, direction and interposition of God in all their daily concerns, and pity and berate the world. Such stupid flattery and blind credulity can scarcely be found among the benighted nations of pagan renown. Their outcome and doom can but be humiliating and altogether inglorious.

Last evening, on returning from services, some ambushed Danite in embryo gave us the benefit of a small volley of eggs, but I do not think said eggs had been to the tithing office for they were not rotten. This is the strongest argument I have met, so far, and my duster was quite converted. What I lack in wisdom and goodness I try to make up in untiring industry, and undaunted zeal. When I retire this Fall I hope more efficient ones will be called upon to stand in the breach. This is an excellent field for experience.

M. T. SHORT.

Is The Heart The Seat of Affection?

TO THOSE who assume the affirmative of the above query, I wish to propound a few additional ones for their solution; hoping if it be true that I may become convinced by their arguments.

1st. Is affection (which is love) an intelligent attribute; or in the absence of intelligence can love exist?

2d. If the heart is the seat of affection and affection is an intelligent attribute, why then is it conceded that the brain instead of the heart is the organ, or instrument of intelligent thought?

3d. If the heart is the residence of affection, why then is love, or affection never deranged and put out of order when that organ is diseased, while the head is sound?

4th. If affection is located in the heart and not the brain, why then is love, esteem, affection, reverence, &c., so often turned square about and transformed into their opposites when the brain is deranged; and that too while the heart is performing with assiduity all its natural functions?

5th. If the affirmative of the first question be true, why then is the fact so plainly demonstrated by the exterior shape of the head and face so comprehensive to the touch of the phrenologist, or the wary eyes of the physiognomist?

6th. And finally, why does not the physiology of the heart indicate which was, or is the embodiment of the most abundant love? Or, in other words, why can not the physiologist tell by the appearance of the human heart which was that of the bandit and and desperado from that of the most affectionate and beneficient.

EXPARTE.

MISSOURI, June 5th, 1882.

☞ ALWAYS write the business portion of your letter on a separate piece of paper.

Do not mix business with matter intended for publication. It is a great hindrance to us copying such letters

Let business letters be brief and explicit.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, July 15, 1882.

WE have long been expecting that some one, or more, in the Church, would attack the policy specially advocated and advised by us, that of the Saints ceasing to wander about in uncertain ways, without permanent homes and objects, and settling in the regions round about to stay, to build up homes, and by honorable efforts in industry and economy to secure something of this world's goods wherewith to build up temporal Zion when it is built.

From time to time the old-time "all things common" theory has been presented in seeming condemnation of the advice we have given; and certain things explanatory of supposed lack in the Church have been stated as the views of various writers on this topic; but few have cared to present the subject in so few and direct words as Bro. J. B. Porter, of Three Rivers, Mississippi. We do not know Bro. Porter, but we do know that he represents a class, and not a small one, of good, fair minded, upright men who have formed views as to what is right, and what the law of God demands, and would love to see those views carried out, as they feel assured good would result.

The apparent counsel to sell "our possessions and follow Jesus," is presented in open contrast with the advice to "purchase lands, settle and improve, and accumulate property." But the addition, "and lay up treasures in earth," is made by the brother without warrant in anything we have ever said or written; for all the advice the Church by its leading authorities has ever given on this subject has been given when discussing Zion and how to build it up.

Suppose that the Church membership universally should adopt the idea presented in the words "sell all our possessions;" would Bro. Porter and all of the Saints do what the "laid them at the apostles' feet," says?

Suppose that all the Saints every where would sell all their possessions to follow Jesus, in the light of this contrast of policy? What would follow?

Are those who prefer that rendition of the law to ours prepared to tell the Church what they mean by following Jesus? Where will the multitude of aged men, the women and the children be lodged and fed? The country in which the Zion is to be builded is not now the wilderness in which Nephi and those who came after him in the Book of Mormon times, wandered and sustained themselves on the wild game and abundance with which the new land abounded. There is no region near or far "around about" in which a few hundreds of men, women and children could wander without suffering and want, let alone the "thousands of Manasseh and the tens of thousands of Ephraim." How would the preaching of the gospel of redemption be prosecuted in such a condition of things? How would a Temple be built if no land were to be purchased on which it was to stand? How would it look for a people existing in such a condition of things, their possessions all sold, and the proceeds of the sale of them used up by the apostles in caring for and maintaining those needing it, and all supported out of the common purse that way, to own a lot on which the temple would stand, and a magnificent temple, and no one of that same people have a home, or its comforts and surroundings, no fixed abiding place, no inheritance in Zion?

The language of the revelations to the Church freely interpreted is that the Saints shall purchase all the land in the region that can be bought for money. And what object could there be in commanding a purchase that was, or is not to be used by them. And if any part of the "increase" that a Latter Day Saint may have, may be consecrated, or paid into the Lord's storehouse, it is certain that the methods by which an increase may be created or obtained are to be followed by them. No portion of increase can be paid unless there is an increase; and the fact that there is to be an increase signifies that there are ways by which that increase may accrue that are honorable ways in the law of God and in his sight—ways that are lawful.

What a community existing in the condition of the one hinted at in the contrast offered would find to do, without fixed and tangible homes and labor connected with them, as individuals and a society, is not stated; but we suppose that some have thought the matter through to the end, and can tell. If so we should be pleased to see what the conclusions are.

The works of the Church are made up of the works of the individual members of it; and where there are those who are of the opinion that the possessions of a person should be sold, these persons knowing that the Church can not order them to sell, ought in pure consistency to sell their own, and do what they hold to be the correct thing to do.

We have never seen any one who had matured a feasible plan of carrying out a common, "all things common" theory, as it is usually held, and as we have commonly heard it rendered. We are willing now, and have always been willing to listen to any one's ideas on this subject, for not having decided the plan in mind, nor finding in the law, nor yet having it revealed, we are are not prepared to present one. If the prosperity of Israel depends on it, then some one or more, fully convinced that way, ought to take the lead and set the example. Here is a chance to show consistency and integrity. Organization of those who thus read the law, may be effected, by many methods, no doubt, and the joint wisdom and direction of those associated ought to be able to select the one that they find in the law, or that may be most suitable to carry out their ideas.

There is a man at Independence, Missouri, who declares consecration and not tithing to be the law now to govern, and is anxious that the Latter Day Saints shall adopt his view. He declares his view to be the law, and God's will in the matter; and denounces the methods of the Reorganization, including the writer, for being

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in rebellion. He is willing to undertake the organization of the Lord's store-house on his plan; and the School of the Prophets, according to his understanding. His name is Lars Petersen, and we think it possible that he will get some followers, and that an organization will be tried, the end of which will be only a matter of time. There will be no uncertainty about it, and like the one on Beaver Island, Michigan, with its feast and first-fruits; and the one at Preparation, Iowa, with its patriarchal order, it will surely come to naught.

The policy pursued by the Reorganized Church is to people the, so-called, land of Zion, with citizens, who by virtue of industry, sobriety and faithful spiritual lives, shall be prepared for the reign of King Emanuel, the Prince of Peace; steadfast, law-abiding citizens, acquainted with the powers and the methods of government, and parepared to take an intelligent part in the maintenance of good forms of directing and controlling; and whose final crowning achievement will be homes, houses of worship, (tabernacles), and a temple, their own and paid for in the sight of men; dedicated by righteous hands and loving hearts and consecrated by the Spirit of God, to his service and the good of man—temples, places of worship and homes, hearts and hands all together.

The Church does not teach, nor has it ever taught that men were to lay up treasures in earth; but that they were of the "mammon of unrighteousness," to "make to themselves friends." The Church has not taught that the Saints were to lust and covet, but that they should make a right use of the things of this world. The miser, the covetous man, the man whose heart is set on riches, and the man that hasteth to get riches, are all condemned; but the prudent man who hath wherewith to feed his household, the woman who clotheth and provideth for her family, the industrious and the frugal, the man who hath and giveth liberally, he that adds to his store by economy and simple desires, all are commended.

Prayer and testimony meetings are to many of the Saints the most interesting and best enjoyed of any held by the branches to which they belong. That there is an amount of spiritual light and life diffused in a well conducted and lively prayer meeting, will be conceded; and the avowed purpose of a Sacramental and testimony meeting is to partake of the emblems of the body and blood, the life giving elements of the Master's body; and a Saint must be dull, or far gone, indeed, who is not refreshed by this communion. But, and many wish there were not "buts" in the case, sometimes prayer meetings are not made meetings for prayer, and testimony meetings prove to be meetings not for testimony. Sometimes, by reason of mistake in the presiding officer, or by reason of some ill considered speech of the one or two who lead first, the thoughts of those present are led into unprofitable channels and the time of all wasted, so far as spiritual advancement or enjoyment are concerned.

Most of the branches have one or more members from whom the branch always hears upon evrey prayer and testimony meeting, whether the attendance be large or small, few or many. And sometimes it occurs that the speech of these speakers is upon subjects not interesting to the majority, because it is full of self, trials, sorrows, griefs and shortcomings. Confession is good for the soul, only if confession is followed by amendment; but constant confession not followed by amendment, first wearies, then disgusts the hearers. Such tire the meetings into tame repetitions, very unpofitable to them that go to them.

"The meetings shall be conducted by the Elders as they shall be led by the Spirit," has passed into an axiom, and is the legal rule applying in the case. The conduct of the meeting then rests largely with the one in charge, and the force of the meeting for good may be much broken by an injudicious direction given by this leader; as for instance. Prayer meetings are not held for preaching purposes; if then, the Elder in charge spend twenty minutes in preliminary services, song, prayer and song, and twenty more "giving the meeting into the hands of the Saints," as it is frequently expressed, without regard to whether there be few or many present, he has used forty out of ninety minutes usually devoted to the prayer meeting service. If his speech has been practically a sermon, as is sometimes the case, and he winds up by telling those present that they must remember not to preach sermons, and be brief as he wants to hear from all, he has done all he can well do to kill that meeting; especially if there are many present. We once knew a prominent Elder in charge of an afternoon testimony meeting, at which four hundred Saints were present, who occupied twenty-five minutes in a testimony and an exhortation to be brief; the most time taken by any one that followed him was seven minutes. At another time we heard a brother speak for ten minutes, in the course of which he gave as one reason why the Saints did not speak in the testimony meetings was because they had lost and were lacking in spirituality. At this meeting there were two hundred Saints, and the meeting began at, or nearly at three o'clock and lasted till five. If two hundred Saints had spoken, each occupying ten minutes, it would have taken thirty-three hours and two-thirds of an hour for the whole to have spoken. As it was, twenty minutes were lost waiting to open and the opening exercises, leaving one hour and forty minutes for two hundred to speak and pray in, and only about twenty, one tenth of the whole did speak; so if our brother was right, that those who did not speak were lacking in spirituality, then one hundred and eighty of the Saints at that meeting were so lacking; and it is easy to see that all could not have spoken, using ten minutes, the same time that he did, unless the meeting had held all that day and night, all the next day and way long into the next night. Is it not possible that very many of those who were silent were in fact considerate enough to give up their opportunity to speak to others who might wish to be heard. Another thing occurred at the same meeting; two of the speakers had spoken in a prayer meeting in the morning, one of them, occupying five minutes in the morning and ten minutes in the afternoon, fifteen minutes out of one hundred and eighty, just one twelfth of the whole time.

We have heard other Saints in their sayings at testimony meetings state that if the Saints present did not all of them bear their testimony that they were under condemnation, and affirm that the Spirit testified so. In such cases we have been obliged to doubt the correctness of the statement, because the Spirit knew, if it stopped to think, (which the speaker did not), that one hundred people could not speak and bear testimony in an hour and a half, and each occupy ten minutes, the time used by the speaker; one hundred multiplied by ten is a thousand; a thousand minutes is only sixteen and two-thirds hours,—and all that to be done in an hour and a half, or two hours. We are of the opinion that those Saints who thus state that those who sit still, content to hear what others may have to say, are lacking in spirituality, or are condemned, do not take thought of what they are saying, or they would never say it.

We believe that both the officer in charge, and those who speak first in a testimony meeting should take counsel with himself and the Spirit, and lead the minds of the Saints who may take part in the meeting, into trains of profitable thought; taking care to avoid those things calculated to annoy or distress, and choosing such topics as lead the mind away from self and selfish themes.

We believe that in the Sacrament meeting a time should be allotted to any who might want to confess and make peace with God, or an offended brother or sister; after which the emblems should be presented, before the crowding of the room, the heat, or the noise of the babes and uneasy children, causes the attention to flag, the communicants to be tired and nervous, and spoils the spirit of worship.

Saints in taking part in these meetings would do well to remember that a desultory, rambling story of one's life, full of interest to him or her who tells it, is not interesting to them that hear, unless it be tempered with grace. "Take no thought what you shall say," does not apply to the Saints prayer and testimony meeting; nor does the saying that "Where the Spirit of God is, there is liberty;" give any body a license to teach, or preach, or scold any hobby into the ears and hearts of the believers assembled for prayer or testimony service. Nor does the occasion of a prayer meeting give warrant for the directing of the body of the Church in the conduct of its business affairs, by other than its constituted authorities according to the rules of the Church. And the presiding elder of a branch who governs and directs the affairs of his branch upon the "thus saith the Spirit," of this or that one, delivered in the prayer and testimony meetings, without evidence to himself may expect more or less trouble. Nor do we do any violence in this teaching to the doctrine of the gifts, because the Spirit of God certainly knows the constituted authorities of the Church, and will respect them in their places; and any direction needful to be given, may and should come through them. If the Spirit does not respect the order of the Church, who among the members of it can be expected to do so. Every officer is in his place entitled to exercise the gift of discernment of spirits, and should govern himself accordingly, but should remember that where rules for directing in the affairs of the branch, or Church already exist, he is expected to "remember the Church articles" to do according to them, and ought not to either need, or expect direct spiritual instruction on that point.

It is presumable that the Lord knows full

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well the condition of the Church in all its affairs; and it is but right to expect that in all extreme emergencies, where the safety and well being of the work will depend upon a revealment of his will, (or the absolute right upon a doctrine), touching the case in emergency that such revelation will be given. But it is not reasonable to expect that upon any and all occasions where man fails, or hesitates to decide and act, or magnifies the emergency, that an importuning of God will force a revelation from him. If He does not know the Church and its affairs, and has not a sufficient regard for it to direct it in its vital necessities, who among us all is capable of instructing him. All that the wisest, noblest, grandest, best of the Saints can do is to present their cases of difficulty and necessity to him, and when he directs, do what is bidden cheerfully and directly; and when left to our own wisdom do what we believe to be right, without selfish desire, and leave the rest to his directing and controlling care.

Some of the Utah Church tell us that they believe that Joseph before his death was led by the Spirit of inspiration, and that whatever he said or did touching the church was inspired; and that Presidents B. Young and John Taylor, were and are led in the same way. This the Saints do not accept; and yet, according to the philosophy of the work, he who acts in purview of the gift of wisdom given of Christ, as Paul gives instruction in 1 Cor. 12, is certainly led by the spirit of wisdom, and that of Christ. So with the man led by faith, the gift of God. And if it be not possible for a leader in branch, or Church to obtain, or be given this gift of wisdom by which his words and acts relating to the Church may be directed, we make a grave mistake in preaching the manifestation of the Spirit in the gifts at all. If it be possible for a man to obtain, or be given this gift of wisdom, by Christ "as he will;" are not the words uttered by him, and the acts performed by him in the service in which that gift is given, just as well and correctly done and said as if directed in any other way. To illustrate: are not the words and acts of a man directed by the wisdom given of the Spirit, just as wise and just as much inspired, as are the words and acts of a man who says "thus saith the Lord," in the gift of prophecy, given by the Spirit; or of one who speaks and acts by the direction of the gift of tongues and the interpretation? It would not seem that the Spirit manifest in tongues and interpretation and in prophecy, is any wiser than the same Spirit manifest in wisdom, knowledge or faith. And why should we put more reliance in one than in the other.

"Be ye wise servants and harmless as doves," was not uttered foolishly, or written uselessly.—Let us be wise.

W. T. H. MARSHALL, of Buffalo, Dallas county, Missouri, is out as a "Watchman," and in a published notice to "the Latter Day Saints and all people," and after a special warning to obey the laws of the land states:

"Now I suppose the reader is about ready to ask who is the writer. I don't know how to answer that question any better than to refer you to the last chapter of the Book Michi, also the 33d chapter of Ezekiel. I make very sure of being the Watchman spoken of in those two chapters, as well as many other chapters, though I will subscribe my name

W. T. H. MARSHALL."

EDITORIAL ITEMS.

Messrs. W. H. Hooper, Bishop Sharpe and some two or three others of Utah's elders, have gone to Washington, bearing a petition that Utah be admitted as a State, in the Sisterhood of States. With them they take a copy of the constitution proposed for the new State, which is to be submitted to Congress for its approval. In that constitution are some things that the delegates admit will not be pleasing to the Gentile—whether in Congress or not, we believe is not stated. What the things not pleasing to the Gentile are, is also not stated; but the inference seems to be that they would be lenient to, or an endorsement of the peculiar institution prevalent there. If this inference is a correct one, then there is something that will be not only displeasing to the Gentile, but positively disgusting and exasperating. If the people of Utah, a territory of the United States, come to the Congress of those States asking that that territory be admitted in to the compact of states with a clause in the proposed constitution of the proposed State favoring polygamy, and a condition precedent to such admission, the course that Congress should pursue ought to be very clear. For, as all the other sisters of the statehood are fundamentally organized, the laws relating to the marriage relation, and the consequent practices in the courts under them in this new State, could not, in consistency, be recognized in any of them; hence that new State would be a pariah to the social and legal institutions governing in the sisterhood of States, therefore ought not to be admitted.

Bro. J. B. Prettyman, of Knox, Indiana, had been asking that an Elder might be spared from other fields to come there and labor; but as none came, he thought none would come, so he started out to preach the word in his own proper person. He was well listened to, but drew the fire of an Advent soldier, Carter by name, who replied to him, but failed to respond at Bro. Prettyman's second effort. Bro. Francis Earl met the same Adventist Elder down where he was living, and provoked a discussion which proved to the people that Bro. Earl was well prepared to defend the faith, when necessity demanded and the Spirit directed. Brn Prettyman, Earl and L. B. Scott had been doing something in Stark, Marshall and Pulaski counties, Indiana. Bro. Prettyman says that the Methodist Episcopal folks have opened their house at Monterey for preaching; and that in some places the people turn out well, in others not at all.

Letters from a number of Saints and Elders that are crowded out, among them, H. Robinson, Belmont, Ohio; Wm. Foster, Canaan, Indiana; John C. Foss, Green's Landing, Maine; which place he had reached after his western trip. He expects to move west July, or August, to Stewartsville, Missouri. Besides those named, a host of letters, death notices, conference minutes and obituaries are crowded out. Our "News Summary" has been omitted for several issues on account of crowded columns.

Mr. Henry Ward Beecher, who a short time since so outraged the working man by his "one dollar a-day" statement, had an opportunity lately to hedge a little, and makes a discourse on the labor strikes his occasion, in which he defended the late strikers and berated the rich men and the corporations roundly.

Bro. Joseph F. Burton, arrived out at Delhaven, Nova Scotia, May 3d. He attempted to be heard there, and on Sunday, June 4th, he baptized four, Bro. H. J. Davison and wife, and Robert Newcomb and wife. He preached two weeks in Lower Pereaux; Halifax was ready to receive him. He wrote very interestingly, but his letter with many others is crowded out for want of room.

Bro. Heman C. Smith was at Independence, Missouri, July 4th, on his way to his mission in the South-West. His first call will be at some point in the Indian Territory.

Bro. Joseph R. Lambert was expected to be at LaFayette, Georgia, soon after the 26th of June.

Sr. Catharine Gillespie, of Rockport, Atchison county, Missouri, wrote Bro. L. C. Donaldson, April 14th, that she was very low with fever and wished him to come and administer to her. This letter Bro. Donaldson got June 27th, it having gone astray, and failed to reach its destination. Any one of the Elders passing there will confer a favor on Sr. Gillespie if she be still living. Enquire for William Hickles.

Sr. M. A. Christy is ill at Portlandville, Iowa, and wishes the prayers of the Saints in her behalf.

Bro. J. F. Mintun was laboring at Elkhorn, Nebraska, June 26th, and was having fair audiences.

Bro. A. P. Free, Girard, Kansas, proposes to get Bro. D. S. Crawley, of Columbus, to come and see what the Girardites will do about hearing the gospel.

Bro. Stephen Stone, New Canaan, Connecticut, writes June 18th, that he had visited Bro. Collier's at Bridgeport, and held a small meeting; blessed Sr. Vincer's child that was sick, with good results.

Read the letter of Bro. E. N. Beach in this issue, and see how the word is being scattered. Can not some of our restless young ministers push out into New Mexico, and help garner the sheaves of worth.

Bro. John McKenzie, of Jefferson City, Missouri, wrote us June 20th; he was to visit Indiana, about the last of the month, and when he returns in three or four weeks, he would like to be visited by some Elder, either *en route*, accidentally or on purpose, calling upon him.

FOR reasons that are unavoidable, both on his part and the part of the brethren at Clinton, Iowa, Bro. Joseph F. McDowell's appointment to that special field will cease, and he be assigned labor by the Presidency until the session of Conference in September. He is hereby assigned labor in Ohio, under the direction of Bro. Wm. H. Kelley, in charge of that field.

No blame attaches to the Saints nor to Bro. McDowell for this change of field for labor. The President of the branch at Clinton, Bro. Warren Turner, states that the stay of Bro. McDowell among them was an endeavor to do them good.

"THE *Christian Intelligencer* takes a rather gloomy view of the year; "It can not be said to have been a year of religious prosperity. There has been a great deal of church work done, in the payment of church debts, in the organization of Christian activities, and signally in the enlarged benefactions, especially in individuals, for the glory of God and the welfare of mankind. But there has been an almost unprecedented lack of conversions, a painful growth of the spirit of worldliness and covetousness and formal-

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ity over the church, accompanied by a decrease of candidates for the ministry. The undermining of faith in fundamental truth, in the Bible, in God himself, has gone on, inside and out of the church, among the learned and the vulgar."

"Rather a gloomy view indeed," for the year of grace 1881.

A TALK WITH THE MORMON BISHOP, SHARPE.

"Bishop John Sharpe, of Salt Lake City, Utah, was seen at the St. Nicholas Hotel yesterday, and being asked how the Mormons regarded the appointment of the Utah Commission, the Bishop replied that its members had been chosen since he left home. He had no doubt that they would go to Utah and perform the duties which devolved upon them, and that the Mormon people would simply submit to what they did.

"'It is to be hoped that the Commission will begin its work speedily,' said he. 'You see, the passage of the Edmunds Bill made all our registering offices vacant, and we can hold no elections until these are filled. They will be filled, of course, by men appointed by the Commission, and it is desirable that everything should be ready for our elections in August.'

"'Will not this bill prove disastrous to Mormonism?'

"'No, not at all. Polygamy will after awhile be done away with; as it is now, a polygamist can no longer hold office. The Mormon Church will not suffer particularly.'

"'Then polygamy must go?'

"'Certainly. People are no readier to risk a term in State prison in Utah than they are in any other State.'

"'Will there be any movement among the Mormons to leave Salt Lake City; to seek a new home for the faith, as they have done before?'

"'No; everything that they have is in Salt Lake City, and what is there can not be moved.'"

We can not vouch for the foregoing bit of news; but if true it is quite suggestive. The premium that President B. Young put upon the plural marriage business gave the offices to polygamists, because the monogamist was perforce "weak in the faith." He that was first must now be last.

No. 1, vol. 1, of "*The Sword of Justice*," a monthly paper published at Independence, Jackson county, Missouri, and edited by E. Peterson, is received.

The first clause of the Prospectus is as follows:

"The *Sword of Justice* is a monthly paper wholly intended for the publishing of Christianity, and exposing Mormonism or Latter-Day-Saint-ism, taking the books they claim for the foundation of their churches to denounce their professions and practices.

In an editorial headed "David Whitmer Sustained" we extract the following:

"All who have a desire to save themselves from this untoward generation, must cease to follow after men and hearken unto their precepts, but take the revelations which have been given for a law. All these New Revelators, Apostles, and Prophets are seeking to destroy the constitution of the land by bringing their followers in bondage. There is no person in good standing in any of the churches of Latter Day Saints but what has sacrificed his own free agency to their Leaders. They can not act in Doctrine and Principle according to their moral agency, which God has given unto man under such a rule and head. They must have their Prophets to do their thinking. They are afraid to think and act for themselves, lest they should lose their place in the Kingdom of their God. In this way Satan leads the Latter Day Saints in an opposite direction to the commandments God has given, and also the constitution of the land. And as long as these things do exist there never will be a people who will see eye to eye and be like-minded."

THE Lay family left last week for State Center. W. K., the prophet, went via Adrian, Michigan, where he was to settle up his affairs, preparatory to going with his father and brother to Dakota or some other available field to start a stock ranch. He remained here until he found his mother did not rise from her grave at the close of the ten days after her death."—Sandwich *Free Press*.

This slip is cut from the Kendall county, Illinois, *Record*, and probably gives the last we shall hear of W. K. Lay in a prophetic career, for a time at least.

Correspondence.

GREENVILLE, Butler Co., Ala,
July 31, 1882.

Bro. Joseph Smith:—The Quarterly Conference of the Alabama District closed last night. We had a peaceful session, and the church officials express good desires. Good attention was given to the word spoken, and the Elders were blessed in presenting it.

For the last three months, I have divided my labors between the two districts, and am thankful to God for the degree of success attained. In the Eureka branch, Bro. Scarcliff and I took primary steps with a view to set the work in order at that place. At "Pond Creek," or "Buffalo Mills," we had a peculiar experience, but soon discovered to our satisfaction that there was something to be done. We held seven meetings in their midst, and just before leaving, Bro. Scarcliff baptized one. We were invited by a leading member of the Methodist Church to hold meeting in their Chapel. We asked him if it would be all right, and he said it certainly would, but if otherwise, he would let us know in time. On the evening of May 22d, as we approached the house and the people were fast gathering to the place of worship, we were met by the excited steward, Mr. Gay, who addressed us in the following manner:

"Are you the gentlemen who were expected to hold services here to-night?"

"Yes, sir."

"Well; by what authority?"

"We were invited to do so by Mr. Upton, yesterday. We asked him if it would be all right, he said it certainly would; but if not, he would let us know."

"Well; I do not consider the authority good."

"I do not know how that is, it is best known to yourselves; but what objection have you to our preaching in the house?"

"I am not posted, myself, but I have been told some things by those who do know, and I do not feel right about letting you use the house."

"We expect to preach nothing but what is supported by Bible proof. You would not object to that, would you?"

"No; I have nothing against you; you may be perfect gentlemen, but I do not feel right about it. I may be wrong. I am not posted."

"It seems to me that a person does not need to be very well posted to know what is right in a case like this. Suppose you were preaching what you believed to be true, you would like to have a place in which to preach, would you not?"

"Y-e-s."

"Well; the Master said, 'Whatsoever ye would that men should do to you, do you even so to them.'"

Mr. Upton came up and told Mr. Gay that he had spoken to him about it, and he did not object; and now to deny us the privelege of going into the house when the congregation had gathered, he thought to be wrong. He invited us to repair to his dwelling house, and we did so, and there addressed a crowded room.

Bro. Scarcliff and I separated, after having been together a little more than two weeks; he to go Mill View, Point Clear, &c, I to go into Alabama.

Sunday, May 28th, and Monday and Tuesday evenings, I preached in Friendship Church, near Evergreen. I have since learned that Parson Williams, the Methodist minister of that place, made an effort to have other parties brought out, before my arrival, so that they could have absolute control and keep me out of the house. I heard him preach on Sunday forenoon, but he did not announce my meeting. He attended on Tuesday evening. I invited him to open the meeting with prayer, but he would not; gave him the privilege of speaking at the close of my remarks, but he had nothing to say. I read the same lesson he had read on Sunday, (from Matt. 7th chap) preached from that part of it which says, "Beware of false prophets," &c. Since I left he has loaned the people a book to read that they might be enlightened on the subject of Mormonism. Query. If Parson Williams believes his book to be true, and his whole object is to establish truth, and put down error, why did he not present its statements to the people while I was there, that their consistency and strength might be seen, and the weakness of our defense might be made apparent. Are the ministers afraid to put up their truth against our error? And again: they tell us the Bible is the best book in the world, and contains all that God ever intended for the people in all ages. I heard a minister say a short time ago, while making a kind of covert attack upon our faith, that "For all truth we must go to the Bible; there is no truth anywhere else." Would it not be consistent and right, then, to say to the people "Read your Bibles carefully and prayerfully. If they preach in harmony with the teachings of that book, receive it; if not, reject it." If there is no truth outside of the Bible, certainly these *exposes* of Mormonism can not be relied upon, for scarcely one of them undertakes to make a Bible argument against us, and those who do, miserably fail.

First and second Sundays in June, I preached at Pleasant Hill. Three young men were baptized by Bro. G. T. Chute.

June 17th, I returned to Buffalo Mills, Fla., (having previously spoken twice at Molino) and remained over two Sundays with them. Most of this time I was sick with the fever. O! how hard it was to fill my appointments! But I felt as though Satan was trying to hinder the work of God in that place. How peculiar I felt, far away from home, and in a strange land! But I found friends, and God was with me. Several times I was wondrously delivered, for the time being, so that I was enabled to preach and baptize. I preached four times, baptized eight, left a number of others believing, (some almost persuaded to obey) blest four children, and gave such instruction as was thought to be needed, and I was enabled to present, to the new converts. Eight of the nine persons baptized at this place were members in full standing in the Methodist Church, four of whom are men and five women. I forgot to say that my laber at Lone Star (where I found the work in a very low condition) resulted in good. One was baptized by Bro. W. J. Booker, one Teacher ordained, and I have since learned there is some improvement there.

Please excuse mistakes, as I am hardly able to sit up and write. Expect to start for Georgia on the 6th inst. Yours in hope,

JOSEPH R. LAMBERT.

GRAND MANAN, N. B.,
June 18th, 1882.

Bro. Joseph.—It has been some time since I wrote to you, but my neglect is not attributable to indifference or lukewarmness, but rather to a sense of incompetency. I am pleased to be able to say, that according to my understanding, my faith in the latter day work is unwavering, and that while "sowing beside all waters," I am greatly encouraged, and believe it will not be in vain, but will in due time "reap." I am more fully realizing the importance of living our religion, shedding forth the principles born of a pure life. I am strongly impressed from sur ounding circumstances, notwithstanding the low spiritual condition of our branch, that the latter day work has never been so highly esteemed as at present.

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I am well assured that wise and judicious teachings will eventually be productive of good. It is a scriptural truth that "we shall reap if we faint not." The heralds of truth are proclaiming the gospel, and notwithstanding some call it "another gospel," yet on comparison it is found, and by the honest investigator acknowledged to be the same as preached by the pioneers in the work. Much, very much depends on our daily intercourse with our fellowman; if our life-walk is only consistent with our profession, we shall be instrumental for good.

Ever praying for the welfare of the latter day work, I am truly yours in bonds,

JOSEPH LAKEMAN.

FARMINGTON, New Mexico,
June 15th, 1882.

President Joseph Smith, Dear Sir.—Recent occurrences have induced me to write you; the subject of which I trust you will give brief attention. Last Sunday preaching by a Presbyterian minister was held at my residence, with verry good attention, leaving an appointment four weeks from that time (July 9th); also to organize a Sunday School (June 25th). Wish it were the Saints. I deem it my duty to give them an invitation to the same. Should there be a minister in the field that could make it convenient to give us a call he would be thankfully received and heartily welcomed. There are a few Saints in belief in this neighborhood, and I think more would follow could they hear the true gospel.

Yours truly,

E. N. BEACH.

PAIGE, Bastrop Co, Texas,
June 3d, 1882.

Dear Herald—When I wrote to you last I was in Butler county, Alabama, and expected to go from there to Pine Apple, Wilcox county; but a lack of finances made it necessary that we change our purpose; so we left the Butler Branch and went to the Macedonia Branch, in the western portion of Monroe county. There, rain and other causes made it impracticable to do any thing, so we made a short. Thence we went to Whistler, to visit some of my relatives that I had never seen. We were not there long until enquiries began to come to me to the effect that the people wanted me to preach. I agreed to tell them what we believe, provided a house could be obtained. I visited the Methodist minister and tried to get the use of the Methodist Church; he refused, saying that some Elders up the railroad had broken up some church; therefore, he thought it best for his charge not to let us have it. The Baptist also refused us the use of their church. I was offered the use of the Odd Fellows' Hall for $1.50 per evening for three evenings, or more. I then visited a widow lady (a Catholic) and got the use of her hall seven evenings and Sunday forenoon for $5; and when our time was out, she voluntarily offered it free for the next Sunday, which we accepted; so you see there is generosity about some of the Catholics. We had good audiences while there, and left quite an interest there. I think if we could have remained a few days longer, some would have been baptized. I hope Bro. Lambert will visit that place when opportunity offers. It is five miles from Mobile.

I wish to correct a mistake that appeared in the *Herald*, stating, 'there is about twenty member at Whistler." The article referred to by the *Herald* is in the *Mobile Register*, and had reference to the church at Moss Point, Miss.

We left Whistler on the morning of the 20th of March, leaving some with tears coursing down their cheeks, and pleadingly asking us to come again Bro Lambert visit them if you can.

On the night of the 22d, we were landed at the house of Bro W. M Sherrill, in Burleson county, Texas. The conference of the Texas Central District convened on the Saturday following, where all present seemed to enjoy themselves. Since then I have been preaching as circumstances would permit, in Burleson, Milam and Bastrop counties. Since I came to Bastrop county, I have had large and attentive audiences; baptized seven on the 1st inst.; many others are believing. Notwithstanding this success, I am sometimes almost ready to shrink from the duties that have been placed upon me, and say, Lord send those into thy field to labor that are more able and worthy than I.

Bro. H. C. Smith is well spoken of in and around Paige; but the Campbellites don't like it much, because he gave their minister such a drubbing. They say he had the advantage,—strange that they didn't know that truth always has the advantage. Dear brethren, will you pray for me, that I may be able to represent the Church aright. And its great head: can I, O can I, poor weak mortal as I am, represent him aright in meekness, humility, love, brotherly kindness, and charity? Why, O why is it that I never could see or feel the responsibility of Elder ere this? And it is possible that I don't fully understand it yet.

Yours in hope.

A J. CATO.

THREE RIVERS, Mississippi,
June 16th, 1882.

A few thoughts, and questions: Shall tribulation, or famine, or peril, or sword, separate us from the love of God (which is to keep his commandments)?

If it does, will we be following what Christ said, when he told his disciples not to seek to save this life, for if they did, and neglected their duty, to keep this body and soul together, that they would lose eternal life?

If you will show me the faith of the Church without these works, I will show you the faith of the Church eighteen hundred years ago, by those works.

If Christ taught his disciples to foresake all, and sell their possessions, and follow him; and the present church teaches its members to purchase lands, and settle and improve, and accumulate property, and lay up treasures in earth; can we call this the faith once delivered to the saints?

Did the Sodomites send for Lot? Or did the Antediluvians send for Noe? Or did there preaching interest them? If it did not, did God hold them responsible. Or did he try to suit them by an exchange of preachers.

Is the Church preaching to be heard of men, or is it preaching to deliver the message.

When the church shows its faith by its works, then I shall have no doubts. Though the church may speak in tongues, and do miracles, yet if it has not charity, or love, (for this is love to God: to keep his commandments): it is a sounding brass or a tinkling cymbal.

JOHN B PORTER.

CUBA, Republic Co, Kansas,
June 15th, 1882.

To the Saints and enquirers in North Eastern Kansas and South Western Nebraska:—Any desiring my presence, or labor, in these localities (which were assigned me by the General Conference) will correspond with me at once stating the exigency of the case, &c. At present my field near home is a busy one, giving me all that I can attend to; yet if my district friends are in need of me they shall not pass without notice, and I will spare no endeavor to help them. Address me at Cuba, Republic county, Kansas.

The prospect for the advancement of the work is indeed flattering. Prejudice—the last bulwark of Satan has been broken in many places and the spirit of honest enquiry is substituted in its stead. Where once I was met with scorn, threats, menace, locks and contumely, I now find friends and warm greetings; people are looking for something that they have not got, a city set on a hill, whose builder and maker is God, and it seems as though the spirit of unrest is being poured out on men and women. I thank my master for the manifestation of his spirit in approving the labors of my hands, the sick are healed, the word is preached with convincing power, many have believed and others are looking hopefully toward the kingdom; thus the good work goes on. God be praised forevermore.

JOHN D. BENNETT.

GALESBURG, Mo.,
June 5th, 1882.

Bro. Joseph—I came to this place on the 3d inst., and held meeting that night; also twice yesterday—good liberty, and good attendance and attention; meeting again to-night, and probably all week, and next Sunday. Bro. S. Malony assisting me. Our conference came off successfully on the 26th and 27th ult.—good spirit manifested in the transaction of all business, and also in settling of existing difficulties, and I hope it will be lasting. Since General Conference I have labored mostly in the neighborhood of the Columbus Branch, and some with Pleasant View Branch, with a good degree of liberty and success—baptized three.

The crops are looking favorable and promising through this county, especially the wheat, which is nearly ready to harvest—some will commence likely this week. Corn is backward on account of cold weather. People are in need of crops here this year, for last year it was nearly an entire failure, and for this reason the funds of the Church will suffer in this district during this Summer, as they had last Fall and Winter; but we are blessed with good crops this season, I believe they will make up for past loss. A good supply of the printed word would be of great use to me in my labors, if the Church could furnish.

In gospel bonds,

JOHN T. DAVIES

MILL VIEW, Fla., May 30th, 1882.

Bro. Joseph—After writing to you from Mobile I went to Santa Rosa county, Florida, and attended the quarterly conference of the Florida District, held 6th and 7th inst. The attendance at the business sessions on Saturday was very small. Not enough interest has been taken in trying to transact business for the Lord by the Elders and Saints generally in this district. We hope to see a change in this respect in the near future. Certainly we will have a greater claim upon the Lord for spiritual and temporal blessings, if we attend earnestly to the business of his kingdom in branch meetings as well as at the conferences. As it now is, in too many localities the Lord's business is the poorest attended to of any. And yet in the same localities Saints wonder why they do not receive greater blessings from God. If blessed as some so earnestly desire, many would be added to the Church. Of course then there would be more business to attend to. The query then arises, if we can not attend to the little business that is to be done now, what would we do then?

On Sunday a very large congregotion for the piney woods of Florida assembled and listened to Bro Lambert, who blessed of the Lord delivered two powerful discourses. Those who have met and loved Bro. Lambert in the North, will be pleased to learn that, although weak in body, and laboring under adverse circumstances, the Master is blessing his efforts in the South. May God restore to health one so humble, wise, loving, kind and true; that the Church may long be blessed with the labor which he so willingly gives to it. I have had the pleasure of laboring with him during the past three weeks, parting with him last Friday: he going up into Alabama, I coming down here; the necessities of the work compelling us to sacrifice that companionship which is so agreeable to both of us, and upon my part so profitable. The last weeks that we were together we

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held the most interesting series of meetings out near the head of Pond Creek in western Santa county, Florida, that I have been privileged to attend in the South.

We were turned out of a Methodist Church, but gained friends among the members of the same society, by this unwise action of their steward. The majority of the members did not endorse his action. He gave no good reason for so doing, simply because I suppose he didn't have any of that kind on hand; for it is presumeable that if he had he would have used them. A deep interest has been awakened in that locality, and we think a good work will yet be done there During the past three weeks I have baptized two.

Your brother in Christ,

FRANK P. SCARCLIFF.

ROND EAU, Ontario,

June 20th, 1882.

Bro. Joseph:—The conference of this District was held on the 3d and 4th of this month. Notwithstanding the rain and bad roads we had quite a good time. Brethren G. A. Blakeslee, E. L. Kelley, J. H. Lake, G. E. Deuel, G. Hicklin and E. H. Gurley were here; and I must say I thank God for the instructions we received from the Bishop and his counselor; also from the staff of missionaries sent here by the General Conference.

On Sunday 11th inst., in company with some of my brethren and sisters I visited the Baddertown Branch. On our way up we stopped at the lake and Bro. Deuel baptized one, a gentleman that had been investigating the truth of our doctrine for some time; may God bless him is my prayer. After arriving at Baddertown, Bro. Deuel preached a good discourse to those present, after which the brother that had been baptized was confirmed. We found the Saints there strong in the faith and determined to do right, and battle for the truth as contained in the books of the Church. We met again with them at three o'clock and Bro. Deuel and Badder administered to a sister who was sick, and I trust the Lord blessed the administration.

Brethren Lake and Gurley, have gone into the London District and left Brn. Deuel and Hicklin in this District. Bro. Deuel has gone out in the vicinity of the Olive and Wilkesport Branches to labor. Bro. Hicklin left here right away after the conference, and I have not heard from him since. I think that Rev. Pomeroy's lectures have not hurt us in the least, as most fair-minded people regard him as a slanderer. I feel a great desire to see the work of God prosper and see his people live their religion and let their light shine, and I feel if we do that God will bless us and add more to our numbers.

May God bless you is my prayer; pray for us.

Yours in Christ,

RICHARD COBURN.

DAVIS CITY, Iowa, June 22d, 1882.

Dear Herald:—It has been some time since I visited your pages with my scribbling and I would not now intrude on your space, were it not for the fact that a goodly number of your readers are no doubt wondering what has become of me and whether I am still in the faith or have apostatised. To those who live in the "regions round about" I need enter into no explanation; but to those in my contemplated field of labor and those who may be interested in me in my former field, I will say that I am still in the faith and am more determined than ever to magnify my calling. Since the General Conference I have done some labor in this section, spoken once in Mt. Ayr, Ringgold county, and at Redding, same county, also at Allendale, Missouri, also preached a funeral discourse in Harrison county, Missouri. I went to Grant City, Worth county, Missouri to accept a challenge, and hold a discussion with an Advent minister, but he did not put in an appearance. I also made a trip to visit a sick brother and although his life had been despaired of, I left him better and with a prospect of life. I am at the present writing repairing my home in order to make it more comfortable for my family. Alas, my family is very small at present. Two of my daughters left us this morning for Montana. Oh, none but parents can realize what our feelings are on parting with our loved ones to go so far away. May a beneficient Father protect them. Oh, we are so lonely. I think of leaving for my field of labor in about two weeks the Lord willing, but I confess that sometimes I have my misgivings and despondent hours, while contemplating the magnitude of the work in which I am engaged and the peculiarity of the relation I sustain to it. I sometimes think I have succeeded in finding an excuse for giving up ministerial labor and bend all my energies in the work of accumulating a sufficient amount of means to live comfortably; in short, stay at home and not try to preach. These thoughts force themselves upon me sometimes when I come home from a mission and find everything going to wreck and not a dollar to help myself with. I also get the idea into my head that perhaps we are too expensive to the Church, that we ought to do with less than we do, &c, and yet when I look the matter fairly in the face, I am forced to exclaim, "Woe is me if I preach not the gospel," and judging by my own feelings at times I can agree with Bro. Heman C. Smith, that if there is any to be pitied it is those who do not magnify their callings. I have repaired my house to the extent of my means, and of course that is a sure place to stop at, much more might be done, ought to be done to make it comfortable but for lack of a little more filthy lucre it will have to be postponed *sine die.* Now, dear *Herald,* tell your readers that although the old "Devil Killer" gets a little blue on the temporal string, occasionally, that he is alive in the great latter day work; and will, with God's help spend the remainder of his life in battling for the right. Tell the brethren in St. Louis to exercise patience. I'm coming.

Fraternally yours,

B. V. SPRINGER.

BLUE RAPIDS, Kansas,

June 16th, 1882.

Editor of the Herald:—I pen a few thoughts on sixty-seventh Psalm, which is a plain prediction of the day and age in which we live, or the ushering in of the seventh and last dispensation. It begins with a prayer: "God be merciful to us, and bless us, and cause thy face to shine upon us." I add to bring to pass his act, his strange act, and to perform his work, his strange work, or marvelous work and a wonder. (Isaiah 29: 13). It would cease to be a marvelous work and a wonder to this generation of professing christians, if they only possessed the spirit of prophesy and revelation. The work is all plain to him "that understandeth and right to them that find knowledge." (Prov. 8: 9).

The prayer at the commencement presupposes a time when the Lord's way to save men would not be known upon earth; hence the necessity for revelation, or for the Lord to renew revelation from heaven to man in order that the way of salvation might be made plain to all men; so that all who wished to obtain salvation might know the conditions on which they could obtain it, and all who rejected it might have no excuse. The Psalmist proceeds that "thy way might be known upon earth, thy saving health among all nations.

In the preface to the Doctrine and Covenants, 4th paragraph, the Lord says he has established this work "that the fullness of his gospel might be preached by the weak and the simple, unto the ends of the world, and before kings and rulers." And how blessed are they who make a sacrifice of themselves and all they possess to promote this glorious work. Here is a chance for a greater speculation than you can make any other way. Whether you be rich or poor, you can not fail to receive a bigger interest than you can expect, if you have come to a certain knowledge of the Lord's way to save men. It is a priceless treasure; "freely you have received, freely give." Extend the knowledge as far as in you lies, and to such as have not obtained that knowledge, I will strive to explain in as short and comprehensible a way as I am capable of. Faith is the first principle in revealed religion. Paul says: "Without faith it is impossible to please Him" (God) And in the 10th chapter of Romans, 14 to 16 verses, he tells us that faith comes by hearing the word of God, preached by men who are sent of God to preach. Paul and Peter both say that they preached the word of God by the Holy Ghost, sent down from heaven. And Paul tells Timothy to neglect not the gift that was in him to preach the gospel not printed in the Book only, but in Timothy's heart. Men whom God sends to preach, preach God's words to the people to whom they are sent, by the power of his spirit, which begets faith in the honest in heart, who hear and believe the truth which works repentence in them and leads them to acts of obedience, to be buried in the water for the remission of their sins, and to receive the gift of the Spirit of God through the laying on of hands, by the servants of God, who are ordained to that power. Obedience to this law is the only means through which God has ever promised eternal life to man in any age of the world.

As ever your servant for Jesus' sake,

JOHN LANDERS.

GALESBURG, Jasper Co., Mo,

June 5th, 1882.

Bro. Joseph:—I was disappointed some when I did not see you at our Conference, as I was in hopes of seeing you. Elder J. T. Davies is here laboring in the great harvest field of souls, and John's labors are appreciated here. He has attentive congregations. What the result will be time only can decide.

The grain harvest commences this week; and never since our country has been settled is there such a prospect for wheat, oats and vegetables, as this year. Corn is very like some of us church members were lately, sitting still doing nothing. Now since Conference both the saints and the corn are looking upwards, and I hope will continue until all are matured. We have a good country, good markets, good people, good millsites waiting for good men with good capital to make good money. Fruit and an abundant crop of all kinds is the prospect. We are having potatoes every meal now for ten days. Our respects to all. We should like to see you, if only on pasteboard. I am told you do not look well, which makes me sympathise with you. There is a greater interest here now than has been in years, and I hope it will increase.

S. MALONY.

NAUVOO, ILLINOIS,

June 22d, 1882.

Bro Joseph.—I have two grandsons, one four years of age past, the other six years past. The mother of these children died two years ago last April; since which time the children have been with me. The father of these boys was with us in the family some ten months after the decease of his wife; during which he joined the Church connecting himself with the Montrose Branch. On the 2d of Febuary, 1881, he went to Missouri; has been there ever since. I was not at home when he left. At that time he agreed with my wife to send her $2 per week for the boys, besides their clothing. Up to this date he has only sent about that amount per month, and no clothes. He went away in debt to me for board,—was in debt to others. These he makes no effort to settle up. Yet at the same time last year, he informed us that he had plenty of work and at good wages. Yet he is neglecting his duty toward his children. It is now apparent to me and has been for some time, that he does not intend to do any better. Age is coming on as well as feebleness of body,

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and I feel that I must make some disposition of these boys, as my own require all that I can do to care for them. The father of these children really is not fit to have the oversight of them. So I have kept them longer than I would otherwise. There may be some family among the Saints who would like to take one or both or know of some good place or family who are not Saints, that could give them a home. I think it my duty to do this first, before applying to other authority; but I must do something with them and would like them to be in some good family of the Saints. Letters will, reach me addressed to Nauvoo, Hancock County Illinois. D. D. BABCOCK.

CORINTH, Ontario, June 21th, 1882.

I came to this place to day; spent a week in Carlingford. Since London District Conference, labored some there and baptized one. Conferences of both districts passed off pleasantly and I trust profitably. The Lord was with us in social and preaching services. Bro. Lake went north and east. Brn. Blakeslee and E. L. Kelley are doing *good* work. They were with us and rendered aid efficiently in both spiritual and temporal things of God's kingdom. We are doing the best we know how, and although infirm, yet "onward" is the watch-word. Pray for us.

Yours in Christ,
E. H. GURLEY.

JOPLIN, Missouri,
June 27th, 1882.

Joseph Smith —On my return from conference I have by no means forgotten your kindness to me, for a friend in need is a friend in deed. We are well; my health this far is much better this year than last. Never feel so well in any vocation as in preaching the everlasting restored gospel. I have delivered about twenty discourses in the last five months at different points within a radius of fifteen miles with approval of self and others generally; baptized and confirmed two, have almost daily interviews with the sects, spiritualists, Jews, sceptics, infidels and atheists. I find the odium almost entirely removed from us, since Brn. Gurley and Kelley's visit at the Capital. Yet notwithstanding our access to the honost minded is easier than formerly, yet I mourn because of the little interest taken by many; yea, very many of the Saints in these regions in this grand and glorious latter day work, and knowing too that the coming of the Lord draws near.

Your brother in the covenent of life.
C. W. SHORT.

MOON, Muskegon Co, Mich.,
June 27th, 1882.

Bro. Joseph:—I have sold my place, and am at liberty to move among the Saints. I desire to spend the rest of my days among them, if the Lord will so direct. In consideration of the darkness that covers the earth and the gross darkness the minds of the people, and the great afflictions the Lord has suffered me to live and pass through, I have failed to exercise my right to choose a helpmate. I have felt that the powers of darkness was not sufficiently overcome by the light, to enable me to enter into such a covenant with honor and safety before the Lord. I have tried to be patient under the chastening rod, but have not exercised the diligence in holding fast the lessons taught, as I wish to do. I am determined to seek Christ and his righteousness, until he will be pleased to add all things necessary for my enjoyment. It is some time since the last links in the chain of my father's family were broken; yet my loneliness does not pass away, and my heart refuses to be fully comforted, till my eyes shall see Zion gathering, and her children singing the songs of everlasting joy. As I consider the moneys in my hands as belonging to the Lord, and as I am not prepaired with the gospel message to go among you, I have opened my heart more than is usual for me to do, so that my brethren and sisters may act their part toward me as the Lord may direct. I shall be glad to correspond with those that desire to see the mourning ones comforted, and Zion and her waste places built up.

Yours in search of eternal life,
M. N. COLE.

EDENVILLE, Iowa, June 28th, 1882.

We are happy to say that the brethren here voted solidly for the amendment—we thought the memorable day was fittingly observed. Our village gave a majority of forty-seven for the amendment. The branch here stands on a solid basis, and our preaching services are well attended. We feel encouraged at the prospects for the ultimate triumph of truth and justice.

Yours in love.
T. E. LLOYD.

INDEPENDENCE, Mo.,
June 11th, 1882.

Bro. Joseph:—Since April conference I have been living here. This is a quiet, peaceable, sociable town. I am inclined to think that that old trickster, the Devil, is resorting to one of his ancient tricks with us; the people of the world are as ready now to accommodate or employ us as any one else. Christ says: "Beware when the world speak well of you." Do malice, envy, strife, ill contention, and controversy belong to the world? So far as I see, the world here in this town speak well of us. The Devil in his history of us from Adam to the present time, has changed his tactics to suit our surroundings. In time of peace and plenty, knowing that we do not appreciate that God given blessing, he leaves us to struggle with our own spirits; each of us to strive for the highest position in the branch, murder ourselves, &c.

Question, If I do not have family worship in my family for two years; because I do not like the officers in the branch, will said officers be cursed for my deficiency? 2d. Am I justifiable in criticising a brother's prayer, because I have seen Watson's Complete Speller, and he has been limited to Noah Webster's Old Speller? 3d. Is tobacco after being analyzed, only two poisons found in it, any better as a medicine, chewed and smoked, than it was in 1830?

I submit this to your discretion.
B. A. ATWELL.

[In reply to the questions asked in the foregoing letter we answer; without judging any persons.

1. Officers of a branch, if they do their duty conscientiously, are not responsible for the negligence of Saints in family prayer; and will not be cursed for such neglect. 2. No; no one is justified in criticising any ones earnest prayer, no matter how crude the language. 3. No. Tobacco and the effects of its use are the same now as in 1830. Some brands are badly adulterated now, to what tobacco was then]—ED.

HAMBURG, Iowa, June 19th, 1882.

Yesterday I organized a branch in Hamburg, consisting of eight members: N. Taylor, President; J. W. Calkins, Priest; D. Comstock, Teacher; W. R. Calkins, clerk; Olive Calkins, treasurer. The members were those that belonged to the Mill Creek Branch. On the 19th baptized three, making eleven. There are in the vicinity of Hamburg about twelve or fifteen members of the Church, which it is hoped will unite with the branch soon. J. R. BADHAM.

Conference Minutes.

NEVADA DISTRICT.

The quarterly conference was held in Carson City, Nevada, June 4th, 1882. T. R. Hawkins, clerk. The meeting was opened by Pres. Johns, who addressed the Saints, in regard to their duties to God, one another, and the world at large, and requested sincerity and faithfulness in their calling.

Branch Reports.—Carson City 34; there are 20 scattered, of whom nothing is known; meet every two weeks, during 1881; 7 members removed by letter to Elko. Mottsville 46; deaths 3; the scattered not known; had no meeting for some time, from certain causes. Dayton 8; one death, one removal by letter, one scattered; no meeting for some time, unavoidable circumstances prevent the same. Elko and Franktown, no report.

Elders' Reports.—W. Riddler, D. R. Jones, T. Millard, D. I. Jones, T. R Hawkins and A. B. Johns, reported. Teacher E. Wilmot reported.

Remarks by Elder Hawkins, in regard to a Teacher's duty in visiting the Saints, praying in their families, etc.

Bishop's Agent Reports that he has no Church funds on hand, all had been sent to Bishop Rogers.

Remarks by Elder Hawkins, on the consolidation of the branches, reorganizing and setting the same in better working order. After some discussion, the matter was laid over to next conference.

On motion, President Johns to visit the president of the branches, and urge them on to their duties, in reference to branch meetings.

On motion of Elder Hawkins, that each president hold a meeting at least once a month, in their respective branches, or show a reason why they do not, at the next quarterly conference. Carried.

On motion A. B Johns was elected president, and T. R. Hawkins clerk of district.

Sacrament meeting in the afternoon, when the Saints testified of the truthfulness of the latter day work, and their determination to strive to be faithful to the end. The conference was of a harmonious and a peaceful nature; the love of God linked heart to heart, that the Saints were loth to part to their several homes.

The next conference of the district to be held in Franktown, Nevada, October 22d, 1882.

WESTERN MAINE DISTRICT.

Conference convened with the Green's Landing Branch, June 3d and 4th, 1882. J. J. Billings in the chair; J. C. Foss, clerk *pro tem.*

Branch Reports.—Little Deer Isle 27 members; 2 added by baptism. Brooksville returned for correction. Green's Landing, Bear Isle, Rockland and Saco, not reported.

J. J. Billings, Bishop's Agent, reported $10 on hand; paid to J. C. Foss $5 06.

L. C. Gray, as District Agent, $9.62 on hand.

Present: Elders J. C. Foss, J. J. Billings, W. G. Pert, J. W. Blastow, J. H. Eaton; Priests D. H. Eaton, L. C. Gray.

Motioned to admit J. C. Foss into the district.

J. J. Billings sustained as district president.

Preaching on Sunday morning and evening by J. C. Foss.

Adjourned to meet with the Brookville Branch.

PHILADELPHIA DISTRICT.

The above conference met this day, June 25th, 1882. John Stone, president; J. A. Stewart, secretary.

Philadelphia Branch, J. Stone, president, 53. New Park Branch, M. O. Matthews, president, 17. Hornerstown and Brooklyn Branches, no reports.

Resolved, that the request of the New Park Branch to have Bro. Stewart represent them at this conference be accepted.

Resolved that the report of the District Treasurer be accepted.

Resolved that John Stone's resignation of the presidency of this district be accepted.

Resolved that J. A. Stewart be sustained as secretary.

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Resolved that Bro. Wm. Small be elected president of this district for the ensuing quarter.

Elders reports.—Wm. Small: My report is very short this quarter. Have preached but twice. No time to study or labor. My faith is not weak in the gospel of our Lord Jesus Christ. John Stone: I can say that my labor has been here exclusively. Have had no time to travel and labor in the district. My desire is to do good as far as I can. J. A. Stewart: Have labored more this quarter than formerly. Have visited York county, Pa., and Frederick City, Md., preached 43 times, baptized 5 persons. Have also preached twice in New Jersey, and three times in Philadelphia.

Resolved that the next conference be held in Hornerstown, New Jersey, on the 4th Sunday in September [24th], 1882.

WYOMING VALLEY DISTRICT.

The above conference convened at Danville, Pa., May 27th and 28th, 1882. L. B. Thomas, president; W. Harris, secretary.

Branch Reports.—Hyde Park 22; baptized 2, received by letter 2, died 2. Danville 20 Plymouth 20.

Reports.—H. S. Gill, W. Crumb, L. B. Thomas, T. O. Davis W. Harris, reported in person; W. W. Jones, J. Baldwin, by letter.

W. Grumb was chosen for District Treasurer, L. B. Thomas as president, W. Harris as secretary, W. W. Jones as Bishop's Agent for the next three months.

The report of the District Treasurer, W. Harris: In hand $4; received from J. Morgan, jr., $1, Plymouth $1.25, Danville $1, total $7.25. Expended to H. Robinson $2, L. B. Thomas $3 10, total $5.10; balance in hand $2 15.

It was decided that the district treasurer should pay L. B. Thomas, the district president, the sum of $3.10 for traveling expenses.

Prayer meeting on Sunday morning, preaching in the forenoon by T. O. Davis and Henry S. Gill. Sacrament and testimony meeting in the afternoon. Preaching in the evening by L. B. Thomas and H. S. Gill.

Adjourned to Hyde Park, Pa., August 26th, 1882, at two o'clock in the afternoon.

SPRING RIVER DISTRICT.

A conference of the above district was held at the Pleasant View Branch, beginning May 27th, 1882. J. T. Davies, presiding; J. A. Davies, clerk.

Statistical reports of Pleasant View, Mound Valley and Arcadia, were presented: in the first named there has been one received by letter, four removed and one died. Spiritually, the above branches were reported by J. H. Thomas, R. H. Davies and H. Haines, in good condition, except Pleasant View.

Elders Reported.—J. T. Davies (baptized 3), W. S. Taylor (baptized 1), R. H. Davies, W. France (by proxy), D. S. Crawley, I. R. Ross, J. H. Thomas, — Kelley (from Mount Vernon, Mo.), S. Maloney, J. A. Davies and E. W. Depue; Priest W. Lee, and Teachers R. Bird and J. Hart also reported. The whole corps seemingly in good spirits.

I. R. Ross, Bishop's Agent, reported.—To balance on hand November 12th, 1881, $57.90; paid out $51; due church $6.90

Spring River District "special fund," from November, 1881, to March 12, 1882: On hand last report $16 35; received since $5; paid J. T. Davies $10, C. W. Short $10.10; to error in balance last report $1. Due district 25 cents. I. R. Ross, agent for district.

A complaint was presented against W. I. Stokes, and the president requested to appoint a court of Elders to attend to the case. I. R. Ross, W. S. Taylor, and R. H. Davies were appointed as such.

It was moved that the Galesburg Branch be disorganized.

That W. S. Taylor be appointed district treasurer.

That S. Maloney, W. S. Taylor and R. H. Davis, be appointed a committee to investigate matters in the Pleasant View Branch, and if possible to effect a reconciliation.

That we commend, C. W. Short to the consideration of the Saints, as traveling Elder, until we can offer substantial aid.

That we sustain all the spiritual and temporal authorities of the church in righteousness.

That the Elders are requested to labor wherever opportunity offers.

That C. M. Fulks be granted a Priest's license.

J. T. Davies tendered his resignation as president of the district, and a vote of thanks was tendered him for his efficent labors in the past.

J. A. Davies was elected president of the district, and Evan A. Davies clerk.

It was moved that we sustain Elder J. T. Davies as a missionary in this district.

Preaching by Bro. —Kelley, assisted by Elders Maloney, Graham, Taylor, and by R H. Davis.

Adjourned to meet with the Columbus Saints, August 25th, 1882.

KEWANEE DISTRICT.

Conference met at the Saints' Chapel, at Buffalo Prairie, Illinois, June 3d, 1882. H. C. Bronson, president; J. L. Terry, clerk.

Branch Reports.—Kewanee reported 89; expelled 1. Millersburg, no change. Buffalo Prairie reports 72; removed by letter 2. Rock Island 15, no change. Canton, St. David, Truro, Henderson Grove and Princeville, not reported.

Consideration of resolution passed at Kewanee Conference to bring about a more perfect representation was laid on the table till conference in September, for the same reason that the resolution was passed, to wit: There was not sufficient number of Elders present to justify what was there to act upon it.

Preaching in the evening by Pres. H. C. Bronson; also, Sabbath forenoon and afternoon.

Adjourned to meet at Millersburg, Illinois, September 21, 1882.

KENT AND ELGIN DISTRICT.

A conference of the above district was held in the Saints' Chapel in the Buckhorn Branch, June 3d and 4th, 1882. John H. Lake was chosen president, and R. Coburn secretary, and E. L. Kelley assistant.

Branch Reports.—Zone 39; baptized 1, 2 received and 5 removed by letter. Baddertown, organized February 8th, 1882, by G. E. Deuel, with 12 members, present 21; received by certificate of baptism 7, by letter 2.

On motion, the above branch was received into this district, and ordered to be recorded on the District Record.

Wellington 20; baptized 3, died 1. Buckhorn 50; baptized 6, received by certificate of baptism 1, received by letter 2, and expelled 3.

James Robb, Bishop's Agent, reported balance on hand $27 67; received $27; expended $35; on hand $19 67. As District Treasurer he reported receipts $34.15; expended $6 50; balance $27.65.

On motion the president was authorized to a appoint a committee to audit Bro. Robb's books and report. N. L. Blakely and Charles Badder were appointed as the above committee.

Reports.—A. Leverton had visited some of the branches in the district, and done what he could. G. E. Deuel had labored in this district ever since he came to Canada; had baptized 18, blessed 9 children, organized one branch. E. H. Gurley had been in the district six weeks, and done what he could. G. Hicklin had labored some in connection with Bro. Deuel. Elder George A. Blakeslee, Bishop of the Church, told his experience in the work; also gave instructions to concerning the financial affairs of the Church. E. L. Kelley, Counsellor to the Bishop, also made some remarks on the financial matters of the Church. Priests: J. Robb, M. Eaton, A. McKenzie, R. Coburn and C. M. Fulks reported.

A petition from some Saints at Puce River was presented, asking that Manuel Eaton be ordained to the Melchizedec Priesthood.

On motion, this was referred to a committee of three for consideration.

The president appointed G. A. Blakeslee, G. Hicklin and E. H. Gurley, on the above committee.

Resolved, that brethren J. H. Lake, G. E. Deuel, G. Hicklin, and E. H. Gurley, be sustained as missionaries sent from the General Conference to labor in Canada.

A. Leverton was sustained as District President, J. Robb as Bishop's Agent, and R. Coburn as clerk.

Resolved, that Bro. Robb, as District Treasurer, be authorized to pay out the district money at his option.

Resolved, that $17 of the District Fund be paid into the Bishop's Agent's hands for the use of the Church generally.

Resolved, that Arthur Leverton be sent as delegate to the Semi-Annual Conference (should we be able to send one).

Resolved, that the motion authorizing the Trustees to sell the Lindsley Church be rescinded.

Resolved, that Bro. Leverton as delegate for this district, be authortzed to vote for the General Conference to be held annually, beginning April 6th, 1883.

On motion, the presidents of the different branches were instructed to take up a collection in their respective branches in order to obtain enough money to fence the Lindsley church ground.

By separate motions, Bro. George Cleveland was released as Trustee of the Lindsley church and R. Coburn appointed in his stead.

Sunday morning, prayer and testimony meeting in charge of J. H. Lake. Preaching in the forenoon by J. H. Lake; and in the afternoon by Arthur Leverton, after which the sacrament was administered.

After the sacrament meeting, the committee appointed to audit the books of the Bishop's Agent and District Treasurer reported they had found them correct.

The committee appointed on ordination of Manuel Eaton did not think it advisable under the circumstances to ordain him an Elder.

Preaching by E. H. Gurley in the evening.

Adjourned to meet in the Zone Branch, October 14th and 15th, 1882.

CENTRAL TEXAS DISTRICT.

Conference met at the meeting house of the Central Texas Branch, June 24th, 1882. A. J. Cato, president *pro tem*; D. T. Baul, clerk *pro tem*.

Minutes of last conference read; and that part in the case of S. V. Sherrill, which reads: "Asking pardon for wrongs committed," was rescinded, upon the ground that he made no such confession; also, that part of same business, which reads, "making threats against some of the brethren," be changed so as to read, "but making use of some unbecoming language to the conference." With the foregoing corrections the minutes were received.

Branch Reports.—Texas Central, same as last report. Elmwood, numerically the same as last report, but spiritually in a deplorable condition. Live Oak 11 members; organized June 17th, by A. J. Cato.

On motion it was ratified by the conference.

Cheeseland and Elkhart, not reported.

Elders H. L. Thompson, W. W. Belcher, A. J. Cato (baptized 11), reported personally. H. C. Smith and E. Land, by letter. Priest E. White, by letter.

Whereas, Bro. E. Land asks to be supported temporally or released; and whereas, we as a district are unable at present to support him; therefore, be it resolved, that we accept his resignation. Accepted.

Your committee beg leave to report that we have labored with Bro. S. P. Sherrill, and find him willing to make restitution for wrongs to conference, as the following note will show:

I take this method to ask pardon of conference for wrongs committed by me (whether in writing or otherwise), against your honorable body, and ask your prayers in my behalf.

S. P. Sherrill.

All the temporal authorities of the Church (the Bishopric), was sustained in righteousness.

W. W. Belcher was sustained as presiding Elder, and Sr. McMains as secretary of the district.

Preaching in the evening by Elder H. L. Thompson. Prayer and testimony meeting in the morn-

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ing. Preaching in the forenoon by A. J. Cato, in the afternoon by H. L. Thompson, and at evening by W. W. Belcher.

Adjourned to meet at Cook's Point, Burleson county, Texas, on the 16th and 17th of September, 1882.

Miscellaneous.

FLORIDA DISTRICT.

The next quarterly conference of the Florida District will convene the first Saturday in August [5th], at the Perseverance Branch, in the neighhood of Bro. David Donaldson, about three miles from of Perdido Bay, Baldwin county, Alabama. Saints coming to conference from Florida will be met at Mill View, Friday before, with boats to convey them across the bay.

F. P. SCARCLIFF,
Pres. of the Dist.

BISHOP'S QUARTERLY REPORT.

Financial Report of Bishop Geo. A. Blakeslee, from April 1st to June 30th, 1882.

1882.	CHURCH CR.		
April 1,	By Balance		$1,895 61
" 1,	William Leeka, Iowa		340 05
" 1,	Thomas Taylor, England		6 68
" 1,	James Allen, Iowa		10 00
" 1,	Lizzie Woodward, Me		1 00
" 1,	John Richardson, Me.		1 00
" 1,	Eliza M. Walker, Me.		1 00
" 1,	John Allen, Iowa		1 00
" 1,	Sister Mattie		20 00
" 1,	J. S. Patterson, Ill.		10 00
" 3,	E. M. Bowen, Mont.		10 00
" 3,	Ellis Short, Mo.		10 00
" 3,	James Ballentyne, Iowa		100 00
" 3,	John Taylor, Canada		10 00
" 5,	Edwin S. Allen, Ill.		2 00
" 6,	Thomas C. Kelley, Mo.		2 00
" 8,	Jennie Murphy, Iowa		2 00
" 10,	L. F. Thompson, Iowa		13 00
" 13,	Zion's Hope Fund, Pittsburg, Pa.		6 70
" 13,	John Tankard, Mo.		20 00
" 13,	Sr. L. A. Hartwell, Iowa		10 00
" 18,	James Allen, Iowa		5 00
" 20,	Joseph Squires, N. Y.		15 00
" 20,	James Allen, Iowa		10 00
" 20,	J. O. Ballentyne, Iowa		5 00
" 22,	F. Ursenback, Paris, France		40 00
" 26,	T. R. Hawkins, Agent, Nevada		11 00
" 27,	John Allen, Iowa		1 00
" 27,	E. A. Shelly, Mich.		5 00
" 30,	Eliza E. Mitchell, Fla.		1 00
" 30,	Stephen Richardson, Ill.		7 25
May 2,	Oliver Ellison (Elefson), Ill.		5 00
" 3,	Jonas Chatburn, Iowa		24 26
" 6,	Edwin Bowen, Mont		20 00
Apr. 18,	S. E. Hull, Mich.		1 00
" 18,	Jane Walton, Kansas		1 00
" 18,	Aug. Dellar, Mo.		10 00
" 18,	William Strang, Iowa		10 00
" 18,	John Eames, Wyoming		10 00
" 18,	Jacob Knipschild, Mo.		10 00
" 24,	L. Wright, Iowa		50
" 26,	L. Darveaux, Mich.		3 85
" 28,	Janet Black, Iowa		4 00
" 30,	John Gallup, Iowa		20 00
May 23,	John Allen, Iowa		2 00
" 23,	Anna Fosdick, Wis.		20 00
" 24,	Sister Cross, Mo.		5 00
June 16,	Maria A. Blakely, Canada		5 00
" 16,	Jesse Longfield, Mo.		20 00
" 16,	Thomas Bearss, Canada		10 00
" 16,	Ellis Short, Mo,		10 00
" 16,	Edward M. Bowen, Montana		10 00
" 16,	Helen Bell, Texas,		10 00
" 16,	Jessie Hay, Texas		10 00
" 16,	James E. Batwell, Canada		50
" 16,	P. W. Surtrook, Canada		50
" 16,	James Squires, Canada		1 00
May 13,	John Eames, Wyoming		20 00
" 16,	Mrs. A. P. Benjamin, Ill.		1 00
" 25,	Joel Allen, Ohio		1 75
" 28,	Sarah Rinker, Cal.		2 00
June 22,	George C. Milgate, Cal.		100 00
" 26,	J. H. Lambert, Agent		55 00
" 26,	Richard Allen, Agent, Cal.		50 00
" 26,	Orki Rassjurie, Mo.		5 00
" 26,	Ole Madison, Mo.		15 00
June 26,	Andrew Jensen, Mo.		5 00
" 26,	A. N. Beargo, Mo.		5 00
" 30,	M. N. Cole, Mich.		5 00
" 30,	William Vincent, Mo.		3 00
" 30,	B. W. Dempster, Iowa		1 40
" 30,	John B. Hunt, By J. Pett, agt. Iowa		100 00
" 30,	Mary Hunt, By J. Pett, agt. Iowa		5 00
" 30,	Mary E. Hunt, By J. Pett, agt. Iowa		5 00
" 30,	J. E. F. Smith, Kan.		1 00
" 30,	M. E. Benedict, Iowa		1 50
" 30,	F. Lofty, Kan.		1 35
" 30,	Phebe Bigelow, Cal.		2 00
" 30,	Mary Allen, Ohio		1 50
" 30,	M. L. Berry, Iowa		4 00
" 30,	John Wright, per J. W. Gillen, Australia, £50, @ $4 84	$242 00	
	Less exchange, 1 per cent	2 42	239 58
" 30,	James Bailey, per J. W. Gillen, Australia, £4 19	$23 96	
	Less exchange, 1 per cent	24	23 72
" 30,	John Eames, Wyoming		25 00
" 30,	John A. White, Montana		5 00
" 30,	Harriet Royal, Pa.		5 00
" 30,	S. A. Roger, Neb.		5 55
	Total receipts		$3,491 25

1882.	CHURCH DR.	
Apr. 13,	Paid J. C. Foss.	$ 30 00
" 13,	Alexander Smith	10 00
" 24,	Mrs. J. F. Mintun	50 00
" 24,	Money Order fee	25
" 28,	W. T. Bozarth	50 00
" 28,	Money Order fee	25
" 28,	John T. Davies	15 00
" 28,	Registered Letter fee	10
" 1,	Agent Leeka, for aid of minister's families	340 05
" 1,	T. W. Smith	50 00
" 7,	Digging grave for the poor	2 00
" 10,	Church Secretary and Recorder and Bishop's Secretary	129 75
" 15,	Columbus Scott	25 00
" 15,	Sr. R. J. Anthony	15 00
" 15,	Sr. W. W. Blair	50 00
" 20,	Making out Church deed	75
" 24,	Sr. G. E Deuel	25 00
" 25,	W. W. Blair	71 00
" 30,	Express on books and papers of the Bishop	65
May 8,	G. T. Griffiths	40 00
" 8,	George Hicklin	20 00
" 8,	Joseph Luff	150 00
" 8,	Telegram to Washington	13 45
" 8,	George Montague	40 00
Apr. 13,	E. H. Gurley	30 00
" 13,	J. H. Lake	25 00
" 13,	J. F. McDowell	10 00
" 13,	John Thomas	15 00
" 13,	J. D. Bennett	3 00
" 13,	J. S. Patterson	20 00
" 14,	F. P. Scarcliff	30 00
" 21,	E. M. Wildermuth	30 00
May 1,	Sr. Glaud Rodger	10 00
" 1,	E. M. Wildermuth	20 00
" 1,	H. A. Stebbins, expenses attending conference, Apr. 6 to 13, 1882	13 86
" 3,	Jonas Chatburn, committee to settle with Bishop	24 26
" 3,	H. A. Stebbins, committee to settle with Bishop	21 87
" 8,	Money Order fee	20
" 10,	The poor	40 00
" 10,	E. L. Kelley, expenses to Washington	83 80
" 10,	J. L. Bear	35 00
" 10,	G. S. Hyde	20 00
" 12,	Joseph McDowell	30 00
" 12,	Josiah Ells	30 00
" 13,	William H. Kelley	75 00
" 18,	J. L. Bear.	50 00
" 18,	Mrs. Robert M. Elvin	50 00
" 22,	Alex. H. Smith	125 00
" 22,	Moses R. Scott.	10 00
June 16,	George Montague	30 00
" 16,	M. T. Short	50 00
" 16,	W. W. Blair on acc't Utah Mission	250 00
" 16,	Mrs. G. E. Deuel	10 00
" 16,	W. T. Bozarth	25 00
May 20,	B. V. Springer	50 00
" 25,	E. Wildermuth	20 00
June 17,	G. S. Hyde	50 00
" 17,	T. W. Smith	10 00
June 19,	John H. Lake	25 00
" 22,	J. F. Mintun	30 00
" 26,	C. Scott	25 00
" 27,	Bro. Wixom, board for six months	62 75
" 29,	T. W. Smith	20 00
" 29,	Joseph Luff	40 00
" 30,	Joseph Lambert	25 00
" 30,	John S. Patterson	20 00
" 30,	Herald Office bill from Jan. 1st to June 30th, tracts to Elders, Heralds to Foreign Mission, and Books of Mormon to Members of Congress and President of the U. S.	118 12
	Total expenditures	$2,791 11
	Balance on hand	700 14
		$3,491 25

Respectfully submitted,
G. A. BLAKESLEE,
Presiding Bishop.

NOTICE.—J. O. STEWART.

Whereas, Elder John O. Stewart, of Red River Branch, Texas, has been indicted by the grand jury of Red River county, Texas, for forgery, and bound over to appear at court: and, whereas, Bro. J. P. Brannon, president of branch, has informed me that Elder Stewart did not appear as required, and consequently left his bondsmen to pay the bonds; and as his whereabouts is not known to the branch, or to me, I take this means of notifying the Saints of the South-western Mission, and all others whom it may concern, that his official acts from this time will not be recognized. Should this come under his notice, he will please send his license to the president of his branch, and satisfy the demands of the law, and make restitution to his bondsmen and the Church, or he will be dealt with as the law directs.

HEMAN C. SMITH,
In charge S. W. Mission.

INDEPENDENCE, Mo., July 4th, 1882.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for eacn additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

DIED.

FULLER.—At Bedford, Ohio, May 9th, 1882, in child birth, Mary A., wife of Robert Fuiler, in the 49th year of her age. She was a faithful wife and loving mother. Three little ones had gone before, and two remain to mourn her loss.

BLAKELY.—Near Grove Mills, Canada, May 6th, 1882, of old age, Sr. Esther, wife of Bro. George C. Blakely. She was born September 1st, 1812, in Holliwell, Prince Edward county, Canada; was baetized October 3d, 1880, by Arthur Leverton. She lived faithful until her death. Funeral service held in the Methodist Episcopal Church, Wabash; sermon by Elder Arthur Leverton, assisted by G. E. Deuel and E. H. Gurley.

Coals of fire can not be concealed beneath the most sumptuous apparel, they will betray themselves with smoke and flame; nor can darling sins be long hidden beneath the most ostentatious profession, they will sooner or later discover themselves, and burn sad holes in the man's reputation. Sin needs quenching in the Savior's blood, not concealing under the garb of religon.

Never swerve in your conduct from your honest convictions, decide because you see reasons for decision, and then act because you have decided.

FARM.

For sale 125 acres, lying on the State line, between Missouri and Iowa, 1¾ miles N. E. of Andover Station of the C. B. & Q. R. R., and 7 miles S. E. of Lamoni; 95 acres in good cultivation, 20 acres young timber adjoining, all new land except 10 acres in cultivation for ten years. Inquire of William Hartman on the place, or by letter to Andover, Harrison county, Missouri. 1jul4t

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The Saints' Herald.

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

Heman C Smith

"I saw another Angel * *, having the Everlasting Gospel to Preach to them that Dwell on the Earth * *, saying, Fear God, and Give Glory to Him, for the Hour of His Judgment is Come."—Rev. 14: 6-7.
"Sanctify them Through Thy Truth; Thy Word is Truth."—Jesus; John 17: 17.
"Hearken to the Word of the Lord, for there Shall Not any Man Among You Have save it be One Wife."—Book of Mormon; Jacob 2: 6.

Vol. 29.—Whole No. 491. Lamoni, Iowa, August 1, 1882. No. 15.

THE UNITED STATES IN THE LIGHT OF PROPHECY.

ITS GREATNESS CONSIDERED.

This nation that has sprung into existence within so short a time, and under such peculiar circumstances, has called forth a close scrutiny from the crowned heads of the world, who are watching its development with a jealous eye. It has an expanse of territory reaching from the Atlantic to the Pacific, and from the regions of the Arctic in the north to near the Torrid in the south, with a variety of climate, and a soil producing all kinds of cereals, and every known fruit. Rich in her deposits of gold, silver, copper, iron and coal. With her resources of learning within the reach of all, and her achievements in the arts and sciences unlimited, and with no religious intolerance, but an equal assurance guaranteed that all religious views will be held inviolate; with her friendly intercourse with all nations, and a pre-historic antiquity dating anterior to the Noahic age, giving us the most indubitable evidence of a nation compatible with any that has ever existed.

This great republic has been founded upon the principles of right, and justice, through the inspiration of Jehovah, and watched over as the apple of His eye, for the express purpose of making it the repository of his sacred trust, preparatory to the second coming of Jesus Christ.

God beholds and overrules all the great movements of the world. The monarchs of earth do his will while they freely do their own, because he makes them subservient to his own purpose. No stronger proof of the truth of God's word can be produced then the fulfillment of his prophecies. History being their expositors.

SOME OF THE SYMBOLS OF NATIONS NOTICED.

We shall now take a brief survey of some symbols that have been fulfilled, chiefly those found in the books of Daniel and Revelations, which have a bearing on the subject at issue. In Daniel ii, a symbol is introduced in the form of a great image. In Daniel vii, we find a lion, a bear, a leopard, and a great and a terrible nondescript. In Daniel viii, we have a ram, a he goat, and a horn, little at first, but waxing exceeding great. In Revelations xii, we have a great red dragon. In Revelations xiii, we have a blasphemous leopard beast, and a beast with two horns, like a lamb. In Revelations xvii, we have a scarlet colored beast upon which sits a woman. Some of these represent earthly governments, for so the prophecies declare.

THE IMAGE CONSIDERED.

"Thou, O King, sawest and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon the feet that were of iron and clay, and broke them to pieces.

"Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the Summer threshing floor; and the wind carried them away and no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth."—Dan. 2: 31-35.

The four parts of this great image represent four kingdoms, *viz*: Babylon, the head of gold; the Medo Persian, the arms and breast of silver; (these powers covered all civilized Asia); the Grecian empire, the belly and thighs of brass, embraced eastern Europe, including Russia. The Roman empire, represented by the legs of iron, occupied all western Europe, its division into eastern and western, and sub-division into ten separate kingdoms, *viz*: Huns, Ostrogoths, Visigoths, Franks, Vandals, Sueve, Burgundians, Heruli, and Anglo Saxons; and some of these pushing their conquest across the Atlantic Ocean claimed portions of America by right of discovery, consummating the toes. Hence, the geographical location of this image was from east to west. About the time when this great image is complete, a very noticeable affair takes place; the taking of a little stone from the mountain without hands, (human agency), that will smite the image on the feet, and roll eastward until it crush it to dust. We shall notice this image more particularly hereafter.

"Daniel spoke and said, I saw in my vision by night, and behold, the four winds of the heavens strove upon the great sea. And four great beasts came up from the sea, diverse one from another.

"The first was like a lion. * * *

"The second like a bear. * * *

"The third like a leopard. * * *

"The fourth dreadful and terrible, and strong exceedingly; * * * and it was diverse from all the other beasts that were before it; and it had ten horns.

"I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things."—Dan. 7: 2-8.

The lion, represents Babylon; the bear, Medo-Persia; the leopard, Greece; and the great and terrible beast, Rome. The horn with human eyes and a mouth which appears in the second phase of the beast represents the Papacy, the red dragon the acknowledged symbol of pagan Rome, corresponding with Rev. xii: 4: "And there appeared another sign in the heaven; behold a great red dragon having seven heads and ten horns." The eleventh horn of the fourth beast is identical with Rev. xiii: 2: "And the beast I saw was like unto a leopard,—and the dragon gave him his power and his seat and great authority." Rev. xvii: 3: "And I saw a woman sitting upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns." This applies to Rome under Papal rule, the symbols having distinction between the civil and ecclesiastic powers, the one being represented by the beast, and the other by the woman seated thereon. And the woman being with child [administrative authority] cried, travailing in birth, and pained to be delivered. And she brought forth a man child [priesthood] who was to rule all nations with a rod of iron: [word of God]: and her child [authority] was caught up to God, and his throne."

"And there appeared another sign—a great red dragon, [Roman Pagan power], having seven heads [the seven changes of the government], and ten horns; [the ten kingdoms into which the Roman Government was divided]. And the dragon stood before the woman which was delivered, and the woman [church] fled into the wilderness, [among the people], where she had a place prepared of God. [Passed back into a state of nature].

This dragon spoken of is the Pagan Roman power that existed in the symbol of the sixth head of the beast, which power persecuted the church. The man child that the church possessed and brough forth, was the delegated authority of the church which Christ conferred upon the Apostles, and after she was divested of this priesthood, she reverted back into a state of apostacy, and continued in that condition twelve hundred and sixty years. This dragon [or Pagan Rome] claimed to have obtained this authority, and consummated a conjunction of civil and ecclesiastical powers in the days of Constantine. But no visible evidence is recognized that God accepted this subtile power that laid aside the Apostolic

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order and doctrines, and introduced an entire new regime; appointing fasts, canonizing saints, granting indulgencies, setting up courts of inquisitions, &c.

THE BEAST WITH SEVEN HEADS AND TEN HORNS,

Is Rome with her seven forms of government, *viz:* Kings, Consuls, Decemvirs, Dictators, Triumvire, Emperors, and Popes, five forms had passed in the days of the Apostles, the sixth was in power. John felt the power of the Emperor Domitian in his banishment to the lonely Isle of Patmos. Subsequent to this came Papacy; and this change was introduced by Constantine transferring his seat of empire from Rome to Constantinople, and giving Rome into the hands of the Papacy, and by this dragon act the Leopard Power (Rev. xii) came into effect by the issuing a decree by Justinian in 533, and to take effect in 538, thus constituting him the little horn that was to arise, strong and fierce and was to pluck up three horns or kingdoms, which was literally fulfilled by the Pope horn subjugating the Exarchate of Ravana, the Lumbards, and the State of Rome. (See Dan. vii). Thus establishing itself a blasphemous power, and by a heartless course against the good, was allowed to prosper for a time, times, and the dividing of time, or twelve hundred and sixty years, (Dan. vii:25), dating its commencement from 538, and to the time Gen. Berthier moved by order of the French Government against that power, entered the Eternal City on the 15th day of February, 1798, proclaimed the establishment of the Roman Republic, disenthroned the Pope, removed him as a prisoner to Valence, France, where he died August 2d, 1799; thus ending the reign of forty and two months. (Rev. xiii:5) And by this act of subjugation of the Papacy and his death, fulfilled that prophecy of Rev. xiii:3: "And I saw one of his heads as it were wounded to death; and his deadly wound was healed and all the world wondered after the beast." The healing of one of the heads, (or one of the seven forms of government), which had been wounded unto death, was healed by electing another Pope in 1,800, and partially restoring him to his possessions and former privileges.

It was during the reign of this little horn, called to-day Christianity, (and from whom what is termed orthodoxy has evolved), that over fifty millions of people were sacrificed on her religious altar, because of insubordination, and to satisfy the ambitious desire of the Roman Catholic Church.

THE TWO HORNED BEAST CONSIDERED.

"And I beheld another beast coming up out of the earth, and he had two horns like a lamb and he spake as a dragon."—Rev. 13:11.

It is presumed by some that this symbol has direct reference to the United States, but to my mind she has fulfilled no part of this symbol. This government has at no time exercised any ecclesiastical power. It did not evolve into existence lamb like, but by the force of the bayonet. It never has conceded to be dictated by any civil power, much less pandering to the morbid desire of the Papal Roman power. Spiritualism has never attained to any part of this symbol; as yet it never has effected an organization, neither decided on any basis of theology, but each and every one is allowed to exercise their own belief.

This lamb power is to combine civil with ecclesiastic, and to exercise all the power of the first beast (Pagan Rome), and causeth the earth and her subjects to worship the first beast. It is to do great miracles, even to the making fire come down from heaven in the sight of the beast, and to make an image and only those who bow submissively can trade or sell, and as a token of their loyalty they shall receive a signet on their hand or forehead.

WHO IS THIS TWO HORNED BEAST?

England came forth gentle in her administrations until she assumed proportions and strength. The two horns represent the civil and ecclesiastic power. It was the established Church of England that assumed control by constituting Henry VIII the head bishop, and effecting a change through all her domains by subjugating her subjects to her ecclesiastical horn. Her chief spiritual dignitaries were those who left the Roman Catholic Church, and by virtue of the authority they held in her, they succeeded in forming a new regime, and incorporating all the principal dogmas of the old church in their litany, not forgetting the sign of the beast, (the cross). They exercised all the power of the first beast, even putting to death the obstinate, canonizing saints, appointing fasts. This she did in the sight of the beast.

After briefly noticing a few of the symbols of scripture and their fulfillment,

WE NOW SHALL CONSIDER THE UNITED STATES

In the light of prophecy.

We shall first notice the blessing conferred by Jacob upon his beloved son Joseph, and upon Joseph's sons, and then find a land that answers the description of Joseph's land, for it is through the lineage of Joseph, that God's great work is to be brought forth, when Israel is to be gathered to Jerusalem and the remnant to be gathered to Mount Zion in America.

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall. The archers have sorely grieved him, and shot at him and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the Shepherd, the stone of Israel:) Even by the God of thy fathers, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills; they shall be on the head of Jsseph, and on the crown of the head of him that was separate from his brethren."—Gen. 49:22-26.

Moses also blessed the twelve sons of Israel, and of Joseph he said:

"Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that couchath beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fullness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."—Deut. 33:13-17.

These two blessings taken in conjunction, summarily considered, are these: Joseph's blessing is not only the blessing of Jacob's progenitors, (Isaac and Abraham), which was the land of Canaan, but far exceeds theirs. The land of Canaan had its boundaries established; Joseph's seed was to run over the wall, or boundaries, and not only to occupy his portion of Canaan, but to extend to the utmost bounds of the everlasting hills. His land was to be susceptible of producing every choice fruit, and the deep should couch beneath, that is to say, the underground streams with which his land should abound, *viz.* artesian wells, and oil wells should be designated with them, with which America abounds. And "For the chief things of the ancient mountains." His land shall possess mountains that are ancient; they shall bear marks of civilization, scarified with inscriptions by a once intelligent, and industrious race.

"For the precious things of the lasting hills." The hills and mountains are to be the repositories of the precious metals, and are to extend to the western boundary, or far off.

"The blessing of the breast and the womb." His land is to be prolific, in every sense of the word.

"And for the fullness thereof." The plan of salvation full and complete is to be had in his land.

"And for the good will of him that dwelleth in the bush." God spake to Moses from the burning bush, and gave him that authority to rescue Israel from bondage, and afterwards transmitted to his care the decalogue written by his own hand. So the inhabitants of Joseph's land are to find favor in his eyes. And as he spake to Moses, so will he speak to Joseph's seed through angelic voices, and as he wrote his law for Israel, and made Moses the recipient of this trust, so will he choose Joseph's seed to be the recipient of his oracles, for Joseph is the shepherd, or through him. "From thence is the shepherd, the stone of Israel." And the stone is to be found in his seed, (an instrument which Israel obtained of God when they were abiding his law). And in his land will be found God's law. Hosea viii:12. "I have written to him, [Ephraim], the great things of my law, but they were counted a strange thing."

HIS LAND IS WEST FROM PALESTINE.

"They [Ephraim] shall walk after the Lord; he shall roar like a lion; when he shall roar, then the children shall tremble from the west."—Hosea 11:10.

And Ephraim and Manasseh, "Let them grow into a multitude in the midst [or middle] of the earth."—Gen. xlviii:22.

"And his [Ephraim's] seed shall become a multitude of nations."—25th v.

America is the only land that answers the description of Joseph's land. Many of the prophets have described a great event that would come forth on his land at about the time of the gathering of the house of Israel. David in his thirty-fifth Psalm, 9th to 13th verses, is contemplating this subject and the event that shall transpire at its introduction. "Surely his salvation is nigh them that fear him: that glory may dwell in our land. Mercy and truth are met together; righteous-

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ness and peace have kissed each other. *Truth shall spring out of the earth*, and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps."

This truth that shall spring out of the earth is God's law, and at the time en with shall come forth Palestine will again be productive.

Habakkuk viewing this same great work with a prophetic eye in his second chapter, second and third verses, says:

"And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not live. Though it tarry, wait for it; because it will surely come, it will not tarry."

At this appointed time referred to, Isaiah tells us how the vision shall be presented and to whom, and the effect it shall produce.

"And the vision of all is become unto you as the the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee. * * * And the book is delivered to him that is not learned, saying, Read this, I pray thee. And he sayeth, I am not learned. * * * Therefore, behold, I will proceed to do a marvelous work and a wonder."—Isa. 29:11-16.

Ezekiel xxxvii:16, 23, saw the law that God wrote to Ephraim; Hosea viii:11, 12, which history teaches is the record of Manasseh now in the hands of Ephraim, who has been for many generations mixed with the people. Ephraim who is the Lord's first born shall be first in this great latter day work. This law was united with the Bible and to become as one: "Moreover, thou Son of Man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; [Bible]; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions; [Book of Mormon]. And join them one to another into one stick; [or Bible]; and they shall become one in thine hand. Behold, I will take the stick of Joseph, [Book of Mormon], which is in the hand of Ephraim [in America his land] 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. Behold I will take the children of Israel from among the heathen, whether they be gone [to America] 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."

Job saw the record in the rock and only wished his testimony with it. "That they were graven with an iron pen and lead in the rock forever."—19:24.

Daniel saw an unseen hand take from the mountain a little stone (the Urim and Thummim), at the extremities of the toes, and that power commenced to evolve until it assumed the properties of a kingdom that was destined to fil the earth.

AMERICA FORETOLD.

After the great apostacy had extended over all the earth, and during this interim the Jews scattered and the land of Palestine reduced to barrenness, and the seed of Joseph in his land had shared the same fate, and their record hid up in the earth to come forth at the appointed time, the first sign of its advent to the slumbering world is

A BANNER TO BE RAISED IN AMERICA.

"Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: [Africa]:—that sendeth ambassadors by the sea, [from America], even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered [Judah] and peeled, to a people terrible from their beginning. * * * All ye inhabitants of the world, * * * see ye, when he lifteth up an ensign [Book of Mormon, the ensign of the kingdom] on the mountains; and when he bloweth a trumpet, [the gospel], hear ye. * * * In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, * * * a nation meted out and trodden under foot, * * * to the place of the name of the Lord of Hosts, the Mount Zion."—Isa. 18:1-7.

AMERICA IS BEYOND DOUBT THE LAND.

It lies west from Ethiopia, or Africa. It is geographically located in the form of the wings of a bird; also the eagle is the emblem of this nation. Here was found a multitude of nations bearing a striking likeness in customs, traditions and worship, to the Israelites, and their antiquity dates them back anterior to Christ. The various manuscripts which have been found and translated, contain extracts from the law of Moses and the prophets. The traditions of the sages in the Oriental countries that in this land the elixir of life would be found, and strenuous efforts were put forth by some to make the discovery of the fountain; goes far to prove that inspiration directed the minds of the people to this land as the hope of Israel. Never at any period of the world's history has Scripture been so literally fulfilled, and prophecies so beautifully linked together by such striking historical evidence, as the great work of God that broke in upon the silence of midnight darkness through the person of Joseph Smith. Uneducated as he was, yet strengthened by the power of God, alone he met a world of opposition from the pulpit, press, and the prejudice of the people. He was instrumental in bringing forth the record of the seed of Joseph, and by the power of God through the Urim and Thummim, translated it; revealing the true origin of the American Indians, which in time will have corroborating evidence that will force its truths upon the people. He also brought forth and established the gospel in its fulness, with all its powers and privileges, and organized the Kingdom of God, the only divine appointment upon the earth, with every officer and gift designated in the only appointed plan of salvation, (Bible), and brought forth at the time and the place the prophets predicted, (at the feet of the image). Unscrupulous and bad men have crept into the Church of Jesus Christ, and by their wicked acts have brought disgrace upon its fair name; but ere long, the truth will shine and men will know that "there is a God in Israel, mighty to save."

W. A.

OAKLAND, Cal., July 1st, 1882.

Talent is something, but tact is everything. Talent is serious, sober, grave and respectable; tact is all that and more too. It is not a a seventh sense, but is the life of all the five. It is the open eye, the quick ear, the judging taste, the keen smell, and the lively touch; it is the interpreter of all riddles, the surmounter of all difficulties, and remover of all obstacles.

The Character of Christ of Supernatural Origin.

WHAT think you of the Christ? is an interrogation the most fundamental and all-engrossing that has ever been propounded to men. For more than eighteen centuries, it has been the most vital question among all classes. Even unbelievers can not let it alone, for they feel that their eternal well-being might depend upon a proper answer to it.

We do not understand by Supernatural, something contrary to all means; but that which is superhuman, and above the common laws of Nature. We believe that the Supernatural comes within the domain of law, but it is a higher law than any with which we are now acquainted. All Nature at first originated in the miraculous, and it is impossible for the world to get rid of the idea of miracle. In all this, however, we believe there was profound method. The mission of the Christ into this world was not without means; but it was the grandest methodical arrangement of which man can form a conception.

The Jews did not originate the character of Christ, for it was the opposite of all their preconceived ideas of the Messiah. It arose far above any conception of which the Jewish mind was capable. It could not have taken its origin among the gentiles, for it was entirely too Jewish for them. That it did not originate with the disciples of Christ is shown in the fact that even after His resurrection from among the dead, it required miraculous power to make them fully comprehend the completeness of His character. We must, therefore, conclude that the character of Christ was of Supernatural origin, and that it required the Great Artist to present to the world such an original and such a perfect picture.

The teaching of Jesus proves His divine origin. It can not be said of Him that He simply taught good things; for every thing he taught was absolutely perfect. At the conclusion of His grand sermon on the mountain, the people were astonished at His teaching; for He taught with authority, and not as their scribes. The first seven beatitudes of that sermon should convince every honest mind of the divine mission of Jesus. They refer to traits of character and to states of mind; and are paradoxical; for the world's conception of the man who is superlatively blessed has always been the opposite of what is taught in them. The doctrine was new and strange not only to the heathen world, but also to the most cultivated students of the Jewish law. The truth of all these maxims has been fully realized by all that have accepted and practiced them. They make up a perfect character.

The life of Jesus corresponded to His teaching; for He perfectly practiced what he taught. Not a man, among the keen-eyed critics, or the vilest opposers of Christianity, has been able to produce a single instance, where Jesus violated in practice what he had taught. In this Jesus stands alone; for He is the only teacher who has had a perfect practice, and the only one who has perfectly practiced what he taught. How account for this without admitting the divine authority of Jesus Christ?

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The teaching and the life of Christ have stood the test of time. What has become of the philosophers who were contemporary with Jesus? With the exception of a very few they have gone into forgetfulness, to be heard of no more until the unfolding of the records of the last judgment. What has become of the great statesmen of Greece and Rome? With the exception of a few, they too have passed from the records of time, and have gone into the shades of forgetfulness. What has become of the Jewish doctors, who lived in the days of Jesus? Their names have also perished, and they have left but few foot-prints on the sands of time. The name of Jesus acquires more influence day by day: How understand this without accepting the divinity of His mission!

The admissions of those not favorable to Jesus in His day are sufficient to show that His teaching was of superhuman origin. His question to the Jews about the baptism of John silenced them, and showed that they despised the truth. They admitted that He cast out demons, and tried to explain it away. Judas, the traitor, understood all the private counsels of Jesus, and he went to the chief priests to confess that he had betrayed the innocent. The wife of Pilate and even the governor himself, pronounced Jesus innocent. After the resurrection of Christ, the guard came into the city to report, the fact, and was hired by the Jewish priests to tell an absolutely unreasonable falsehood.—*Microcosm.*

Representation.

Dear Herald: If you will kindly afford me space I should like to express some few thoughts on Representation. The following is a true axiom, "In ventilating thoughts truth appears," and therefore I hope truth will always guide, even to the uprooting of my notions, unless they are based upon a solid foundation.

First, a glance at voting. I am not the friend of the lifting hand system of voting; I submit to it, the practice prevailing in the Church demands my observance of it, and so it should be with every citizen, bound for the Kingdom, until the better method gain the ascendancy. My experience has taught me one fact in relation, *i. e.* that through the present plan of voting inequitable measures have become law. One case in point will serve—though not the only one by many—to excuse my wishing to see a change in our present system. The case: a notice of motion had been given, it was brought forward in due time; it was very unpopular, and when passed proved injurious in its operations. It passed into law with a three majority, and those three had privately spoken against the measure, so when their action in voting was called to question, their answer was, "It was not to our interest to vote with you, because so-so voted against you." Now it appears to me, dear *Herald*, that the ballot-box would have afforded those three, and likewise many others, the opportunity of voting in accord with expressed convictions, and that beyond the risk of damaging their present interests, as well as raising to a higher standard such a class of voters spoken against. Expense is given as a reason, by some, for their non-acceptance of the ballot; that need not be used to militate against the ballot, because pieces of white paper can be used, on which may be written, Yea, or Nay, the paper rolled up, and placed in a receptacle, by that means the object would be gained, *i. e.* voting incog.; tellers appointed by the president of the meeting would declare the result of the poll. I should very much like the ballot system of voting to become the general rule in the Church, but if conservatism continue to debar for a time, its introduction into Church polity, I must patiently wait, until thought, and education, shall produce the desired change. Another assigned reason against the ballot is, secret voting tends to show that bad men are members in the Church of Christ. I see no cause for wonder should that be the case, and ask, can any person prove that God's Church existed on the earth in any age when all professed members thereof were good? I think not, but I do not see wherein the ballot tends to show anything of the kind; all men do not see alike, yet they may be members of Christ's body, and therefore that which one's mind conceives to be wrong, is not so recognized by another, that is so clear in every day life that it needs not any exemplification. Such being the case persons may be equally as sincere one as another, yet widely differing in action one from the other; for instance, some evidently, firmly believe that they have a perfect right to carry by strategy any measure in opposition to another, if legitimate means fail them; others hold the contrary opinion, and contend for every measure standing or falling upon its own merits. But I am satisfied that in most instances, education will remove from the honest mind all that is out of place, and I believe that if the ballot was the system of voting in the Church, the majority of such persons would observe the law to do it, and would recognize the folly of using any other means of testing the merit, or demerit, of their expressed thoughts by motion. Others feel afraid that the divine principle of common consent would be ignored by the ballot. How so? I fail to see the possibility of such happening. The present method is only for the obtaining a majority vote, on one side or other of a question, and that is what would be gained by the ballot; therefore common consent will be perfectly safe, and equally protected by the one system as by the other. It is presumed by some that the ballot would incite voters to be hypocrites, that appears not to me a valid excuse, methinks the present system is the more likely to develop that fell quality—where it exists—than the ballot. A hypocrite is a dissembler, and if a natural one very expert in action, such an one would be likely to act in either case as best suited the present purpose of mind, but that fact does not show that the ballot is calculated to grant greater facilities for a development of the fell principle than the present method; certainly not, for instance, a person privately expresses an abhorrence to a certain scheme, but when the test time arrives and he lifts his hand to record his vote, he is found voting in favor of that scheme. Why does he do so? Not because the course he has taken accords with his feelings. No! But because it is to his present interests to do so, and seeing his recording would be known through his open voting, and knowing he must vote either for or against his interests, he chooses the former. But before it would be right to condemn or justify such an one it would be necessary to know the whole circumstances surrounding that one's life. But if that one could have voted incog, the incitement to vote contrary to his feelings would be removed, and the chances are, present interests would be secured without having to vote contrary to inclination. Methinks I hear one say, I would not vote contrary to my conscience for any cause. Hold friend, and let us consider. You may not be a child of circumstances; your brother may be, to such an extent that his life may be mainly controlled thereby, hence he would be deprived of the priviledge of acting so independent as his nature would prompt him to do, while you on the contrary can be independent without injury in the least degree to you or yours, consequently the ballot would best secure your brother's interest. And here let me ask, can vote by ballot injure those who can at all times act in an independent manner? No, surely not. Then I ask such not to be perverse, and try to debar others from enjoying what to them will be a boon. It is said God would not allow one taking advantage of another, in the Church, without revealing the delinquent. In answer I point to ancient Israel in their palmiest days, and call to mind those Jehovah laws given to them, which stringently forbade them to take advantage one of another; still they did so. Can we say that Israel in latter times is less prone to act contrary to divine teachings? No one will attempt to say so, I think. It therefore seems best that bulwarks be raised to prevent, if possible, injury to any part of the body politic. But we will suppose that some one had revelation convicting one of desiring to act disadvantageous to another's weal, in the direction under consideration, and the revelator makes the matter known; church litigation is the result, perhaps causing some to be severed from the Church; which would be best, I ask, to act thus, or to cause an impediment to such action, and so save an unnecessary amount of vexation? Methinks it would be wisest to rear an obstacle and prevent the result opined. Therefore the ballot is offered as the required impediment.

Representation, rightly considered, is a most important department in the government of the Church, therefore pure, and simple, representation should characterize all the priestly assemblies of the Church; that is as the writer conceives it should be, in consequence, the vox-populi theory is distasteful to him. For he does consider that individual benefits are retarded where that principle is carried out, which he believes should not be the case. For proof let us take a cardinal conference of the Church, conducted on the promiscuous style of legislation, can you conceive other than confusion, waste of time, and a show of irascibility, in such an assembly? I can not. But in a purely delegated assembly the case would evidently be the opposite, a display of prudence, thoughtfulness, and guard over temper, so important to assist in the arriving at a proper understanding of the

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question before the assembly. The representative system has been and still is, the favorite method of legislation, by all the thoughtful in most non-autocratic nations. Because every part of a community is cared for, which is the acme of true government. Some good men seem to be afraid that the great right of common consent would be ignored were delegates only allowed to debate and vote in Conference. I think a little reflection will show the contrary. Note: A church or branch meet, they discuss their local business, they appoint their delegate to watch over their interests in district conferences. Is that not done by common consent? To be sure it is, the same branch, through the very delegate chosen from its own body, choses at the district conference a delegate, or delegates, as the case may be, to the cardinal conference, the very same branch is therefore ropresented in the cardinal conference through no other channel than common consent. And thus is very clearly shown, the writer thinks, that pure and simple delegation as sole business agents in conference, is the true perpetuation of common consent. Now let us see how the *vox populi* principle might act in the case. The district, by majority, declares its veto, regarding some particular measure to be discussed at the cardinal conference; the delegates are instructed to remember that the measure would be detrimental to the interests of the district, and that therefore they must not be party to the passing of that measure, now, the minority in the district are the only non-official members who attend conference, but suppose they make up a majority in conference in voting the passing of that measure decided by a majority vote in district conference to be contrary to the interests of the district, would not that act entirely destroy the right and privilege of the delegates, and the majority in district? Yes? Therefore of what use is it to appoint delegates at all? None that I can see. The writer would not close any meeting from non-official members, because he thinks that all such attending would be benefitted much; but he would plead for pure representation—through delegation—to obtain in every priestly council of the church, because he believes that outside the primary organizations—branches—of the Church true legislation can only be carried on by its adoption.

Trusting for the best, I remain, dear reader,

Yours in truth,

H. C. CRUMP.

ENGLAND, May 4th, 1882.

Grumblers.

UNHAPPY souls! Public torments! The sun shines on them in vain; they only see clouds and feel cold winds. Blessings are poured into their laps to no purpose; they only think of desired things they lack. Virtues shine in their neighbors unseen; faults are discovered in every feature; a virtue seldom mentioned without a deprecating "but." Greet them on a glorious winter morning, with congratulations over its brightness, and they will growl back, "We shall get our pay for it;" speak of the noble conduct of Mr. D, and—"Y-e-s, but he had no good purpose in the act," will be flung into your face. Is any one charged with evil? They believe before they fairly hear; suspicion is taken for certainty; scandal accepted for fact; virtue subjected to discount; a stain presumed on every character; evil motives insinuated when none are apparent. A cloud hangs over their spirits; bitterness drops from their tongue; there is discord within, and chafing without. These absorb no comfort, but emit perpetual discomfort most burdensome to companionship. The good recoil from their society, are annoyed by their bitterness, disturbed by their grumbling, offended by their injustice, grieved by their miseries, and discouraged over perpetual failures to infuse sunshine into their experience.

"Adam Sinned That Man Might Be."

I DON'T know where the passage is, but have heard it made use of very often; and I am not sure but I have heard Elders in the Reorganized Church of Jesus Christ of Latter Day Saints quote it. I am satisfied some argue in favor of it. I am at a loss to account for the belief of that doctrine in any one. You can not call me a heretic, for I believe in God, his Son Jesus Christ, and the Holy Ghost; also in faith, repentance, baptism, laying on of hands, the resurrection of the dead, and eternal judgment; so that I am no heretic. But I have a way of telling some things that may call forth the word heresy. And my thoughts on the fall of Adam, and the consequences of that fall, are at variance with a vast number of so called Christians.

Did God intend that Adam should sin in order that he might manifest his love the better, by providing a Lamb for the slaughter, for the redemption of man. Could God not have raised up a spiritual or a holy people without the sin of Adam, and at the same time manifest his love, his glory, and his power. I believe he could. I also believe it was his purpose; but God's purposes have been frustrated many, many times, by the creature he formed. The old argument, that God foreknew that man would sin, is worn out with me. I beleive God knows all his works from the beginning; but there are thousands of things occuring every day, that are not God's, nor has he anything to do with them. But Adam was his workmanship. So was the woman. He talked with them, gave them his law to govern them in their new home; permitted them the use of the garden with every privilege of using and eating of all the trees in the garden but one. That one he forbade them touching under a severe penalty, no less than death itself; whether temporal, or spiritual, or both, we shall not stop to argue; suffice it to say they did eat of the tree, (forbidden), and lost their place in the garden. Now, I believe that they did eat of the tree of life before the sin; and were in a condition never to taste of death. That the tree of life was a portion of their food before the sin; but the tree of knowledge of good and evil was not. And after the sin the tree of life was forbidden them, was guarded by a flaming sword, lest they should put forth their hands and eat, and live forever. If they ate of it before, it was for prolonging life; but after their disobedience, the boon was denied. They were sinners, had broken a sacred command, and of their own free will brought the sorrow on themselves and their posterity. After the sin, and just before they were driven out, the Lord came into the garden and called for Adam. He hid from the Lord, or supposed he was out of his sight. His eyes were opened; both were naked, and they were ashamed. Sin had developed shame. Holiness never will, for it is a stranger to shame. Children, prattling babes are not ashamed when naked. God asked them who told them they were naked. He asked them if they had eaten of the tree forbidden. The man accused the woman, the woman accused the serpent, the serpent could accuse no one. Their excuse availed nothing. God said, Because thou hast done this. And to the woman, Because thou hast done this, in sorrow thou shalt conceive; virtually telling them, that had they remained loyal, kept themselves from sin, they should have produced offspring pure as they were. If any one says, Nay, I only have to say this, that God must have been dependent upon sin and could not bring about a single purpose without the aid of sin. The word, because, implies that God was able and willing, and had planned the earth's purposes according to his own will for the good of man and beast. The tree of life was there; no restrictions made with regard to it; only after the sin was it forbidden and guarded. The moment God said to them they should die, they became mortal; that is after they sinned. Don't be impatient with me, dear reader. I have thought many times, and have seen it in holy writ, that God can not look upon sin with the least degree of allowance. How, then, could he act as our orthodox friends profess to believe, tell Adam not to sin, but all the while intend that he should, for the purpose of showing his power and this love. "Adam sinned that man might be;" John Wesley said so; it must be true. But the Bible no where tells it.

I gather from the Old and New Testament scriptures, that God sent his Son to redeem them (mankind) from sin, and reinstate them in their former positions; that is, the position Adam was in before the fall. Did any one ever hear of a mechanic making a piece of machinery for the sole purpose of knocking it to pieces, that he might build it again to show his handiwork. (I guess not). Neither do I believe that God made man in his image, and ordained him to sin that he might sacrifice his son to redeem him, in order to show his love and mercy. John Wesley says that had man not sinned we should never know, or have known the great love of God and Christ. Then it looks to me like this, that God suffered Satan to rebel in heaevn that he might cause men to sin; thereby bringing about an occasion for a sacrifice for sin, or the glory of God would never be known. Such is the outcome of the doctrine of the sin of Adam being necessary that man might be. I believe that God's glory can not be diminished. It is an impossibility. He is the same, yesterday, to day and forever. I believe that men come short of the glory of God by acts of sin. But not so with God himself. That a sacrifice was needed after sin entered into the world I

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believe; but that God decreed the like for the purpose of showing to man his love, I never can, until God by his Spirit tells me it is true. It is said again, that all that are born into the world are born in sin, in consequence of Adam's sin. If this is so, and God is said to be the one that joins all good men and women in wedlock, what God joined together let no man put asunder. Then most assuredly, if children born of such are born in sin, the one joining them is the cause of the sin. I do not believe the sin of Adam is attached to them. The effect may be, but the sin itself can not be. Christ is my voucher. In the case of the man born blind, the apostles asked him if the man or his parents had sinned that he was born blind. Christ answered, neither the man nor his parents had sinned, abolishing the theory of being born in sin. Eve said at the birth of a son, I have gotten a man from the Lord. (And a sinner at that). Such nonsense as is palmed off on the world of mankind makes one sick. The question is asked nearly every Sabbath, of the scholars, small children of course, Who made you? The answer is, God; if the child does not know, the teacher or the preacher answers for it. And in the next breath they tell the child that it was born in sin. And yet God made it, thus making God the author of sin, the cause of all the strife the world ever witnessed; wars, that have well nigh drenched the entire earth in blood. I can not attribute such things to God. I do believe that God could have and intended to have a pure people; but the devil operated against him, and man having the power, the will either to obey or reject then as now, God left him to choose. He chose the bad and suffered for it, causing an atonement to be made. God said to the serpent, "Because thou hast done this, I will put enmity between thy seed and the seed of the woman." Does it not look as though harmony was intended instead of discord. The word because is used three times, showing conclusively to my mind at least, that Adam was spiritual and was in a condition to live forever before the sin. God said before the sin, "Be fruitful and multiply," not after the the fall. Not a word about multiplying. Finally, was John born in sin? (Baptist) No man will dare say our Savior was conceived or born in sin. Then could not God have raised sons and daughters pure and holy, and yet as in other cases manifested his power and glory. I believe he could. I believe his pleasure has been thwarted on earth by the work of Satan, to a great extent; but his glory is the same, all powerful, all-wise, benevolent, kind even to the wicked; sending rain on all alike, giving the good things of earth to saint and sinner; but never having anything to do with the creation of sin.

Your brother in Christ,

T. F. STAFFORD.

There seem to be some persons the favorites of fortune and darlings of nature, who are born cheerful. It is no superficent visibility, but a bountiful and beneficent soul that sparkles in their eyes and smiles on their lips. Their inborn geniality amounts to genius—the rare and difficult genius which creates sweet and wholesome character and radiates cheer.

When gold and silver dwell in the heart, faith, hope and love, dwell out of doors.

The Godhead.

IN THE article on the Godhead from Brn. Malmstrom and Burt in *Herald* of June 15th. They say that many of the Saints believe that God the Father, and God the Son, have bodies of flesh and bones. They say He appeared as a body of flesh and blood to Jared's brother. See Book of Ether, in Book of Mormon, chap. 1, part 8. And ask the question, "Was he then a body of flesh and blood at the time when he appeared to Jared's brother. If they will read on the next page of the Book of Ether, they will find an answer to the question "Behold, this body which you now behold is the body of my spirit, and man is created after the body of my spirit; and even as I appear unto thee to be in spirit, will I appear to my people in the flesh." They also bring up a number of passages of scripture to prove that there is only one God revealed to men to worship; that the Son is the body, and the Father is the Spirit. If they will study Fifth Lecture on Faith, they will find that the Father and the Son are glorious personages of Spirit, and that the Godhead consists of the Father, the Son, and the Holy Ghost. In Gen. 1:2–7: "I am the beginning and the end; the Almighty God. By mine only begotten I created these things. And my spirit moved upon the face of the water, for I am God."

Here we have three powers doing a work in unity, as one God.

Verse 27: "And I, God, said to mine Only Begotten, which was with me from the beginning, Let us make man in our image, after our likeness; and it was so."

This shows that they, the Father and the Son, are two personages.

In Matt. 3:45, 46, we find Jesus being baptized by John and the Holy Spirit in the form of a dove, and a voice from heaven. Here we have again the three great powers of the Godhead, at one and the same time, all three acting their own part. Heb. 1:6: "When he brought his first begotten into the world he saith, And let all the angels of God worship him." John 5:23, "That all men should honor the Son even as they honor the Father. He who honoreth not the Son, honoreth not the Father who hath sent him.

The Holy Ghost being one of the Godhead, is called God in the Scriptures, as well as the Father and the Son. God, the Father, and God, the Son, can not be everywhere present, but God, the Holy Spirit, is omnipresent; it extends through all space. All the innumerable phenomena of universal nature are produced in their origin by the actual presence of this all-wise, intelligent, and all-powerful substance. It is the most active matter in the universe, producing all its operations according to fixed and definite laws, enacted by itself in conjunction with the Father and the Son. What are called the laws of nature are the fixed methods by which this spiritual matter operates. Each atom of the Holy Spirit is intelligent, and like all other matter, has solidity, form, and size, and occupies space. Our brethren reason from false premises, which can not be defended by revelation nor reason. All the passages of revelation they bring up to show who God the Father is, are passages which relate to the work of the Holy Spirit who always carries out the will of the Father and the Son. Psalm 139:7–10: "Whither shall I go from thy spirit, or flee from thy presence." It is plain that it is the Spirit of God that is everywhere present, and not his individual person. The word, they give us to understand is something that proceeds from him that is omnipotent and not himself.

Jesus Christ in John's gospel, speaking of the Comforter, said he would send it to them from the Father. It is the spirit that proceedeth from the Father that was in them, and not the Father from which it proceeds. If we admit that the Father is a personage of spirit, consisting of parts united in a body; and that Jesus Christ's body before his incarnation was a spiritual body and was with the Father in the beginning, when God said, "Let us make man in our likeness and in our image," not after his moral image, but after the image of his person. There is no such thing as moral image. Morality is a property of some being or substance; a property can never have figure, shape, or image of any kind. The spiritual bodies of all men were in the likeness of the spiritual body of Christ, when they were first created. When Jesus Christ was born into our world he was made flesh; and when he arose again, the same flesh, the same bones were reanimated by the same spirit. This glorious body of flesh and bones and spirit ascended into heaven, to dwell in the presence of the glorious personage of the Father, of whose express image and likeness he was the most perfect pattern. Orson Pratt says, "If then, both of these glorious personages are about the size of man, they must, like man, occupy a finite space of but a few cubic feet in dimensions; and according to the admitted truths of philosophy no substance can be in two, or more places at the same time; therefore neither the Father, nor the Son can consistently with those truths, be in two places at one and the same time.

"Revealed truths never will contradict any other truths. The revealed truth inform us that God is everywhere sustaining and upholding all things, and that in him we live and move and have our being. How can these important truths of divine revelation be reconciled with other admitted truths of philosophy which are equally certain. They can be reconciled in no way only by admitting the omnipresence of the Holy Spirit.

"This all powerful, intelligent substance extends throughout the material universe, uniting and mingling with all other matter in a greater or less degree, not filling all space, for then there would be no room for other matter, but like the rays of light or heat existing in different degrees of density in different parts of space. By it all things are governed in the most perfect order and wisdom, according to the will of the Father and the Son.

"This view of the subject does not necessarily do away with a personal spirit acting in conjunction with the other two persons of the Godhead; for myriads of personal spirits could be organized out of the inexhaustible quantities which exist, and still an abundance

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would be left to govern and control the various departments of the universe, when those personages could not always be present."

That different parts of the spirit can assume different shapes is evident from its appearing as a dove at one time, and as tounges of fire, and as a ball of fire in the Temple at Kirtland. There is no more inconsistency in one part of the Holy Spirit existing in the form of a person than there is in another part existing in the form of a dove, or other parts existing in the form of cloven tongues of fire.

May we all gain a fulness of the truth through Christ.

J. McKENZIE.

Be Cheerful.

WHAT the gentle shower is to the parched earth, and what sunshine is to earth's creature, cheerfulness is to the human soul. It is a luxury in which all may indulge, and none can afford to do without; and is one of those things in the use of which the height of extravagance is the most frugal economy. Though one of the "pearls of great price," rich or poor, patrician or plebeian (if there is any such distinction) may have it, and its purchase does not diminish the wealth of the purchaser. Indeed he who buys gives in exchange only that which would be an injury to him to keep. Those who have may freely impart to others, and their store will not be diminished, but rather be enhanced; like the burning candle that lights a thousand others, yet loses none of its brilliancy.

It is a fact that some people are more highly endowed with this happy propensity than others. Inheritance may, and doubtless does have something to do with this, but we think in the main it is a matter of cultivation. He who always searches for the dark side of the picture, is sure to find it, while its true light and beauty are obscure to him. Those who are always borrowing trouble have no trouble in finding those who have to lend. Upon the other hand, there are few events or circumstances in life in which a bright side may not be found if sought for. The darkest cloud sometimes possesses some rare beauty; and often its silvery lining reflects the radiance of the ever shining sun behind it.

Life has many stern, solemn realities, and presents some difficult problems, but as we deal with them, the constant cultivation of cheerfulness will be found a precious healing balm for the soul, and an actual remover of many obstacles. When cheerfulness accompanies labor, the most difficult tasks become easy, and even sometimes a pleasure. With it, mountains of trouble become mole hills; without it mole hills become mountains.

Cheerfulness is closely allied with hope, and always contemplates a brighter beyond. Is not superficial in its conception, but regards life as a grand whole. To those who are cheerful in dispostion, that which seems an insuperable difficulty to others, is but a trivial affair to them. If we have a true conception of this present life, we shall expect to meet difficulties, sorrows, and trials; and any other view than this, serves to unfit us for meeting them when they come. He who fane would pluck roses, must anticipate the occasional sting of a thorn. Perhaps your happiness is not as dependent upon every thing going just as you would desire, as you suppose. Learn to do well, and submit cheerfully to the inevitable. The child that cries for the moon doubtless thinks its happiness depends upon its wish being gratified; perhaps our desires sometimes in reality are as erroneous. Happiness does not depend so much on what we obtain as how we obtain it, and how well well we appreciate it when possessed. A well ballanced mind, a true conception of life, a generous appreciation of our fellow creatures, and a mammoth, loving heart, the great essentials to a cheerful disposition. It is impossible for one who is constantly seeking to contribute to the happiness of others, to be subject to protracted spells of the "blues." A true philanthropist is seldom troubled with this mental disease. It attacks often those who forget others but never lose sight of the wants of self.

Before giving consent of your mind to become cross and illnatured, remember it will destroy your own happiness, and think of the influence you may have upon all with whom you associate. Reverse the situation, and think how different your feelings have been upon meeting a cheerful, whole souled man or woman, than when coming in contact with those to the reverse. The presence of the former was like the sunshine after a shower, while communion with the latter was like the chilly disagreeable blasts of dreary winter. None can afford to be otherwise than kind and cheerful. A pleasant smile, an encouraging word, or sympathy expressed in any way, are gifts we can well afford to bestow each day and hour of our lives, and they will serve to strew the path of others with the fragrant flowers of virtue and happiness.

We should not be partial in our selection of those whom we would make happy, but make it a study to harm none and do good to and encourage all, whether they be rich or poor, great or small. Unfortunately we meet a few people in the world whose dispositions seem to be completely "soured." They have no kind word for any one. Apparently the fire of human sympathy and love, if it ever existed in their hearts, has entirely died out. The prattle of a child they hate; the loveliest song of a bird has no charm for them; they see no beauty in the choicest of flowers; they find fault with every enterprise in which others hope to do good, but never suggest anything better. Encouragement to others seem foreign to their natures. Their thoughts have worn down into a little narrow channel wherein a ray of light seldom ever shines. As the mariner feels the chilly effects of the iceberg in oceans, so the presence of those unfortunate individuals emit an influence blighting to all the better and higher hopes of humanity. Again we meet those in life whose very presence imparts peace and encouragement. If in trouble, you feel that if they can not aid you otherwise, you have their sympathy and best wishes, you feel the genial warmth of true kind heartedness glowing in their heart; your better nature is developed, and the purer emotions of the soul are stirred.

To cultivate cheerfulness, we must encourage hope, based upon right principles. These are: to believe in God reverently, seek to know his will, abide his just law, and trust him for happiness.

G. S. HYDE.

The Habit of Reading.

"I have no time to read," is the common complaint, and especially of women whose occupations are such as to prevent continuous book perusal. They seem to think, because they can not devote as much attention to books as they are compelled to devote to their avocations, that they can not read anything. But this is a great mistake. It isn't the book we finish at a sitting which always does us the most good. Those we devour in the odd moments, half a dozen pages at a time, often give more satisfaction, and are more thoroughly digested, than those we make a particular effort to read. The men who have made their mark in the world have generally been the men who have in boyhood formed the habit of reading at every available moment, whether for five minutes or for five hours.

It is the habit of reading, rather than the time at our command, that helps us on the road to learning. Many of the most cultivated persons, whose names have been famous as students, have given only two or three hours a day to their books. If we make use of spare minutes in the mindst of our work, and read a little, if but a page or a paragraph, we shall find our brains quickened and our toil lightened by just so much increased satisfaction as the book gives us. Nothing helps along the monotonous daily round so much as fresh and striking thoughts, to be considered while our hands are busy. A new idea from a new volume is like oil which reduces the friction of the machinery of life. What we remember from brief glimpses into books often serves as a stimulus to action, and becomes one of the most precious deposits in the treasury of our recollection. All knowledge is made up of small parts, which would seem insignificant in themselves, but which, taken together, are valuable weapons for the mind and substantial armor for the soul. "Read anything continuously," says Dr. Johnson, "and you will be learned." The odd minutes which we are inclined to waste, if carefully availed of for instruction, will, in the long run, make golden hours and golden days that we shall be ever thankful for.

A New Theory About Food.

A GERMAN physician has started a new theory with regard to food. He maintains that both the vegetarians and the meat eaters are on the wrong track. Vegetables are not more wholesome than meat nor meat than vegetables, and nothing is gained by consuming a compound of both. Whatever nutritive qualities they may possess, he says, are destroyed in a great measure, and often by the process of cooking. All food should be eaten raw. If this practice were adopted there would be little or no illness among human beings. They would live their apportioned time and simply fade away, like animals in a wild state, from old age. Let those affected with gout, rheumatism, and indigestion, try for a time the effect of a simple, uncooked diet, such as oysters and fruit for instance, and they will find all medicine unnecessary and such a rapid improvement of their health that they will forswear all cooked articles of food at once and forever. Intemperance would also, it is urged,

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no longer be the curse of civilized communities. The yearning for drink is caused by the unnatural abstraction from what are termed "solids" of the aqueous element they contain—uncooked beef, for example, containing from 70 to 80 per cent., and some vegetables even a larger proportion of water. There would be less thirst, and consequently less desire to drink if our food were consumed in its natural state without first being subjected to the action of fire.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, August 1, 1882.

For a number of years a number of those who accepted the claim of Mr. James J. Strang to the leadership of the Church, based upon the letter which it is said that he received from Joseph Smith before his death, and who have failed to recognize the position assumed by the Reorganization, have been busily presenting to us on all possible occasions, the claim of Mr. Strang, and urging against us the great wickedness and enormous wrong we were doing in not accepting their views; stating that we were willfully and purposely ignoring the plainest principles of evidence in refusing to accept; and that we were depriving the Saints of floods of light and worlds of spiritual power, and that sooner or later some one would arise from those who remained faithful to Mr. Strang and successfully restore Israel to the faith. Some of the same parties have, no doubt, been urging the sons of Mr. Strang, able and intelligent men, to call the faithful together and revive the kingdom. One of the sons, living at Lansing, Michigan, has written us a communication for the Herald, and a letter requesting its publication. The letter we give below, as our warrant for publishing the article which will be found elsewhere in our columns. We call attention to both the letter and article:

"Lansing, Mich., July 18th, 1882.

"*Pres. Joseph Smith*; *Dear Sir:*—Will you oblige me by giving the enclosed communication a place in the *Herald?*

"I have been urged many years to undertake a revival of the 'kingdom,' but I can not do it, and this communication is intended to satisfy all those who have a lingering faith in Strang, and have been looking to me to do this work. One or two in particular have been very persistent in urging me to 'do something' in defense of Strang and his kingdom. Perhaps you can guess who, but I better mention no names."

Chas. J. Strang.

The view taken of the "Letter of Appointment" by Mr. Charles J. Strang, is perhaps entirely correct. That Joseph and Hyrum, were about the time of the alleged date of said letter engaged in appointing persons to labor and build up branches and stakes, in different States, is a matter of fact; and it is entirely within the range of probability that recognizing the capabilities of Mr. James J. Strang, the appointment to build up at Voree was made. And it is very natural that they should have added the postscript, which Mr. Charles Strang thinks to be so significant of the proposition to build up at Voree, and so fatal to the claim made for the Beaver Island project. This view has occurred, or been presented to us before, but never having heard of this tell-tale postscript, the possible deductions drawn by him from its consideration were not suggested.

We accept the view as probably the correct one; and there can be no doubt, that had Mr. Strang continued in affinity with the faith and body under which he received his appointment, and at Voree, he and the Saints who gathered to that place, would have been prospered; and it is not at all improbable but what there might have been the rallying point whence the Reorganization would have made head against the evils that crept into the Church.

Of the other conclusions of Mr. Charles Strang, as stated in his article, we at present express no opinion. He has certainly taken a positive position, and one that will expose him to severe criticism, and possibly censure from some friends of his father, and professed friends to himself; but we commend him for the frank and serious manner in which he has stated his view; and we trust that honor and integrity which he evidently prizes will enable him to abide with even temper the abuse of whilom friends, who will profess to see in his article the tokens of a betrayal of his birthright, treachery to his father and apostasy from the faith. We have borne all of that from the professed friends of Joseph Smith and the latter day work, and can foresee to some extent what Mr. Strang will have to bear.

We hope further that some of those who were and have been so urgent in the pressing of Mr. James J. Strang's claims upon us and his successors, will see that the "sons of the prophets" may have better views concerning the work of their fathers, and their duties as sons, than may those who have assumed to dictate though neither the mantle nor the spirit of the prophets fell upon them.

EDITORIAL ITEMS.

Mary Ann Angell, only "legal wife" of President Brigham Young, died at Salt Lake, Utah, June 27th, 1882, after years of sickness, sorrow and suffering. She was born June 8th, 1803, was married at Kirtland, in 1834. She bore to Pres. Young, Joseph A., deceased; Brigham and Mary A., (twins), the latter deceased; Alice Y. Clawson, deceased; Luna Y. Thatcher, and John W. She was a faithful wife, and may find now the peace denied her here.

There are in Kansas a number of those who were with William Bickerton, at West Elizabeth, Pennsylvania, and in Kansas, who, not satisfied with their present standing wish to be visited. It will be well for the brethren who have charge of that part to visit them. Enquire for Solomon Vamlieu and Abashia Risk, at Spring Creek, Post Office, Chuatauqua county, Kansas.

Bro. Josiah Ells writes us from Warnock, Ohio, July 4th, and from his letter we gather that he is still engaged in the Master's work. His writing is clear and strong, showing no diminution of mental force and vigor, and the penmanship shows not the trembling of age. May he remain vigorous and strong for years to come, is the prayer of Israel for him. He states that Bro. Hiram Robinson is active and baptized two July 3rd.

Bro. J. A. Stewart, of Philadelphia, wrote a card July 11th, from Baltimore, Maryland, where he had just gone to visit some old time Saints. He will report the result of his visit.

Bro. Joseph R. Lambert was at Chattanooga, Tennessee, July 15th, and was trying to secure a house there in which to speak.

Bro. A. J. Hinkle, a son of George M. Hinkle, whom the Saints know from the history of the old church, with nine others, some of whom were affiliated with the Sidney Rigdon and Stephen Post association, and now living at Green Ridge, Manitoba, have decided to unite with the Reorganized Church, and are only waiting for some one to visit them. We received a letter from Bro. Hinkle, July 10th, making known their decision, and asking for an Elder. Will it be possible for Bro. Wm. H. Kelley to send a considerate man up there soon.

Bro. John S. Patterson has removed from Kewanee, Henry county, Illinois, to Sandwich, DeKalb county, the same state; and his address hereafter will be the latter place. The Northern Illinois District has gained a good gospeler, and Sandwich a good citizen. Bro. Patterson is a live Elder, a consistent and plain teacher of the Truth of God.

Bro. W. W. Blair writes with good courage from Salt Lake, and was about starting for the north to be gone till September. He says: "I am highly pleased to see you are to build a church at Lamoni." It is expected that work on the church will begin soon. Rock and sand for foundation walls are being hauled, and excavating for walls is begun.

By letter dated July 14th, we learn that at that time Bro. H. A. Stebbins, of Lamoni, was at Sandwich, Illinois. He had been at Pecatonica preaching, and had baptized some, how many he does not say.

The following is from a Mt. Ayr, Ringgold county, Iowa, paper we believe, and was handed to us by Bro. Wildermuth at a recent visit to the office: "The Mormon lecture last Friday evening by Elders Wildermuth and Springer, was pronounced very able and interesting by those who were in attendance, but owing to the bad weather, few were out to hear them. They went from here to Redding, and Grant City, where they will hold a series of lectures. They belong to the anti-polygamy Church of Latter Day Saints; of which there is a strong following in Decatur county, where their headquarters are situated."

It is estimated that six hundred people were in attendance upon the Sunday services of the Galland's Grove district conference at its last session.

Letters from Brn. Robert Gould, London, Ontario; Joel Edmunds, Sunol Glen, California; and through him one from Bro. D. S. Seavy of Tennant's Harbor, Maine; S. P. Sherrill, Cook's Point, Texas; J. B. Porter, Three Rivers, Mississippi; W. H. Kelley, Coldwater, Michigan; E. H. Gurley, Walsingham Centre, Ontario; Willard J. Smith, East Tawas, Michigan; Wm. Anderson, Oakland, California; John Carmichael, San Benito, California; David Brown, Papeti, Tahita, Society Islands; Sr. S. H. Gaither, Burlington, Iowa; Bro. Edward Hubbart, Moselle, Missouri; D. R. Evans, Chauncy, Ohio; Sr. Carrie Nutt, Shelby, Iowa; Bro. Josiah Ells, Warnock, Ohio; Sr. E. A. Hannam, Forester, Michigan; Bro. W. Vickery, Plano, Illinois; R. Ferris, Oakland, California, and E. C. Brown, Fonda, Iowa; Jannet Pearson, Corinth, Ontario; M. N. Cole, Moon, Michigan; G. T. Griffith, Fall River, Mass.; all of which are left over for want

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of space. No offense is intended by leaving any out; and we do the best we can in choosing those that are inserted.

To the Saints who may wish to use them, we will furnish the Epitome, and the tract called "What is Truth," with the Decision of the Ohio Court upon the back of them, at the following rates: 100 for 25c.; 250 for 50c.; 500 for $1, and 1000 for $1.75. A similar reduction will be made in all our tracts at an early day.

QUESTIONS AND ANSWERS.

Is it right for us who claim to be Saints of God to condemn a man when he tells us that he was healed from sickness by the prayer of faith? Is it right that we should tell him he was healed by the evil one, and that gift is only for them who belong to the Church of Jesus Christ of Latter Day Saints?

We can only answer that we do not consider such conduct wise, noble, or right.

A question concerning the parable of the ten virgins. Has the midnight cry been made yet? We understand the Reorganization is that cry, especially your first general epistle to the Church.

We have never issued what we understood at the time to be the midnight cry, referred to in the parable named. In some respects, that is, the condition of the Church and the circumstances surrounding the Saints at the time of the Reorganization, there is a striking similarity to the condition of things named in the parable; and we have heard Elders on the subject who made it look quite reasonable, but we have not knowledge that it is a correct rendering of it.

Is it right for Saints to travel by rail upon Sundays? Is it not upholding railroad companies in running trains on that day?

Yes, if necessary. Yes.

Is it a proper calling where an officer is called to a higher office through a sister?

Yes, if the presiding officer is satisfied of the correctness of the spirit by which the call is made.

EXTRACTS FROM LETTERS.

Bro. Donaldson wrote June 27th, from Riverton, Iowa:

"Bro. Milton Dougherty will commence a series of meetings here next Saturday. We think he can do good here. On his last visit here he baptized Sr. Mary I. Zimmerman and Sarah Comstock."

Bro. Edward DeLong, writes from Reese, Michigan, June 21st, after returning from laboring at Vassar:

"The result of my labor in Vassar thus far, is this: I spoke seven times and last Tuesday evening I baptized four. I am to go there again Thursday, and if the Lord permits me, I shall stay there as long as the interest keeps up. There are four or five Saints besides those just baptized, and we expect soon more will be added. To this end we labor and pray. I wish the Church to understand that I am willing to labor all that circumstances will permit; and if I am never permitted to take the field free, I am not going to get jealous over the matter, and throw it up, for I do not covet silver or gold. I am looking for my reward at the last day, when justice will be meted to all. So let us not be idle."

Bro. J. T. Phillips, of Renick, Randolph county, Missouri, June 19th, says:

"Our branch is in pretty good standing at present. We have splendid meetings every time we meet. I baptized one on the 12th of this month; his name is Thomas Clift, a man of a good promise. I never felt any better in my life than I did when I confirmed him, and I believe there is good prospect of more to be baptized soon."

Bro. Joseph Brown, of Davis City, Decatur county, Iowa, wites:

"My mother is now in her eighty-fifth year, her strength is fast declining, and before crossing the waters of separation she wishes to inform her friends and acquaintances, that read the *Herald*, that she is still firm in the faith that she embraced fifty years ago. She united with the Church in an early day, and has shared in its joys and sorrows until now; during which time testimonies upon testimony have accumulated, which furnish satisfactory evidence that the work is of God. She received an evidence of the divine call and ministration of Joseph, the restoration of the gospel, and the truthfullness of the Book of Mormon in an open vision, in midday, before entering into covenant with God, and after complying with the mandates of heaven, all doubt and fears of the future have been dispelled. The *Herald* and *Hope* are constant and welcome visitors with us; the spiritual strength and nourishment they afford are to us like the nourishing dew to the tender blade. May their columns never grow less."

Sr. Clara C. Smith, writes from Sioux Rapids, Iowa:

"I think we have reason to be proud of our township; (Poland). There was not a single vote cast against the prohibition Amendment. No place could do better, they might cast more votes, because there might be more to vote."

That is good enough. No township could do better. Fayette Township, Lamoni, did well, giving 139 for the amendment, and 34 against it, a majority for of 105. The county gave 200 majority for it, 105 of which came from Fayette.

Bro. Blair writes July 15th:

"I look to see thorough work done by our nation in Utah affairs, for the next few years, and our Church should be well represented in this field. I expect to go to north Utah and to Montana soon, as it is now haying and harvesting in Utah, and we can do but little except in towns and cities on Sundays. May be gone eight weeks."

Bro. F. R. Tubb writes from Hackney, London, England:

"We continue to receive blessed and holy gifts from the Most High; both in meetings and in solitude, inasmuch as we abide by the covenants and commandments of the Lord. I received last night a vision of a lighthouse standing unmovable in the midst of a dark and turbulent ocean, and although the waters immediately surrounding the lighthouse was so dark that it appeared to be full of some black liquid, and rose mountains high, yet the light from the lantern at the top of the lighthouse shed a strong and steady arc of light for a great distance in the air, and on the heaving waters as far as my eye could reach.

"After this disappeared I beheld a very old lamp, so rusty that I could not discern of what metal it was made, and of a pattern dug up from the ruin of Nineveh, and now exhibited in the British Museum; yet it shed such a light as I have never before seen even in the best examples of modern constructure. Will some one, (guided by the Spirit), kindly give the meaning, &c., of these two visions."

Bring up your children to joy. Give them just as much as they can take without intoxication and without reaction. If you take too much of any one essential you cheat some other. equipoise of the various elements of our being is what we want.

IF BURNS had lived and been fortunate enough to become a "reorganizer," he would not have written the lines:

"O would some power the giftie gie us,
To see ourselves as others see us;
It would from many a blunder free us,
And foolish notion."

Read the following and see what a terrible fellow the editor of the HERALD must be, as stated by Lars Peterson, in the last July number of the *Sword of Justice*:

CONSTITUTION, AND THE REORGANIZER.

"The Doctrine and Covenants speaking of the Constitution, says:

"'The Laws and Constitution of the people which I the Lord have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and Holy principles. That every man may act in doctrine and principle pertaining to futurity according to their moral agency which I have given unto them, [Utah Mormons not excepted], that every man may be accountable for his OWN SINS in the day of judgment."—98 sec., given 1833.

"It would hardly be reasonable to suppose, that in opposition to this revelation, Joseph Smith the reorganizer went to Chicago for the sole purpose of destroying Polygamy. The destruction of Polygamy was not his only object.

"Cain did not murder his brother Abel because his offering was accepted. No! that was only the excuse; the real cause was, he was tempted by his brother Abel's flocks, saying, surely the flocks of my brother falleth into my hands.

"Therefore the voice of Joseph Smith in the Chicago meeting must have been for another purpose than to destroy the laws of the land which are constitutional, that guarantee freedom and equal rights to all mankind according to their moral agency. But the secret of the matter is, like Cain, he was tempted because of the flocks of his brother Brigham, or Taylor. He thought, could he only get Polygamy annihilated, that surely the flocks of my brother falleth into my hands; and the good tithing payers of Utah that have made Brigham and the twelve millionaires and fortunes would certainly come to me, and I would be rich and happy and my twelve would be more SUCCESSFUL in executing the law of tithing—according to his pretended revelation appended to Doctrine and Covenants, dated Oct. 7th, 1861.

"It would be well to add, he has not been very successful in the tithing business among the few apostates that have flocked to his banner.

"Cain gloried in his wickedness but for a short time."

Correspondence.

LANSING, Michigan,
July 18th, 1882.

Editor Herald:—Concerning James J. Strang's claim as successor to Joseph Smith, which is urged from time to time by certain of the faithful, permit me to give through your paper a brief statement of the matter as it looks to me.

Some time ago I was permitted to see what purported to be the original letter of appointment, and there is written below the signature a postscript which is not given in any printed copy of the letter I ever saw. I carefully compared the whole letter with the copy printed in *The Diamond*, a gospel tract, and found it a true copy except the postscript, which was as follows: "P. S.—Write me soon and keep me advised of your progress from time to time." Without this the letter may be easily construed to mean just what was claimed for it, but this, it seems to me, puts the whole matter in a different light. In the very first sentence of the letter I would understand that Strang had written to Smith "proposing the planting a stake of Zion in Wisconsin;" and this letter was a reply to that proposal. And it is equally clear to me that Smith would not have made a request for reports of progress from time to time if he had

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known he was going to be martyred and the appointment was not to go into effect until his death.

The point I wish to make is this: Strang was appointed just as the letter reads as a whole, to establish a "stake of Zion," or a branch of the main church, to which he was subject and must make report, and with his death or removal that branch would be without a head until a new one could be appointed by the president of the central or mother church. But Smith's death occurring so suddenly, and before the letter had been made public, gave Strang an opportunity, which he was shrewd enough to grasp, to undertake to lead the whold church. How well he succeeded is a matter of history.

His removal from Voree was one of the primary causes of his fall, for in the words of the vision, "there shall my people have peace and rest, and shall not be moved." So far as I have been able to learn the history of the church at Voree, before any other scheme was advanced, it had peace, and rest, and prosperity. But with the removal to Beaver Island, Strang and his followers passed from the dominion of primitive Mormonism into a little kingdom of their own, and thereby Strang became supreme ruler of the whole kingdom, instead of head of simply a branch.

Bearing indirectly on this subject is another item of some importance. In 1846, at Voree, Strang pronounced a curse upon certain ministers, a portion of which I here quote: "As for those who, as gospel ministers, have assumed to teach such damning, soul-destroying doctrines, (that deceit, fraud, lying, perjury, plundering unbelievers, polygamy, fornication and adultery are required by the command of God in the upbuilding of his kingdom), in the name of God and the Lord Jesus Christ, may their bones rot in the living tomb of their flesh; may their flesh generate from its own corruptions a loathesome life for others; may their blood swarm a leprous life of motelike ghastly corruption, feeding on flowing life, generating chilling agues and burning fevers. * * * And I prayed unto God, saying, Oh, God, curse them not, and let me not raise my voice against my fellows. But he said, *Curse, curse, curse!* I will altogether curse, until they return to me, for they have perverted my law and deceived my servants; unto the Destroyer shalt thou deliver them, for their prayer is sin."

Yet later on Strang fell under this very curse, —in the matter of polygamy if nothing else.

Permit me also to say in this connection that all that has been said to his credit as a shrewd, intelligent, capable man, can be multiplied a hundred times without flattery, for all who knew him personally have only the highest praise of his extraordinary ability, and his perseverence and success in whatever he undertook to accomplish. The press notices published in your paper for June 1st could be multiptied a many times without exhausting the number or quality.

CHAS J. STRANG.

LAWRENCE, Michigan,
June 30th, 1882.

Dear Herald:—Having an intense interest in ennobling work you are advocating, we would, if possible, contribute something for your encouragement, also, for your patrons. We yet feel that we are "one" with you, in all the leading principles and facts of the great work of these last days, and consequently are still striving to do what we can under the circumstances, to move the cause onward. To us the omens of success to the progress of truth never seemed brighter than during the last few months. Many circumstances and events seem to conspire to encourage us to renewed effort to strive more faithfully to work and to overcome.

The failure of many in these last days, who have assumed to extraordinary divine callings and missions, and whose claims do not accord to the way pointed out in the prophesies and the doctrines of the divinely accepted standard, as compared with the success of those who have adhered to "the law and the testimony," encourage us to still cling to the rod of iron that leads to the tree of life. Surely deliverance is with the "remnant as the Lord hath said."

The extensive publication of our religious position as a church, in contrast with that of the people of Utah, through the agitation of the polygamy question, together with the fact that delegates appointed by the Reorganization, represented the moral influence of the Reorganized Church at the National Legislature, and in conjunction with it, against the evils of those in apostasy, and the consequent recognition of the genuine faith, by the public, places in front the fact, that the Reorganization has done more to remove polygamy from the land so far, than any other church in the United States, and this is another source of encouragement

The further fact the journals of our country are granting us the "redress" so long sought through their columns, ought to encourage us all to move on in the glorious cause. Along with these facts is a growing desire to hear the preaching of the word, and a spirit of toleration is increasing among the people to that extent that comparing the present with the past, the times seem changed. This was very noticeable in Southern Indiana during our visit to that part of the field, extending from the latter part of February to May 10th. Nearly every body in the vicinities visited seemed willing to give us a respectable hearing, and the newspapers freely announced our meetings, and favorably commented, regarding the faith, etc. Many new places where people would not hear, invited us to preach among them the word of life.

It was with considerable pride, that, after having been to the Ohio River, at the city of New Albany, on the afternoon of Easter Sunday last, and having baptized eight persons into the fold, walked up into the city, at the head of a delegation of Saints, marching along in double file, some fifteen in length, where formerly scarcely any one would hear the faith declaimed. While there we also visited the Union and Hall's Ridge Branches, and found most of them strong in the faith, and as Bro. Rector expressed it, willing to go on in the work when all things were in order, which of course indicated that some things in the district need setting in order. We did not despair of the success of the work while there, but were made strong in the faith, that a good work can be done there by a persistent labor, (as elsewhere), and by acting according to "the law and the testimony." Good attendance, with much liberty characterized the most of our meetings in Southern Indiana. Visiting among the home folks was very pleasant, and rambling among the hills and by the rippling brooklets of years agone, after an absence of nearly five years, brought afresh to the mind reminiscences of childhood, mingled with thoughts of pleasantness, picturing scenes now gone, never more to return

On the 15th of May I met in discussion, on the Sabbath Question. Elder John Branch, of the Church of Christ, section of the Seventh Day Adventists, whose head quarters are at Marion, Iowa. Our debate was held two miles north-west of Hartford, Michigan, continuing four evenings, and was well attended; the school house, though large, was crowded to its utmost each evening. The burden of his efforts being to show that the Ten Commandments, as recorded in Exodus 20, literally are binding on Christians of the Christian dispensation. We argued a "change of the law" —the one not "abolished," and the inauguration of a higher, more perfect law, one that not only forbid the overt commitment of sin, but one that condemns as sin the inception of evil in the heart, that "converts the soul." That in the "change" wrought, the excellencies of the former law were incorporated into the latter—the higher. We are informed that the discussion did good, that the people of that place wish to hear more.

I was enabled to be in attendance at the conference of the Michigan District, held May 27th, with the Saints of the Mill Creek Branch, Lapeer county. The session was limited to two days; the school house in which it was held, being in use at the time, and although it rained most of the time the attendance was as large (of Saints) if not larger than any one we have been privileged to attend in the district.

Business was transacted in the best of feeling, unity characterized the entire session, and we need but mention the fact that Brethren W. H. and E. L. Kelley did the main part of the preaching to insure that that department lacked nothing to render it interesting, instructive and edifying. The brethren decided that one General Conference a year was sufficient, but we are not so sure but they were a "little bit" hasty. We'll see.

Conference concluding, in company with Brethren Kelley, we moved on east, visiting the Union and Maple Valley Branches, holding business and preaching meetings, doing whatever seemed best at the time, to instruct the Saints and build them up in the faith. We are thankful for the very kind manner in which the Saints of this region received our efforts. But, dear *Herald*, it made us feel sad to find that the many calls to respond to, caused us to hasten on from point to point, and leave large and anxious audiences, who came teeming out to hear the word of life, hungry therefor, and unsatisfied. And the above will serve to illustrate the labor and condition of things clear on to the lake—Huron.

I had forgotten to mention that Bro. Blakeslee was in attendance at the conference, and gave timely instructions respecting the manner of proceeding to fulfill the temporal duties of the Saints in lawfully sustaining the work, and was duly appreciated by them.

Many good devoted Saints are living in Sanilac county and vicinity, whose aid to the work in the past, is commendable, and will evidently be appreciated by Brn. Cornish and Davis, as well as others who have done a good work there. Of the condition of those in the burned district, I need not write, as this has been investigated. We feel the importance of praying the Lord of the harvest to send more laborers into the vineyard, and more fully, by our recent experiences in this part of the mission. We did what we could during our stay, for the cause, but it seemed "but a drop in the bucket."

Much more might be written that would be of interest to your readers, but I fear the liberty we have now laken will make the editor or some body else twice glad or altogether sorry.

I remain yours for truth,

C. SCOTT.

STEWARTSVILLE, Mo.,
July 17th, 1882.

Bro. Joseph:—Just returned from a visit to the Delana Branch. Found these Saints alive in the good work. Met with them on Sabbath in their well finished and furnished church, at 9:30 o'clock, in Sabbath School, which we found to be well attended, and a deep interest in it. Bro. M. F. Beebe holds a steady reign as superintendent, and is heartily supported by the school. May prosperity attend them and all others who are taking an interest in the proper education of the rising generation. As a church we should take a deeper interest in the Sabbath School cause. It matters not if it is of sectarians origin, it is a great work and should be heartily supported; for as we once read in an editorial, it is "better to be sectarian and right than non-sectarian and wrong." At eleven o'clock we spoke to the Saints with good liberty and were built up by God's Spirit.

Next Sabbath we are expecting to have a basket meeting near town, at which Brn. M. H. Forscutt and T. W. Smith are to speak. Notice has been given both in the paper and by bills. This branch is in good condition, enjoying the Spirit. Bro. W. H. Kelley (not the Apostle) has lately located here, and is at work weilding the hammer with a determination to succeed that should characterize all Saints, especially those moving into the(se) regions. Bro. T. W. Smith is doing some good preaching for us on the Sabbath. There seems to be a desire on the part of the Elders to "push out" and warn the country round about, at the school houses through the country. The work would get out into the country more; travel from district to district, and not in a flitting sense, but remaining as long as there can be accomplished any

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good, traveling from branch to branch, spending labor, or perhaps only time in localities where there is local laborers sufficient to attend and to and prosecute the work.

The work in this district is in fair condition under the care of Bro. J. T. Kinnaman, who is ably filling the place. Our town is fast rebuilding after the dreadful calamity which befell it. The new town when completed will be much better than the burned one was, but is costing time and money.

Yours for truth,

JOHN M TERRY.

RICHMONDVILLE, Mich ,
July 5th, 1882.

Bro. Joseph Smith:—I am sorry to-day, and feel downcast; and have been ever since I read the letter of Bro. W. H. Kelley in *Herald* of July 1st. My case is misunderstood and misrepresented by him. I kept laboring in the ministry as long as I possibly could, and left it to my sorrow and regret. I considered well the importance of the work, and did not leave until my store-keeper presented me with my store bill of $38 and said he wanted it, as he was making all his accounts; and my clothes ragged and torn, and I was owing about $25 or $30 at the Herald Office which I knew must all be paid; and I had nothing to pay it with, and most of the brethren unable to pay it. I was now and then hearing from my wife; the tale was the food was scarce, and that she with three little ones had not the necessary cloth ing for the cold, coming winter. I felt myself duty bound to go to work. And as a matter of course I turned my hand to what I thought would pay me best, and with the assistance of one or two good hearted ones I started the saw-mill spoken of. I would have tried it longer; but just then, seeing the resolution passed at General Conference that the Twelve and Seventy were to first be kept in the field, &c. I was aware that there was not enough to do it, and hence looked for no more support from the Bishop. I never did any begging for money, or clothes from the Saints, nor never hinted bad boots and shoes, &c , unless when asked; and I feel sure I never acted the "tramp" unless in my last round with the Saints, when I made the statement here before mentioned; and asked what to do. They all talked, "sorrow" to see me leave the field; and many said, "Better go to work." Bro. Kelley states that "the people" say that I was well cared for. Now there is nearly one hundred Saints around here, all or nearly so, the fruits of my labor; and I do not think ten of that number will say so, but to the reverse. He also states: "the Elder says, his wife had to live on potatos and salt, or bread and water." I "never" made the statement; yet there was a time that we neither had potatos, nor bread, but lived on corn meal. And the statement I made to him was that we only had corn meal at times.

Bro. Joseph, I have tried hard for nearly five years to labor, I spent all I had. When I started I had some money and a well furnished house The money went, and finally, in order to still keep out, I sold off all the furniture, and spent that in the ministry; whilst Bro. Harney, then of London, now of Kansas, kept my family. Then, when clothing was needed I went to work again, got a little ahead, then out in the field again, &c., until I found I did neither justice to my family, nor the ministry. So I went into the mill with a desire to accomplish something, and by and by go into the ministry and let my business self support me, which I think can be done The statement of my being about on the same basis as when I started, is not like I told him face to face Why will he not believe me? I ought to know. He never knew me to tell a lie. Yet the parties from whom he received his information were proven to lie to him; and followed him up very closely, (as many of the Saints said) for fear that he would be told the true facts in the case, &c. The statement of my doing little, or nothing in the ministry is hard for me to bear. I am but young and have not had the experience that Bro. Kelley has; but his letter did not strengthen me. Now I have baptized nearly four hundred into the Church; and since they say I have been idle and done little or nothing, I have preached much, both among the Saints, and in new places, and baptized perhaps as many as Bro. Kelley has, and without asking a dollar from the Church to do so. I have cleared about $100 since the fire by my mill; and believe that things will yet work out for my good, and that soon, I will be able to keep out and the mill be self supporting. Bro. Kelley states that he thinks the Church will support me if I will go out, and that I had better try as soon as conveniently to sell and go out, &c. Now I state, as I stated then, if the Church will agree to support myself and family; I will advertize the mill for sale, sell it and go right out, as I know I have been called to preach the gospel, and have received the spirit of the calling, and feel it now. I preach nearly every Sunday, some place, and baptize some occasionally. Several of the brethren from the different branches came here on the Fourth. We had preaching and fellowship meetings, baptized one, and enjoyed ourselves well. I am still in the faith of the gospel; and may God hasten the time when my voice may daily be heard again in the vineyard of the Lord is my prayer.

JOHN J. CORNISH.

CARMI, Pratt Co., Kansas,
July 9th, 1882.

Dear Readers of the Herald:—I have not written for the *Herald* for so long, I expect the most of you have forgotten me, and some others are wondering what has become of me. I am still firm in the faith of the Latter Day Saints, or in other words, in the gospel of Jesus. I have passed through many terrible conflicts with the various cares of this life since last you heard from me. A mortgage took my farm in Sumner county, this State; and I was compelled to come west into the great American Desert to seek for a home. I have been here nearly five years, and have made but little progress in a temporal point of view, and less in a spiritual one. I have not been able to preach much on account of the fact the people have not been willing to listen to me. Nevertheless I have preached in two places in this county, in two places in Reno county, and in one place in Stafford county. In the absence of any other minister I was severely questioned, and finally as a last resort was called upon to preach a funeral sermon for an Advent lady. The result was excellent, as much prejudice was thus destroyed. If any Saints in adjoining counties see this, and desire to have me preach for them let them write to me and I will do all in my power to assist them.

Saints everywhere, pray for me and my famly. I will write again soon. I am as ever a laborer in Christ's vineyard,

J. S. WEEKS.

INDEPENDENCE, Jackson Co., Mo ,
July 14th, 1882.

Dear Herald:—After writing for your columns I spent the time at Clear Water and home, until June 15th, visiting and preaching a few times On June 11th my brother, Charles A., the youngest of the family and the last to unite with the Church, was baptized by Bro. Hyrum O. Smith.

The night of June 15th I arrived at Dow City, Iowa, and the next day walked out to Bro. Petts and remained until Sunday the 18th, when Bro. P. took me to Galland's Grove, where I remained until the 21st, speaking four times, and enjoying my visit very much.

The night of the 22d I spoke at Dow City, and the next morning was again on my way. At Council Bluffs changed cars and on towards Nebraska City. At McPaul, Brn. J. R. Badham and E. C. Brand got on the train, the first bound for Shanandoah—home, the last for Nebraska City. Both seemed to be in good spirits, and it is needless to say strong in the faith. Arriving in Nebraska City we had the pleasure of hearing Bro. Brand discourse. The next morning Bro. B. departed westward bound. I remained in the City till the 27th, and while there preached three times. I enjoyed myself there. I always do—who could help it. The night of the 27th I tarried with Bro. E. T. Dobson in St. Joseph. The next day after visiting Bro. Mark and others I sped on to Atchison, and thence rode with Mr. Chick to Good Intent, and had a short visit with old friends, and preached once.

July 1st, I arrived here and met Bro. Luff, who, it will be remembered, was appointed as my associate laborer in South-western Mission. His circumstances are much different from what they were at conference; and it seemed he would reluctly have to fail to go. However, after consultion he concluded to go as far as Indian Territory and labor awhile if I would wait until the 17th, which I am now doing as patiently as possible. I have preached twice in Independence, twice in Wyandotte, and once in Kansas City. We fully intend to be off on the 17th, and will go directly to Vinita, Indian Territory, and labor there for a while, when Bro. Luff will need to return, and I will proceed to other parts of the mission. Circumstances have detained Bro. Montague, so he is yet at home, but will probably join us before we leave the Territory.

Bro. Cato is doing a good work. He writes me of baptizing eleven and organizing a branch near Paige, Texas. He seems in earnest, and others speak well of his labor. May God bless him. I am very anxious to be in my field of labor Rest seems sweet sometimes; and yet we can not enjoy much of it unless the church will relieve us of responsibility. Many are the hardships and privations which a traveling Elder must endure; and it is hard, hard indeed, to preach this gospel; but it is much harder not to preach it.

More soon, from the sunny south.

HEMAN C. SMITH.

MOUNT VERNON, Grant Co., Oregon,
June 26th, 1882.

Brother Joseph:—The Saints are in good spirits and strong in the faith. When Bro. J. C. Clapp and Father Buckingham left here we were disorganized; but have since organized; F. N. Fields president; and we hope to keep up our organization. We have eleven members, but our organization is not confirmed yet, I suppose through a mistake of ours in sending the papers to Bro. J. C. Clapp, and he in Idaho.

Your brother in the same faith,

R. FIELDS.

LONDON, Ont , July 17th, 1882.

Dear Brother:—Bro. McIntosh and I have been in this branch for some time, and have put forth an effort to set the branch in better order. They have a full grade of officers: Bro. Herrington, Pres; Richard Evans, Priest; Pugsley, Teacher; Geo. Hanly, Deacon. I hope they will get along better. Bro. McIntosh has gone to Picton to baptize a man there. Bro. McIntosh has been writing to him for some time, and he wrote for Mc. to come. It is a new place and Bro. McIntosh expects to open up the work there, if the people will hear the gospel. I received a letter from Bro. Gurley a few days ago. He was at Walsingham to preach in the Town Hall. He thought there was some almost persuaded. I have not heard from Brethern Hicklin and Deuel. I hope they are doing well. I expect to come to the Fall Conference. The conference of this London District elected me president of the district, and appointed me their delegate to the conference. I find Bro. McIntosh an able defender of the gospel. I hope he will keep humble and faithful. For two Sabbath evenings, since I have been here, I have preached in the Public Park. Hundreds of the

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citizens present, there was good order, and I enjoyed good liberty of the Spirit. The mayor of the city was present last evening, and expressed himself in the presence of some of the brethern, well pleased with what he had heard I hope the leaven will work in the minds and hearts of the people. Remember us when it's well with you.

Love to you and yours, and friends in the office. From your brother and friend in the bonds of the one faith. J. H. LAKE.

MAGNOLIA, Iowa,
July 6th, 1882.

Dear Herald:—Knowing the deep interest your readers take in the labors and travels of the ministry, I feel it my duty to give an outline of mine. I have labored in Little Sioux District in various parts, from this up to the Minnesota and Iowa line; and at Grand Prairie and Little Rock in Minnesota, also in Galland's Grove District, in various branches, and some in Northern Nebraska and Central Nebraska Districts. In accordance with requests made I have attended the several quarterly conferences of said districts, and have had good opportunity to judge of the condition of the work there. In some places I see signs of improvement and progression; in others I see but little, but rather a retrograde movement if any at all. (I mean among the Saints). I do not feel it to be my duty to localize or individualize these conditions, hence I speak of the facts in a general way, feeling assured that none will feel hurt but those who are hit, and I desire not to strike at any, but rather to aid the weak and guide the erring. I need not say that where I find improvement and progress. I find a lively faith, diligence, and unity of spirit and purpose, and where I find retrogression or backwardness, there I find a looseness of morals and manners, and lack of faith and a consequent lack of appreciation of the things committed to our trust as well as of the blessings promised. I have tried to cheer the faithful and to warn the negligent; and at the same time to aid them to see the glorious promises of reward, that they may be inspired with a desire to obtain, and a determination to labor for such reward. I trust my labors are not all in vain. In fact, I am satisfied they are appreciated by some, if not all. It would be a miracle to me, if the Saints were not more or less affected by the influences that surround them. We are only human, and we were found in darkness, and to a greater or less extent, depraved by the corruptions of the world. It requires time and labor, even under a proper realization of our state and the true sense of what is required of us, to overcome our natures and bring them subject to all the requirements of the gospel. The Lord knew this when he said, "To him that overcometh will I give to inherit all things, and he shall be my son and I will be his God." Hence he promised a reward that would be, at least, equal to the greatness of the task. I know by experience the greatness of the task to some extent, but I shall not know it fully until, through his grace, I have fully overcome. May God aid us to conquer and cast out every evil of our natures, that we may all be clothed upon with the graces of the gospel.

I sometimes fear that many enter the church without a sufficient knowledge of the nature of the solemn covenant they make with God, or else have not fully given themselves to his service; can it be possible that as ministers of the gospel we are so anxious to appear as successful laborers that we crowd men and women into the Church without that preparation God demands from them? That we are building "wood, hay and stubble" into the sacred building, instead of "gold, silver and precious stones?" If it is a name we are laboring for, we may obtain it, but it will be an empty bubble, and will sink into shame and oblivion, and we shall have forfeited the right to "shine as the stars in the firmament," and if we are saved at all "it will be so as by fire." Mere baptisms will not make men and women "heirs of God and joint heirs with Jesus Christ." There must be the preparations of the heart by a lively faith in God and his Christ, a downright forsaking of our sins, and determination to obey all the commands of God, looking beyond the watery element "to Jesus the author and the finisher of our faith," and thus leading a new life, leaving all the old things behind and pressing on to the virtues, joys, excellencies and blessings that are before, thus enduring to the end we shall obtain the crown of life.

The eye of the preacher must be single to the glory of God. Our good name and popularity must be the least consideration in our hearts. Neither the love of gold, nor the desire for fame must actuate us. We have no right to modify the gospel of Christ to suit the minds of men. Here lay the secret of the apostacy in ages gone, and the result is seen in ages of darkness and superstition. "Woe to us if we preach not the gospel!" Or if we "Shun to declare the whole counsel of God." If we toady to the liberalism of the age we are traitors to God's cause and to humanity. The pure gospel is the only truly liberal system under heaven. It is high enough, deep enough, and broad enough for all; all may be partakers of its blessings. I am not authorized to say that all will, but I am authorized to say that all may, and that freely. It demands no sinking of our manhood, no forfeiture of our liberty; it is no galling yoke, no crushing burden. Christ was true when he said, "My yoke is easy and my burden is light." The gospel proposes to exalt our manhood and raise it to the glory of God. It proposes to burst every fetter and plant us firmly in the liberty of God! It is for us to say whether it shall do this or not "For this eternal truth is given, that God will force no man to heaven."

With respect to the world, a fearful apathy prevails, especially in cities. In rural districts we get better attention, but this is owing, in a measure to the lack of amusements in the latter, while in the former there is everything that can pander to the taste and amusement of the masses; besides the worship of the almighty dollar. Our ministers have as good audiences generally as do those of other churches, and the general conclusion is, among the unfettered, that if there is any truth it is with us; but it is a hard matter to awaken a proper interest in their minds in regard to the truth. In many of the Saints there is an abiding faith in the gospel; a little more zeal would be commendable. The signs of the times strike terror to the popular heart; every little cloud is watched with anxiety; every flash of lightning brings dismay, and every unusual gust of wind leads the people to "hunt their holes," or cellars, in dread foreboding, and yet they know not that "The fig tree is putting forth its leaves," and "The kingdom of God is near at hand." I saw a little cyclone in Butler county, Nebraska, a few days ago, as I sat in Columbus; men climbed the houses to watch its progress and others held themselves in readiness to go into their cellars; but how many thought of taking refuge in the gospel of Christ? It was in vain to tell them that that was one of the testimonies that God was bearing of his truth and of his work in the last days. "It was a phenomenon of nature, nothing more." Yes! It was a phenomenon of nature, and God will use these phenomena to give emphasis to his word and work.

May we as the children of God understand and be ready, "That that day may not overtake us as a thief in the night," is the prayer of

CHARLES DERRY.

Adversity has the effect of eliciting talents which, in prosperous circumstances, would have lain dormant.

Clothes possess an influence over many more powerful than the worth of character or the magic of manners.

Our incomes are like our shoes; if too small they gall and pinch us; but if too large they cause us to stumble and to trip.

Nothing that is not a real crime makes a man appear so contemptible and little in the eyes of the world as inconsistency.

Conference Minutes.

SOUTHERN CALIFORNIA DISTRICT.

A conference of the above district convened at Newport, Los Angeles county, Cal., at call of the president, July 1st, 1882. Glaud Rodger, president; N. W. Best, clerk.

Report of Priesthood.—Elders Glaud Rodger, E. P. Prothero, P. M. Betts and H. Hemenway, reported. Priests P. Penfold, A. W. Thomspn, H. Goff and E. J. French, reported. Teacher S. Penfold reported.

Branch Reports.—Laguna 24; baptized 1. New Port 133; baptized 3, received by letter 1, expelled 1. Los Angeles 15; received by letter 2. San Bernardino report referred back for correction. Santa Maria, no report.

District Treasurer reported: on hand and received $18 17; paid out $14.56; balance $3 61.

Glaud Rodger resigned the presidency of the district, as he intends going home to Lamoni, and D. S. Mills was elected to fill the vacancy till October conference.

A resolution was presented from Laguna Branch, asking to have Bro. E. J. French ordained to the office of an Elder. On motion, said resolution was confirmed by the conference.

Resolved that we sustain Bro. Joseph Smith and all the priesthood, as they are organized in the church.

Resolved, that we tender Bro. G. Rodger a vote of thanks for his untiring efforts in trying to build up the work in this district, and that we sustain him by our faith and prayers wherever he may be.

Resolved that this conference give Bro. Rodger all the money that there is in the treasury; also all that shall be paid in for the next two weeks, as a token of our appreciation of his labors in our district.

Preaching on Sunday morning by E. J. French and G. Rodger. Sacrament and testimony meeting in the afternoon; after partaking of the emblems, Bro. E J. French of the Laguna Branch was ordained to the office of an Elder, under the hands of G. Rodger, D. S. Mills and P. M. Betts; then the little child of Bro. and Sr. Mills was blessed. The meeting was then given to the Saints, and we had a splendid meeting. Preaching in the evening by D. S. Mills.

Adjourned to meet at Newport, Cal, October 6th, 1882.

DECATUR DISTRICT.

This conference was held at the Union Church, Davis City, Iowa, June 3d and 4th, 1882. O B. Thomas president, J. V. L. Sherwood clerk.

Report of Branches.—Lamoni 368 Little River 95. Davis City 53 Lone Rock 40. Lucas 153. Greenville 15 Chariton reported verbally, no change, except one death.

Report of Ministry.—Joseph Smith, Z. H. Gurley, E. Robinson, G. Derry, C. H. Jones, B. V. Springer, I. A. Bogue, E. M. Wildermuth (baptized 10 and organized a branch), H. C Smith, I. P. Baggerly, R. Lyle, O B. Thomas (baptized 1), J. Johnson, Father Cunnington, J. Dillen, J. V. L. Sherwood, Wm. Abbott, E Lovell, E Banta, C. Prettyman, G Adams, Father Church; and Priests L. Conover, A. S. Cochran, and Teacher D. Young, reported.

The Bishop's Agent, D. Dancer, reported as follows: received of Louisa Derry $5, Henry C. Smith $1, balance Church fund in hands of Dancer and Stebbins $45 40, D. Dancer $25 28, total $76 68. Paid to E. M. Wildermuth $22 32, for repairs on church dwelling $52.06, Sr. Springer $1.30, to the poor $1, total $76 68.

Brethren E. Banta, A. S. Cochran and L. Conover, were appointed a committee to audit the Bishop's Agent's book, and reported it correct.

Brethren E. Robinson and C. Jones, of the committee to represent this district in the last General Conference, reported that they had attended the said conference.

The committee appointed to adjust matters at Allendale, failing to fill said appointment, were discharged, and the following brethren were appointed: E. M. Wildermuth, I. P. Baggerly and C. Jones.

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D. Dancer offered his resignation as Bishop's Agent for this district, which was accepted, and a vote of thanks tendered him for past services.

A motion carried, recommending E. Banta to the Bishop for appointment to fill vacancy caused by resignation of D. Dancer, as Bishop's Agent.

A committee of seven, consisting of C. Jones, S. Bailey, G. Adams, D. Young, R. Lyle, W. Hopkins and L. Conover, were appointed to make all necessary preparations for the holding of the next Semi-Annual Conference at Lamoni, Iowa.

Bro. Wyman, by appointment of the Des Moines Branch, was present, soliciting aid to build the Saints' Chapel at Des Moines.

Resolved, that J. P. Dillon be associated to labor in connection with E. M. Wildermuth.

Preaching on Saturday evening by C. Jones. On Sunday morning prayer and testimony. Preaching in the forenoon by Z. H. Gurley. In the afternoon the Saints met for prayer and sacramental purposes.

The rule prohibiting business on Sunday was waved. Bro. Joseph Bogue, by recommend of his branch and a resolution of conference, was ordained to the office of a Teacher.

Whereas, The Lamoni Branch has undertaken to build a chapel, which in the nature of things must be of interest to the district and Church at large; Therefore, be it resolved, That each branch of the district be requested to appoint one of their members to whom the building committee may send a subscription list to circulate in the branch for such help as there may be a desire to give.

Preaching in the evening by Joseph Smith.

Adjourned to meet at Lone Rock, Harrison county, Missouri, fourteen miles south-west of Lamoni, on the 26th and 27th of August, 1882.

NAUVOO AND STRING PRAIRIE.

Conference held at the Saints' Church, Rock Creek, Illinois, June 3d and 4th, 1882. B. F. Durfee president, J. Stevenson clerk.

The Burlington Branch report was read; no changes. Keokuk: two baptized. Montrose: one baptized, two died. Rock Creek: two removed by letter. Elvaston: no changes.

J. H. Lambert, District Treasurer, reported:—on hand $8.52. Also, reported as Bishop's Agent: money received since last report $19. A. W. Head debtor to Bishop $3.50.

Elders B. F. Durfee, F. Johnson, H. T. Pitt, W. T. Lambert and J. Lambert reported. N. Spicer, W. McGahen, (Teachers), and R. Gaither, Deacon, reported.

Preaching services were conducted by B. F. Durfee and F. Johnson, and sacramental and testimony service by H. T. Pitt and R. Gaither.

Resolved, That if there is but one candidate who will accept a nomination for president of district, he should be voted for or against by ballot, that all things may be done by common consent.

Resolved, That there be a committee of two appointed by the chair, to settle difficulties existing in the Burlington and Elvaston Branches, said difficulties to be looked into at the earliest time possible.

J. Stevenson was sustained as clerk of the district, B. F. Durfee president, and J. Lambert as treasurer for three months.

Adjourned to meet at Burlington, Iowa, the first Saturday, the second day of September, 1882, in the forenoon.

POTTAWATTAMIE DISTRICT.

Conference was held May 27th and 28th, 1882, at Crescent City, Iowa. H. Hansen president, K. H. Hansen clerk *pro. tem.*

Reports of Branches.—Council Bluffs 128; received by baptism 1, by letter 4, removed by letter 3, died 1. North Star 63; baptized 2, removed 3. Crescent City 70; removed 15.

Reports of Elders.—H. Hansen, H. N. Hansen, R. M. Elvin and C. G. McIntosh, F. Hansen and C. A. Beebe.

Report of Andrew Hall, Bishop's Agent:—On hand and received $28.13; paid J. Caffall $52, J. Thomas $1; due Agent $24.87.

Resolved, The section 79 and 80, in Book of Rules, shall not govern in this district.

Resolved, That the following question be presented to the next General Conference, and that notice of the same be given in the *Herald.*

Resolved, That President Joseph Smith be and is hereby requested to resign the Editorship of the *Herald,* and to spend as much time as is consistent with his other duties in traveling and preaching among the churches.

Ben. Harding, who had been expelled from the Church some time ago at his own request, asked the conference to restore him to membership by vote. Upon motion he was thus restored.

Preaching during conference by J. H. Hansen and R. M. Elvin.

Adjourned to meet at Downsville, Iowa, on the last Saturday of August, [26th], 1882, in the forenoon.

MICHIGAN DISTRICT.

Conference convened at Goodland, Lapeer county, Michigan, May 27th, 1882.

W. H. Kelley was sustained as president of district, and S. M. Bass as secretary.

Branch Reports:—Maple Valley 31; Genesee 15; Coldwater 55; Hopkins 19; Mill Creek 17; Lawrence 64; Clear Lake 61; Galien Branch report being incomplete, was referred to president and teacher, who were present, for completion.

Bishop's Agent's report was then read, and referred to Brn. J. Carpenter, A. Barr and M. Pearson, for examination.

A Court of Elders was appointed, consisting of C. Scott, E. L. Kelley and A. Barr.

Bro. M. Pearson gave some information in regard to Genesee Branch and its disorganization.

Records of Genesee Branch were by vote placed in district secretary's hands for safe keeping.

Resolved, That it is the voice of this conference that the General Conference of the Church be held annually instead of semi-annually, after the 6th of April, 1883, and that we instruct our delegates to next General Conference to support a resolution to that effect. Carried.

The Bishop of the Church next spoke upon the subject of consecration.

Bro. Britnel made some statements in regard to the disorganized and scattered condition of the Lebanon Branch; of his failure to get a letter from the same.

Voted that the district president be requested to correspond with the Deacon of the branch, and see that it does its duty in granting Bro. Britnel a Letter of Removal.

Auditing committee on Bishop's Agent's report found it correct.

Dudley Locke, James Carpenter, Andrew Barr, W. H. Kelley and G. A. Blakeslee, were by vote appointed delegates to next General Conference.

The sum of $5,10 was raised by collection toward defraying the traveling expenses of the district secretary.

On Sunday forenoon, preaching by Columbus Scott; in the afternoon by W. H. Kelley, and in the evening by E. L. Kelley.

Adjourned to meet at Coldwater, Michigan, October 21st and 22d, 1882.

LITTLE SIOUX DISTRICT.

Conference convened at the Saints' Meeting House, in Magnolia, Iowa, on Saturday forenoon, June 3d, 1882, and elected J. C. Crabb and Phineas Cadwell as presidents, and W. Cadwell, clerk.

Branch reports.—Magnolia 161; 2 received and 3 removed by letter, 1 died. Little Sioux 154; 1 baptized, and 10 received by letter. Union Center 90; baptized 1, and received by letter 1. Spring Creek, same as at last report. President of conference, Crabb, reported Evening Star Branch disorganized.

The following ministerial reports were made:—Elders R. Farmer, J. M. Putney. R. H. Wight (in two years had baptized three), D. Maule, H. Garner, G. Montague, Charles Derry, S. Mahoney, L. Marchant, E. R. Lanphear, D. Chambers, Wm. Chambers, D. Lewis, D. M. Gamet, W. C. Cadwell, P. Cadwell and J. C. Crabb, and Priest B. Kester in person. A letter was also read from Elder J. Frank Mintun.

A committee of three, D. M. Gamet, H. Garner and G. Montague, was appointed to visit Pleasant View Branch, to labor with them and ascertain their feelings with reference to disorganizing.

Moved, That the trustees of the Magnolia Meeting House be instructed to execute a deed for the church and lots on which it stands, to the Bishop of the Church.

Moved as a substitute, That the matter of deeding Magnolia Church to the Bishop be referred to a committee of three, with instructions to investigate in reference to the matter, and report at the next quarterly conference. Substitute adopted. Committee: W. C. Cadwell, J. M. Putney and D. Maule.

W. C. Cadwell states that it had been manifested to him in a dream that something should be done in the way of preaching the gospel in the vicinity of Correctionville, Woodbury county.

On motion Elder C. Derry was requested to visit that place at his earliest convenience, and endeavor to make an opening.

Two Days' Meetings were appointed at Union Center, Six Mile Grove, Magnolia, first Saturday in August, Twelve Mile Grove, second Saturday in August; in charge of P. Cadwell, D. Chambers and J. C. Crabb.

The sacrament of the Lord's Supper was administered on Sunday afternoon, and preaching was had during the session by Elders C. Derry, G. Montague and J. C. Crabb.

The district secretary was officially notified after adjournment of conference, from old clerk of Evening Star Branch, that said branch had regularly disorganized on March 26th, 1882.

Adjourned to meet at Little Sioux, Iowa, on the first Saturday in September, [5th], 1882, in the forenoon.

GALLAND'S GROVE DISTRICT.

This conference was held at North Coon Branch, Carroll county, Iowa, June 9th, 10th and 11th, 1882. W. Whiting, presiding; John Pett, clerk.

Branch Reports.—Gallands Grove 227; received by vote 1, removed by letter 4. North Coon 20; died 1. Coalville 15; removed by letter 3. Union 58. Pilot Creek 17.

Elders J. A. McIntosh, E. C. Brown, J. Allen, F. Rudd, D. Butterick, C. Butterworth, I. Goff, W. A. Carroll, D. Delivergne, J. Hawley, E. Clothier, B. Salisbury, W. Whiting and John Pett, reported in person; and J. W. Chatburn, by proxy. Priest C. J. Carlson by letter; and Teachers D. Hain and G. Salisbury, in person.

The committee appointed to ascertain the boundary lines of the district reported as follows: If the Galland's Grove District claims all the territory not belonging to surrounding districts, your district extends south to Pottawattamie, Cass and Adair counties. On the west your district runs to the old Harrison county line, which runs six miles east from the west line of Crawford and Ida counties until it comes to the north tier of townships of Ida, when the same line runs about eight miles from the east line of Ida county, and the same distance from the east line of Cherokee, Obrien and Osceola counties, on the east your district extends to the east line of Guthrie, Boone, and Grundy counties. This is as far north as we are able to trace the line on the east. Bro. I. N. White, president of the Des Moines District, thinks it would be better for all if their district could have Boone and Hamilton counties, to which we call your attention. We believe it would be better if the division line between Little Sioux District and your district was the county lines between Crawford and Monona counties, and so on north. We would therefore respectfully recommend your honorable body to appoint a committee to confer with the authorities of the Little Sioux and Des Moines Districts, so as to have a perfect understanding with them, and then petition the General Conference to so establish your boundary lines. Joseph R. Lambert, Charles Butterworth, committee.

The report was accepted, the recommendations adopted, and the committee discharged.

Brn. John Pett and C. E. Butterworth were appointed a committee to confer with the presidents of the Des Moines and Little Sioux Districts, in order to carry out the foregoing recommendations.

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Bishop's Agent's Report.—On hand and received since last report, March 3d, $56. Paid out $22. Balance $24. District Treasurer's report: Cash on hand $6 50. John Pett, Agent and Treasurer.

A series of two days meetings were appointed.

Bro. Jonas W. Chatburn was sustained as president of the district, with Brn. W. Whiting and Beman Salisbury as his assistants.

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

On Sunday morning, a prayer and testimony meeting was held, and many of the brethren and sisters bore encouraging testimonies to the truth of the work and the goodness of God. In the forenoon and in the afternon Charles Derry preached in the grove to congregations consisting of several hundred people; an unusual degree of attention and interest was manifested, and good was evidently accomplished. In the evening Bro. E. Clothier preached at the Hiron's school house, which was filled to overflowing. Peace and harmony prevailed and the Saints returned to their homes blessed and encouraged.

Adjourned to meet at Galland's Grove, September 9th, 1882, in the forenoon.

ST. LOUIS DISTRICT.

Conference convened on Saturday afternoon, July 1st, 1882, in St. Louis, Missouri. J. E. Betts, president, J. J. Smith and C. J. Peat, clerks.

St. Louis 184; received by letter 4, died 2. Balance cash on hand $72 05, received during quarter $24 05; paid for hall rent $20, total expenditure $20 70; on hand $75 40. Freewill offering $34 25.

W. T. Kyte, recorder and treasurer, Zion's Hope Sunday School 40 members, including 7 officers and teachers and 33 scholars; average attendance 34. Received $9 65, paid out $6 70, on hand $2 95

Cheltenham 83; baptized 1, received by letter 2. Boone Creek 21; expelled 1. Church money on hand $3 90 Alton 30; died 2. Received $11; paid out $7; on hand $4. Alma 42. Belleville 79; baptized 2 Freewill offering $5 20, paid to Bishop's Agent. Caseyville, Gravois, Moselle and Whearso, did not report.

Resolved, That after this conference, all reports handed in after the business sessions of the St. Louis District Conference have closed, be laid upon the table till the succeeding conference before action be taken upon them.

The committee report in the case of difficulty between Brn. James Groom and J. E. Betts, sen.; and the case of Bro. Francis Izatts was presented, and adopted.

Elder J. E. Betts was elected president of the St. Louis District Conference for the ensuing six months, by an unanimous vote, who nominated Elders W. Anderson and R D. Cottam as his counselors; J. G. Smith was elected district clerk; J. S. Parrish was elected assistant clerk.

On motion, President J. E. Betts was instructed to correspond with Elder A. H. Smith, and ascertain why Elder B. V. Springer has not come to labor in the St. Louis District as appointed by the General Conference.

On motion Elders J. Beaird, W. Anderson and W. Still were elected our delegates to the next General Conference.

The St. Louis, Cheltenham, Alma, Belleville, Boone Creek and Alton branches were reported in tolerably good spiritual condition.

Sunday afternoon was devoted as a sacrament and testimony meeting. The gift of tongues and interpretation was given, and the Saints enjoyed a pleasant time.

Resolved, That we sustain all the spiritual and temporal authorities of the Church in righteousness.

Preaching in the evening by Henry Roberts and W. Still.

Adjourned to meet in the Saints' Hall, Saint Louis, Missouri, at 2 o'clock in the afternoon, on the first Saturday in October, (7th), 1882, and on Sunday, October 8th, 1882, at 10 o'clock in the morning.

For every benefit or delight we receive we must confer something in return. No one can go through life a perpetual debtor.

Miscellaneous.

SALT LAKE CITY CHAPEL

Bro. Joseph: I have just copied from the Branch Record all I can find in the way of receipts and expenditures for Salt Lake City Chapel, up to September, 1881. You see the receipts and expenditures very nearly balance, so I think it about correct. It may give satisfaction to some to publish it in the *Herald*. Ever yours,

W. W. BLAIR.

Receipts for Salt Lake City Chapel, up to 1881, as per Salt Lake City Branch Record:—

Walker Bros	$92 00	Cunnington & Co	$17 00
D. S. Tuttle	5 00	Jos. Clark	25 00
Wm. Cloggie	25	Geo. A. Mears	5 00
Mr. Hamilton	5 00	Sophia Butcher	5 00
R. McBride	10 00	R. N. Baskin	10 00
H. Cameron	1 00	Martin Carlson	15 00
M. Wardell	2 70	Wm. P. Smith	5 00
H. Marriott	2 00	Mary Raymond	2 00
Wm. L. Mitchell	7 00	Robt. M. Elvin	5 00
Fred. G. Pitt	6 50	Asahel Thorn	10 00
I. L. Rogers	10 00		
H. A. Stebbins, for others			144 60

The following amounts were received per Jason W. Briggs:—

M. & E. Holmes	$3 00	Wm. P. Smith	$5 00
M. Marriott	25	Mrs. Stone	2 50
H. Stone	3 00	Mr. McGuffin	5 00
Mr. White	13 00	Mr. McKirby	10 00
Sr. Fowler	5 00	Sr. Thimbleby	1 00
From Bishop Israel L. Rogers			111 11
Herald Office			117 50
Eastern collections			161 00
H. A. Stebbins	1 50	J. X. Davis	2 00
Dr. White	3 00	John Ranson	5 00
M. Wardell, for services donated			17 50
Total			$833 91

Cash paid away on Chapel account, up to September, 1881:—

April 3,	1878,	Chapel lot and incidentals	$516 20
" 10,	"	T. Smith, rock	89 50
" 10,	"	G. R. Jones, lime	12 00
May 22,	"	Geo. Paramore, mason	54 00
" 22,	"	W. W. Edgington, sand	11 00
July 17,	"	Armstrong & Co., lumber	87 62
" 17,	"	Printing	7 50
Aug. 23,	"	Lumber and nails	1 55
Nov. 13,	1880,	Cash paid for fixtures for Hall, voted by Branch,	16 40
	1879,	Paid T. Johnson in 1879, for work on Chapel in 1878	3 00
Sept.	1881,	Paid W. W. Blair, balance	35 13
			$833 91

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

BORN.

HARTNELL.—At Davison, Michigan, June 27th, 1882, to Bro. Thomas and Sr. Sarah Hartnell, a daughter; all doing well.

MARRIED.

BRANNAN—STREET.—At the home of the bride's parents, Denver, Colorado, on Thursday evening, June 29th, 1882, Mr. John Brannan to Sr. Ella Street, by Elder James Caffall.

God made man and woman to love,
And as husband and wife, remain pure as the dove,—
To leave father, mother, and friends,
And their love each other to lend.
Not a love that with a day shall pass,
But that which through checkered scenes shall last;
Love that brightens as each year shall pass by;
Love that makes better and purer, when they die;
May then this now happy couple see
That their joy and peace more solid shall be.
As down life's short stream they go,
That the life unseen to them more solid joys shall show.

J. C.

DIED.

MORRELL.—Thomas, eldest son of Bro. and Sister William and Mary Morrell, was born January 16th, 1861, died June 24th, 1882, being crushed to death in a coal mine by the falling of a mass of rock displaced by an accident knocking away the prop that upheld the rooof of the mine. He leaves behind a father, mother, seven brothers and sisters, and a host of relatives. Deceased never heard the gospel as taught by us, but occasionally attended the Primitive Methodist Church; this being the case, and the many relatives desired to have the Primitive Methodist Minister officiate, the services were so conducted by Rev. W. A. Willison at the house. Had the weather been fine, I believe it would have been the largest funeral ever held in Streator, as he was well respected by all that knew him. Blessed are they that mourn, for they shall be comforted."

MARTIN.—In view of the distressing circumstances under which the natural life of Sr. Pluma Martin, (formerly Pluma Alexander), became extinct, in justice to her sainted memory, her bereaved husband, her mother, sisters, brother, and for the satisfaction of her numerous acquaintances and friends, in Missouri, Colorado, Southern California, and particularly in Iowa, I, by special request of her husband, pen for publication the following.

Shortly after their location in Independence, Missouri, deceased was afflicted with catarrh, and other bodily ailments, for which one of the most skillful medical men told Mr. Martin that the only probable cure for his wife was a change of climate, and suggested Colorado or California. They disposed of their business and moved to the former place, and subsequently to California, and from thence back to Colorado, at Jefferson Creek, Park county. But their travel, outlay of money, etc., seemed abortive; the disease became more threatening, though the external appearance of our sister, to those ignorant of the nature of her disease, failed to excite sympathy or create apprehension. On the morning of the 18th inst., (Sunday, June, 1882), Mr. Martin, after a short absence, returned to his house about noon, and saw his wife quietly sleeping, as he thought, with her head on the table. Often finding her in a similar position, no apprehension was felt; but after speaking to her and meeting no response, greater efforts were made to arouse her. Alas! Too true; unmistakeable evidence appeared that her own hand had used the deadly weapon, a revolver, that sent the fatal shot to her vitals. She was dead; the instrument of death by her side. In close proximity was a sweet babe of ten months playing, and throwing its innocent smiles in the face of its agitated and distressed father as he gazed upon the lifeless form of its mother; her flesh yet warm, eyes closed, heart and pulse still, her lips bearing a pleasant smile, as if to say, "Husband, momentary insanity brought this sad spectacle to your gaze."

Mr. Martin wishes mother, brothers and sisters, and Saints, to know that he does not entertain the slightest idea that his wife did the fatal deed while her mental faculties were unimpaired. Besides catarrh, deceased had suffered from erysipelas in the head, which often caused the most acute and distressing pain. She would frequently ask her husband to place his hand on her forehead, where he would find a scorching heat, which she would describe as if there was a scraping inside her head; and then say, "I fear this will sometime reach my brain." This, together with other peculiarities recently developed, though not much noticed at the time, but now taken into account; together with the fact to which her husband testified that, the thought of suicide to her was always terrible, that she looked upon it as the most damning crime known; that she thought too much of her religion; held too much respect for her aged mother, brothers and sisters, and her husband and babes, ever to, in her proper mind, commit so terrible a deed, for which she has often said she believed there was no forgiveness. Still further, of late, deceased became despondent, and frequently told her husband how much money her sickness had cost and that instead of a help she was a drawback to him. These things now are only so many evidences of the non-responsibility on the part of his wife for the fatal blow. The writer believes that the bereaved husband is entitled to the sympathy of the world in his present affliction. And though not a member of the Church, there is good reason to believe that he ever proved an indulgent, kind,

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and considerate husband, and spared neither money, labor nor attention to promote her happiness. Of her reputation where she was known, 'tis needless to speak, for nothing I could say would add to it, as a sister in the Church. And while her virtues are known, it is also known that her intellectual abilities were more than ordinary.

Her remains reached Hutchinson, after being conveyed a distance of forty miles, on Tuesday, 20th inst., at 11 a. m. The report and notice had been so sudden and short that it was late before the Saints and friends came together to participate in the funeral ceremonies, which took place at the Saints' house of worship in a quiet and solemn manner. At the close Mr. Martin placed himself at the head of the casket holding the dead form, and in a tremulous and subdued tone, in substance said, that his wife had proved to him the best of women; she thought the world of her religion, and would have died for it, or so he believed He hoped that none would do her the injustice to think her responsible for her death,—here the noble man gave way to emotion, but his words were fitly spoken, and greatly increased the solemnity of the occasion, and caused the tears of sorrowing friends to flow more freely. Her body was conveyed to, and laid in the place she desired in the event of her falling in Colorado. Deceased has battled with the ills, vicisitudes and changes of mortality about forty years. The last few years of her life have been years of bitter suffering, in a manner that her external appearance failed to testify of. She now rests, doubtless in peace.

Rest on in peace, thou child of sorrow,
Thee we hope to meet, on the glad morrow;
When Christ the Savior will appear
And bring the grand sabbatic year.

JAMES CAFFALL.

KEOWN.—Near Pleasanton, Iowa, April 11th, 1882, Laurena, daughter of John and Mary Keown, aged 8 months and 19 days. Funeral services by Elder A. W. Moffet.

Go to thy rest, fair child! Go to thy dreamless bed,
While yet so gentle, undefiled, with blessings on thy head.

PARISH.—At Vincennes, Lee county, Iowa, Sr. Louisa, wife of Bro. Ira Parish, departed this life, March 31st, 1882. She was born in Dearborn county, Indiana, July 26th, 1818; was baptized at Vincennes, December 10th, 1863, by Elder Spate. Funeral sermon by Elder B. F. Durfee.

GIBSON.—At St. Louis, Missouri, January 16th, 1882, after a lingering illness, William Gibson. He was born at Dalston, Cumberland county, England, February 4th, 1810; he was baptized into the Church April 27th, 1843, by Elder John Barker; at the same place he was ordained a Priest May 1st, 1843. Elder Gibson labored diligently in the old church, in the city of Carlisle and vicinity, for many years. He emigrated to Utah in the Summer of 1869, but was dissatisfied with the teachings and doings there. Returning east, arriving in St. Louis, July 4th, 1870, and shortly after joined the Reorganized Church by baptism, September 18th, 1870. He lived faithful until his death. Funeral sermon by Elder Wm. Still.

ADAMS.—In Pottawattamie county, Kansas, September 16th, 1881, of dropsy, Elder Daniel Adams. He was born July 18th, 1816, in Santisfield, Massachusetts. Was an honored member and Elder in the early days of the Church, renewed his covenant by uniting with the new organization, and did all in his power to lead souls into the light, not only by preaching the word, but by his daily walk and example, which were altogether praiseworthy. Ever honest and upright, kind, patient and enduring, his memory will remain fresh and bright with his wife, children and friends. "Blessed are the meek, for they shall inherit the earth."

VREDENBURGH.—At Little Sioux, Harrison Co., Iowa, June 6th, 1882, Sister Harriet, wife of Bro. Elias Vredenburgh, of consumption of the liver, aged 40 years and 17 days.

We have laid her away in sorrow,
We have laid her away to rest,
Until the morning of the first resurrection,
When she will rise and reign with the blest.

MCKEEL.—At Lower Prince William, York county, Province of New Brunswick, April 28th, 1882, Isaac McKeel, aged 98 years and 6 months. By the request of Sister J. T. Phillips, the daughter of the deceased, I send you this account of the death of our worthy and well beloved brother. He and his wife were the first fruits of my labor on my Eastern Mission, on the island of Grand Manan, in the Province of New Brunswick. They were members of the Methodist Church, and had been for many years, and had adorned their profession as such; they were such people as the Lord delights to own and bless, I buried them in the water in the name of Jesus Christ, on August 10th, in the year 1865.

HEIJER.—At Davis City, Iowa, February 18th, 1882, Joseph, son of Barhardt and Anna Heijer, aged 9 months and 27 days. Funeral service by Elder G. W. Martin.

Thus, one by one, they pass from earth,
Little Joseph's death is an angel's birth;
He mingles with Spirits bright and pure,
No more of sorrrw or pain to endure.

HEIJER.—At Davis City, Iowa, June 21st, 1882, Willie, youngest child of Bro. Barnhardt and Sr. Anna Heijer, aged 3 years and 8 months. His death was caused by falling into a lime pit, just under process of slacking. Little Willie was a general favorite, and we shall all sadly miss him. Funeral services by B. V. Springer, on the 22d, to a large concourse of friends.

We have laid him away in a beautiful spot,
'Neath the shade of a wide spreading tree;
Where the birds sweetly sing and sweet flowers spring,
And we'll soon come, dear Willie, to thee.

MCGUIRE.—At Allentown, New Jersey, on the 11th of June, 1882, after a somewhat protracted illness, Emma, wife of Bro. John A. McGuire. Deceased left two children, the oldest being a bright little girl of six summers, and the younger (also a girl) an infant but a few weeks old.

"Though forced to part with thy companion,
And though hard the trial may be,
Place thy confidence in Jesus,
He will surely comfort thee."

WEIR.—At his residence, Flint Hill, Mahoning county, Ohio, May 27th, 1882, of inflammation of the lungs, Bro. John Weir, aged 33 years. Born in Scotland, June 26th, 1849; he came to this country, joined the Church in Iowa, and was until his death a good and faithful Saint of God. For two days before his death he was engaged in prayer, and bearing his testimony to those around him. He was loved by all who knew him. The funeral discourse was by Bro. John McMillen. Brother Weir leaves a wife and five children to mourn his loss.

SMITH.—At Davis City, Iowa, March 25th, 1881, Sr. Sabrina Smith. She was an old time Saint, and passed away from earth with a full assurance of coming forth at the resurrection of the just to inherit celestial glory. Funeral service on the 26th, by Joseph Smith, at Union Church.

Dear as thou wert and justly dear,
We will not weep for thee;
One thought shall check the rising tear,
It is that thou art free.

EATON.—At Little Deer Isle, Maine, June 5th, 1882, Isaiah N. Eaton, aged 27 years, 17 days. He expressed a great desire to get well, so that he might obey the gospel. His father, mother, and wife mourn his loss. Funeral service by Elder J. C. Foss.

ERRATUM.

This is to inform the Church that by error, Bro. F. P. Scarcliff was twice charged with $50 that he had once, and Bro. J. R. Lambert received $50 with which I did not charge him at all upon the Church books. These brethren having called my attention to the fact since my April report, I hereby give notice, and ask the Bishop to charge on his books. I. L ROGERS.

SANDWICH, Ills., July 1st, 1882.

FREMONT DISTRICT.

All the Elders of Fremont District are requested and expected to report, either in person or by letter, at the next session of conference, to be held at Keystone Branch, August 25th, 26th, 27th. Elders neglecting this duty will be considered inactive, and will be dealt with as such.

J. R BADHAM, *Dis. Pres.*

SHENANDOAH, Iowa, July 14th, 1882.

Many people wish they might live their lives over again; in nine cases out of ten they would only repeat them.

The Moral Effects of Hurry.

To THE thoughtful, the moral consequences of tension and hurry are very saddening; to the physician their results are a matter of profound concern; their grave evils come under his daily observation. No evolution of force can take place with undue rapidity without damage to the machine in which the transformation is effected. Express railway stock has a much shorter term of use than that reserved for slower traffic. The law is universal that intensity and duration of action are inversely proportioned. It is therefore no matter of surprise to find that the human nervous system is no exception to the law. The higher salubrity of rural over urban life is not entirely a matter of fresh air and exersise. Rural life involves leisure and pause in work, which are very essential to the maintenance of the nervous system in a state of due nutrition. Unremitting spasm soon ceases altogether. The tension of life produces weakness at the very place where strength is most needed. The damage done to the health of the most valuable part of the community, the best trained thinkers, most useful workers, is incalculable. Work and worry, though not proportional, are closely connected, and as excess of the former soon entails an increase in the latter beyond the limits which the nervous system can bear with impunity, especialy under the conditions under which work has to be done.—*London Lancet.*

CHURCH MANNERS.

Ought we not to behave as well in the house of God as in the house of a neighbor? Many do not. Lack of reverence is general; of decency frequent. When one enters the church, he should quietly be seated, and reverentially bow his head in devotion to God, the recognized master of the house. To lobby around the door, and gossip, and create confusion, is a serious fault, which detracts greatly from the sweet enjoyment of worship. In many congregations this is disgracefully prevalent. Another practice is to scribble in hymn books. Would we venture on such an offense in a gentleman's house? A person presuming to do so would be regarded as a boor. But why write in the books belonging to the church more than in those of private families? Are not good manners quite as becoming in the house of God as in other houses?

ADDRESSES.

Bishop George A. Blakeslee, Galien, Berrien county, Michigan.
W. W. Blair, Box 417, Salt Lake City, Utah.
George Hicklin, care John Traxler, Louisville, Ontario.
Joseph F. Burton, Delhaven, King's county, Nova Scotia.

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The Saints' Herald.

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

Heman C Smith

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

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A VOICE TO THE REAPERS.

TUNE.—"*Ring the bell, Watchman.*"

On to the harvest field; Reaper, beware
Of lingering at home, with loving ones there;
Precious ones waiting thy coming, to hail
The tidings the Master has called thee to tell.

CHORUS.—On to the harvest field; on, on, on;
Thousands are calling, Come, O, come.
Why wilt thou tarry the tidings to tell?
In God put thy trust, and all will be well.

On to the harvest field, Reaper; why wait?
Thousands are seeking the bright golden gate
To the city of God; the straight narrow way
To mansions of glory, to bright endless day.

On to the harvest field, Reaper; the while
Thou art waiting, Satan seeks to beguile
Precious souls from the pathway of right;
On, Reaper, on with the Gospel's pure light.

On to the harvest field, Reaper; there lies
At the end of the pathway a glorious prize,
For them that o'ercome and earn the reward,
That's promised to reapers by Jesus the Lord.

G. M.

The Godhead.

"The fool hath said in his heart there is no God."—Psalms.

"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."—Paul.

THE theory that all things are governed by law seems to have grown to an admitted fact; at least with that portion of the world called reasonable or scientific, and this being true would it not be prudent to consider in brief the force, extent, and effect of such admission.

Law is defined as a "rule of action," "precept or command," and being so is it "reasonable" or "scientific" to affirm that it both originates and applies itself in the most perfect manner possible without the aid of intelligence? Yet this seems to be the theory received and advocated by the multitudes of to-day. That the great code of laws which govern the universe is the soul, or god thereof, and the only one; this probably seems to them correct, but to me the opposite; for, while I agree to the existence of the "code," we should not forget that we have also agreed that law is a "rule of action." And whether we have agreed to it or not, the fact exists and is equally as potent as the law itself, for, go where you may, into the creation either animate or inanimate, and constantly you are assured of supreme design on every hand, which conception necessitates a designer possessed of supreme intelligence; and as you advance in your examinations and find that each and every specie, whether in the animate or inanimate kingdoms, brings forth after its own kind, you are compelled (or should be) to admit the supreme power of that intelligence which thus so wisely admisters these laws, and by them has said, "Let the earth bring forth the living creature after his kind," and the "herb yielding seed after his kind." And further, "rule of action" in itself embodies the fact that it is the product of some intelligence, for to allow such "rule" to apply itself without the aid of intelligence would simply be a consignment to a world of chance which few reasoners, if any, are prepared to accept, I hope; it is to be believed that these thoughts will indemnify the conclusion that the very existence of law in itself necessitates an existing law-giver," "the self-existent necessary cause of the universe." Again: as we examine these various laws and their relations to the race, we are at once struck with awe at the great prospect of good which comes to mortals who live in harmony with them, and also the great amount of evil which befall those who violate them, hence we are forced by these facts to believe that this class of laws possess within them the principles of good and evil, but if neither, then are they neutral and not of special worth to mortality. The fact that laws possess good in principle and evil necessitates the knowledge of good and evil on the part of the lawgiver; for, to say that abstract principles formulate themselves into a "rule of action" upon the principle of good or evil, is to my mind a greater miracle and requires a greater stretch of the imagination to believe it, than to say that God "created all things out of nothing," the one as well as the other being montrosities to reason and common sense. Having seen that the law of necessity compels the existence of a supreme intelligence, the question naturally comes up in the mind, How does it exist? To say that it pervades and is inherent in all matter and is distributed equally throughout the universe, would I think be anarchical, the opposite of the truth, the potent power everywhere visible in the government of the universe forbidding such speculation; but to believe that some matter may be highly intelligent, or that some qualities of matter are highly invested with intelligence seems reasonable and in harmony with our experiences; for as we look over the varied creations, and find intelligence lodged in various forms of animate life, we find above and over them all, the crowning work of all the creation, MAN,—not so because of his physical powers, but because of his intelligence, hence the proverb, "Knowledge is power." It seems proper to emphasize here that the supreme intelligence necessarily exists only in matter, limited, not unlimited, hence has form; for, to deny his organization or personality is to deny his supreme power, for to conceive even of supreme intelligence without organization is, I confess, too much for me, may do for those who believe that "God made all things out of nothing," but for me it certainly is too heavy a drain on the elasticity of my mind. I am aware that theoretically many professed Christians declare and believe that God in fact is in everything, and to support this thought they bring quotations from the Bible, "If I make my bed in hell, thou art there," or "If I take the wings of the morning," &c., "thou art there." Now if the idea related here was true, then the larger the object, say the larger the man, the more God would be in him; for if it was a fact that God is "in hell" as well as anywhere else, why should such religionists object to going there. But now compare with this idea, the theory already advanced in this paper, that the supreme intelligence whom we call God, is omnipresent by his laws, and that by his agents his will is constantly being administered in harmony with the law, so that his Spirit power is felt throughout the universe,—and then I think we may fully comprehend the fact that if our lot was cast in hell we would feel the power of God's law governing that condition; or if in heaven, we should feel the power and efficacy of the law which governs there, for, go where we may in the universe, we find a law governing, and this fact, if we were inclined, would certainly lead us to believe and to feel God in everything by virtue of these laws, and herein lies the sum of all our interests: *as we develop so will we be conditioned*, and in eternity will be so placed, that we will associate with our own true affinities, *ie.*, spirits of like development as ours.

To bow down and say "Our Father which art in heaven," signifies that an individual is addressed and located in a certain place; the pleadings and requests set up in this prayer show clearly that the person addressed is capable of rendering aid, as one intelligent being may assist another, but he in a more sublime and exalted manner for "all power" is subscribed to him. Now suppose for a moment that he was not a personage—without organization, or passions,—a principle or something pervading the universe; how, I ask, can any intelligence degrade itself by bowing down to an abstract principle, and hope for its interposition in time of great peril or need? The very statement renders the object void and incapable of either loving or hating, and then to clothe such an idea with the name "God"—as has been and is being done, is beggarly in the extreme to me, and

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in my judgment resembles what a legal friend of mine once said of his opponents argument, "The dying embers of a vague hope."

It will be conceded that the basis of all religion is the object worshipped, and the object worshipped is the God of that religion, hence the inspiration of the worshippers would necessarily agree with or correspond to the attributes with which their deity is invested; and here I undertake to say that to invest anything other than a personage with the attributes of justice, truth and mercy, is among the impossibilities, and every mind which accepts such attributes in Deity should, I think accept what seems to me the inevitable, that he is a person in fact, and when we consider the universal government which does exist, and the universal harmony which is self evident everywhere by virtue of a supremely wise administration of law, logic and common sense should compel us to believe in the existence of a supreme guiding mind whom we call God in opposition to every form of anarchy and confusion.

It is but prudent that we now examine some of the scriptural evidence in relation to the Godhead; for while I accept the existence of one God the Eternal Father, who is above all and over all, I also accept the existence of Christ, called the Son, also called "Very Eternal God," &c., a separate and distinct person from the Father, and the one who was addressed in the morn of creation with these words, "Let us make man in our own image," this signifying that he undoubtedly was the agent by whom God created the worlds, as "all things were made by him." And thus he stands as the great Second Cause to creation, for, as expressed by himself, Rev. 3:14: "I am the beginning of the creation of God," and might properly be called Father by us, being the Creator, and "the image of the invisible God, the first born of every creature." (See Col. 1:15; Jno. 1:3; 1 Cor. 8:6; Eph. 3:9; Heb. 1:2).

It would seem that the Apostle John, held the same view as expressed above, for in his first epistle 5:7, he says expressly, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." Some believe that "these three" are used as different representations, but that only one person exists after all. Let us see. We have seen the necessity and admit the existence of a personal God; history teaches the personal existence of one Christ Jesus. Of him Paul said that God "hath in these last days, spoken unto us by his Son, whom he (God) hath appointed heir of all things, by whom also he (God) made the worlds. 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. 1:2, 3). To this testimony also agrees the blessed Stephen's, for when being stoned to death, 'tis recorded of him that "He being full of the Holy Ghost looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." (Acts 7:55, 56) This witness had been with Jesus in his ministry, and had personal acquaintance with him, and now "being filled with the Holy Ghost" certainly gives his declaration much force, and should be accepted as true, especially so when we consider that it is in keeping with Christ's own words prior to his death and ascension, for after many answers to his apostles relative to himself and father, he said, "I came forth from the Father, and am come into the world; again, I leave the world and go to the Father." His disciples said unto him, Lo, now speakest thou plainly and speakest no proverb." (John 16:28, 29). With this accords the statement, "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God." (John 13:3). And when the burden and the time of his departure came he only asked the Father to "Glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5). Surely wisdom's voice as recorded in the 8th of Proverbs seems appropriate here, and to my mind applies to none but Christ: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was."

To fully comprehend this matter it might be well to examine farther into the testimony in relation to Christ's existence prior to his incarnation, in which if we succeed we will certainly be benefitted.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." The expression "was with God" clearly shows two distinct persons. Also, "the Word was God" shows clearly and definitely that the Word was one of the Godhead. This idea is clearly brought out in the following passages, showing that Christ, or the "Word" was sent of God into the world, "And the Word was made flesh and dwelt among us." "Concerning his Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh." "But when the fullness of the time was come God sent forth his Son made of a woman made under the law." (See John 1:14; Rom. 1:3; Gal. 4:4). And still further, the Apostle Paul in speaking of Christ "partaking of flesh and blood," he states definitely to the Hebrew brethren, chapter 2, verse 16: "For verily he took not on him the nature of angels, but he took on him the seed of Abraham;" the earth house or body, the "flesh and blood" was born of Mary, and is reckoned as Abraham's seed or lineage, thus fulfilling the promise made to Israel, and enabling in a special manner the inauguration of God's will "in the flesh," and also enabling the occupant of that "body" or "earth house" to enter in by death to those who were in prison, and to break the bars thereof and "send forth the prisoners out of the pit wherein is no water," and above all things to bring to pass and demonstrate to witnesses the resurrection from the dead. I trust the reader will carefully consider the expression "took on him the seed of Abraham," and in doing so remember that according to Paul there was a person beside the "body" as clearly shown by the pronoun "him," and that *he took on him* the seed of Abraham, (or body) and as expressed by himself, he had power to "lay it down," (the body or "temple") and he "had power to take it up," clearly recognizing his own personal existence and power out of the body, which he declared as having been long, long before that body, or even the earth was made; this fact is so patent in his history that I need not pursue the thought farther, only to add that in Rev. 3:14; 1:5, Jesus is called the "faithful and true witness," 19:11, "faithful and true," 13th verse, "and his name is called the Word of God," and in 16th verse is also called "King of Kings, and Lord of Lords." A multitude of testimonies might yet be brought that bear upon this subject, but I do not wish to weary the reader; however prudence would seem to direct that we examine with care and see what was the faith of the early fathers, and when possible, let their own writings speak for them. Eusebius, who was cotemporary with Constantine the Great, maintains with clearness that "the name of Jesus, as also that of Christ, was both known and honored from ancient times by the "inspired prophets" as one of the Godhead, which idea is beautifully brought out in Dan. 3:25: "And the form of the fourth is like the Son of God;" this expression coming from a heathen king is evidence of such faith and theory as existing at that time, whether Christ in person or an angel appeared to them; but to give the historian's language I quote: "Thy throne, O God, is from everlasting to everlasting. A scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness and hated iniquity. Therefore hath God, thy God, anointed thee with the oil of gladness above thy fellows." In which words he calls him God in the first verse, and in the second he ascribes to him the royal scepter; and thus proceeding after the divine and royal power, in the third place he represents him as Christ, anointed not by the oil of material substances, but by the divine oil of gladness. By this, also, he shows his excellence and great superiority over those who, in former ages had been anointed as typical images with the material substance. The same speaks of him in another place, thus: "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool;" and a little after: "From the womb before the morning star did I beget thee; the Lord hath sworn and he will not repent, thou art a priest forever after the order of Melchisedek." This Melchisedek is mentioned in the Holy Scriptures, as a priest of the Most High God, not consecrated by any unction prepared of any material substance, and not even succeeding to the priesthood of the Jews, by any descent of lineage. Hence Christ our Savior is denominated, with the addition of an oath, Christ and priest after his own order, but not according to the order of those who received merely the badges and emblems. Hence, also, neither does history represent him anointed corporeally among the Jews, nor even as sprung from a tribe of the priesthood, but as coming into existence from God himself, before the morning star; that is, before the constitution of the world, obtaining an immortal priesthood, subject to no infirmity of age, to all endless

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ages. But the great and convincing evidence of that incorporeal and divine power in him, is the fact that he alone, of all that have ever existed to the present day, even now is known by the title of Christ, among all men over the world; and with this title he is acknowledged and professed by all, and celebrated both among Barbarians and Greeks.

Even to this day, he is honored by his votaries throughout the world, as a King; he is admired as more than a Prophet, and glorified as the only true High Priest of God. In addition to all these, as the pre existing Word of God, coming into existence before all ages, and who has received the honors of worship, he is also adored as God; but what is most remarkable, is the fact, that we who are consecrated to him honor him not only with the voice and sound of words, but with all the affections of the mind; so that we prefer giving a testimony to him, even to the preservation of our own lives." To me the above statement seems to be in harmony with the light and truth reflected by the divine record itself, and a careful and prayerful study of the same, will, I think, enable all to see how that Christ in the eternity of the past was elevated to the Godhead and Fatherhood, for, he is the Only Begotten of the Father, and I might say received or receives his glory and power from the Father, and the only one in whom a fullness dwells except the Father, for surely we would except him who has elevated Christ to the exalted position he occupies, and by whose light and power he shines; in this I recognize and affirm the principle laid down by our Savior in the expression, "My Father is greater than I"—prior, senior, but because Christ was "faithful and true" and whose great love to see the Father's will administered, surpassed all the host of heaven, all these things and knowing while here in the flesh of the glory and power that awaited him at the right hand of God, "thought it not robbery to be equal with God."—Phil. 2:6; John 5:18; 10:33.

In studying eternal life upon the proposition laid down in John 17:3, it is essential to note that it is just as necessary to know Jesus Christ who was sent by the "only true God," as it is to know the "only true God" who sent him, and as it is highly necessary to have the spirit of truth to assist in the great and marvelous study of the "mystery of Godliness," it is to be hoped that such will comprehend that when Christ was elevated to the Godhead, before the constitution of the world, that he then was justly entitled to the titles of "very eternal God," "eternal Father," &c., but when he was in the flesh, or earth house, was called the Son because that condition imposed a lesser title than the former, it being a lower degree.

The love of God made manifest in the gift of his Son surpasses my understanding, and as I seek to view and comprehend it in my feeble way, trying to contrast that love with the abuse, hatred and death received at the hands of violent men, which Christ bore with such Godlike virtue, and as I look to that cross, and see the friend of the race, the Savior of men suffer such an ignominicus, shameful death, for the good and benefit of all, even those who slew him, I do not wonder that some soul should have been prompted to write,

"Just as I am, without one plea,
O, Lamb of God, I come to thee,"

nor that Christ should have said, "And if I be lifted up I will draw all men unto me;" and John's testimony—"Behold the Lamb of God who taketh away the sin of the world."

To God be all honor for the gift of his Son and the Gospel by which we may be saved, and to the Father, and the Son, and Holy Ghost, the one Godhead, or matchless governing power that rules the universe, be all glory, dominion, honor and power, now and evermore. Amen.

Z. H. GURLEY.

PLEASANTON, Iowa, June 9th, 1882.

The Only True God.

Editor Herald:—Permit the present writer to "say a word" relative to the above named subject through the columns of the Saints' paper. I do not write for the sake of controversy, but it really seems to me that after two pages of reading "nothing" is reached.

The "Trinity" and "Unity" of the Godhead are intricate ideas. "Three times one are one." "Once three is one." So says "theological mathematics." The only reasonable solution of the "divine problem" is the dual idea.

What will our Utah brethren, or others, do with the following? In speaking of Christ, Paul says: "Who, being in the form of God, thought it not robbery to be equal with God." (Phil. 2:6). If God and Christ are "one," actually one, of course a God ought to be his own equal, as a man is equal with himself. But here is an individual in the form of another, who said: "All power is given unto me in heaven and in earth." (Matt. 28:18). This ought to make him God's equal, according to Paul. Again, said Jesus: "I will pray the Father, and he shall give you another comforter, * * * even the spirit of truth." Here we have it. Christ the first person, the speaker; the Father, the second person, spoken to, and the Spirit of Truth, the third person or thing spoken of. We are told that "Jesus, the body, prayed to the Father, the Holy Spirit." Can a body "talk?" "The body without the spirit is dead." Can a "body" talk to a spirit, or the spirit in it? As far as "the mystery of Godliness" is concerned, the fact of the matter is this: That Christ's body being of human birth, in human form, viewed as a man, lived a perfect life, Godlike throughout. Godliness is Godlike. It might have seemed a "mystery" how a man could live the life of a God, do "the works of God." "The words that I speak, I speak not of myself, but that which the Father hath commanded me, that I speak." The spirit of Christ spake what another spirit had spoken unto him. In speaking of the sun, moon and stars, we read: "Any man who has seen any, or the least of these, hath seen God moving in his majesty and power." Does this suggest or imply that "sun worship" is to be performed? Jesus Christ was not afraid of robbing God of any honor, and we ought to have sense enough to understand the form of worship prescribed by Christ, for he said: "Ye shall pray unto (not me) the Father in my name;" "Whatsoever ye ask the Father in my name that will he give unto you." If Christ Jesus is the mediator between God and man, how could he get between himself and man, if God and Christ be one individual? "We have an advocate with the Father, Jesus Christ the righteous." (1 John 2:1).

But perhaps this will

S. U. F. FICE.

False Prophets.

EIGHTEEN years ago I did not know that Joseph Smith was a true prophet, but I believed he was not. I had some friends, however, who believed he was, and who gave me some reasons for their faith, and requested me to show them from the Scriptures wherein their faith was wrong. I essayed to do this, but the more I sought for Bible evidence that they were wrong, the more I found them right; instead of convincing them, I was myself convinced, and from that day to this, no living soul has heard me express a doubt. Have my writings ever conveyed a doubt. If I have had any they have been reasoned with between myself and God, and never mentioned to friend or foe until the revealments of time have removed them, and then only when I thought it might assist another in fighting the battle of faith to conquer, and the revealments of time have removed them. The events of almost every day add another golden link to the seemingly endless chain of evidence, that God was with the Seer of Palmyra.

If I knew the whole conceit of God, there would be no question in my mind, who is to give every call until our Lord shall come, but as I do not, the Scripture teaches me to listen to every call long enough to determine from where it came. I have examined the various factions of Mormonism, many of the dogmas of Sectarianism, Catholicism, Mohammedism, Spiritualism, and various shades of Skepticism; have read every scrap of church history I could obtain, from the day the prophet first called and the Lord did answer until he was lifted up to God. I am conversant with the history of the Reorganization, have considered the various reforms proposed and discussed through the *Herald*, the rights of the people and the prerogatives of the priest, the relation of the sexes to each other and toward God, the philosophy of life and death, and the probabilities and possibilities of the future; I have held dread and solemn inquests over my own thoughts, words, and deeds. I find in all some grains of truth, some outcroppings of human weakness, and human error. As a perfect teacher sent from God, Jesus Christ stands and always will stand alone. I have read "Heaven's Argument," and every other argument published by W. K. Lay, and though I find in his as in all the rest, some outcroppings of error, I have, or think I have, as good reason to believe that God sent him, as I have to believe that he ever sent any one else. Though I never heard of him till last January, some of these reasons date back nearly eight years. About then, circumstances compelled me to believe that such a person was then living upon the earth; that he would grow up out of his place; (the place for a true prophet is with the Church); that his work would be similar to, but entirely separate from ours; that he would in no sense

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interfere with us nor we with him; that he would for a while be unknown and unrecognized by the Saints; that somewhere along the stream of time the work would blend, either by one absorbing the other, or by the love of Christ drawing us all to him. Do not wonder then, that when I heard of this movement I began to investigate, thinking it possible that he might be the person. I presume I saw as many points of seeming conflict between his faith and ours as any one else did, and once attempted to write to him to point out what I believed to be his errors; in so doing every objection was answered almost before it was formed, not by any doubtful supposition, but by positive declaration of Scripture, until before I sent the letter to convince him, I was myself convinced. Space will not here permit me to give all my reasons, but they were satisfactory to myself; and even now, after the sad death of Mrs. Lay and the seeming failure of his mission, I can not assign a single reason why I should not have believed. We are told to watch and pray; I did, and the more I prayed the more I believed. To search the Scriptures; I did, and the more I sought, the more I was convinced to try the spirits. I did, by every rule I have ever read to try them by; and the more I tried them, the more it seemed like the Spirit of Christ. The fruits of the Spirit are righteousness, and peace, and joy in the Holy Ghost. Does any one, even now, accuse Mr. Lay or any of his father's family of unrighteousness? Mr. and Mrs. Lay were wedded in heart as well as life, taught their children the fear of the Lord, which is the beginning of wisdom, and cultivated the sweet spirit of domestic peace. As a result they had joy in each others' society, and what they had Scriptural reason to believe was the Holy Ghost. Who was it that promised that God was more willing to give the Holy Ghost to every one that asketh him, than an earthly father is to give good gifts unto his children; but he must ask in faith believing. If these people did not give proof of faith and obedience, and a wish to do right, who does? If it is urged that having not obeyed the laws of adoption, Mr. Lay was not a son, whose son was Joseph Smith when he first called and the Lord did answer? Whose sons and daughters were we all when love divine first found us? Whose fault was it, any how, if he was not a son? Who was it said if any man lack wisdom let him ask of God? Who was it said call unto me and I will answer thee? Where was God if he did not answer when Mr. Lay called? If he was deceived who was responsible? What assurance have we that the rest of us are not? Answer these questions to suit yourselves; I have answered them to my own satisfaction, and answering them believed that God was with him, and so believing wrote to Mr. Lay as near as I can recollect as follows: "God forbid that I should ask a sign from idle curiosity, or dictate terms upon which I will serve him; but my youngest daughter has all her life been afflicted by a terrible sense of fear; I never dare leave her alone, night or day, and often she will nestle up to me sweating with terror, and saying she sees ugly men. I know the cause, but nothing but the hand of God can remove it. I have prayed for her, but for reasons unknown to me my prayers are not answered. It has occurred to me to ask you to pray for her; it may be another evidence to me that God has sent you. It seems unreasonable to ask for further evidence, for it would seem more strange if he did not regard such faith as yours than if he did."

Mr. Lay answered this letter, which I will not quote, but told what God required of me, when the evil spirit of fear should be cast out of my child. I thought then I would wait for developments to see if it came to pass, but the longer I waited the worse she was afflicted, until the last night, when the light was removed for a short time, she shrieked with terror and said she could not help to see ugly things. I could stand this no longer, but the next day did or endeavored to do as directed, and God be praised, from that day to this she is as free from fear as any other child. If in this case this was done by Satan in order to deceive, by whom do the Latter Day Saints cast them out? Where was God while that was being done? Where was he all the years that I had prayed? If it is thought that my sins separated me so far from God that he would not hear them, we must conclude that Mr. Lay's righteousness brought him so near to God that he did hear him. But Jesus gave a different solution to a similar problem: "Neither hath this man sinned nor his parents that he was born blind, but that the word of the Lord might be glorified." A dear, good sister suggested that perhaps as I had ignored the authorities of the Church, and called upon some one else, God was permitting me to be deceived. I answer the logic of this in the words of the only perfect teacher: "Lord, we saw some casting out devils in thy name and we forbade them not; for there is no man that can do a miracle in my name who can lightly speak evil of me." And really I had no thought of ignoring any one, surely no one can blame me for asking him or any one else to pray. Who was it that said God heareth not sinners, but every one that doeth the will of the Father, them he heareth.

It will be remembered that one of the claims made by Mr. Lay is that he is the Joshua of Zachariah 3d chapter, and so claiming, foretold that Satan would in some manner cause his christian garments to become filthy. I did not believe that he was that Joshua; some of the Saints know my reason why, and I wrote to him some of my reasons why I hoped he was not; had I believed it I would have been satisfied that some of his prophecies would seemingly fail, for there is nothing on earth or under it can make a prophet's garments so foul in the estimation of some, as to be deceived when he maketh a vision. After the death of Mrs. Lay I thought he possibly might be the Joshua, and so wrote to him. He replied that he probably had a hundred times the evidence I had, even if my child was healed as I hoped, but could not ask the world to believe him now. I think if Robert Ingersoll or any one else wished to see a miracle, he can be gratified by going to State Center, and seeing a young man whose plans in life whatever they were, abruptly broken off by what he had every reason to believe was the call of God, and who in obedience to that call did consecrate himself, his time, and his talents, his means, all that he has or ever expected to have, upon the altar of his faith, which is now as suddenly and abruptly shattered; mourning the loss of a mother, doubly dear to him by a oneness of spirit which made them co-workers together with Christ. Bearing a deeper sorrow than the wail above the dead; branded a false prophet, seemingly forsaken of God, he has returned to State Center, knowing well that he would there meet the open scorn and silent contempt of some, and what is harder to bear than both, the pity of friends. Yet still in spite of all, remaining in every sense of the word a christian gentleman, mindful of the very smallest courtesies of life. The miracle is the wondrous power of faith to sustain a man under the most trying circumstances. No thought of rebellion, no hint that God has dealt strangely or bitterly with him. He must himself have been somehow wrong; does not know how or wherein, still he must be to blame, and is receiving merited punishment. I do not say he wrote this, but sentiment was conveyed more by what was left unsaid than what was said. For the sake of the Christ we profess to worship, the gospel of peace we profess to believe, I hope that no Latter Day Saint will add a single drop of bitterness to the cup that he must drink, or drive a single nail in the cross he must bear. But whether they do or do not, be assured that I respect him now just as he is, and have more confidence in the ultimate success of his work than if I now saw him at God's right hand. The most weak and foolish person that walks the earth could walk upright with the strong arm of God around him, but when God seemingly forsakes a man and he does not fall, then I know there is in him the material of which I always thought prophets and reformers are made. I say seemingly, for I do not believe that God ever really forsakes any one who trusts in him, but as long as he seems to, it seems just as bad as though he did. Jesus says by their fruits ye shall know them. We always thought that false prophets were false men who prophecied out of the conceit of a wicked heart, taught some doctrines that were morally wrong. Are any of this prophet's doctrines morally wrong? If so, which? Does any one even now accuse him of bad practices? It is true, as a friend lately reminded me, I do not know him, neither do I positively know the heart of any one else living or dead, but if any one else knew any serious harm of him we would be apt to hear of it now.

Nothing can exceed the sweet simplicity and apparent truthfulness of the testimony of Mrs. Lay, concerning the evidence she had of the truth of his mission; no earnest protestations, nor earnest appeals, but a plain and modest statement of facts; she is telling the truth, and expects to be believed without an oath. "Strangers," she said, "might think Willoughby an impostor, but no one who has ever known him could possibly doubt his word. As a child he was always truthful and honest, as a man he respected his word." It seems sad to contemplate, that such an one should now be branded a false prophet. If he is a false prophet who is to blame? Who was it that promised the Holy Ghost to every one that asketh? Who was it said that as we know not how to pray, the Spirit maketh intercession for us? Who was it that upbraideth the disciples for their unbelief and hardness of heart?

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Do not think I write this to cast any doubt upon the word of our Lord, or that within my heart I have any doubts. It is because I implicitly believed them; that I believed the Spirit of Truth was leading this young prophet and his mother. It is because I still believe some real and greater good is to flow to them and to others concerned and unconcerned by these seeming failures, than could from a present success. The prophet will be less like Elijah perhaps, but more like Christ. There will be no more satire. The draught has been too deep and bitter for even pleasant joking. No more upbraiding for blind unbelief, for blind faith may be as dangerous; only the mildest and tenderest reproof for the sin of disobedience, for the righteousness of obedience snapped the tenderest ties that bound their family together. Out of the dregs of this cup of trembling, this, and other real good will flow to him. What good will it bring to others? Of course the thoughtless will sneer, and the wicked will delight in derision, but thoughtful men and women in and out of all churches, will look well to their own foundation, will try well the spirit that is leading them, will empty their heads of religious and irreligious bigotry, their hearts of self conceit, their creeds of cant and nonsense and superstition. They will be guided more by reason and less by impulse; they will look more to Christ and less to the prophets; they will be compelled to admit that if the living are liable to be mistaken, so may the dead have been; that if others mistake when they think they have the Spirit, so may they be. They will recognize the Fatherhood of God, the brotherhood of man, the universal Kingship of Christ; and in after years, if there are any after years, it will be said of him, He has lifted men nearer to God, and made the world better for his having lived in it. If there are no after years to speak of, then he is a true prophet in the sense of foretelling future events. After I read the April and May *Warnings*, I propose to analyze every one of his published prophecies; even now text after text of Scripture is brought to my mind which I had read and studied, without being able to apply to anything but which so exactly fit these circumstances, they seem to have been written for that purpose. Who was it that Jesus said should bring all things to our remembrance? Who was it that told Oliver Cowdery that he should have stupor of thought to cause him to forget the thing that was wrong for him to write? I have tried my best to forget; I have tried not to think; I have prayed with all my heart for forgetfulness; but go where I will, alone or in company, silent or conversing, sleeping or awake, there is before my eyes a bowed head, a wounded spirit, a living and dying martyr to a faith, mistaken, possibly, but sublime in its every intensity. A lady starving to death in body, but sustained in spirit by an all absorbing faith. I could not help ask the question, Where was God? I received for answer, Daughter, when you pray, Let not one single grain of wheat be lost, but save at any and at every cost, did you know what you were saying. I answered, I did not, but if I had I should have prayed it all the same, for be it what it will, it can not be as terrible as the wail of a lost soul. Was it a delusive fancy leading me farther wrong? If so, where was God? Was it his voice telling me that this young man must know by experience the blank dispair and wordless, tearless, prayerless agony of a lost soul, in order to reach down in the woeful depths to rescue the perishing. That this lady who has all her life lived in the fear and the love of God, this devoted wife and mother, this exemplary christian, must die a martyr to a seemingly mistaken faith in order to carry the love of Christ into the wilderness of spiritual Babylon where the victims of false faiths, and worshippers of false Gods are supposed to be. I did not wish so hard a mission for her, but if God is there the wilderness will not be dark to her. See Psalms 139:8. When I examine his prophecies I shall take the Inspired Translation and our Book of Covenants as proven standards of truth and rather admit a failure than evade by doubtful supposition; at the same time it will be easier for me to believe any plausible or even remotely possible explanation, than to believe that these were altogether led by Satan or other false spirits, and still believe that God is very near to every one, or "every one of us."

MORMONIA.

Answer to "Exparte."

THE brain is the seat of intelligence—the residence of the directing and governing powers of the human body. Every function of the spiritual and physical man is in sympathy and has communication with this organ. Every attribute of the character is represented there—hence it is an index to the soul. The cranium displays system and order of arrangement, each respective organ representing its particular part, or function. Every emotion, every affection, every desire, and any and every sense of the spiritual, or physical being, is communicated to the brain. Love is an "intelligent attribute," but not more so than others, though perhaps superior in character. Every attribute of the character, and all that pertains to the soul, originates and centers in intelligence, without which we would not exist. Appetite is perhaps as clearly reflected upon the soul's indicator as is love; yet its place of residence is the stomach, and not the brain. There are certain animal passions to which we owe our mundane existence, which reside not in the brain, but are neverthe'ess represented there. The tender emotion, or affection, love, has its representative organ at the intellectual center, but does not necessarily reside there. So I believe and subscribe,

FIDEI DEFENSOR.

KENTON, Tenn, July 21st, 1882.

Spiritual Desires.

"Blessed are they who feel a deep sense of spiritual poverty." Yes, *blessed* are they, for the unsearchable riches of Christ are made over to them. It is absolutely necessary to be convinced of insufficiency and poverty if we would be rich toward God. "It is certain," says Martin Luther, "that man must altogether *despair* of himself in order to be made capable of receiving Christ's grace." We must be emptied of all self-dependency before we can be filled with Christ. And it is only through the valley of humiliation that we can ever reach the heights of Pisgah. "No one can know the depths of grace until he has experienced the depths of mortal sorrow. Can you not see why it is that in answer to our most earnest and persistent prayers, it often happens that our Lord's love for us is expressed more by rebuke than by those special manifestations for which we pray? This is the way he fulfils his promises to those whom he loves. By temporal sorrows he shatters their earthly hopes, that they may hope in him alone. By spiritual trials he reveals the strength and depth of their corruption, that they may know the power of his forgiving and sanctifying love. By 'manifold temptations' he tries their faith in his love and his promise."

Let us be patient, then, and bear the cross his love lays upon us. His discipline precedes his crown. Only let us learn to see the daily necessity for just this spiritual discipline, and give our entire confidence to our Lord in all his dealings with our souls.

"ACTA PILATI."

TO TIBERIUS CÆSAR,
Emperor of Rome;
Noble Sovereign, *Greeting:*

THE events of the last few days, in my province, have been of such a character, that I thought I would give the details as they have occurred, as I should not be surprised if in the course of time they may change the destiny of our nation, for it seems of late that the gods have ceased to be propitious. I am almost ready to say "Cursed be the day that I succeeded Valerious Flaccus in the government of Judea." On my arrival at Jerusalem I took possession of the Pretorium and ordered a splendid feast to be prepared, to which I invited the tetrarch of Galilee, with the high priest and his officers. At the appointed hour no guests appeared. This was an insult offered to my dignity. A few days after, the high priest deigned to pay me a visit. His deportment was grave and deceitful. He pretended that his religion forbade him and his attendants to sit down at the table of the Romans and to offer up libations with them. I thought it expedient to accept his excuse, but from that moment I was convinced that the conquered had declared themselves the enemies of the conquerors. It seemed to me of all conquered cities, Jerusalem was the most difficult to govern. So turbulent was the people that I lived in momentary dread of an insurrection. To suppress it I had but a single centurion and a handful of soldiers. I requested a reinforcement from the Prefect of Syria, who informed me that he had scarcely troops sufficient to defend his own province. An insatiate thurst for conquest—to extend our empire beyond the means of defending it—I fear will be the means of overthrowing our noble government.

Among the various rumors that came to my ears, there was one that attracted my attention in particular. A young man, it was said, had appeared in Galilee, preaching with a noble unction, a new law, in the name of the god's that had sent him. At first I was apprehensive that his design was to stir up the people against the Romans, but soon were my fears dispelled. Jesus of Nazareth spoke rather as a friend of the Romans than of the Jews.

One day in passing by the place of Siloe,

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where there was a great concourse of people, I observed, in the midst of the group, a young man who was leaning against a tree, calmly addressing the multitude. I was told it was Jesus. This I could easily have suspected; so great was the difference between him and those who were listening to him. His golden-colored hair and beard gave to his appearance a celestial aspect. He appeared to be about thirty years of age. Never have I seen a sweeter or more serene countenance. What a contrast between him and his hearers, with their black beards and tawny complexion. Unwilling to interrupt him by my presence, I continued my walk; but signified to my secretary to join the group and listen. My secretary's name was Manlius. He was the grandson of the chief of the conspirators who encamped in Etruria waiting Catiline. Manlius was an ancient inhabitant of Judea, and well acquainted with the Hebrew language. He was devoted to me, and worthy of my confidence. On entering the Pretorium I found Manlius, who related to me the words Jesus had pronounced at Siloe. Never have I heard in the Pettico, nor in the works of the philosophers anything that can compare to the maxims of Jesus.

One of the rebellious Jews so numerous in Jerusalem, having asked him if it was lawful to give tribute to Cæsar, Jesus replied, "Render unto Cæsar the things which belong to Cæsar, and unto God the things that are God's." It was on account of the wisdom of his saying, that I granted so much liberty to the Nazarene, for it was in my power to have him arrested and exiled to Pontus; but this would have been contrary to the justice which has always characterized the Romans. This man was neither seditious nor rebellious. I extended to him my protection, unknown, perhaps, to himself. He was at liberty to act, to speak, to assemble and address the people, to choose disciples unrestrained by any Pretorian mandate. Should it ever happen—may the gods ever avert the omen—should it ever happen, I say, that the religion of our forefathers be supplanted by the religion of Jesus, it will be to this noble toleration that Rome shall owe her premature obsequies, while I, miserable wretch, shall have been the instrument of what Hebrews call providence, and we, destiny.

But this unlimited freedom granted to Jesus provoked the Jews; not the poor, but the rich and powerful. It it true, that Jesus was severe on the latter; and this was a political reason, in my opinion, not to control the liberty of the Nazarene. 'Scribes and Pharisees," he would say to them, "you are a race of vipers; you resemble painted sepulchres." At other times, he would sneer at the proud alms of the publican, telling him that the mite of the poor widow was more precious in the sight of God.

New complaints were daily made at the Pretorium against the insolence of Jesus. I was even informed that some misfortune would befall him—that it would not be the first time that Jerusalem had stoned those who called themselves prophets—and if the Pretorium refused justice, an appeal would be made to Cæsar. However, my conduct was approved by the Senate, and I was promised a reinforcement after the termination of the Parthian war. Being too weak to suppress a sedition, I resolved upon adopting a measure that promised to establish the tranquility of the city, without subjecting the Pretorium to humiliating concession.

I wrote to Jesus, requesting an interview with him at the Pretorium. He came. You know that in my veins flows the Spanish, mixed with Roman blood, as incapable of fear as it is of puerile emotion. When the Nazarene made his appearance I was walking in my basilic, and my feet seemed fastened with an iron hand to the marble pavement, and I trembled on every limb as a guilty culprit, though he was calm—the Nazarene, calm as innocence. When he came up to me he stopped, and by a signal sign he seemed to say to me, "I am here." For sometime I contemplated with admiration and awe this extraordinary type of man—a type of man unknown to our numerous painters, who have given form and figure to all the gods and heroes.

"Jesus," said I to him at last—and my tongue faltered—"Jesus of Nazareth, I have granted you for the last three years ample freedom of speech, nor do I regret it. Your words are those of a sage. I know not whether you have read Socrates or Plato, but this I know, that there is in your discourses a majestic simplicity that elevates you far above these pilosophers. The Emperor is informed of it, and I, his humble representative in this country, am glad of having allowed you that liberty of which you are so worthy. However, I must not conceal from you that your discourses have raised up against you powerful and inveterate enemies. Neither is this surprising. Socrates had his enemies, and he fell a victim of their hatred. Yours are doubly incensed against you, on account of your sayings against me, and on account of the liberty extended towards you. They even accuse me of being indirectly leagued with you, for the purpose of depriving the Hebrews of the little civil power which Rome has left them. My request—I do not say my order—is, that you be more circumspect in the future, and more tender in arousing the pride of your enemies, lest they raise against you the stupid populace, and compel me to employ the instruments of justice."

The Nazarene calmly replied:

"Prince of the earth, your words preceed not from true wisdom. Say to the torrent, stop in the midst of the mountain home, because it will uproot the trees of the valley. The torrent will answer you, that it must obey the laws of the Creator. God alone knows whither flows the torrent. Verily, I say unto you, before the Rose of Sharon blossoms, the blood of the Just shall be spilt."

"Your blood shall not be spilt," replied I, with emotion. "You are more precious, in my estimation, on account of your wisdom, than all the turbulent and proud Pharisees, who abuse the freedom granted them by the Romans, conspire against Cæsar, and construe our bounty into fear. Insolent wretches, they are not aware that the wolf of the Tiber sometimes clothes himself with the skin of the sheep. I will protect you against them. My Pretorium is open to you as an asylum; it is a sacred asylum."

Jesus carelessly shook his head, and said, with a grace and a divine smile, "When the day shall have come, there will be no asylum for the Son of Man, neither in the earth nor under the earth. The asylum of the Just is there, pointing to the heavens. That which is written in the books of the prophets must be accomplished."

"Young man," answered I, mildly, "you oblige me to convert my request into an order. The safety of the province, which has been confided to my care, requires it. You must observe more moderation in your discourses. Do not infringe. My orders you know. May happiness attend you. Farewell."

"Prince of the earth," replied Jesus, "I come not to bring war into the world, but peace, love and charity. I was born the same day on which Augustus Cæsar gave peace to the Roman world. Persecution proceeds not from me. I expect it from others, and will meet it in obedience to the will of my Father, who has shown me the way. Restrain, therefore, your worldly prudence. It is not in your power to arrest the victim at the foot of the Tabernacle of expiation."

So saying, he disappeared like a bright shadow behind the curtains of the basilic. To Herod, who then reigned in Galilee, the enemies of Jesus addressed themselves, to wreak their vengeance on the Nazarene. Had Herod consulted his own inclination, he would have ordered Jesus immediately to be put to death; but, though proud of his royal dignity, yet he was afraid of committing an act that might diminish his influence with the Senate. Herod called on me one day at the Pretorium, and on rising to take leave, after some insignificant conversation, he asked me what was my opinion concerning the Nazarene. I replied that Jesus appeared to be one of those great philosophers that great nations sometimes produce, that his doctrines are by no means sacrilegious, and that the intention of Rome was to leave him to that freedom of speech which was justified by his actions. Herod smiled maliciously, and saluting me with an ironical respect, he departed.

The great feast of the Jews was approaching, and the intention was to avail themselves of the popular exultation which always manifests itself at the solemnities of a passover. The city was overflowing with a tumultuous populace clamoring for the death of the Nazarene. My emissaries informed me that the treasure of the Temple had been employed in bribing the people. The danger was pressing. A Roman centurion had been insulted. I wrote to the Prefect of Syria for a hundred foot soldiers, and as many cavalry. He declined. I saw myself alone, with a handful of veterans, in the midst of a rebellious city, too weak to suppress a disorder, and having no other choice left but to tolerate it. They had seized upon Jesus; and the seditious rabble, although they had nothing to fear from the Pretorium, believing with their leaders that I winked at their sedition, continued vociferating, "Crucify him! crucify him!" Three powerful parties had combined together at that time against Jesus. First, the Herodians and the Sadducees, whose seditious conduct seemed to have proceeded from double motives. They hated the Nazarene, and were impatient of the Roman yoke. They could never forgive me for having

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entered the holy city with banners that bore the image of the Roman Emperor, and, although in this instance I had committed a fatal error, yet the sacrilege did not appear less heinous in their eyes. Another grievance, also, rankled in their bosoms. I had proposed to employ a part of the treasure of the Temple in erecting edifices of public utility. My proposal was scowled at. The Pharisees were the avowed enemies of Jesus. They cared not for the government. They bore with bitterness the severe reprimands which the Nazarene for three years had been continually throwing out against them wherever he went. Too weak and pusilanimous to act by themselves, they had embraced the quarrels of the Herodians and the Sadducees. Besides these three parties, I had to contend against the reckless and profligate populace, always ready to join a sedition, and to profit by the disorder and confusion that resulted therefrom.

Jesus was dragged before the high priest and condemned to death. It was then that the high priest, Caiaphas, performed a derisory act of submission. He sent his prisoner to me to pronounce his condemnation, and secure his execution. I answered him, that as Jesus was a Galilean, the affair came in Herod's jurisdiction, and ordered him to be sent thither. The wily tetrach professed humility, and protesting his preference to the Lieutenant of Cæsar, he committed the fate of the man to my hands. Soon my palace assumed the aspect of a besieged citadel. Every moment increased the number of the seditionists. Jerusalem was inundated with crowds from the mountains of Nazareth. All Judea appeared to be pouring into the devoted city. I had taken a wife—a girl from among the Gauls—who professed to see into futurity—weeping and throwing herself at my feet—"Beware," said she to me, "beware, and touch not that man, for he is holy. Last night I saw him in a vision. He was walking on the waters. He was flying on the wings of the winds. He spoke to the tempest, and to the fishes of the lake—all were obedient to him. Behold! the torrent in Mount Kedron flows with blood, the statues of Cæsar are filled with Germonide, the columns of the Interium have given away, and the sun is veiled in mourning, like a vestal in the tomb. O Pilate! evil awaits thee if thou wilt not listen to the vows of thy wife. Dread the curse of a Roman Senate, dread the powers of Cæsar."

By this time the marble stairs groaned under the weight of the multitude. The Nazarene was brought back to me. I proceeded to the hall of justice, followed by my guard, and asked the people, in a severe tone, what they demanded. "The death of the Nazarene," was their reply. "For what crime?" "He has blasphemed. He has prophesied the ruin of the Temple. He calls himself the Son of God, the Messiah, the King of the Jews" "Roman justice," said I, "punishes not such offenses with death." "Crucify him, crucify him!" belched forth the relentless rabble. The vociferations of the infuriated mob shook the palace to its foundations. There was but one who appeared to be calm in the midst of the vast multitude. It was the Nazarene. After many fruitless attempts to protect him from this fury of his merciless persecutors, I adopted a measure which, at the moment, appeared to me to be the only one that could save his life. I ordered him to be scourged, then calling for an ewer, I washed my hands in the presence of the multitude, thereby signifying to them my disapproval of the deed. But in vain. It was his life that these wretches thirsted for. Often in our civil commotions have I witnessed the furious animosity of the multitude, but nothing could be compared to what I witnessed in the present instance. It might have been truly said, that on this occasion all the phantoms of the infernal regions had assembled at Jerusalem. The crowd appeared not to walk; they were borne off, and whirled as a vortex, rolling along like living waves, from the portals of the Pretorium even unto Mount Zion, with howlings, screams, shrieks, and vociferations, such as were never heard in the seditions of the Panonia, or in the tumult of the forum.

By degrees the day darkened like a winter's twilight, such as had been at the death of the great Julius Cæsar. It was likewise towards the ides of March.

I, the continued governor of a rebellious province, was leaning against a column of my basilic, contemplating athwart the dreary gloom of these fiends of tartars dragging to execution the innocent Nazarene. All around me was deserted. Jerusalem had vomited forth her indwellers through the funeral gate that leads to the Gemonica. An air of desolation and sadness enveloped me. My guards had joined the cavalry, and the centurion, to display a shadow of power, was endeavoring to keep order. I was left alone, and my breaking heart admonished me that what was passing at that moment appertained rather to the history of the gods than that of man. A loud clamor was heard proceeding from Golgotha, which, borne on the winds, seemed to announce an agony such as had never been heard by mortal ears. Dark clouds lowered over the pinnacle of the temple, and, settling over the city, covered it with a veil. So dreadful were the signs that were seen, both in the heavens and on the earth, that Dionysius, the Areopagite, is reported to have exclaimed, "Either the author of nature is suffering, or the universe is falling apart."

Towards the first hour of the night, I threw my mantle around me and went down into the city, towards the gates of Golgotha. The sacrifice was consummated. The crowd was returning home; still agitated, it is true; but gloomy, taciturn and desperate. What they had witnessed had stricken them with terror and remorse. I also saw my little Roman cohort pass by mournfully, the standard-bearer having veiled his eagle in token of grief, and I overheard some of the soldiers murmuring strange words, which I did not understand. Others were recounting prodigies almost similar to those which had so often smitten the Romans by the will of the gods. Sometimes groups of men and women would halt, then looking backward towards Mount Calvary, would remain motionless, in expectation of witnessing some new prodigy.

I returned to the Pretorium, sad and pensive. On ascending the stairs—the steps of which were still stained with the blood of the Nazarene—I perceived an old man in a suppliant posture, and behind him several women in tears. He threw himself at my feet and wept bitterly. It is painful to see an old man weep.

"Father," said I to him mildly, "who are you, and what is your request?"

"I am Joseph of Arimathea," replied he, "and am come to beg of you, upon my knees, the permission to bury Jesus of Nazareth."

"Your prayer is granted," said I to him, and at the same time ordered Manlius to take some soldiers with him to superintend the interment, lest it should be profaned.

A few days after, the sepulchre was found empty. His disciples published all over the country that Jesus had risen from the dead, as he had foretold. A last duty remained for me to perform, and that was to communicate to you these deplorable events. I did it on the same night that followed the fatal catastrophe, and had just finished the communication when day began to dawn. At that moment the sound of clarions playing the air of Diana, struck my ear. Casting my eye towards the Cæsarean gate I beheld a troop of soldiers, and heard at a distance other trumpets sounding Cæsar's march. It was the reinforcement that had been promised me. Two thousand chosen troops who, to hasten their arrival, had marched all night. "It has been decreed by the fates," cried I, wringing my hands, "that the great iniquity should be accomplished; that for the purpose of averting the deeds of yesterday, troops should arrive to-day! Cruel destiny, how thou sportest with the affairs of mortals!" It was but too true, what the Nazarene exclaimed while writhing on the cross: "All is consummated."

The Necessity And Dignity of Labor.

I rely upon it that you are now working hard in the classical mine, getting out the rubbish as fast as you can, and preparing yourself to collect the ore. I can not too much impress upon your mind that *labor* is the condition which God has imposed on us in every station of life,—there is nothing worth having that can be had without it, from the bread which the peasant wins with sweat of his brow, to the sports by which the rich man must get rid of his ennui. The only difference betwixt them is, that the poor man labors to get a dinner to his appetite, the rich man to get an appetite to his dinner. As for knoweldge, it can no more be planted in the human mind without labor than a field of wheat can be produced without the previous use of a plough. There is indeed this great difference, that chance or circumstances may so cause it that another shall reap what the farmer sows; but no man can be deprived, whether by accident or misfortune, of the fruits of his own studies; and the liberal and extended acquisitions of knowledge which he makes are all for his own use. Labor, my dear boy, therefore, and improve the time. In youth our steps are light, and our minds ductile, and knowledge is easily laid up. But if we neglect our spring, our summer will be useless and contemptible, our harvest will be chaff, and the winter of our old age unrespected and desolate.—*Sir Walter Scott (letter to his son).*

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Considerations.

As I am a Deacon in the Church, but not an officer in any branch, I thought according to the law in the books, that a duty was mine; so I will try, with hope I may have the prayers of the Saints.

We are as travelers here, all on a journey to a better country. We are now subject to droughts and wet seasons, insects and storms that destroy crops, life and property, and to sickness, etc. We have deep gloomy ravines to pass, and rugged, steep hills and mountains to climb and to travel over, on our way to a better clime. We need to encourage and help one another all we can on the way; the promise to all such is a right to live in that better land. We need to cultivate and have all the trust in God we can, and ask him to help us and trust that he will; this I understand is genuine faith, or "faith in God," that Christ commanded to have. Let us beware of the snares there be to lead astray from true belief, that we may all reach in safety that better land, (life) and thus share with the redeemed and enjoy peace and rest on earth, when the Lord shall come to be King of all the earth, and when all shall know, him and delight to do his will, and to respect and help each other.

W. C. LANYON.

BURLINGTON, Iowa.

Training Children.

How many a mother with her babe in her arms looking forward to his possible, and, in her fond eyes, his probable, future greatness, fails to realize that to her is largely given the work of laying the foundations of his success or failure in life. She is naturally solicitous that all his physical wants shall be amply supplied, but it seems a long time, looking forward, before he will be a man with the "heart and the hopes of a man." Yet, if when he has reached maturity she would still hold in his highest affections a mother's place, she must not forget the future man in the present babe; she will not only see to it that he is fed and clothed and cradled properly so that his physical growth and development shall be the best possible attainable by him, but she will in his moral, in his intellectual, in his social nature, lay broad and deep the foundation of a noble manhood.

The first work will naturally be forming in him the habit of prompt and implicit obedience to her will, which habit will be the foundation of obedience to all law, human and divine—of the law written in his members, on the statute book, or on the tables of stone. The next work, in a moral point of view, will be to insist upon perfect truthfulness, and never for a moment to look upon falsehood in her child as a venial fault. Alive to the importance of inculcating this principle of perfect veracity in her child, she will always treat him with perfect truthfulness, never deceive him, never betray his confidence. Reverence for the name of the Deity, for His worship, for the Sabbath, will be the next lesson inculcated, and will be the root whence reverence for all things high and pure must spring For all social relations the Golden Rule is an infallible guide, and where the child has learned to be governed by this in his intercourse with his parents, with his brothers and sisters, with his playmates, he may be trusted to make his way in society.

From its parents the child should learn a proper self-respect and self appreciation. It is a vital mistake made by many parents, that of bringing up a child with a slight estimate of his capabilities, his importance, his talents. If he has the gift of beauty, from no lips can he so safely learn it as from the parental lips; if he has rare powers of intellect, he should find in his own home their most thoughtful appreciation, and for his moral action no words of approval should be so sweet to him as those his father and his mother speak.

New York Tribune.

Separation.

The strength of the Church of God consists largely in its *separation from the world.* Christians are called to forsake all and follow Christ. It is the policy of the deceiver to mingle all things good and bad, sacred and profane, in one confused and jumbled mass. God calls his people to *come out* and stand aloof, and thus escape the contaminating influences of the world. Persons sometimes excuse their conformity to the world by claiming that they join with them in order to do them good; but if a man is mired in a bog we do not extricate him by plunging in with him; if a boy has broken through the ice in a pond, we do not dive in with him in order to bring him out. We keep a safe distance, and push a plank toward him, and bid him take hold of it and escape from his perilous position. So if we desire to benefit the world, we can best accomplish our object by living in holy separation from it; and while thus separated from the world and consecrated to the Lord, we have power with God and also with man. Mingling with the world, we lose our fellowship with God and our testimony to man.

So long as Christians and worldlings are so mingled in business, in pleasure, and in religion, that no one can tell them apart, so long will the church be powerless and the world triumphant. "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18

The Ancient People of Unknown Centuries.

Prof. John S. Newberry lately said in a lecture on the ancient civilization of America, before the Academy of Science, at New York, that when the savages were pressed back by advancing civilization between the lakes and the Mexican gulf, it was discovered that they were not autochthonous, for mounds, caves, palaces and remains of cities showed the existence of a race that lived in the highest style of civilization. Investigation and research by historians, geologists and archæologists, have brought to light much concerning these wonderful people. They can be divided in two classes which, with local differences, are generally the same. One is the mound builders, who dwelt in the fertile valley of the Mississippi, following a sedentary and peaceful life. Mounds built by them and instruments and pottery and copper ornaments made by them, have been discovered all through the Mississsppi valley. They were miners, farmers, raised tobacco, and remains of their oil wells still exist at Titusville, Pa. In numbers they probably equalled the inhabitants of the region at present, and enough is known of their osteology to say they were of medium size, fair proportions, with a cranial development not unlike our red Indian. Their teeth were large and strong. They buried their dead with great ceremony. When, and why, and how the mound builder disappeared we do not know. Their ultimate fate was probably entire extinction.

The second class of these early Americans was the palace-builders of the table-lands, a class that was spread from Chili, on the south, to Utah on the north, reaching their greatest degree of power and civilization in Central America, Mexico and Peru. The Incas and Montezumas were types of this race, and though when swept from the earth by the brutality of Pizarro and Cortez, their glory was already in its decadence, we can scarcely conceive of the extent of their magnificence. This Mexican and Peruvian era far surpassed anything in our day in the construction of public works, roads, aqueducts, palaces and cities. The unmacadamized road that led from Callao to Lima exceeded in cost the Union Pacific railroad, and if all the forts within our borders were put into one, it would not equal the fortified structure that is yet to be seen on the Peruvian coast. Louis Hoffman, an engineer who was with Maximilian, has described the ruins of a large sea-port town on the Pacific coast of Mexico. The Central American country abounds in evidences of the Aztec race, and last winter many archæologists went thither, and from their labors we shall soon learn more of this wondrous people. Their origin is lost in antiquity. They may have come from seed borne across the sea by Phœnician traders—perhaps they sprang from the fabled race of Atlantis. They were either indigenous or imported in an embryotic state from the oriental archæpelago—the latter most likely.

THERE is more need than most teachers would be willing to admit, for the caution given, which we here earnestly repeat—that "A teacher sometimes thinks he is doing a very good work by telling his scholars of the questions and objections of skeptics as to the Scripture lesson of the day, and then giving what he deems a satisfactory answer to these cavils. But he must have a care lest in doing this he merely suggest doubt to his scholars' minds, instead of strengthing their faith. The question raised may strike them more forcibly than the answer with which he is satisfied. Their is rarely any gain through explaining to the young the details of doubts or vices with which they are yet unfamiliar. At all events, the work should be attempted only for a good reason and with exceeding caution. The better way is to tell what is the truth of the lesson and what is its application, rather than what has been said against it, and why it has been doubted."—*Independent.*

Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.

The art of flatterers is to take advantage of the foibles of the great, to foster their errors, and never to give advice which may annoy.

The best of all is to do right because it is right. If that is impossible the next best thing is to do right because you don't dare to do wrong.

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HOW TO SEND MONEY.

AFTER the issue of this notice, we request our subscribers and all others sending us money, when sending by **Post Office Order,** to have the order made PAYABLE AT CHICAGO. Send the order to JOSEPH SMITH, Box **82,** LAMONI, Decatur Co, IOWA, the same as before.

We call especial attention to this change, as it is made with a view to facilitate the business transactions of the office in Chicago.

Send all letters, Registered or otherwise, to the above address, making the directions plain: Joseph Smith, Box 82, Lamoni, Decatur County, Iowa.

☞ **Please Take Notice,** that we can not pay any attention to a request for change in Post Office address unless the **old** ADDRESS IS GIVEN as well as the new.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, August 15, 1882.

"ACTA PILATI."

WE publish in this issue the bulk of a little book found in his labors by Bro. R. M. Elvin, bearing the above title: The Acts of Pilate. It is prefaced with several letters showing that the work is a translation from an ancient document in the Records of Tiberas Cæsar, found in the Vatican at Rome, a transcript of which is said to have been procured from Peter Freelinhusen, by H. C. Whydeman, for W. D. Mahan, by whom the book was published. We print it as we find it; and if authentic, it adds corroborative evidence to the Story of the Cross as found in the New Testament. Of its genuineness we can not say, but see no reason on its face to doubt it.

WE are asked by a brother to explain why he is wrong in believing that the "Lord's Supper" should be partaken of every Sunday.

We do not find fault with this belief as entertained by the brother, or any others; but when it is assumed that this is the imperative law, and that the Church is in transgression for partaking on any other day, or for not partaking every Sunday, because this is the law, we demur to the opinion as not correct. The law of God in Doctrine and Covenants upon the Lord's Supper, states specifically that the Church shall "meet together often" for the purpose; but does not determine what the term "often" may mean. The Church has not by resolution, rule, or statement, fixed the time to be covered by this word "often;" but has, as we believe wisely, left the matter to be determined by the circumstances and condition of each and every branch, according to wisdom. The day to be chosen upon which this often may fall is named elsewhere, and is not found specially in connection with the Sacramental Supper; which is easily seen by the declaration found in it, "Nevertheless ye shall keep all days holy alike," which literally sanctifies any other day set apart to those services, if need require.

It is the custom in some branches, quite large ones among them, to meet for the sacrament and testimony, in fellowship meetings, every Sunday, sometimes in the forenoon, but mostly in the afternoon; and in none with which we are acquainted, where any regard is had to regularity, are the stated periods farther apart than every first Sunday in the month.

In the revelation concerning the Sabbath the plural form of the word is used, sacraments; "thou shalt go to the house of prayer and offer up thy sacraments upon my holy day," * * * "thou shalt offer thine oblations and thy sacraments unto the Most High."

In the Greek and Roman churches there are six sacraments: confirmation, penance, holy orders, matrimony, extreme unction and the Lord's Supper. Protestants have two, baptism and the Lord's Supper. These all have their signification from the original meaning of the word, an oath, a sacred thing, a mystery, a holy token, or pledge; practically, a service commemorating a vow, or sacred obligation. In this meaning it has been used as opposed to Catholicism in reference to the Lord's Supper, and possibly thus the meaning has been contracted to that alone. But the word being used in the plural wherever it occurs in the revelation respecting the Sabbath, would seem clearly to imply that more than the Lord's Supper was meant. The words "it is expedient that the Church meet together often," gives to us the understanding that in regard to this ordinance, time, place and surrounding conditions should govern in wisdom. This view is confirmed by a consideration of that part "Nevertheless thy vows shall be offered up in righteousness on all days and at all times."

What we wished in our former reference to it was this: that upon the institution of the sacrament of the Lord's Supper in the Church, as indicated by the article, "It is expedient that the Church meet together often to partake of bread and wine, in remembrance of the Lord Jesus;" it was intended to leave the times when this meeting should take place to be determined by the Church, branch, or body of believers, according to their condition and circumstances and the wisdom obtaining among them. If we failed to make our meaning plain then, we hope we have not failed now.

EDITORIAL ITEMS.

Any of the Elders passing through Centralia, Kansas, will please call on Bro. Alma Dodd. They want preaching there.

July 25th, Bro. W. W. Blair was to start for Montana, and is, the Lord willing, now at work in that territory. The work in the city and Utah is left with Brn. R. J. Anthony and M. T. Short. Bro. Blair expects to be gone from Salt Lake City near two months.

Bro. Winthrop H. Blair of Amboy, Illinois, brother of Elder W. W. Blair, visited Lamoni, where he has a daughter living; and while here he purchased the farm of Bro. Wilson Hudson, four and a half miles south-west of town, heretofore noticed in the *Herald*. It is expected that Bro. Winthrop will make Decatur county his home.

Bro. A. C. Bryan, of Oakland, California, fell from a building he was building at Stockton, breaking his leg. He was taken home to Oakland, and we hope is doing well. Bro. Anderson sent paper containing notice of accident.

Bro. J. F. McDowell was to visit Marshall Co., upon invitation to preach for a while. He has had a good opening and good liberty at Olivet, of late.

We have now on sale Gibbon's Decline and Fall of the Roman Empire, five volumes, post paid, $4.00.

The Saints of the Des Moines District have put forth an effort to build a meeting house, and are likely to succeed. They think to get it ready by the next sitting of their conference to be held September 1st and 2d.

The Fall Conference of the Church will be held at, or near Lamoni, Decatur Co., Iowa, beginning September 20th, 1882, according to resolution of the April session.

Bro. Israel L. Rogers and Sr. Mahala, his wife, are visiting their son-in-law and daughter, Bro. Charles Sprague and wife, at Lamoni, August 4th. They attended the Sacramental meeting at the old church in the morning of Sunday the 6th. The good Spirit prevailed, and an enjoyable meeting was had. All present partook of the measure of enjoyment.

We publish a letter giving texts bearing on the subject of usury, which it will be seen we were requested to insert. We do so with cheerfulness, all the more, because we are as much opposed to usury and oppression as the writer of the letter, or any one else can be. But we can not see that any of the texts answer the former article referred to. A proper remuneration for the use and occupation of what belongs of right to another, which use and occupation accrue to the good of the one occupying, or using, governed of course by the circumstances surrounding each case, seems to us to be right, and to have its warrant in much that is written, and the structure of society, even at its best.

BRO. WM. ANDERSON, of Oakland, and Bro. George S. Lincoln, of San Francisco, California, are ordering from the office, at their own expense, some ten thousand tracts, in 500, 1000 and 5000 lots, and are distributing them over the cities they live in. They are both in business, and believe that it is a good business to scatter the printed word. We furnish these brethren, and will all others, tracts at a trifle above actual cost. We shall make strong efforts to get the tracts flying like snow flakes, this Fall and Winter.

We want the Saints to talk a weekly HERALD up between now and January first next; and be ready for it in mind, purpose and purse. The advance on the price will be but a trifle, and we don't want any one to decline to take it. We want the Elders, local and traveling, to canvass for the HERALD. If you find any wanting it, send us the names and addresses, and we will send the paper. Get all the subscribers you can. We now print 3600; make it 4000 by January 1st.

BRO. BRIGGS ALDEN, of Fontanelle, Iowa, writes August 2d, that his health was failing and that he felt that he was not destined long to remain in this mundane life.

"On reading at the eleventh hour of worship, on the Sabbath of May 14th or 21st, I am not certain which, I read the 19th chapter, or section of Book of Covenants, and have now, and at that time I had an additional witness of the position you are occupying; and made up my mind to hold fast to the position that your father brought forth; and to reject all prophets that reject faith in Christ, and baptism and laying on of hands for the gift of the Holy Ghost. All who reject Mormonism, I shall reject, and continue to reject, and do; yes, and will continue to reject while I stay on earth."

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EXTRACTS FROM LETTERS.

Bro. John Carmichael, of San Benito, California, president of the Northern District, is of the opinion that some one from the officers east of the Rockies would do the work great good in the Golden State; and would like to see one of them to come there. He wrote July 4th:

"Send one here that never has been here before. All that have been sent latterly, in the past, have been here before. And now, if we have a change, all will be satisfied. Now is a good time to do so; the people in this State in many places are more favorable to us. I find no fault with any of the Elders that have been sent, as far as my experience is, they have all done their duty, and are good men; but as the old adage is, a new broom sweeps clean. I devote to the work about eight months of my time in the year, and the spiritual state of the conference is not dead, as some would represent it. All the Elders in the District are alive to the work, and many are striving to do their duty, and I have much pleasure in laboring amongst them. Peace and love prevails, except what I have mentioned. In the future through the help of the Spirit, I intend to do all I can for the advancement of the work of the Master; and my prayer is that we all may have much of the Spirit to help us to do so.

Bro. Joseph Curtis writes from Summer Hill, Nebraska, July 19th, 1882:

Lately we have been encouraged by Bro. J. F. Mintun. I think he has done a good work here. He preaches faith and repentance to the world, and the law and gospel to the Saints. I think, if all our Elders were as straightforward as he is in his duty, we would not have as much trouble in the Church. There are plenty of calls for preaching here. So you see there is no need of any one sitting still with their arms folded.

A brother, David S. Seavey, living at Tennant's Harbor, Maine, wrote to Bro. Joel Edmunds, of Sunol Glen, California, asking some questions respecting the character of the information given by the Nephite visitors, whom Bro. Edmunds mentioned in his letter lately published in HERALD. In reply to this Bro. Edmunds wishes to answer through the HERALD, so that others may be satisfied also; as follows, quoting from his letter:

My answer is this, to all inquiring friends. The Nephite told me nothing, only what is written in the Holy Scriptures, the Mormon Book, and the Book of Covenants. He talked much about the Order of Enoch, and showed the wisdom in living up to that order, as Enoch learned while here on earth.

Bro. Richard Ferris writing from Oakland, California, lately, states that:

One baptized lately into our branch, and one to be baptized from San Francisco next Sunday. A spirit of peace prevailing. Bro. Anderson and some others quite active in spreading the gospel news. We have got special permit to preach on the streets.

BRO. B. V. SPRINGER was to leave St. Louis, August 7th, for Alma, Illinois. By letter dated August 2d, he says:

I arrived yesterday and am in tolerable fair fighting trim. There is a branch of the Brighamitish order here, in full blast, and I want to look after them, and shall give them a chance to give us the true inwardness of their system in a discussion, if I can get them into it; if not, I shall bombard the institution and fairly and fully represent its true inwardness. Will you please forward me such weapons as shall be effective, all tracts that bear upon the difference between us, especially that sweet scented and delectable, celestialized, and crystalized and materialized Revelation of July, 1843, and I will try to improvise such a simple sling as shepherds use to fight this Golioh (not the Son of Anak) but the Son of Lamech and grandson of the devil.

Correspondence.

DENVER, Colorado, July 22d, 1882.

Bro. Joseph:—Please whisper in *Herald*, thusly: I have no objection to answer inquiries touching Colorado, finding paper and envelopes, but would rather all enquiries be accompanied by a stamp. These are my sentiments. On July 15th, with other letters received, was one containing a dollar for church building, which, ere I learned name and post office, I unfortunately lost; will those sending about that time re-address me and oblige. Those wishing, may address me at Denver, Colorado, or Hutchinson, Jefferson county, Colorado.

Our Colorado bark is beset with adverse winds, blasts frequent and fierce, all from within. Our first ministerial bow was made in Greely, a very pretty city of 2,000 inhabitants, fifty-one miles north of Denver, Sunday, June 24th. A few looks at a fair looking Latter Day Saint seems to suffice some. One of the most intellectual of the place, to flatter, or for some other reason, told us we preached more gospel truth than others, but we should find the citizens of Greeley sceptical, which I don't doubt. You doubtless will excuse my brevity for once.

JAS. CAFFALL.

SHACKLEVILLE, Alabama,
August 2d, 1882.

Bro. Joseph:—I have felt impressed for some time to write you a few lines. Butler Branch at present is in tolerable working order. Since our conference we have been striving to some extent to serve our Master. Conference passed off very pleasantly; the weather was very warm, which under the circumstances rendered it a little unpleasant, yet we had a good attendance on Sunday. The business transacted, and the measures taken, seemed to be agreably and united, with one exception, and that was in regard to a request to General Conference for an Elder to this mission. There were two Elders who favored a motion that our conference request the General Conference to send us one of the Twelve to work in this Mission. This was certainly a strange request, when there was one already here, and one that had given satisfaction. The strangeness and injustice of this request was not perceived until after it had pass ed. Most of the members after a little thought and reflection were displeased, and censured themselves for not having an explanation.

Knowing that Bro. Lambert was here with us, it seemed to me, and also to others, that it was an unjust reflection upon Bro. Lambert. The major ity of the Saints speak of Bro. Lambert as the right man in the right place. We are pleased with him; we love him; he has by his conduct here in this mission, endeared himself in the hearts of the people;—not only the Saints, but to world. There has been no strife, no contention; difficulties have been settled. Where Bro. Lam bert has been, his wisdom in the management of the affairs of the district that came before him, and his steadfast example, and his love for the work, as a brother, a companion, a friend, he has made friends that will always have a warm place in their hearts for him. We hope he will be assigned this mission again. He has done good in this South land, although his health has been poor, yet he suffered and pressed on.

What I say of Bro Lambert is in unison with the feelings of all that I have talked with, not in this branch, but in the other branches also. His letter to the *Greeneville Advocate* opened the eyes of many, and no doubt will do good in days to come.

I cast no reflection on his predecessors; they were good men, and are remembered with pleasure by the Saints here. Yet as this request from the Conference convened at Butler Branch has been sent up to General Conference, and as several of the brethen requested me to write to you as an explanation, and to express their feelings and views upon the subject, and I hope that all will work out for good. If you think this worthy of a place in the *Herald*, I would be glad to have it published in justice to Bro. Lambert and others.

Praying for the success and final triumph of the work, I am your brother in Christ,

J. M. PICKENS,
Clerk of Butler Branch.

PROVIDENCE, R. I., July 18th, 1882.

Editor Herald:—We send you an article from the *Armory*, of Boston, which we hope you will find room for in the *Herald*. We feel that it is highly appropriate to this especial season, when the worldly circus, picnic, midnight summer festival, Sunday excursions and fishing parties, are in full blast. Our position in the Church affords us ample knowledge to know, and also to desire, that a warning of this kind should be sounded, and if necessary a halt called to the Church.

Yours in the faith,

J. F. MCKENNA, } Teachers in Prov-
A. J. PERRY, } idence Branch.

FALL RIVER, Mass.,
July 10th, 1882.

Bro. Joseph:—We left Worcester, my wife's home, May 31st, to attend the Massachusetts District Conference, held at Douglas. Here we met a number of brothers and sisters, whom it had not been our privilege to meet before, and we truly enjoyed their society. The conference passed off pleasantly. By request we went from there to Boston remaining one week; I had been there twice before. The Boston Branch is in a fair condition, the Saints are striving to do the Lord's will, and the prospects are that many of those who are interested will accept the gospel ere long. Bro. E. N. Webster is an efficient and faithful laborer and greatly blessed of the Lord. He is doing all that lies in his power to forward the work.

Bro. Webster and I took a ride on one of those beautiful steamers, which are found in all these sea-port cities for pleasure trips, and I obtained my first view of the mighty rolling ocean. Language is inadequate to express my feelings of admiration and awe, while gazing upon its grandeur, it was indeed a sublime sight, as far as eye could reach I beheld the deep blue waters, dotted here and there by the white sails of the messengers of the deep, and I thought of the great Creator who controlleth all the works of his hands, and how great his care over us, poor children of the dust, that even the hairs of our head are all numbered. Truly I felt to rejoice in calling such a great and all-wise Being, *My* Father.

We next called on the Providence Branch, staying with them a week, had excellent times with the Sain's. Bro. F. M. Sheehy, the Presiding Elder, is doing his best to build up the work there; Bro. Frank is a man of ability and ought to be sustained as a traveling Elder in the field. He is highly thought of and much respected, by all the Saints in the East, who have known him for many years. We left Providence, Rhode Island, *en route* for Brooklyn, New York, stopping however, by invitation at Fall River, Massachusetts. The Saints here have one of the finest chapels that I have seen in my travels. This Branch is in a good working condition. Bro. John Potts is the Presiding Elder, and an excellent singer. He leads the congregational singing, which is the best I have heard for years. Bro. John Gilbert is a member of this branch, but now is traveling in the District. Bro. Gilbert is an able expounder of the truth. A man fit to represent this Church any where. His ex-

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cellent wife is willing to sacrifice in order that he may work in the field. Bro. Gilbert is worthy of a mission from General Conference. There has been six baptized since we came to this place, five by Bro. Gilbert and one by myself. We intend to leave here shortly for Brooklyn, thence to Pennsylvania. We are going to our mission as rapidly as circumstances will permit. All has not been as propitious as we could wish in the past. Our trials have been many, but the Lord has given us his Spirit to comfort and cheer us. We feel grateful to all the Saints in the East for their kindness and hospitality.

Your brother in Christ,
G. T. GRIFFITHS.

OLIVET, Iowa, July 22d, 1882.

Bro. Joseph Smith:—On last Sunday I preached twice to crowded houses of attentive listeners. In the evening the house held about one half the audience. I speak again to morrow. And one week from to morrow (July 30th), I am, weather permitting, to preach in a grove offered me by a Catholic friend. It is ready for services. I enjoyed most excellent liberty in dispensing the truth as it was and is in Christ. I never feel so well as when in the "sacred desk," giving of "the bread of life" unto the people.

An aged gentleman, Bliss, by name, talks here bi-weekly, as Mrs. Partington would say—"dispensing with the gospel," for which reason she (?) liked to go Church! When I declare God's saving truth, as the words fall from my lips, I feel that there is nothing in earth nor hell that can successfully oppose it. It is God's triumphant word, and ever conquering work.

"How firm a foundation ye saints of the Lord,
Is la'd for your faith in his exce'lent word."

Yours in the gospel,
J. FRANK MCDOWELL.

ON USURY.

FALL RIVER, July 24th, 1882.

Editor Herald; Sir:—In a recent date of your esteemed paper, appeared an advocacy of yours in support of the taking of interest on money. I have culled the following scriptural texts, and would desire to put them before your readers; they are well worth pondering over.

"Thou shalt not lend to thy brother money to usury, nor corn, nor any other thing."—Num. 23:19. "To thy brother thou shalt lend that which he wanteth, without usury, that the Lord thy God may bless thee in the land which thou shalt go in to possess."—Deut. 23:20. "If thou lend money to any of my people that is poor that dwelleth with thee, thou shalt not be hard upon him as an extortioner, nor oppress him with usuries."—Exodus 22:25. "Take not usury of him, nor more than thou gavest. Fear thy God that thy brother may live with thee."—Leviticus 25:36 "Thou shalt not give him thy money upon usury, nor exact of him any increase of fruits."—Leviticus 25:37. "And I rebuked the nobles and magistrates and said to them, Do you every one exact usury of your brethren? And I gathered together a great assembly against them"—Esdras 5:7. "Hath not wronged any man, but hath restored the pledge to the debtor; hath not lent upon usury, nor taken any increase; hath withdrawn his hand from iniquity."—Ezekiel 18:7, 8. "They have taken gifts in thee to shed blood; thou hast taken usury and increase; and hast covetously oppressed thy neighbors, and thou hast forgotten me, saith the Lord God. Behold I have clapped my hands at thy covetousness, which thou hast exercised, and at the blood that has been shed in the midst of thee. Shall thy heart endure, or shall thy hands prevail, in the in the days which I will bring upon thee. I the Lord have spoken and I will do it."—Ezekiel 22:12, 14.

Those texts ought to convince any man that God does not sanction usury; that on the contrary it is a crime the perpetrator of which must pay the penalty. "I the Lord have spoken and I will do it."—Ezekiel 22:14. But the usurer disregards the admonitions of God, as he does the sufferings of man; yet we must make the people understand that usury is a sin, that it is opposed to the divine law as well as to the good of society; for if it were in accordance with divine law it would also be for the welfare of the human race. Sir, I believe you to be a friend of truth and justice, though it may be against yourself; therefore, Sir, I doubt not but you will publish the above letter.

Your friend in the cause of truth and justice to all humanity alike,

PATRICK SMITH.

PHILADELPHIA, Pa,
July 28th, 1882.

Bro. Joseph Smith:—We left Fall River on the 19th inst. for Brooklyn, N. Y. I shall never forget the pleasure we experienced in the society of the Fall River Saints. While there I baptized five, one of whom was Bro. John W. Whiting who was an Elder in England in the days of your father, he has never united with any of the various factions; from the fact he became disgusted with the actions he saw in the Utah Church and he can relate things about it which are too abominable to write. Since the days of the apostacy he has been wandering like a sheep without a shepherd, but at last after many years of trouble and dissatisfaction of mind the prodigal son has returned to his Father's house to feast upon the good things of the Lord, and thus may he ever remain faithful unto the end of his days, that he may be worthy to enjoy the final rest that the Lord has promised the tried ones ef Israel.

Bro. John Smith of New Bedford, President of Massachusetts District, showed by the manner he presided over their conference that he believed in observing heaven's first law (order), and the results are that everything passed off harmoniously. We arrived in this city the 22d inst, preached Sunday morning in their Hall; in the evening had the pleasure of hearing Bro. Joseph A. Stewart at the house of Bro. A. Grist, who has fitted up a room for that purpose in another part of the city. We leave here the 29th inst, for Hyde Park, Pa., thence to Danville. P. O address Hyde Park, Penn.

Your brother in Christ,
G. T. GRIFFITHS.

BURLINGTON, Iowa,
August 1st, 1882.

Dear Herald:—A short time ago, Bro. Johnson and myself visited Montrose, Iowa, on the Chicago Burlington and Quincy Railroad, opposite Nauvoo We found from fifteen to twenty Saints, who, to our surprise were all sisters. One male member, an Elder, lives in Nauvoo, but being well advanced in years can not visit them as often as he would like to do. They have a neat little church, all finished, and what is better, paid for. The inside is most tastily papered, both ceiling and walls. Suitable mottoes decorate the walls; such as, "Christ is risen;" "No Cross, no crown;" "I am the light of the world." On the pulpit are these words, "The Lord is my strength" But best of all the mottoes for a people who are so often judged without a hearing was this one, "First hear, then judge." The church reflects much credit on the sisters, as the work of finishing it has all been accomplished through their instrumentality. Sunday morning we attended the Sunday School, superintended by Sr. Turner. There were about twenty five present. At eleven o'clock a. m., Bro. Johnson preached to an attentive congregation. In the afternoon we met again for Sacrament, after which six were administered to. In the evening Bro. Johnson preached on the Resurrection, and was greatly blessed with the Spirit. There were a goodly number present. May God bless the seed sown, and give the increase, that will bring those in the fold that will be a help to the faithful ones there. While there we visited Sr. Simpson in her affliction. May the Saints remember her in their prayers. A month ago Bro. Johnson administered to Sr. Shroder's boy, ten or twelve years old. At the time he was a living skeleton; he is now well, and enjoying good health. The Lord has not forsaken us here, but is still manifesting his power in the healing of the sick. A sister here who was nigh unto death was administered to by Bro. Johnson, and the Lord raised her up. All glory to his name.

Yours in the gospel,
R. R. GAITHER.

IRON HILL, Iowa,
July 22d, 1882.

Bro. Joseph Smith:—I shall attempt to write to you once more. My health for the past few months has been so poor that I have been unable to visit the Saints in this district; but am feeling better now. All that I have seen have appeared to be trying to live their religion. We have been somewhat disappointed by not having more Elders to preach here. We expected Bro. McDowell to be with us at our last conference, but he failed to come.

Sister Lowe, of Baldwin, died the 13th of July; she died strong in the faith. She left a kind husband and six children and many loving friends, who will miss her greatly. Ever praying for the latter day work,

I am your brother in bonds,
EDWARD LARKEY.

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42 York Street, Cheetham,
MANCHESTER, England,
July 20th, 1882.

Bro. Joseph:—I was much interested in the reading of the conversation had by Bro. Chatburn, on his recent visit of Elder David Whitmer, as detailed in your issue for June the 15th last. And I found in conversing with the brethren and sisters here, that they, like Bro. Chatburn, had concluded that at the organization of the Church, April 6th, 1830, the membership upon that date consisted of six persons only. But upon referring to the history of your father, "Joseph Smith," I find that our aged brother's statement is quite correct, and in keeping with what is therein written; as will be admitted upon perusal of the following extracts speaking of circumstances that transpired about June, 1829, he says: "The Lord continued to pour out his Holy Spirit, and as often as we had need, he gave us in that moment what to say; so that, although unlearned and inexperienced in religious controversy, yet we were able to confound those learned Rabbis of the day, whilst at the same time we were enabled to convince the honest in heart that we obtained, through the mercy of God, to the true and everlasting gospel of Jesus Christ, so that almost daily we administered the ordinance of baptism for the remission of sins to such as believed. We became anxious to have that promise realized to us, which the angel that conferred upon as Aronic priesthood had given us, viz., that provided we continued faithful, we should also have the Melchisedec priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house, in order more particularly to seek of the Lord what we now so earnestly desired; and here, to our unspeakable satisfaction did we realize the truth of the Savior's promise 'Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you.' For we had not been long engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber,

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commanding us that I should ordain Oliver Cowdery to be an Elder in the Church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us from time to time. We were, however, commanded to defer this our ordination until such times as it should be practible to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it and drink it with them. Afterward proceed to ordain each other according to commandment, then call out such men as the spirit should dictate and ordain them, and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized, doing all things in the name of the Lord."

After citing a Revelation concerning the calling of the Twelve Apostles, given in Fayette, New York, June, 1829, he continues: "In this manner did the Lord continue to give us instructions from time to time, concerning the duties which now devolved upon us; and among many other things of the kind, we obtained of him the following by the spirit of prophecy and revelation, which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should proceed to organize His Church once again here upon the earth."

After a further citing of revelations he continues: "While the Book of Mormon was in the hands of the printer, we still continued to bear testimony, and give information, as far as we had opportunity; and also made known to our brethren that we had received commandment to organize the church, and accordingly we met together for that purpose at the house of the above mentioned Mr. P. Whitmer, being six in number, on Tuesday, the sixth day of April, A D. one thousand eight hundred and thirty." *Millennial Star*, vol. 4, Nos. 7 and 8, November and December, 1843.

I think the foregoing fully confirms the statement of Elder Whitmer, and bespeaks for him a retentive memory in his green old age.

In the history of Joseph Smith, *Millennial Star*, vol. 5, Nos. 1 and 2, July, 1844; I there find the baptism of Sidney Rigdon fixed at the same time as given by Elder Lyman Wight; (See letter of H C Smith, in *Herald* for June 15th, 1882). viz, during a mission of Elders Parley P. Pratt, Ziba Peterson, Oliver Cowdery and Peter Whitmer, in the Fall of 1830 I mention these matters as being confirmatory of the statements of the brethren, and of interest to the readers of the *Herald*, and the membership of the Church.

The position of the Church in the Manchester District is very encouraging A fair amount of progress is being made; inquiries are numerous; we have had several baptisms of late; the candidates bid fair to become creditable and useful members of the Church. We are about extending our operations in several directions, with fair p ospects of success. There is a good spirit manifested in the several branches composing the district; the official brethren seem to desire to magnify their respective positions in the Church; we have the Spirit manifested in our administrations, and peace prevails I believe that with wise council and judicious labor there is a future before the Church in this country that will surpass anything in the past. Brighamism is dead here; they have had to give up their meeting room here in Manchester, not being able to support it. I do not think that they have ever been at such a low ebb before. And while Brighamism is declining, the Reorganized Church is steadily increasing in membership and in influence, corresponding with the diligence in good works of the membership of the body. So far, we have not made a great deal of noise, but we have in an unassuming manner endeavored to live in keeping with our profession, and teach by our example as well as by our precept; and God has blessed our humble efforts in this direction. I believe that the Saints in this district desire the prosperity of the Church, and work obediently and loyally to that end. We shall be glad when we receive the *Herald* as a weekly, for therein we find food for reflection, and the means of consolation in many trying circumstances, besides, we are cheered in our labors, by the success of our brethren and sisters, as detailed in their letters to its pages from time to time.

Ever praying for the success of the gospel of Christ, yours in the Covenant of Peace,

JOSEPH DEWSNUP.

BOSTON, Massachusetts.

Dear Brother:—The work in Boston is in a very good condition. There is chance for improvement, and we believe most of us are trying to improve. From the Dennisport conference to the conference at Douglas, June 6th, nine were added by baptism. Some are enquiring, and one or two near obedience. I am still in the faith, and striving for the victory. Through faith in Christ, prayer and obedience, I expect to evercome.

Yours in hope,

E. N. WEBSTER.

DEER CREEK, Minnesota,
July 27th, 1882.

Bro. Joseph:—It is with pleasure I improve the opportunity to pen you a few lines. I am the only member of the Church in this part of the country. My name is on the record with the Oak Lake Branch. Part of the Oak Lake Branch have moved east of Lake Clitherall. My brother, L. D. Sperry, moved to Shenandoah, Iowa, two years ago last fall; and I feel as though I was the hundredth sheep that was lost from the flock, and no shepherd to hunt after me. Deer Creek seems very dear to me, and I have neighbors that I love as myself, right or wrong. It has seemed to me for a long time that I must write to you, and ask you to send some Elders to preach here. I think there could be quite a branch raised here. There is a little town called Deer Creek Station. A number of houses are being built now. I have been thinking for a long time, if there was some Elders that could work at the carpenter's trade five days in the week, rest on the sixth and preach the seventh, it would be of great worth to this place. There has been some close calls, Minnesota has had some cyclones as they are called, or tornadoes all around us, but we have never had one here yet that has done very much damage. Two years ago this Summer we had a tornado just as stacking was done, that riddled the grain stacks, but did no damage to buildings. Some of my neighbors thought the widow's castle would be blown away; but it still stands. My house wants repairing and we have had the lumber ever since last January, and can't get any one to fix it. I have plenty of house room for two Elders, if there are any to come, and will be glad to have them make it their home here with me. There are two school-houses in the district. I gave the district I live in the use of half an acre to build a school-house on, and there has never been a sermon preached in it, that I recollect of; I think it is held in reserve, for the pure testimony of Jesus to be preached to those that think the sectarian religion is all a humbug. I know of some young men that never heard but one sermon preached of the Latter Day Saints' gospel, and were greatly taken up with it; one of whom says that God has nothing to do with the people now a days; that in olden times he sent messengers to the people to see what they were doing, but now a days he had nothing to do with them. I think my neighbors are as good people as the Lord has in reserve, according to what they know. I have prayed night and day to the Lord to protect me and my people, as I call them. When I hear of the fierce judgments of God that have been poured out upon the earth this Summer past, I think I can not hold the fort any longer. I must have help, and I have thought so for a year.

Fiddling and dancing is all the young folks have to occupy their leisure moments. If they could have meetings to go to that were interesting, and the gospel explained as I have heard it, fiddling and dancing would be done away with. I hope you won't think I am insane and will overlook my imperfection. Please send me one of your news papers if you print any, and one of the last issue of the *Herald*. Address Mrs. Amelia M. Stillman, Deer Creek, Ottertail Co, Minn.

MOON, Muskegon Co., Michigan,
June 3d, 1882.

Bro. Joseph:—The smouldering spark, on the altar of my heart, has again caught a little new fire. In the *Herald* of the first of this month, under the head, "A few thoughts on local work;" is the spirit that fans the spark, not quite to a burning flame, would God it were so. Now for the words most beneficial to my brethren, is the prayer of the writer. With my brother as a detective, so far as he goes, I find no fault, but in suggesting the remedy is where the fire begins to kindle. A little of my experience will illustrate.

For years before I knew of this Church, claiming all the glory of the gospel in her midst, I had a great desire to preach the gospel as it was preached by the Son of God. I always knew a miracle must be wrought for full liberty and success in the ministry, but that seemed to be God's greatest delight, to raise up the weak by his miraculous power, to the astonishment of all the world. So this was no stumbling block. But I soon discovered my sectarian brethren did not so see it; and after much sorrow of heart, and prayer to God, I gained strength to place my views in a crude form before my brethren; and this added to my sorrow, for some were offended. Still I could not rest. I continued to press my claim to many different sects, and in many localities, but never gained sufficient confidence to make an application for ordination, till I came to this wonderful church, claiming all the blessings of the gospel. Then I made my application, and there it lies, and I turned away empty. If they discovered anything in my heart as an objection, (unlike our Savior), they have failed to point it out, that I might repent and be filled, or turn away full of contempt, for none ever went away from Jesus empty. I have always thought the miracle seemed too heavy, and therefore my heart has been full of pity and charity; but this will not alway answer in place of solid labor. And now let me ask my brother to take another step as detective, for self, for selfishness has caused some of the greatest men that ever lived, to come short of the full desire of their heart. Moses closed the door into the promised land against himself by it. And let me ask you to read 1st and 2d Peter, all carefully and prayerfully, and remember the records of Paul, that a husbandman must first be partaker of the fruits; and see if you can not prove 2d Peter 1:8 true, by going laden with the richest fruits of the Lord's vineyard, to set before all who will accept. And then tell me, if you ever have another occasion, to return home, leaving poor Bro. Bill, with a broken heart, and full of wounds, without bandage or the oil of gladness, selfishly satisfied to brow beat to hide self barrenness. Dear brother, with your remedy for weakness, I am afraid the sectarians will soon claim you. There is only a short step between you. They claim all the time for a man to make himself interesting; you nearly all. For an eye opener on these points, please read Mosiah 9:9; 11:15–19, 20; Alma 1:6; 4; all of 16:6–8.

And, O, my dear brother Bill, let me say a word to you Please remember how you were enabled to yield obedience to the ordinances of the holy law, by the drawings of the Lord's Spirit. And if his agents by the laying on of hands, have failed to bind up the broken heart, and fill it with the spirit of inspiration, which causes the tougue to speak the words of eternal life; do not be discouraged, but let thine eye be single, and thy prayer constant, and the Lord will do for you what his agents have failed to do. Do not try to find re-

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lief for your aching heart in places where men congregate to idle away their time; flee them as you would the infernal pit awaiting the ungodly. A bright and beautiful day is always shedding its rays of light before the eyes of the faithful; and I believe the morning of that day already begins to break, and the angels, as morning stars, are set to flash the glories of that day's light down through the darkness to us poor mortals of earth. Therefore, let us watch faithfully for their counsel; and not be deceived by him who would transform himself from the regions of night.

Yours in the love of heaven's law,

M. N. COLE.

P. S. I find by a more thorough search it should be Mosiah 11:15–20; this, after all the references for a further account of the fruits of one man with an eye single to his God, please read Alma 12 and 15. Please make this correction in its proper place. M. N. C.

DOUGLAS, Neb., July 29th, 1882.

Bro. Joseph:—I send a notice of enquiry, which I would like, if you please, for you to put in the *Herald:*

Information desired as to the whereabouts of William Underwood (brother of the second wife of C. W. Penrose), or any of the family, especially his wife, Cecilia Underwood, (formerly Baldray). The last heard from, he had moved from Kayesville to Cache Valley, Utah. Mrs. Mary Ann Taylor, (formerly Baldray), Summer Hill P. O., Douglas Co., Nebraska.

This lady is now wife of Bro. Robert C. Taylor. She belonged as member to the old organization; but suffered so much upon arriving at Omaha from England, in one of the "Mormon" trains, that she is distrustful as yet of accepting the Reorganization, but she says she knows the gospel as she received it to be true.

How much must some have suffered to almost distrust their own minds. Yes, God knows they suffered, and what will be the end thereof!

I am still preaching here, to only fair congregations. I shall close my labors at this place tomorrow night, and leave the result with God to bring forth the increase. I have planted, and shall abide time for growth, praying that some may have fallen in good ground.

Yours as ever,

J. F. MINTUN.

P. S. I am still preaching at Elkhorn Station Douglas is the name of the Post Office.

CORINTH, Ontario, July 3d, 1882.

Bro. Joseph:—I have just been home a short time form Conference. I took a trip into north Michigan, where I have grandchildren. Their father was very anxious that an Elder should come there to preach; he and wife are ready to be baptized, believing the word from the letters and papers that I have sent him. An Elder will find a home at his house. It is in Bro. W. H. Kelley's mission, I believe; his address is Albert Buckner, Bear Lake P. O, Manistee county, Michigan. If an Elder can find their way there, I should be glad of it. I also found a good branch of Saints at Hersey, under the presidency of Bro. Joseph Shippy. It seemed to confirm and strengthen me, to find the president of the first branch that I belonged to in Canada, running an orderly and well established branch in a new place. It did seem as if I heard and found so many places where they wanted the word preached. Joseph, will the supply ever be equal to the demand for the administering the Word of Life. Surely "there is a famine in the land; not for the want of bread, but of hearing the word of the Lord." Let us pray the Lord of the harvest to send faithful laborers into the field; for assuredly the grain is ready for the sickle.

When I got home it was too late to go to our conference, so I have not seen any of our missionaries but Bro. Gurley, who stopped here over Sabbath and held forth to a very attentive congregation in the evening; and then went on his way to the Walsingham Branch, where I think an Elder was much needed. I was all confirmed down to General Conference, and felt repaid for my money. That the people of God may have many such glorious conferences; and that in the center places of Zion too, is my prayer. Truly the Saints are finding grace and favor in the eyes of the people. Bro. Joseph, remember us here in your prayers, if you can happen to think of us among the many things that you have to think of.

Most truly and sincerely a sister in the bonds of truth, JANNET PEARSON.

1646 7th St., OAKLAND, Cal.,
July 24th, 1882.

Bro. Joseph Smith:—Our branch is still increasing. I baptized a young man of twenty-one years of age, a very promising, faithful and devout man in the cause of his Master; three others have been baptized some two months since. One of the three was an old lady about sixty years of age, who has been a Catholic for many years, but now rejoices in the truth; the other two were young sisters, about fifteen and seventeen years old. The Saints are all well except Bro. John Roberts, he is still in poor health. I am in my usual health at present, so is the family. Remember me before the throne of God, that I may be able to discharge my duty. I have no desire to do my own will, but the will of my father which is in heaven. May God bless, is my prayer.

I remain your brother in Christ,

D. J. PHILLIPS.

May 31st, 1882.

Bro. Joseph:—Some of the sisters in the Providence Branch have organized a society which meets every two weeks for prayer and testimony; also carry garments ready cut and fitted, to be made by any of the sisters, then returned to be sold. We feel that by the help of the Divine Master, we are trying to serve him. The Lord has blessed us with the gifts of the gospel, some of which have come to pass in confirmation of the great work. Sr. Eliza Hawks has been president for about three years, being re-elected from time to time, and our last meeting being the end of the term, she was presented with a gift from the sisters, by Sr. Abbie M. Barnes, who made a short speech as follows: "To our president, Sr. Hawks, we, the Daughters of Zion, offer our heartfelt thanks for the devotion with which she has performed her duty, the conscientiousness that has pervaded her life in every department. She has filled her office with meekness and humility of heart, speaking kindly of all. We have indeed been a happy band, our lives closely linked in the bonds of peace. Nothing has intervened to mar, or disturb our friendly feelings since we have been known as the Daughters of Zion; but by the powers of heaven we have been blessed to the edification of our souls, and received strength to go on afresh. May we meet in heaven in an unbroken band around His throne to praise his name forever. We now present to you, dear sister, this token as a memorial of the past, as a leaf in your memory to which you may often turn."

PROV., July 31st, '82.

Dear Bro.—The letter written speaking of the sisters meeting of Providence Branch, being sent without date was April 25th, '82, sent by Sr. Grimwood of Providence.

A. M. BARNES.

CLEVELAND, Lucas Co., Iowa,
July 27th, 1882.

Brother Joseph:—I have been at this place since last January. There is a good branch of Saints here and a well conducted Sabbath School. Prejudice seems to be waning; the church Sabbath School and the Saints were allowed to join in the Decoration day and Fourth of July processions. This is evident that the work is gaining ground, although converts come slowly. I see by reading the *Herald* that some are desirous to redeem Zion, and get at a system of all things common. That is what I call the common salvation. I believe that a great work of preparation is needful to get it into a successful practicable observance. Those who have ruled their own house so well that all things common is habitual with them, have done better than me. I believe that the exhortation in latter part of the "Pleasant Chat," found in the *Herald* of Nov. 1st, 1866, should first be more feasible in the Church. I believe that business transactions in co-partnership, by bands of brethren in various conferences and branches throughout the country, carried on under a rigid system of no credit any further than what is secured by labor, or stock, is a preparatory principle to all things common, in a general sense. If this system be entered into by bands of mechanics and coal miners, manufacturers and dealers in goods, with a view to secure real estate, either in Zion or her borders, paying tithing as they go along, having a truly determined intention to keep the commandments of God, and manifesting by wor and deed that they and theirs are Christ's, I think it would be a great stride towards the commandment; "Let all things be prepared beforehand." Excuse my mistakes.

Yours in gospel bonds,

T. R. ALLEN.

Conference Minutes.

LONDON DISTRICT.

Conference was held at the Saints' new Chapel, Egremont, Grey county, Ontario, June 10th and 11th, 1882 John H. Lake chosen to preside, S. Browne clerk, C. M. Fulks assistant.

Branch Reports.—McKillop Branch organized, January 18th, 1882, by J. H. Lake and S. Browne with 10 members, Egremont (6 baptized, 1 died), Bayham (1 received by vote), Carlingford (4 removed by letter), Usborne (8 baptized, 2 expelled, 1 died).

Elders Reports —J. A. McIntosh, preached 84 times, baptized 8, confirmed 7, traveled 896 miles in interest of the Church, blessed 1 child, prayer meetings 29, assisted to ordain 2, received $27.25, expenses $40 55, administered to 16 sick, organized one Sabbath School. E Harrington preached 46 times, blessed 3 children, administered to a few with favorable results. W. Jenkins, local labor; confirmed one, blessed three children, labored some in connection with G. T. Griffiths. S. Browne labored in district with Bro. Lake and others; baptized 11, confirmed 9, blessed 3 children, administered to several sick with marked effect; received $4. Priests C. Pearson and G. Browne reported.

E. L. Kelley, W. Jenkins and E. H. Gurley auditing committee of Bishop's Agent's books, report that from the books the Bishop's Agent's report is correct. Total receipts $98.76; total disbursements $58; balance on hand to date $40 76.

Report of committee on St. Thomas Branch, J. A. McIntosh difficulties not adopted.

Resolved, That J. H. Lake and E. H. Gurley form a committee to examine matters at St. Thomas, and see if it be wise for a branch to be held there, and set things in order.

Resolved that John McKenzie be released as District Treasurer.

Resolved, That Bro. and Sr. McIntosh receive their letters with the instruction that he pay the amount due from him to Board of Publication as soon as possible.

Resolved, That J. H. Lake act as District President; J. A. McIntosh Vice President; S. Browne clerk and Bishop's Agent; R Browne District Treasurer.

On Sunday morning, social meeting in charge of Brn. Lake and Blakeslee Preaching in the forenoon by J. H. Lake; in the afternoon by E. H. Gurley, followed by dedicatory prayer by E. L. Kelley. Preaching in the evening by E. L. Kelley.

Report of committee on legal questions:

We consulted Messrs. Cromyn and Greenlees,

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Barristers, London, Ontario, who say: That we as a religious body are protected by the same general laws as any or all religious bodies resident in Ontario, and are equally entitled to all rights and privileges guaranteed to other bodies.

We, therefore, submit the following brief statement from Messrs. Cromyn and Greenlees. J. A. McIntosh, G. Mottashed, committee.

Copy of lawyer's statement submitted by the above committee, Cap. 216, Revised Statute, Ontario, provides, that any religious society or congregation of Christians desirous of taking a conveyance of land for the site of a church, burial grounds, &c, or for any other religious purpose, may appoint trustees, to whom and their successors the land may be conveyed.

Cap. 180, Revised Statutes of Ontario, sec. 6, and sub-section 23, provides that the stipend or salary of any clergyman or minister of religion while in actual connection with any church and doing duty as such clergyman or minister, to the extent $1,000, and the parsonage or dwelling house occupied by him, with the land thereto attached, to the extent of two acres, and not exceeding $2,000 in value, shall be exempt from taxation.

Cap. 124, Revised Statutes, Ontario, provides that the clergyman of every church and religious denomination, duly ordained or appointed, and resident in Ontario, may by virtue of such ordination or appointment solemnize the ceremony of marriage.

Conference adjourned to meet at London, Ontario, the 4th and 5th of November, 1882.

WELSH MISSION.

The quarterly conference of the Eastern District of the above mission was held on Sunday, 9th July, 1882, in the Ogmore Valley. W. Morris president, T. Venables clerk.

Report of Branches.—Aberaman 23. Merthyr 16. Rhonda 12. Nantyglo 10 Ogmore 17; died 1, expelled 1, emigrated 1, received by baptism 2.

Moved that John Jones be silenced until he makes confession to the committee appointed to look into his case. Committee to report at next conference.

Moved that John Williams and Wm. Thomas be silenced till they confess their faults to this conference.

Moved that John Lewis and Daniel Meredith be reinstated in office.

Bro. W. Morris asked to be released from the presidency of this district, which was so ordered.

Moved that the presidents of branches take charge of the Elders in their respective branches till next conference.

Saints' meeting was held, and a good influence prevailed amongst all the assembly, and all seemed to be in earnest, under the Holy Spirit of God, by the manifestations of the gospel in tongues, prophesies, exhortations, and warnings.

There was a preaching meeting in the evening, and thus ended a good conference in the Ogmore Valley.

Adjourned to meet at Merthyr, on the second Sunday in October [8th], 1882.

CENTRAL NEBRASKA DISTRICT.

This conference was held at Clearwater, Neb., June 24th, 1882. Conference met at 2 p. m, with G. W. Galley president, H. O. Smith clerk *pro tem.*

The question of representation was taken up where dropped at last conference; after some few remarks by the president, a motion prevailed appointing H. O. Smith delegate to Conference.

Resolved that it be the expressed wish of this conference that the time of holding our General Conferences shall not be changed to once a year.

Resolved that the Clerk be requested when he can not be present with the district record, to send the same to each conference, so that we may always have it present with us in our deliberations.

On Sunday afternoon, a prayer and testimony meeting was held, after which a request of the Clearwater Branch was presented to have Bro. James Shepherd ordained to the office of Teacher, which was attended to under the hands of C. Derry, G. W. Galley and L. Gamet.

Resolved, That the secretary of the district be authorized to ascertain the amount of funds required to be raised by the several branches of the district according to their membership for defraying expense of delegate to General Conference. Said money to be paid to the Bishop's Agent, C. Brindley, on or before the first day of September, 1882, subject to the drawing of delegate when needed.

Preaching during conference by Elder Charles Derry.

Adjourned to meet in the vicinity of Deer Creek Branch, Nebraska, on the 23d and 24th of September, 1882

NORTH WEST KANSAS DISTRICT.

The above conference was held in the Goshen Branch, Kansas, May 27th and 28th, 1882. President A. Kent in the chair, M. Smith secretary *pro tem.*

Branch Reports.—South Logan 14; received by letter 1, removed 3. Blue Rapids 53; baptized 3, received by letter 2, removed by letter 6, expelled 1, died 1. Elmira, no changes. Prairie Home 20; baptized 3. Goshen 38; received by certificate of baptism 2. St. Mary's Branch report was read, showing it to have been organized May 22d, by J. D. Bennett. The action of the organization of the St. Mary's Branch was referred to the presiding Elder of the district and he to confer with Bro. J. D. Bennett in regard to the same

Official Reports.—Elder J. Landers, C. Hall, G. W. Chute, L. W. Beebe, M. Smith, H. Noble, A. Kent, J. D. Bennett, reported. Priest H. R. Harder, and Teachers S. C. Andes and T. Cochran, reported.

Bishop's Agent offered his resignation, which was received, and a vote of thanks tendered.

H. R. Harder was elected secretary and treasurer, and A. Kent president.

Bro. Mahlon Smith was recommended to Bishop G. A. Blakeslee for appointment as Bishop's Agent for the North West Kansas District.

Adjourned to meet at the Prairie Home Branch, near Cuba, Republic county, Kansas, August 19th, 1882, in the forenoon.

NODAWAY DISTRICT.

Conference was held near Guilford, Nodaway county, Missouri, May 27th and 28th, 1882. W. Powell president, *pro. tem*, C. Christensen clerk, *pro. tem.*

Elders W. Powell, B. Fisher, P. Rasmassen, O Madison, C. Christensen and W. Woodhead, reported. Priest N. Beirigo, Teacher J. Nelson, and Deacons R. Nelson and C. Nelson, reported.

The Committee to audit the Bishop's Agent's books reported the accounts correct up to February 28th, 1882

Ole Madison was elected president of the district, in place of Bro. T. Nutt, who had moved away. J. Flory was sustained as clerk, and A. N. Beirigo as Bishop's Agent.

All officers in the district are to continue to labor as their circumstances permit.

The following was adopted:

Whereas, It being the duty of ministers of Christ to teach the principles and docrines of the Church as we find them written in the Bible, Book of Mormon, and Doctrine and Covenants, in the which is the fullness of the gospel revealed. (See D. &. C. 42:5, and 52:3-8)

And whereas, The Lord has in times past admonished the Church, time and time again, to be satisfied with and to observe that which had been revealed as sacred, (62:15; 83:8), and reproved the Church for treating them lightly, and commanded that we regard them with reverence and care, remembering that our own inspiration must not conflict with that which is written; (27:4); and that our authority is defined and limited by law. (31:1; 62:15).

And whereas, It is the duty of ministers to teach repentance and forgiveness of sins through Christ; therefore, being servants of his, let us seek to serve him acceptably, and see that we are qualified for the work as is defined in the law, (3:9), remembering that the Lord has said that if we are not qualified, as is provided in the law, that we can not assist in this work. (11:4). Therefore, be it

Resolved by this assembly, That we entreat the Elders of this district to be cautious in preaching, and not treat lightly or jestingly, any of the books of the Church that are believed to contain sacred writ, and to remember that we are laboring for souls, for which we will ever pray.

On Sunday the Methodists kindly offered the use of their church in Guilford, at which place Elders B. Fisher and W. Powell declared the good news to attentive congregations. At night an excellent prayer meeting was held at Bro. Nelson's house.

Adjourned to meet at Freedom School house, Nodaway county, Missouri, on the forenoon of the 26th of August, 1882.

WESTERN WISCONSIN DISTRICT.

A conference was held at North Freedom, Wis, June 3–5, 1882. A. L. Whiteaker president, W. A. McDowell clerk, G. W. Squire assistant.

Excelsior Branch, baptized 4 and 1 received by letter. Wheatville, one baptized. English German Freedom Branch, two removed by letter.

Elders F. M. Cooper (baptized 2), A. L. Whiteaker (baptized 2), S. H. Whiteaker, F. Hackett, and Jobe Brown reported; C. W. Lange reported by letter. Priests W. O. Closson and W. A. McDowell, reported.

F. M. Cooper was released as traveling missionary in the district.

A resolution approving 17:16 of D. and C, was adopted.

Resolved that a resolution passed at a previous conference making our conference quarterly, is rescinded.

Brethren Jobe Brown, S. H. Whiteaker and W. A. McDowell, were appointed as the investigating committee on the true rendition or interpretation of the decision of the court of Elders in the case of Bro. Hackett and the stockholders in the Saints' Hall, report as follows:

That the stockholders advanced $146 for repairing on the hall for the general use and benefit of the Church in North Freedom; and we recommend that this amount be paid in by the members according to their several financial abilities, to the stockholders, until this amount with the amount of F. Hackett's stock in it is exhausted, in the following manner in rent for the hall, at $2 per month from the time the hall was finished and occupied up to the sitting of the Court of Elders, and at the rate of $3 per month after that, according to their findings.

Whereas, Bro. F. Hackett is willing to submit to the rendering of the Court of Elders in his case, as investigated by the committee and this conference; therefore, be it resolved, That this conference remove his disabilities as an Elder, and that we sustain him as an Elder in righteousness.

Committee in the case of Sister Jane Hasart reported.

W. D. Brunson was sustained as an Elder in righteousness.

The president appointed F. M. Cooper and S. H. Whiteaker as a committee on Elder J. Bierline returning his license, with instructins to report to next conference.

The usual sacramental services were held, and preaching by Bro. Jobe Brown.

Adjourned to meet at the Excelsior Branch, Richland county, Wisconsin, September 23d and 24th, 1882.

NORTHERN NEBRASKA DISTRICT.

This conference met at Platt Valley, June 30th, 1882: N. Brown president, W. M. Rumel clerk *pro tem.*

The evening was devoted to prayer and testimony, and a good degree of the spirit was enjoyed.

Branch Reports.—Platt Valley 1 baptized, 1 died. Omaha (English) 4 received and 1 removed by letter, 1 expelled. Pleasant Grove no change. Omaha (Scandinavian) 1 received and 1 removed by letter. Douglas 1 baptized.

Elder's Report.—J. F. Mintun had labored exclusively in the district since 11th May, preaching twenty-nine times, baptizing four, confirming three. N. Brown had been unable to do much the last quarter. J. Brown reported having traveled some with Elder Mintun. W. M. Rumel said his labors had been confined to the branch.

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N. Brown was authorized to choose an assistant to help him to organize a branch of the scattered members in Washington county.

Resolved, That where two or more branches of the Church exist in the same city, that letters of removal may be granted by one branch for the purpose of members attaching themselves to another branch in the same vicinity, providing that the party desiring such letters may have no charges pending at the time.

Resolved, That we as a district ask the forgiveness of Bro. E. C. Brand for our oversight and error in a resolution concerning appreciating his labors in our district. And we do hereby express our full appreciation of his labors, and request him to labor in this district as much as possible, and that a copy of this resolution be sent him at the adjournment of this conference.

Resolved, That we appreciate the labors of brethren C. Derry and J. F. Mintun in this district, and do hereby request them to labor as much in the district as wisdom may direct.

N. Brown was sustained as president for the next three months.

The spiritual authorities of the Church was sustained in righteousness.

Preaching by C. Derry and J. F. Mintun.

Contribution for the ministry $10 24.

Adjourned to meet at Platt Valley, on the 8th of September, 1882, at 7:30 p. m.

CENTRAL MISSOURI DISTRICT.

Conference met with the Wakenda Branch, on the 3d day of June, 1882. W. L. Booker president, M. A. Trotter clerk; Bro. Stone deacon of the conference.

Adjudicating committee: D. Powell, E. W. Cato and J. Westwood.

Branches reported: Alma, Carrolton, Valley (3 baptized), Wakenda (3 received by letter).

Elders present: J. Westwood, E. Curtis, D. Powell, P. P. Powell, J. B. Prettyman, E. W. Cato, W. L. Booker, T. J. Pollard, W. C. Kinyon, A. Carrington and M. A. Trotter.

On motion, all the members of Hazel Dell Branch in good standing were granted letters of removal, and the clerk was ordered to make out the same and deliver the same to Bro. Emsley Curtis, late president of the said branch.

On motion, Bro. W. L. Booker was appointed District Treasurer in place of Bro. David Powell resigned.

On motion, the president appointed a two days' meeting in each branch, in connection with the branch officers, and to be held and carried on under the supervision of the following brethren: Alma, second Saturday and Sunday in July, by Elders Westwood and E. W. Cato; Valley Branch, fourth Saturday and Sunday in July, by Elders D. Powell and Carrington; Carrollton, third Saturday and Sunday in August, by Elders W. C. Kinyon and E. Curtis; Wakenda, first Saturday and Sunday in September, by Elders J. Belcher and P. P. Powell.

Resolved, That it is the opinion of this conferedce, that the representation bill as passed by General Conference is contrary to the law of God as found in D. and C., sec. 17, par. 13.

Yeas: Elder David Powell, Elder P. P. Powell, Morris H. Stone, Wm. Powell, Sister David Powell.

Nays: E. Curtis, E. W. Cato, M. A. Trotter, H. Curtis, Sisters E. W. Cato, Curtis, and Knipschild.

Bro. W. L. Booker was re-elected as president of district, with Bro. E. Curtis assistant, and M. A. Trotter secretary.

Moved and carried that the president and secretary of the district act as representatives to the General Conference, and to cast their votes in favor of a General Conference only once in every twelve months.

Conference adjourned to meet with the Valley Branch, on the 2d day of December, 1882, at ten o'clock in the morning.

EASTERN MAINE DISTRICT.

This conference convened at Jonesport, Maine, June 24th, 1882, J. C. Foss president, E. M. Walker clerk. May Branch reported.

Elders present: J. C. Foss, S. O. Foss, N. W. Crawley, A. W. Kelley. Deacons: G. R. Bryant, E. Ackley, C. H. Hinkley. Priest: J. S. Walker.

A. W. Kelley chosen president of the district.

Preaching on Saturday evening by J. C. Foss. On Sunday morning prayer and testimony meeting. In the forenoon preaching by S. O. Foss, and in the afternoon by J. C. Foss assisted by A. W. Kelley; and in the evening by S. O. Foss.

Adjourned to meet at Addison, Maine, September 23d and 24th, 1882.

Miscellaneous.

SOUTHERN INDIANA DISTRICT.

A session of the Southern Indiana District Conference will be held at Union Branch, Jefferson county, Indiana, commencing on the 26th day of August next. It is to be hoped that there will be a good representation in attendance. By request of the Saints of the Southern Indiana District.

WM. H. KELLEY,
President of Mission

QUORUM OF SEVENTY.

To the Seventies, to whom it may concern. Dear Brethren.—According to a resolution passed by the Quorum at last General Conference, I was requested to call for the licenses of all named in the resolution as seen in the minutes of *Herald*, May 15th; and as I have not your address, I think it best to give this notice in the *Herald*. All concerned will please forward their licenses to me by the 20th of September next, and oblige yours

GLAUD RODGER,
President of the Quoram.

Address: Lamoni, Decatur Co., Iowa.

EASTERN IOWA DISTRICT.

The next Quarterly Conference of the Eastern Iowa District, will be held at Clinton, Iowa, September 23d and 24th. All the priesthood are requested to be there.

EDWARD LARKEY,
Presiding Elder.

CHURCH LIBRARY.

Since last issue two new volumes have been presented to the Church Library. One called "Pen Sketches of Nebraskans, with Photographs," donated by Bro. R. C. Elvin. The other a valuable work given by Bro. George A. Blakeslee, entitled "The Gospel according to the Hebrews; its fragments translated and annotated, with a critical analysis of the external and internal evidence relating to it by Edward Byron Nicholson, M. A. Thanks brethren.

JOHN SCOTT, *Librarian.*

INFORMATION WANTED.

Of one, Morgan Watkins. Address when last heard from: Columbus, Platte county, Nebraska. His aged parents, "good Latter Day Saints," would be very thankful to any of the kind readers of the *Herald* for any imformation concerning their son, either through the *Herald* or their own address. David Watkins, Rossa, Beaufort, South Wales.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for eacn additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

BORN.

HERMAN.—Near Wilber, Nebraska, March 22d, 1882, to Mr. Joseph and Sister Francis A. Herman, a son. Blessed July 6th, 1882, by Elder Robert M. Elvin, and named Harry Levi.

PRESTON.—Near Wilber, Nebraska, July 10th, 1881, to Mr. William and Mrs. Mary J. Preston, a son. Blessed July 15th, 1882, and named Robert Elvin.

JONES.—Born at Coldwater, Florida, to Seaborn and Miriam Jones, a son; named Heman C.

MARRIED.

MAYETT—NOBLE.—At Abilene, Dickinson Co., Kansas, July the 3d, 1882, by Elder Nelson Van Fleet, Bro. Mitchell F. Mayett and Miss Emma J. Noble. May peace and joy attend them.

DIED.

LISH.—At Portage, Utah, July 1st, 1882, of dropsy, after about seven weeks of suffering, sister Harriet Ann Lish, aged 75 years, 1 month and 7 days. Baptized by George A. Smith in the early days of the Church, Steuben county, York State; came to Utah in 1850, and in 1863 when E. C. Briggs and A. McCord were in Utah as missionaries, she heard them preach, became satisfied of the divinity of their teachings, went back to Harrison county, Iowa, in 1864, and in 1865 was baptized into the Reorganized Church by B. V. Springer. She came back to Utah again in 1869, on account of her children, but remained firm in the faith of the Reorganized Church.

ALLEN.—At her residence in Chicago, Illinois, June 29th, 1882, of inflammaton and fever, after child birth, Sr. Alice M., wife of Bro. Edwin Allen. The remains were taken to Plano for interment. She departed this life strong in the faith of the gospel. Services at 213 West Madion St. on Sunday, July 2d, from Psalms 116: 15, by Elder J. S. Patterson. Also, Edwin, infant son of the above, aged 10 days; died at Plano, Illinois, July 1st, and was interred by the side of its mother, on Sunday, July 2d. Services at the Saints Meeting House by Bro. W. Vickery.

REDFIELD.—At Shenandoah, Iowa, February 27th, 1882, Sr. Mary Redfield. Sr. Redfield was born March 6th, 1814, in the state of New York; was one of the early members of the Church in the days of Kirtland; was with the church during all of her toils and troubles from that time on to the break up at Nauvoo, she, with her husband, William Redfield, refused to follow Brigham Young to the mountains, united with the Reorganization 6th May, 1863. Was one of the charter members of the Shenandoah Branch; lived and died a consistent Saint. Funeral sermon by Elder M. H. Forscutt. Her disease was paralysis.

DOTY.—At South Jordan, Utah, July 6th, 1882, of typhoid and inflammation, Nellie Elizabeth, daughter of Jedediah and sister Hannah Doty. She was born at Farmington, Iowa, May 26th, 1873. Services conducted by Henry Marriott.

GRIFFITH.—Bro. William D. Griffith departed this life Sunday, July 16th, 1882. He was born at Euclid, Cuyahoga county, Ohio, April 22d, 1825; was baptized at Lamoni, Iowa, November 13th, 1881, by Elder H. A. Stebbins; confirmed same date by H. A. Stebbins and Peter Harris. Funeral sermon was preached at Vincennes, Iowa, by Elder B. F. Durfee. He leaves a wife and son and many friends to mourn his loss. He departed life with strong faith in the work.

HARDEE.—On the 19th May, 1882, Bro. Richard Hardee, a Priest of the Ogmore Branch, Wales, was killed by being thrown out of the carriage while ascending from the mine where he worked. He leaves a widow (a member of the Church) and two children to mourn his loss. Age 29 years, 1 month, and 14 days. Funeral sermon by Elder Thomas Venables.

DAVID.—On 30th March, 1880, Elder William David, aged 84 years.

JONES.—March 21st, 1880, Bro. John Jones, a Teacher in the Church.

KINGRY.—Near Clear Creek Nebraska, December 22d, 1881, of hemorrhage of the nose, Orin C., infant son of Mr. William H. and Sister Mary Kingry, aged 2 months and 8 days. Funeral service by Elder Nelson Brown.

CAIN.—At Elmwood, Kansas, July 23d, 1882, of whooping cough, Robert Heman, son of Bro. Martin and Sr. Mary Cain; aged 7 months and 24 days.

BAILEY.—At Davis City, Iowa, July 3d, 1882, John E. Bailey; born March 18th, 1882. Funeral services on the 4th by B. V. Springer.

BROWNING.—At Davis City, Iowa, July 10th, 1882, Jesse E., youngest child of J. W. and Margaret Browning, aged 7 months. Funeral service on the 11th by B. V. Springer.

JAMISON.—In Osborn county, Kansas, June 30th, 1882, Elder John S. Jamison. He was born August 25th, 1805, and was at his death a member of the Nebraska City Branch; he left nine children to mourn his loss.

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DUNGEE.—At Rock Island, Illinois, July 22d, 1882, Ira Dungee, aged 10 years, 1 month, 19 days; one of the many innocent victims of the deadly poisoned toy fire works used on Fourth of July. His funeral was attended by many mourning friends and School mates, at the M. E. Church, Dr. Mc Cord, Pastor, officiating. It was an impressive and solemn occasion. Hymns 838 and 859 Saint's Harp, were sung by the proficient choir,—E. W. Spencer leader and superintendent of Sabbath School. The Lord of life and glory hath a place prepared for our innocent and dear boy.

FOSS.—At Mason's Bay, Me. July 4th, 1882, Bro. Francis Foss, aged 66 years. He was baptized about nine years ago, by Elder T. W. Smith; he died strong in the faith of the latter day work. He has raised a large family of children, most of them belong to the Church, of whom two, John C. and Samuel O. Foss, are preachers. He leaves a wife and two small children, who were dependent upon him. They mourn his loss, but not as others that have no hope; for they believe that when Jesus comes he will bring him with all the ransomed ones of earth. A large attendance at his funeral testified of the esteem in which he was held. Sermon by Aaron W. Kelley. Text, Rev. 14:13.

LOWE.—Isabell Lowe was born January 9th, 1848, at Providence, Rhode Island; was baptized 11th August, 1878, at Blue Cut, Jones county, Iowa, by Elder Edward Larky; confirmed by W. W. Blair and E. Larky; died July 12th, 1882, at Baldwin, Jackson county, Iowa.

MCFARLANE.—At St Louis, Mo, May 24th, 1882 of cancer, Sr. Matilda, wife of Bro. John McFarlne. Born in Renfrenshire, Scotland, November 2d, 1819; was baptized in Scotland, December, 1840; left Scotland January 13th, 1849, landed in St. Louis, April 13th, 1849; was baptized at St. Louis, July 4th, 1864, by Joseph Smith confirmed by Charles Hall. She died a faithful member of the Church of Jesus Christ. Funeral service by Elder William Still; sermon by Elder William Anderson.

HORN.—Near Clear Creek, Nebraska, July 5th, 1880, from the effects of being scalded, James R., infant son of Mr. John and Sister Minervia Horn, aged 11 months and 27 days. Funeral sermon by Elder Nelson Brown.

PUBLICATIONS ISSUED AND FOR SALE

BY THE

Board of Publication of the Reorganized Church,

AT THEIR PUBLISHING HOUSE

IN LAMONI, DECATUR COUNTY, IOWA.

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

Heman C Smith

"I saw another Angel * *, having the Everlasting Gospel to Preach to them that Dwell on the Earth * *, saying, Fear God, and Give Glory to Him, for the Hour of His Judgment is Come."—Rev. 14: 6-7.
"Sanctify them Through Thy Truth; Thy Word is Truth."—Jesus; John 17: 17.
"Hearken to the Word of the Lord, for there Shall Not any Man Among You Have save it be One Wife."—Book of Mormon; Jacob 2: 6.

Vol. 29.—Whole No. 496. Lamoni, Iowa, September 1, 1882. No. 17.

The Spiritual and Literal.

The world is rife with speculation and conjecture, in regard to our original and primary conditions; from the scientific evolutionist—he, who thinks that the race of man descended from the monkey tribe, to the man who accepts the records of revealed religion, as containing solemn and eternal truths for the benefit of all.

That opinions would be continually changing, will not be regarded as strange, when we but take into consideration the fact, that opportunities for investigation and being well informed, are so varied with the many,—together with the fact, that we arrive at our conclusions through the channels of investigation, if we are reasonable and intelligent persons.

The scientist, in particular, is continually shifting his base; for, with him, what may to-day be considered *bed rock truth*, may be entirely discarded to-morrow. Thus he passes on, from one uncertainty to another, evolving theory after theory, never being satisfied but for a moment at a time, pursuing his investigations incessantly; like the traveler of legendary note in pursuit of the "Will of the Wisp," his efforts are in vain; and in time, worn and weary, he sinks in the *fog* and *mists* of his own *imaginations*, into the quicksands of infidelity and despair. And yet, we often hear men jeer at revealed religion, and gloat over the certanties of so-called science!

The situation is much different with the believer in revealed religion, if he is but willing to investigate into the writings of the olden prophets, together with the revelations given in our own generation, through the "Choice Seer." He must cheerfully yield up his traditions, and become as a "little child," in order to be fully prepared to drink in of spiritual truths from the eternal fountain, open to all, to-day, to-morrow and forever. He must be willing—desirious to learn, and to rid himself of the "leaven," lest his may be the difficult task of reconciling truth and error.

So many accept this person's or that elder's minutia to a conclusion, and never once pause to consider the possibility of mistake or error therein. So many read, and then *force* some other one's construction thereon, and do not think for themselves, but pass right on, as if they had arrived at the immutable and not-to-be questioned truth.

If some one else is unreasonable and illogical, they too must act likewise, and be the veritable echoes, who, parrot-like do some talking, but less thinking. And if some one were to *think*, and not follow altogether the old-beaten paths and methods of thought, methinks I hear the wail of those who seem *petrified in their ruts*, Heresy! Heresy!

To take the lesson home, in order to make it more impressive, Who is there, of ourselves, who may not be more or less influenced in opinion and theory, by our earlier surroundings,—by the esteem in which we held some good brother, who so believed?

May not our ideal elder, have been trained in the errors common to protestantism, some of which may have remained with him after he had believed and preached the Gospel of Jesus Christ? We know, and will confess in our hearts, if we but think, that we may have a fair understanding of the gospel, so as to be able to present saving truth acceptably; and at the same time, be uninformed in historical facts connected with the Lord's work in the ages by-gone, as well as tinctured with some of the minor errors of the Protestant and Catholic world.

I am aware that this is a tender spot with many. Who is there among us, that is willing to admit that possibly some of his idolized theories may be without foundation in truth? It is so easy to believe that *that other* fellow holds to some unsound views; but oh! how "uncharitable" and *damaging it would be to truth, were my views* subjected to similar criticism! Some persons seem so constituted, are filled with so much self esteem and conceit, that they really seem to act as though they believe themselves to be the very "pillar and ground of truth." Oh! that we had more of that charity, which would not impute evil to differences of opinion upon unsettled and unimportant questions. Who shall say that the first Elders, the co-laborers of the seer, were entirely free from all the errors of education, and the contaminations of surrounding beliefs?

The statement is made, and it is a reasonable one, that Joseph the Martyr, in speaking of the Voice of Warning—the work of P. P. Pratt, said that it was an excellent book, but was *not free from mistakes and minor errors*. There had not been that winnowing and sifting at that time that has obtained in late years. The Elders were seemingly content to propogate first principles, and leave the *unexplored* to take care of itself. But they did not remain so long, ere they went out in all branches of theological thought in quest of a *North Pole*—an *Open Polar Sea*, whereon to float their barks of speculation and conjecture.

Well does the writer remember the influence of his early surroundings in regard to the details in the make up of theoretic faith. He really thought the writings and utterances of the compeers of the man slain at Carthage, to have been endowed with a sort of infallibility. But by close inspection, and in all due deference to the illustrious dead of the early church, I would say, that they sometimes went beyond that which is written, aye, contrary to it. I can find no excuse sufficient to justify a man, no matter who he may be, in teaching, and persisting in so doing, a doctrine, or theory contrary to the written word.

I remember well, when once I tried to preach in the City of Pittsburg, in 1872, saying, incidentally, that our fore parents, prior to the fall were *immortal*, that if they had never eaten of the forbidden fruit they never would have died. I thought I was preaching only the "faith of the Saints;" but now I beg their pardon, for imputing to them such logic as that involved in the idea of an immortal dying. Had I ever *thought*, or had I only stultified reason and common sense? I might as well have talked of *warm* ice, *cold* fire, *dry* water; as to have talked of one who was *not* mortal dying.

Latter Day Saints are usually accorded the name of being logical; but if the "immortal," or "not mortal" theories are to be considered as sample copy, then I for one, would want another word besides *logic* to convey the idea

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of sound, natural reason. For such "logic" is bad enough to effectually dispose of any cause to which it adheres. At that time, I had never heard of the "new idea," viz., That Adam and Eve prior to the fall, were neither mortal nor immortal, but occupied a condition between. It will be seen that some wonderfully astute thinker must have been its author! Such fine distinctions can never be comprehended by the ordinary mind; for most of us have become accustomed to think that a mortal person is one who is liable to die, unless the power of God should prevent,—thus making him, *im*-mortal.

Now if a living thing was not *im-mortal*, what could we say reasonably, but that it was mortal, subject or liable to death. The "new idea" is certainly novel, and a wonderful specimen of chop logic. Even *words* have to be *wrested* from their *meaning*, and *meanings repudiated*, in the attempt to make an absurd, self-contradiction look plausible and right.

In all candor I must say that I am greatly astonished that a man of any intellect or understanding, would adopt into his belief a theory, at once so transparent and flimsy as that of which we now treat. What courage, zest and vim are used in the vain endeavor to build up this "broken reed!" With sheer recklessness, but with zeal worthy of better use, they rush into the sacred writings, and press texts into their service which are as foreign to this new theory, as the tropics are to the frigid zones. Our first parents were, undoubtedly, created as mortals. The "tree of life" was placed in the garden for their benefit, and of its fruit they had the privilege of eating, and in consequence, living forever.

What supreme folly would appear in the thought of an immortal eating of the fruit of the "tree of life," with the view of living longer thereby! Could he add to the duration of eternity? Could he live more than always? Of what possible use or benefit would the fruit of the tree of life have been to one who was "not mortal?" For if "not mortal," therefore not subject to death,—that's what we understand to be immortality. How long do you suppose that a person "not mortal"—a person exempted from death would live? Do you think such a person would need as a panacea, the fruit of the tree of life?

But then, what becomes of the "new idea"—the "neither mortal, nor immortal?"

> Gone—like a meteor, that o'er head
> Suddenly shines, and ere we've said
> "Look! look! how beautiful!"—'tis fled.

The "idea" was weak at birth, and could not endure serious handling, and like the darling babe I once heard of, *it was too small to spank.*

In a few days after my sermon, (before alluded to), a young brother asked me, "If Adam and Eve were immortal, why they died? How could death seize an immortal?" I was confounded, but managed to say that death followed in pursuance of Jehovah's warning threat: "In the day thou eatest thereof thou shalt surely die." In a day or two afterward, one of the Quorum of the Twelve was with us, a man of ripe experience and thought,—the friend and compeer of Joseph the Martyr We submitted the question to him for solution. "Why," said he, "if they had been immortal, death would have been impossible, as the very word would imply. How long do you suppose a person not mortal would live?" Just imagine my feelings! Crestfallen and abashed before the young brother and the apostle.

It was shortly afterwards that I heard of the "new idea," and I eagerly examined it, for I realized it to be my duty so to do. It only required a short time to determine that the brother was right in saying that they were "not immortal;" for had they been, or attained that distinction, *eternity* would only have been the measure of their lives. But what should I do with the other wing of his statement,—that they were "not mortal?" Liable to death, and dying, and yet not mortal! Verily, a pyramid on its little end, falling of its own dead weight. I could readily see the same glaring self-contradiction and absurdity in the death of a person "not mortal," that I could in the *eternity which ended at Adam's grave!* The fact was, that the "immortal" and "neither mortal, nor immortal" theories, were one in origin and base. That a literal death was the death which was threatened when God said: "In the day thou eatest thereof, thou shalt surely die."

But the same God which spoke to Moses out of the burning bush, and displayed his wondrous glory and power in Sinai, and gave Israel a cloud by day and a pillar of fire by night; which throughout the ages revealed himself to his chosen people, also revealed himself to the martyr—prophet of the nineteenth century. Hear what he says as touching the fall and the death following.

> "Wherefore it came to pass, that the devil tempted Adam and he partook of the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the devil because he yielded unto temptation; wherefore, I, the Lord, caused that he should be cast out of the garden of Eden from my presence, because of his transgression, wherein *he became spiritually dead*, which is the *first death*."—Doctrine and Covenants, sec. 28:11.

If the Lord had meant a literal death, or if the spiritual included the literal, he would not have been silent concerning it, in his revelation to the Seer. But he has spoken plainly and to the point, and for one, I am willing to accept the statement made. If a two fold death was threatened, why is only one mentioned, and why is the death mentioned defined as being a spiritual death? Who is Bro. A. or B., that he is authorized in taking such reckless liberty with the word of God, as to say that the spiritual included the physical! If an orthodox minister were to undertake to bolster up his doctrine by such reckless liberty with texts, I can imagine just now how general would be our disapprobation of such methods. That which we condemn in others is not excusable in ourselves. It was the policy of the "old serpent" to deceive our foreparents in regard to the kind of a death to result from sin. He knew that the threat referred to the spiritual alone. But, says he, "Ye shall not surely die," *i. e.*, literally, "and ye shall be as gods knowing good and evil." Although Satan triumphed in tempting them, and although they died, not literally, on the "day" of their fall, but spiritually, we do not find that they esteemed their long earth-life as an evidence of the failure of the warning threat. They knew too much for that; for their sad experience but demonstrated the prophetic truth of his word. If the "spiritual" included the "physical death," then, the time governing one, must also govern the other; and therefore the spiritual and the physical must have been simultaneous, were the premises true. The spiritual and physical deaths were entirely unrelated; the former, the result of sin, the latter, the result of natural, organic law. Physical death came in its own season, and then, "dust returned to dust," and the "spirit to God who gave it." The spear of grass, the blade—the ear—the full ear of corn, and all the trees of earth, except the "tree of life," grew up and passed away, being reproduced by seed of their own specie. Just imagine what a gigantic forest earth would have been if all the trees were to have continued bearing seed—the seed continually springing up into new trees! Would there be room sufficient for poor creatures like us to place our feet on the ground? Why the very thought makes me to feel uncomfortably crowded! Yet some people assert that death in its general sense, alike in the vegetable, animal and man, is the result of sin!

Man was made in the image of God, but was "made a little lower than the angels," in that he was made subject to death. Death was inherent and natural to man; and in this we have a sensible appreciation of the benefit which might have been derived from the "fruit of the tree of life," if they had but eaten of it. Death would have been swallowed up of its life-giving power. But the gracious opportunity passed away with their innocency; for when they fell, angels with flaming swords guarded the "tree of life," lest they should then eat and live forever. Adam was the first of the race created, and being "made a little lower than the angels," he was mortal. Eve was made of him, and so she became "flesh of his flesh and bone of his bone," so inheriting his nature; while all others of the race descended from the twain. Adam was therefore the parent stock of all the race, so bequeathing his nature to all posterity. Therefore the Apostle Paul said: "For as in Adam all die," and then speaking of the glorious redemption from death through Jesus Christ says, "Even so in Christ shall all be made alive." As universal as death may have been, just so universal will the resurrection of the dead be. The death derived from Adam will be effectually overcome through the power of Christ by the gospel plan, whereby all will be brought to justice and judgment. But sin did not enter our race by Adam, for Eve was the first to fall. But death came of, with, and by Adam, while life can only come from the Lord Jesus Christ. Pointing to these truths, the Apostle Paul says, "For since by man came death, by *man* [Christ] came also the resurrection of the dead." In contradistinction between man as created, and the race as it shall exist in that blessed day yet to come, Paul says: "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as *we have borne the image* of the *earthy*, we *shall* also bear the image of the heavenly." "The first man is of *earth, earthy*; the second man is the Lord from heaven."

How fraught with comfort is this promise to us; with John of old, exultingly we may say, "Beloved, now are ye the sons of God, and it doth not yet appear what we shall be;

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but we know that when he [Christ in his second coming] shall appear, we shall be *like him*, for we shall see him as he is." No more death or sorrowing, sickness and pain; all of these shall be abolished when the "life and immortality" of the gospel are brought to pass.

That we may endure to the end is my prayer, T. E. LLOYD.

Hints on Reading the Scripture.

WE ALL know there are various opinions in regard to reading the Scripture. We are very sorry that some deny its authenticity, and equally as sorry that others misconstrue its meaning. Our object is not, however, to tell what others think and do, but to give a few of our own thoughts in regard to its study. If we carelessly read a little here and a little there, although we may try to be devotional, can we get a true sense of its theory? Certainly not; no more than we can any other book. We may think that the ten commandments were given in the gospel dispensation as their substance was quoted in that age; or that Enoch lived after the flood; or that Job lived—well we don't know when—but suppose he lived sometime, or was the figure of something, we hardly know what. In all probability he lived before Moses, and some say before Abraham. We understand that there are many figures of speech in the Scripture, but we must remember that figures stand for something of importance, and not figure till we figure away their worth.

There never was an age in which people had so great facilities for understanding the Scriptures as at present. We have commentaries, dictionaries, missionaries' travels, and revelations. Why then, should any person say, "I can't understand the Bible!" No reason, whatever, only such do apply their energies to the all important work.

"Can't get time," say many, and even professors of religion say so; but such can get time to loaf and smoke, or to spin street yarns and to gossip.

But to the subject: If we wish to understand the Book, we must commence with the first chapter of Genesis and read the volume carefully. "I can't, it is so long." So the year is long; but the days slip away and it is soon gone. If we read a chapter or two each day, and four or five each Sabbath, we shall find that the Book is not very much longer than the year. What we read we should ponder well each day, if we can get no other time we can while about our work. We should not shut the Bible and keep silent in regard to what we have read, but we should make it a subject of conversation in our families; then the young may understand as well as the old. It will give us light to learn the signification of the names of the different books; and to notice how many chapters each contains, also their order and period of time. It is somewhat surprising to learn that the account of the flood is given in the seventh chapter of Genesis, and that sixteen hundred years had elapsed from the creation. When we take into consideration the brevity of the accounts we do not wonder that so many stumble over them. We could put but very few incidents of our nation's history into seven chapters of the length of the above mentioned. Yet if we did not have them we could not get the genealogy back to our first parents, nor the chronology back to the creation of man. This book closes with the death of Joseph, which was twenty-three hundred years after the creation. By giving attention we shall notice that more than one hundred years elapsed from that time till the birth of Moses, which is recorded in the second chapter of Exodus. The latter book is the history of the Hebrews' exit from Egypt, and contains about one year, after they left. Leviticus one month, which we see by carefully reading the last chapter of Exodus and the first of Numbers. The latter book contains thirty-eight years and ten months. Deuteronomy but one month.

We find it interesting to notice the customs, architecture and forms of worship of those ancient people, and still more interesting to notice God's dealings with them; how in every instance he rewarded the obedient and punished the disobedient according to the law and the propheeies. Also in a later age, when only the tribe of Judah with the remnant of Benjamin worshipped in Jerusalem according to the pattern. So down to the present day, when we reflect on what little we know of the history of the Jews, we can but exclaim, how sure are thy promises, O, God! and we feel to bow with reverence and awe before him. We find that about four hundred years elapsed from the book of Malachi to the coming of Christ or the commencement of the New Testament.

The account of some of the proceedings of the Jews during that time is given in the Apocraphy and also in the writing of Josephus. From the birth of Christ down to Revelations was about one hundred years. Then followed the spiritual famine that the Prophet Amos spoke of. But glory to God, the famine did not last always! The Father in his own time again inspired men. By understanding the former points we get much light on the historical events of the Bible, and the latter we are brought to know what God requires of us as accountable individuals. We must not embrace some creed of man because our ancestors adhered to it, and then study the Bible to prove it to be the right one; but we must look above such ideas and study well the plan that Christ gave to his followers. There is but one way by which souls can be saved in the celestial kingdom, and that is by believing in the gospel of Christ; not merely believe that there was a Savior, but believe the glad tidings of joy—if we believe we will obey. The traditions of the fathers can not save us any more than the traditions of the golden calf could save the revolting tribes of Israel. We fear this is too lengthy for the reader's patience, but we have touched very slightly on a few points of our subject, and hope he will make it a study himself, till he has tasted the Father's love, the excellence and grandeur of which surpass the description of man. It is free for all as is the sunshine, and those who seek for it the right way shall find it. When the tabernacle in the wilderness was completed according to the pattern, fire was sent down from God and consumed the offering on the altar. In like manner when we have fashioned our worship by the pattern given by the Master, the Holy Ghost will be sent down according to the promise, and will consume the sin of our hearts and cause them to burn with the love of God. Then, and not till then are we prepared to understand the beauty and sublimity of the Scriptures. Dear Saints, let us bear in mind that we must daily lay the wood on the altar, or the fire will go out.

God bless and prosper the cause of Zion, is the prayer of your unworthy sister,

ALMIRA M. SNOW.

NORTH BROOKSVILLE, Maine.

Peculiar Briefs.

THERE seems to be mistaken noshuns by the religious world about religion. Sum thinks that tha only need to go to church on Sunday and pay the preacher hiz hire and it don't matter how much tha cheat and lie on the other days if tha only du this. Well, I have a different noshun about it. I think that every one that is born into this wurld that haz got any common sense haz a mission to du good, while they live and if tha aint got riches to help any poor folks with, that there iz always a chance tu encourage some soul in sum way, for az I herd it sed not long ago, (by a temperance lecturer), that every one can hav an influence in sum way that even "a wooden injin in front of a tobacco store haz an influence." If we only look we kan see, and if we only try we kan du.

INFERIOR.

BAD AIR.

AIR, the breath of life, is the first want of the human being, and it is also the last. At every pulsation during life we need this life-sustaining element. Yet one would suppose, by the bad ventilation of churches and houses, that it was a matter of indifference whether he had much or little, or whether it was good or bad. We read in the papers of the death of persons from suffocation in wells, mines, or by escaping gas, and are startled, wondering why people will be so careless; yet thousands of people die by inches, or only half live, in consequence of the impurity of the air which they breathe. If one is shut up in a small room without any admission of fresh air, the air contained within the room soon becomes impure by having been breathed over and over, and very great lassitude or depression of life and spirits is the consequence. The blood requires to be revitalized constantly within the lungs by coming in contact with atmospheric air. Indeed, that is the whole office of the lungs, to ærate or revitalize the blood—which is there met by the atmospheric air—and change it from dark, venous blood to bright scarlet, arterial blood, thus preparing it to carry life to every part and tissue of the system. In the lungs the blood loses many of its impurities, and takes on the life-giving oxygen from the air; and in proportion as the air is abundant and pure which we breathe, in that proportion we have the glow of health and the enthusiasm of living which comes from well-vitalized blood.

The difference between being perfect and constantly trying to be so, is the difference between an angel in heaven and a good man on earth.

Don't put out so large a crop that your boys, hired help, and the horses will be too tired to go to meetings on Sundays.

A shot that hits is better than a broadside that misses.

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How to Secure a Good Prayer and Testimony Meeting.

Bro. Joseph:—I have read your editorial in the *Herald* for July 15th, and I can sympathize deeply with the true and faithful—not a very large number in any branch—who are always at "our" prayer and testimony meetings, and who wish they knew how to make it more interesting. You want to know how to bring live coals to the altar as you go, to awaken its fires. You want, not merely to enjoy more of God's blessings, but to have others enjoy more; and you want your meeting to be an instrument of doing your branch good and the community around you. How shall you aid? Let the weekly prayer and testimony be uppermost in your minds. Think of it when in your business, when you read your Bible, and see if you do not light upon a beautiful text to carry there, when you read the *Herald*, and the *Hope*, and see if you do not find some thought, or some little anecdote, incident, or fact that you can use in the meeting. See if you can not gather a few drops of the dew which falls on Hermon. You may not be a theologian, or a genius, but you can do something if you think of it before hand. You can utter a thought in a few moments, which cost you perhaps days to think out. The pebble which David chose was one that had been washed and smoothed in the brook for a long time. Nevertheless it was all the better for its polishing. A single thought that has been revolving in your mind, may be valuable in proportion as it has been thought over. On the day of your meeting, don't forget to think about it. Mention it in your family worship, let all the family see that it lives in your heart. Be sure and pray for it, before you go to it. Ask, plead that Christ will be manifested in it. Pray that the Holy Spirit may be present to warm, cheer, and animate the whole proceedings. Feel responsible for it. Make it a solemn duty, a habit, and a privilege to be there. Go with a cheerful face, there's nothing like sunshine for making a pleasant time. Don't go acting, looking, or feeling that you had paid the last penny you had, or if you had a chain around your neck called Duty, by which you were dragged to the place. If the lights are low, move around and get more light. If not warm and cheerful, go to your brethren, and insist upon it that the room must be made comfortable, pleasant and inviting. If others seem inclined to shirk, don't you. If the singing is tame or dull, or if there is none at all, be careful and see one of the brethren who is a singer, and urge him to be there. If you can not sing, tell him he must go. If you can sing, tell him you need his aid. Go up near the pulpit or table, up where the presiding elder and your brethren are, and can see you, and feel that your breath is warm. When the meeting is thrown open for remarks, don't sit and wait for others. Be ye always ready, was a valuable injunction of the Great Teacher. There is no life in silence or waiting for others. Let your prayer or testimony be short. It may be much longer than you think it is. I was once at a prayer and testimony meeting where sixty persons got up in two hours. I have been and took part in scores where twelve have got up in half an hour. Feel under obligation to have a variety in your meeting. It is a fatal mistake to have a prayer and testimeny meeting stereotyped. Can not you have something sung that they can all sing, and that is inspiring, spiritual and lively. Can you not get that brother or sister to speak, who never bore their testimony or offered up prayer. Can not you get that young man or woman who lives in your neighborhood to come in. You must go to them alone before the meeting, and speak encouragingly to them and "compel them to come in." Go to your meeting hopeful—I mean hoping, trusting, watching, praying, and having confidence in Christ, when he promises to be in the midst of the two or three who gather in his name. You may feel perhaps that you are cold, and that others are cold. But there certainly will be one there, Christ, who is not cold. Don't always be harping on one string, either in your prayers or in your exhortations. Keep the wheels out of the old deep rut. There is the Sabbath School; there is the soil preparing and to be prepared for the word; and all these and more belong to the prayer meeting. Do not commence to scold, it will do no good. Those present feel that they do not deserve it, and the absent ones do not hear it. The prayer and testimony meetings are not the places to groan under spiritual dyspepsia. Don't whip your Elders or officers with your prayers; their hearts are perhaps heavy enough. They want your earnest prayers and sympathies. Don't carry a burdened conscience to the prayer and testimony meetings. If to-day, this week, or last week you have wronged any brother or sister in bargains, actions, words, or deeds, settle with them and God before you come to the prayer meeting. Clear your conscience of the burden of known sin. You will find the meeting dead and cold to you if you do not. (I know this from experience); our sins separate between us and God. Do as the Psalmist did, "Create in me a clean heart, O, God, and renew a right spirit within me." "Cast me not away from thy presence, and take not thy Holy Spirit from me." "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit." "Then will I teach transgressors thy ways, and sinners shall be converted unto thee." Psalm 51st. "Whatsoever thy hand findeth to do, do it with all thy might." In building a church edifice—the mere shell to contain the church—there must be the architect, and the contractor, carpenters, builders and laborers, they are all to do something. So let it be with all who are loboring to build up the true Church of Jesus Christ. "For he that knoweth to do good, and doeth it not, committeth sin."

Yours in bonds,

WILLIAM STREET.

CHESTER, Delaware Co., Pa., Box 387.

What the Face Shows.

ROUND eyed persons see much, live much in the senses, but think less. Narrow eyed persons, on the other hand, see less, but think more and feel more intensely. It will be observed that the eyes of children are open and round. Their whole life is to receive impressions. It is only when childhood is maturing toward manhood or womanhood that thought comes, if it comes at all. But what is it that most leads to reflection? Experience. Our errors, our shortcomings, our failures—these teach us to think before we act, to consider each step, to weigh every motive. When, therefore, the upper eyelid—for it is that which has the greatest amount of mobility—droops over the eye, it indicates not merely reflection, but something painful to reflect about. Hence the length or drooping of the upper eyelid betokens confession and penitence.

The drooping of half of the eyelid from the outer angle to the center, indicates the disposition to confess one's faults to parents or seniors, to a "father confessor," or to the Supreme Being. The drooping of half of the eyelid from the inner angle to the center betokens the disposition to repent, and to "do works meet for repentance." Closely allied to these sights are those of prayerfulness and humility. The former is indicated by the muscle which turns the eye directly upwards. The faculty of humility is indicated by the muscle which turns the eye directly downwards, as represented in the pictures of the Madonna. Prayerfulness is usually large in connection with the sign of confession, and humility in connection with that of penitence; the reason of which is, that between the faculties of penitence and humility there is the same close connection as between confession and prayer. One who has more prayer than humility has the eye turned habitually somewhat upward, so that the upper part of the iris is a little covered by the upper eyelid, and so as to leave a slight space between the iris and the lower lid. The reverse is true of one who has more humility than prayer.

The faculty of truth—that is, the love of it—is indicated by the muscle which surrounds the eye, causing folds and wrinkles. Justice is indicated by the muscle which causes perpendicular wrinkles between the eyebrows. Fullness and wrinkles under the eye, for which some persons are remarkable, indicate the love of mathematical accuracy; and wrinkles curving upward from the outer angle of the eye and eyebrow indicate probity or personal truthfulness. There are three degrees of the faculty of justice. The first is a kind of exactness or strict honesty in small money matters, which some people would call closeness, and is indicated by a singular perpendicular wrinkle or line between the eyebrows. The second is the disposition to require justice in others, and is indicated by two penpendicular lines or wrinkles, one on each side of the center—a very common sign. The third degree is conscientiousness, or the disposition to apply the rule of justice to one's self, and is

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indicated by three or more wrinkles of lines, especially noticeable, extending above the eyebrow when the muscle is in action. The love of command is indicated by one or more short transverse wrinkles across the root of the nose, exactly between the eyes. It may be seen in great military commanders, in masters and teachers, and in those generally who are fond of exercising authority. In those who are wanting in the power to command, and have no desire for responsibility, this sign is also absent. The faculty of command frequently acts with that part of justice which reprimands, or requires others to do right, and both together produce that frowning, and lowering brow which is so terrible to evil-doers, or to those who love to be approved rather than condemned.

Phrenological Magazine.

We Ought to Trust in God.

"Except the Lord build the house they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."—Ps. 127:1.

From this passage of Scripture we learn of the magnitude of God's power—his omnipresence and omnipotence—that God directs in all things for the good of man, and our trust in him is not misplaced, but is fraught with blessings. Without him was there nothing created, and he upholds all things by his power.

To create is to build, or to bring together in an organized form, and all forms were organized for certain purposes, to bring forth certain results.

Laws are regulations or conditions by which order is maintained, and without which no order could exist. Order governs heaven, as "Order is heaven's first law," so likewise earth, as earth is a production of him who rules heaven by his most perfect laws, so that all things in heaven move in perfect harmony and order; and as he is a being unchangeable, he rules all things by his mighty power, and the most perfect laws. We see perfection in all of his creations: in the tiny flower, and in the mighty tree, in the meanest thing that crawls, and in the highest form of organized animal life; in our planet in its movements, and in the movements of the firmament above. As these testify to us the perfection of the laws by which all things are controlled for the benefit of the creature man,—the object of the creation of earth and all that therein is.

Since perfection meets our gaze in every direction as we view the works of God for the good of man in this life, what can we expect but that perfection must meet our gaze in viewing the plan or law that shall take man in his now imperfect state and perfect him, and by so doing fit him for the presence and enjoyment of a perfect being. Says the Savior: "Be ye perfect for I am perfect," which taken in connection with the saying of David in the 19th Psalm: "The law of the Lord is perfect, converting the soul," shows the condition to which God desires we may attain, and the means that he has devised in order that we may be perfect. Perfection is the result to be obtained,—that of converting or restoring the soul to a sinless state, to be obtained by a perfect law, that we may enjoy the association of perfect beings. It is a well known fact that where there is no affiliation of thought or sentiment, there is no enjoyment, and only where there is perfect affiliation can perfect enjoyment be had; hence the need of perfect laws, by which to perfect our natures so we can enjoy the presence of him who is perfect, and bask in his smiles and favors.

If a law as given is perfect, any change in any degree will mar its perfection, and as it will only in its perfect state bring forth a perfect result, if it be marred or perverted we must look only for a marred or perverted result. Hence from God, who is perfect, came a perfect law, for the purpose of perfecting man, and we could not look for the result of perfection in man unless the law was perfect. Our hope would be lost. We see this verified almost daily and hourly. When the laws with which we are finitely acquainted, operate without meeting with anything contrariwise to a perfect operation, we see a perfect result obtained; but on the other hand does the law become disobeyed in any particular, we can mark imperfection as the result, because there has been an imperfect operation of a perfect law which is equivalent in result to the operations of an imperfect law.

To view the creeds of to-day would give us the conception of the imperfect nature of the founder or founders. As all perfection will agree with itself, we would conclude the authors of the creeds of to-day to be imperfect, as no two of the many creeds of the present nor past agree with each other. And again, had these several creeds or laws purporting to be the means of man's salvation been perfect in their inception, there would have been no need of any change in any wise at any time to have answered the result of man's salvation, as man has been in the same state ever since the fall—that of a sinner,—and as the law was conceived to redeem and save sinners, it would have brought forth that result when conceived, or else it must have been conceived in imperfection, and not perfection, in man and not in God.

We dare say that none of the laws that have come forth purporting to be the gospel have remained the same, save the one conceived in the bosom of the Father; and any change to that must prove its author changeable, which is contrary to truth, for says Malachi, concerning the character of God, "I am God, I change not."

We can see by tracing out the history of God's hand dealing with the children of men in the past, that when they have departed from the ways of the Lord in any degree they have been made to suffer the result—the chastisements of Almighty God; and when the perfect law was rejected, apostacy and its attendant evils followed. We may expect to see the same results upon viewing the present or future state of the religious world. If we abide in the law, happy are we, but do we in any degree turn our steps from the law, we must suffer loss.

We now turn our attention to the Scripture of divine truth to seek for the law by which we can become members of the House of God, as presented by the Apostle Paul. We only cite to his teachings in this article as we can not refer to all the evidences, and if what was presented by him was divine, we must accept the fact that all others who have or may preach the gospel law, will present it only in perfect harmony with that which was presented by him. He was one of the parts of the building and there must be perfect agreement in all parts to bespeak the character of him who must build the house, or else they labor in vain who build it.

Paul has given us an epitome of the principles of the doctrine of Christ, as recorded in the 1st and 2nd verses of the 6th chapter of his epistle to the Hebrew saints. And we must conclude from facts presented in the Word that this doctrine is the same as is referred to by the Psalmist as the perfect law. St. John says in his 2d Epistle and 9th verse, "He that abideth in the doctrine of Christ hath both the Father and the Son;" which to have would be to have perfection, the natural result of a perfect law.

To show proof of the divinity of these principles taught by Paul we refer to his epistle to the Galatians, 1st chapter, 11th and 12th verses: "For I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelations of Jesus Christ." We hear nothing to-day from the various divines concerning their receiving what they teach by revelation of Jesus Christ; but on the contrary their testimony is, "For I testify you, brethren, that the gospel which is preached of me is not by the revelation of Jesus Christ, for revelations are done away, no longer needed, but I received it of man, and by men, and that is good enough for me." Paul says further in the 8th and 9th verses of this same chapter: "If we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." The sayings of those who deny present revelation from God say: "An angel has a perfect right to preach any gospel they please, and if an angel from heaven would come to me, and tell me this or that was the gospel I would believe; but, pshaw, I don't believe that angels will come, so you need not be afraid of their preaching any other gospel, and as for man, he has a perfect right to preach anything for the gospel he pleases, and you can believe it if you want to, and if you are sincere in it you are all right, and so is he that preaches it; he will not be accursed."

But to the notice of the principles of that perfect law or doctrine. "Therefore, leaving (not leaving, I. T.) the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of the laying on of hands, and of resurrection of the dead, and of eternal judgment." Perfection was that to be obtained by "not leaving," but going on in the principles of the doctrine of Christ, hence must have been a perfect doctrine to have brought forth that result. Six principles: Faith, Repentance, Baptisms, Laying on of Hands, Resurrection from the Dead, and Eternal Judgment. But, says one, "I see

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by your reasonings that the perfect operation of a law must be had as well as a perfect law, and you have placed faith before repentance, which is different to Paul's statement, as he places repentance first. I would like you to follow your own reasoning, if it be true "Paul is only giving the names of those principles and not speaking concerning their operations; for we find in Rom. 11:6, where he speaks of faith, he shows it to be the cause of man's acting in coming to God; and man would not be led to repentance without first believing that he needed to repent, and that he would be benefitted by so doing. "But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of those that diligently seek him." We come to God to repent, and if we must first believe in order to come to God, we could not repent without having faith, for if we did it would not please him. We find in enumerating these principles of which the doctrine of Christ is composed, that there are six,—no more, no less. And if it took six principles to complete the doctrine of Christ in its perfection, in the days of Paul, as given to him by the revelation of Jesus Christ, it will and must be composed of just six principles—no more, no less—in order that it may be in its perfection to-day, as it must be if given by the revelation of Jesus Christ, for Jesus Christ is the same yesterday, to-day, and forever.

If a horse, which was created with four legs, and now has four legs in order that he may be a perfect horse and can navigate with ease, and answer the end of its creation as the Creator intended, two legs or three legs or even five or six legs, would not fulfill the purpose of the Designer. While two or three legs would be a deficiency, five or six would be an excess, and burdensome to those necessary. Were a horse to come into existence in a condition of deficiency or excess in this direction or any other, we would call it a deformity or monstrosity. From this reason ing we are forced to look upon those ways or doctrines which have come into existence, claiming to be the doctrine of Christ, with only two or three, or any number of parts otherwise than six, as deformities, monstrosities, or at least imperfections, outgrowths of an imperfect mind, not conceived in righteousness and truth; but man, not knowing the righteousness of God, has gone and is going about to establish his own righteousness. God has again, by the revelations of Jesus Christ, made known to man the doctrine of Christ in its perfection, with its six principles: Faith, Repentance, Baptisms, (of the water and of the Spirit), Laying on of Hands, Resurrection from the dead, and Eternal Judgment; and Paul, like his servants can say he received it not of man, neither was I taught it, but by the revelations of Jesus Christ.

God has truly chosen the weak things of earth to confound the wise, because they are taught by the wisdom of God, which makes the wisdom of man look as foolishness. "The testimonies of the Lord are *sure, making wise* the simple."

We invite the world to come to, and abide in the perfect law, as revealed again in these last days by the revelation of Jesus Christ; and the promise is, do you heed our invitation as servants of God, redemption from sin and all its results, the blessing of perfection, having the Father and the Son. Let us go on to perfection, not leaving the principles of the doctrine of Christ; remembering to trust in God, because except the Lord build the house they labor in vain who build it; except the Lord keep the city the watchman waketh but in vain."

Except the Lord direct our work
We labor but in vain;
Although we may with all our heart,
Labor with might and main.

God works with those who follow him,
In all his wondrous ways,
In all the labor we may do;
For so the Scripture says.

All men must work in harmony
With the Law that by God, exists;
That good may follow us all our days,
And then in heaven be blest.

Come, we say to all the world,
As servants of God to-day,
And follow the old, but Christ-like plan,
Revealed in the latter day.

Of principles six this plan is formed,
To perfect it in all its beauty,
That it may bring to man salvation complete;
To obey it is but our duty.

Obey it then, at the sacrifice,
Of all your former whims;
For the House of God again is reared,
That all may enter in.

Do we reject this holy plan,
Condemnation will ensue;
But do we live in accordance therewith,
Salvation we'll pursue.

Salvation is that which man most needs,
Condemnation is not good;
Salvation we may gain, condemnation avoid,
If we but only would.

May God assist all men to see
The goodness of his ways;
And bow submissive to his will
Revealed in these latter days,

Is the prayer of one of the servants of God,
And no doubt is the prayer of all;
That all flesh may be saved in the glory of God,
Whether they be great or small.

J. FRANK MINTUN.

ELKHORN, Nebraska, July 21st, 1882.

A STONE FROM THE SKY.

Vessels arriving in Chicago yesterday report a most remarkable occurrence at Muskegon on Friday night. At midnight there was an awful shock, heard throughout the whole city, accompanied by a bright, sulphuric light, which illuminated the entire surroundings. Crews of craft in the harbor sprang from their bunks; and citizens, terribly alarmed, rushed to the windows. Many supposed that a severe thunder storm had burst upon them; others thought that the great boilers of some of the numerous immense mills had exploded, and not a few attributed the deafening report to the first crash of "the wreck of matter and the crush of worlds." When the people ventured out shortly afterward, however, they beheld one of the most calm and beautiful moonlight nights ever witnessed. The only explanation of the mystery is that a great ærolite fell into Muskegon Lake.

The following is from the Muskegon *Chronicle*, received in Chicago last night: "The great mystery is solved by the statement of persons employed in and about the mills in the lower part of the city. They say that a large ball of fire fell into Muskegon Lake, seemingly striking its surface three or four hundred feet from the shore. James Fisk felt the shock perceptibly and Mr. Archibald Lee was 'shaken up' by it; both of these parties were on Western avenue at the time. Messrs. Frank Johnson, Levi Beardsley, C. Moulton and Fred Miller, all of whom lodge on Western avenue, state that the buildings in which they have rooms were shaken by the explosion. Mr. Hugh Leonard, the druggist of 'lower town,' who had just retired to his room on Western avenue, states as follows: 'I saw the glare, and it seemed as though the entire light was concentrated in my room. At first it appeared as though my window curtains were wrapped in flames.' Where the ærolite struck there was a great commotion, 'as though a ton of solid substance had fallen into it from a great height.' It is currently believed that a great meteoric stone fell, and it may be well for steamers and sailing vessels to be guarded for the present while passing the point where the stone is supposed to have struck."—*Chicago Inter Ocean.*

A Character For Integrity.

INTEGRITY of character is a species of capital which every merchant, be his business large or small, may possess. It is a property which the young man may acquire early in life, and it is one which throughout his career, whatever revolutions of fortune he may experience, he need never lose.

Integrity may be characterised an eminently practical virtue, as no species of it is recognized that does not include the acts as well as the disposition of the individual. It matters not how much a person may prefer to do right, to win a reputation for integrity he must do right, regularly and consistently. It is this very thing that makes integrity of character so valuable. The world is ready to commend all good qualities, but it values only those that it finds useful; and steadfastness and entire trustworthiness being so essential in every business transaction, the value set on them is especially great.

This view, viz: that integrity of character is valued by the world for what it ensures and not for its own sake, considerably raises the standard up to which a man must live before he can properly be said to have such a character. He may satisfy his own conscience as to his motives, but if with the best intention he goes wrong, leads others into error and deceives unknowingly, except in special cases, his character for integrity will be at stake, just as much as though he were actuated by wrong motives. If a merchant from being a poor judge of goods buys and sells an article that fails to give satisfaction, it will not exonerate him to say that he knew no better and that the transaction was made in good faith.

It is evident, therefore that integrity of character—the integrity which the world values—depends as much on intelligence as honesty. A man of thorough business integrity must not be capable of faults arising from error any more than from dishonesty. An honest man who is open to every species of misrepresentation, who is not painstaking enough to examine facts for himself, who is not careful in the management of his business, can not be set up as a model of integrity; the errors into which he is led and into which he thereby leads others may be as disastrous as though he himself were really dishonest.

A character for integrity, therefore, rests on moral principle and also intelligence; it gives the assurance that a person will not go wrong for want of either the one or the other, and where the two are combined it is a qualification of the highest value.

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In every subordinate capacity integrity is one of the qualities which men esteem the highest. The mind of an employer is at rest when he knows that he can rely on the integrity of his assistants. But, as we before stated, mere goodness of disposition is not integrity. A young man who would scorn to waste either his employer's time or his money, but who might be led away or imposed on by others, does not possess true integrity, and is one whom his employer would scarcely trust, any more then a person suspected of being dishonest.

Men in business value a reputation for integrity in themselves and in those with whom they have transactions. One of the very strongest recommendations for a merchant to his customers is his integrity. They know what they buy at the store will reflect the character of the merchant; if the latter is not to be depended on, they will place no reliance on the character of the goods he sells, while if they know him to be an honest, upright man, provided he has the due amount of business ability, they will believe that they are being fairly treated in regard to their purchases.

There is nothing more truly worth striving for by the young men in business than a reputation for integrity, founded, not on plausible appearances, but the thing itself.

Selected.

Pulpit and the Pews.

BY THE pulpit and the pews, we of course mean to include the occupants or rather imply them.

The mission of the pulpit is a grand one. No office is of the same or equal importance. It bears the message of life to dying humanity. It stands between God and man; "between the living and the dead." It occupies the most important place among all appointments in this world. When we see it we remember God, Christ, and eternity! Life and death; heaven and the prison! Sometimes it causes all the deeds of our lives to come in grand array before our startled vision; awakens all the powers of our being, and often is productive of serious, anxious thought.

We have spoken of it in the present tense, while what we have said is true of it in the past, but in the present it is not wholly true, we wish it were, in the popular sense and usage thereof. The pulpit has been viewed with profound awe and reverence. Its messages awakened the sinful slumberer from out his wild revelries and convicted him of sin, then and there! The sting of death and sin pricked him hard, and he came to God a trembling, conscience-awakened prodigal. Its messages brought all the pews to their knees in humble submission unto him who sent his only begotten Son for their redemption. The pulpit told a plain, simple story of Calvary's cross, and its awful sacrifice. But, alas! Its use, grand and glorious, became perverted. The pulpit arrogated a certain authority God had never given it. It began to bring the pews into slavish subjection by its perverted spiritual claims. The pews became cringing cowards, and the pulpit strutted with pompous mien, while the pews with uncovered heads paid homage to its vile assumptions. The message of life was no longer heard, but a train of "endless, meaningless ceremonies" stepped in, and by a blending of Pagan rites and ceremonies, the blessed life-giving service was enshrouded in the mists and darkness of Jewish and heathenish traditions. As we read: "Preaching shared a similar fate of the other institutions; * * * when metaphysical reasoning, mystical divinity, yea Aristotelian categories, and reading the lives of the saints, were substituted in the place of sermons." This state of affairs existed for a long time, during which spiritual darkness reigned supreme, and his Satanic majesty held full sway. The pews dare not question any act of the pulpit, and dogma, neither expression of opposite opinion. The pulpit claimed now a superstitious infallibility; to be in direct, continual communication with the "supreme pulpit" of heaven. Criticism was blasphemy; questioning was sacrilege; dumb, blind submissiveness was the universal condition of the pews. Even when the first peal rang forth, upon the darkened atmosphere, of approaching reformation, and after its clanging bells had rang forth peal after peal, with almost deafening sound, the pulpit now divested of its pomp of robe, mitre, cross, alb, censor, and wearisome ritualistic "performances," became intrenched with fearful fire sights of staring demons, and strange words, terrorizing the hearers, caused them to seek an omnipotent, inorganic God, that they might escape the agonies of an imaginary "fire place." Liberty had not yet come to the pews, darkness had not passed away, although the clouds were slowly breaking, and a faint glimmer of a coming dispensation of power and angelic visitations was seen, yet not appreciated. What was said by Robinson, when taking leave of the pilgrims who left Leyden in the *Mayflower*, of 1620, may be said to-day with equal force and truthfulness: "For my part, I can not sufficiently bewail the condition of the reformed churches, who are *come to a period in religion*, * * * The Lutheran can not be drawn to go any further than what Luther saw; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things."

The dogmas of the Calvinistic pulpit were doomed to meet with stern and talented opposition. The "five points" have died an ignominious death. They were fought by some such men as John Gaster, Christian Lavater, James Necker, the great financier and prime minister of France, and Mr. Scarlett. These men presented views of man's future condition quite biblical. These men's views were opposed by "two articles" of forty-two articles, framed during the reign of King Edward. The articles are a breathing of bigoted thought, divested of true Christian charity.

The pulpit still held in subjection the pews, and announced its right to teach its varied dogmas without being investigated. Of course the pulpit ought to know, it having been theologically educated, and its brains supplied with a sufficiency of divine knowledge (?) so as to allow of no contradiction. When the divinely arranged (?) dogmas were read and preached they were always appended with: "He that believeth shall be saved; and he that believeth not shall be damned." I think I hear the latter word pronounced midst profound silence, and piercing every auditor's ear, sending a fiery thrill of the fear of "eternal torment" through every soul! These things were reiterated until year after year carried its fearful victims of contradicting dogmas, to "the other shore;" and by and by all this passes away. Men arise who dare question the authority of the pulpit to propagate such things. Thinking men call it humbuggery, and denounce it as infamous. The pulpit rages, the pews quake, skeptics shake, and amid the confusion a decision is reached! The pulpit says nothing more about these dogmas—all parties decide that it is decidedly *sectarian to advocate doctrine.* The creed is laid by on the shelf, still the church stands upon it, but dare not advocate its peculiar dogmas; the pulpit dare not denounce them lest it is suddenly branded "heretic," or "heresy;" so the pulpit stands between the dogmas and the finally independent assertions of the pews, who have at last discovered that they possessed individual rights and privileges that the pulpit had long time arrogated unto itself. But one peculiar feature of all this wonderful reaction is, that various forms of skepticism have crept into the pulpit as well as the pews. While the pulpit can no longer advocate its peculiar dogmas, discovering that they will not bear the light nor weight of modern investigation, and close comparison with biblical doctrine, and not feeling authorized to fairly advocate the "six principles" of "the everlasting gospel," they are apt to renounce the whole system of religion, and go to the "bar," the "stage" and the "store." What Luther, Calvin, Wesley, Knox and others thought, will not serve for us to day. For their thoughts were blended with errors that can not stand the test of examination, and now there is a general demand that we have something in religion, real, tangible, solid, good, worth possessing, a religion of actual, God given power, an evidence that will stand the test of solid reason, based upon justice, equity, and truth!

A certain writer has well said: "When religion becomes a mere sentiment, moral principle, or philosophy of life, the dogmatism that binds the old churches together has gone out of it. Fear has become extinguished in the mind, and individualism asserts itself. It is hard then for the religious teachers to address the people and sway them with authority. And unless the pulpit is entrenched in an authority that is thought to be divine, the church becomes impaired; the pulpit and the clergy dethroned; the temple and the oracle contemned, religion begins to waver and decay."

The pulpit has been cowering before the evolutionists, such as Darwin, Haeckel, etc., while at the same time it has been asking, even imploring the pews to accept and believe the Bible as containing God's saving word, while it has had mental reservations as to the Eden story of man's creation, as though the God who professed to save men through Christ's work was not able to create or organize the man he proposed to save! But since Hall's "Problem of Human Life," etc., has

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been issued, the pulpit lifts its fearful head, and announces to the pews that the Bible is right, Eden's story can be fully relied upon, as "Wilford's" "Problem" has fully "evolved evolution," and we'll now "pronounce the benediction!" - I think a little revelation from God in this century would not have a bad effect in throwing a little light upon matters and give the pulpit a little more back-bone (?) and moral stamina, and the pews would have more than chaff upon which to subsist. Their "faith would not rest so much in the wisdom of men, but in the power of God."

A general reformation of pulpit and pews is badly needed. "The gospel" will triumph in the grand accomplishment of the long looked for work.

J. F. McDowell.

Something To Steer By.

MEN WHO LEAD AND MEN WHO LAG

Keep up with the procession, my boy. Don't hang back in the breeching. You may be able to make things drag a little, but you can't stop the team, and you'll have to come along. There was a man, an eminent mathematician, Dr. Lardner, of England who published a treatise to prove that no steamship could ever cross the Atlantic ocean, and the steamer Sirious a few weeks later brought the first copies of his pamphlet to America. This same eminent scientist also "staked his reputation as a man of science," before the House of Commons, on his statement that no railroad train could ever go faster than ten miles an hour, and the slightest curve would invariably throw it off the track. Babinet, the French calculator, declared that no telegram could ever be transmitted from Europe through the Atlantic to America. There was a man here in America, only 100 years ago, who opposed the rebellion of the colonies because he knew it would be a failure. There was a man who laughed himself sore at Fulton's absurd ideas about steamboats. There was a member of Congress who wanted Morse shut up in an insane asylum because he talked about a telegraph, which was an impossibility. There was a man who said you could never build a bridge across the Mississippi. There was a man who said you could never raise wheat on the great American desert. There was a man who swore he would call the roll of his slaves in the shadow of Bunker Hill monument. There was a man who "knew" that nothing but a steam horse could ever trot inside of 2:40. There was a man who "knew" you couldn't make the sun draw your portrait. There was a man who "knew" you could never find a better light than a whale oil lamp. There was another man who knew you could never beat lard oil. There was another man who said Col. Drake was a gibbering idiot because he said he could pump a better oil than lard oil out of the ground like water. There was another man who said Edison was insane when he talked about an electric light. There was another man who said the phonograph was a clever trick of ventriloquism. There was a man who said the telephone was a newspaper line. There was a man in England who fed mobs of agricultural laborers to destroy thrashing machines. There was a man in America who "knew" the invention of the sewing machine meant starvation for the poor seamstress. And there is a man to-day who says all people may come to America, save only the Chinese. There is a man who "knows" the Indians can never be civilized. There is a man who "knows" we have reached the limit of human progress. There is a man who "knows" the gigantic corporations will devour the country. There is a man who "knows" the people are helplessly enslaved, and will never rise to assist themselves. There is a man who "knows" that all politics are corrupt, all politicans mercenary, the civil service rotten to the core, and our social life is honeycombed with decay. Now my dear boy, there's only one way for you to escape that man's whining and obstinate, mulish opposition to everything. Keep so far ahead of him you can't hear him. And do you keep moving and drag him along. Rasp him with the double trees; he has to come, for the old chariot never stands still a second. The difference betweeen you and that man, my boy, is that you run and he is dragged. You spring along with your eyes open, your head erect, and you help to keep things moving. He has his feet set in the road, his eyes shut tight, his back up on his shoulders, and his heart under the wheels. Every time you make a leap you throw the dust back in his face. Don't, my boy, whatever you do, don't get back beside that man. Don't have any breeching on your harness. Put on a breast collar, and that is enough; you'll run more lightly and feel freer. Let the man in the breeching hang back. All that you have to do is to step out, keep pace with the time, sing as you march, and keep the man in the breeching so covered with dust the world will only know he's there by the dirt around him It may be, Telemachus, you will run a little fast sometimes; it may be that you will kick over the traces in your exuberance of spirit; you may sometimes want to strike a 2:10 gait on a 3:20 road; you may need more curb than whip, but go it, my boy. There is a good driver on the seat and a firm hand on the lines, and I'd rather see you coming down the long vistas of history with a bit in your teeth, your heels in the air, the brake rod sprung, and the dash board flying, than down on your haunches, your eyes shut and your back bowed, the lash on your flanks, and your collar up to your ears, your legs set like crowbars, and the dust of the whole team flying in your face, while you hang back in the breeching, and only come along because you can't help it.

Burdette.

The Real Comforts of Life.—There are numerous conceptions of pleasure and comfort. Most people find, with or without experience, that the real comforts of life are found at home. For there the devoted wife is the presiding deity; there the children praise and play; there the young girl approximates and reaches womanhood; within its sacred precinct youth puts on the responsibilities of manhood; there are the reunions of hearts and hopes and prayers; there can be found real rest; there are the place and affection typical of the better life; there the germinating and binding together of hearts and minds and souls in a bond as strong as a chain and as lovely as a wreath of beauteous flowers; there the memories that glow and exist with life itself; there the influence that strengthen and bless and guide in after years whatever we do and wherever our footsteps roam.

Prehistoric Races.

The Rev. Robert West, editor of the *Advance*, who is temporarily filling the pulpit of the New England Congregational Church, Chicago, during the vacation of the pastor, lectured on the evening of August 20th, to a large audience, taking as his subject, "The Prehistoric Races of the Southwest."

The speaker commenced by saying that the freshest remains of the work of the prehistoric races were to be found in the southwestern portion of this continent. When Cornado first left Mexico, in 1540, to seek the seven mysterious cities of Cibolo, he went direct to the town of Santa Fe, and to the region now known as the San Juan country, near where Arizona, Colorado, and New Mexico join. A geological survey was subsequently made of that county, by the United States, and to this we owe all the specific information concerning the cliff dwellers. Their dwellings were situated on the Colorado River and its tributaries, the most of which had been built of dressed stone sometimes laid in mortar and cement, and sometimes dressed so well as to lie evenly, breaking joints with regularity. The singular feature of these dwellings, however, was that they were situated in the sides of almost perpendicular walls, and were accessable now by only the most daring and expert climbers. One of these buildings was 360x120 feet, and was built in a cleft in the rock 500 feet from its base. One of them had been apparently as large as the Grand Pacific Hotel of this city, and contained about 1,000 rooms. The cedar floors of these buildings were often composed of lumber bearing marks of having been dressed with stones, and no one knew who erected them.

The speaker next took his auditors south to Chihuahua, on the great plain of Anahuac, in New Mexico, and entered into a minute description of Casa Grande, the remains of which showed it to have been a building 800x 250 feet, which had been built of adobe. Further on he introduced them to the pyramid of El Tajin (or the Thunderer), which was ninety feet square, seven stories high, and had been built of dressed porphyry and sandstone regularly laid in mortar and cement, with three-inch coating of the latter upon the walls. He next referred to the pyramid of Cholula, in the State of Pueblo, which he said was the largest in the world—greater and more wonderful in every way than the famous pyramid of Cheops on the Nile. It covered forty-four acres, and at the present day was between 200 and 300 feet high, after the storms of ages had beaten down its walls of earthen and sun-dried brick. Perhaps the most wonderful of all the remains of this prehistoric people, however, he thought was found seventy-five miles west of the City of Mexico. It was called Xochicalco, or the "hill of flowers," which was two miles in circumference and 400 feet high. It was encircled with stone terraces seventy five feet in height and faced everywhere with perpendicular stone walls reaching to its summit. On the summit, which was truncated, and 285x328 feet in surface, stood a pyramid with its sides facing cardinal points, the singular thing about

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which was that it was built of immense granit blocks, eleven feet in length, three in height, and four in width, and that there was no sign of granit within forty miles of the site. Another singular thing about the hill was that it was penetrated by a tunnel into the solid lime stone rock for hundreds of feet, which was nine feet high and nine feet wide. And the masonry, too, had been employed at intervals to support the roof wherever defective, and it led to a chamber eighty feet square and sixty feet high, terminating in a gothic arch.

The speaker then passed to the mines of Palenque in Central America, and spoke of their immensity at some length, which, he said, gave evidence of some of the finest architecture, sculpture, and painting, and which, according to Waldeck, Humboldt, and Dupaix, was equal to anything the world had ever produced. He next called attention to the ruins of Copan, in Honduras, near the Guatemala line. The building there was of dressed stone, about 800 feet long, 600 wide, the walls being twenty five feet thick and sixty feet in hight. The lecturer asked, "Who were these people?" and went on to say that they possessed a literature, arts, and sciences, and had evidently many of the characteristics of a highly civilized life. They had been variously known under the names of Chimechs, Quiches, Nahuas, Maya. Toltecs, and Aztecs, but the question was, Where did they come from and who were they? One of the theories was that Plato's Atlantis was a reality, and that the two continents were connected by an archipelago, and Prof. Dana was among those who had believed that such an archipelago had once existed between our coast and that of Europe. Another theory was that of the Japanese current, which sweeps along the Asiatic coast to the east, describes a semi-circle, and bends itself across to the shores of California and Mexico, returning to Asia. This current threw Japenese junks on our shores every year, which was a singular fact. Another theory had been that the migration from Asia to this continent had been by way of the Aleutian Islands, but the most probable theory, in the mind of the speaker, was that they had come by Behring Straits. Sir Charles Lyell had pointed out the fact years ago that these straits agreed singularly in width and depth with the Straits of Dover—that is, they were about thirty miles broad in their narrows, and about twenty-five fathoms in their greatest depth. The Straits of Dover had been crossed as early as twelve centuries before Christ by adventurers seeking the island now known as England, and to the speaker's mind there was no doubt but this continent had been originally peopled by a migration from Europe. He quoted from Prof. Geste to show that the migration had taken place in the tertiary period in pliocene time, and that the subsequent advent of the ice period had cut off all communication with the Old World until recent times. Prof Asa Gray had shown satisfactorily the intimate relationship between North American and Asiatic vegetation, and that many of our fauna were clearly of Asiatic origin, and scientific investigations, he said were demonstrating the truth of Scripture—that God had made of one blood all the nations of the earth."

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Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, September 1, 1882.

WE were lately invited by the Saints at Boonesboro, Boone county, in this state, to visit them and assist them on the 13th of August, to dedicate a chapel to the service of prayer and the worship of God. Accordingly, on the 11th we left the Sanctum, and by rail reached Boone by the way of Indianola and DesMoines, on the evening of the 12th, to be met at the depot of the Narrow Guage, by Brn. Wm. McBirnie, Samuel McBirnie, Hill, Nelson, Clark and others; and to be by them escorted to the little church by the Court House, for a moment's rest and chat, and from there to Bro. S. McBirnie's, where we sojourned during our stay with them.

The morning of Sunday the 13th, threatened rain, but by the time set for dedication service, 10:30 a. m., the sky was clear. The house was crowded, early, so that no delay occurred. An opening hymn was sung, Bro. Troughear led in prayer, and we pronounced a discourse adapted as we thought to the occasion. A collection was taken up by which a small sum was realized, and the house dedicated to song, prayer and worship service, and the blessing of God invoked upon it and the little band by whom it had been built. An excellent spirit was present, and all felt that the solemn consecration was acceptable to the Master.

We staid with the Saints until Monday afternoon, speaking under the trees in the Court House yard, at 2:30 p. m., Sunday, to quite a large and very attentive congregation, one that gave evidence of great interest. We spoke again in the evening at 7:30 in the chapel, to a house full of hearers.

The interest at Boonesboro, the old town, and at Boone the new town and railway station, is fair, and is in great part due to the steadfast and consistent advocacy of the truth by Bro. William McBirnie, together with the active co-operation in theory and practice of the rest of the Saints located there. Bro. Wm. McBirnie has held several debates in Boone and vicinity, and has, it is admitted, successfully defended the faith. Besides the local labor which the brethren living there have done, they have now and then been visited by Bro. J. R. Lambert, Eli Clothier, J. F. McDowell, B. Salisbury, M. T. Short, and others passing through. Sr. Josephine O. Barnes, a grand daughter of Elder Jared Carter, of the Church in the early day, lives at Boone, and is with her husband in the glove, hat and cap furnishing business. She is known as a member of the Church and frequently defends the faith in the conversational way. Sr. Jennie Murphy, at one time resident at Boone, but now of Marshalltown, a daughter of an old time Saint, Norton by name, was visiting at Boone to attend the meeting. These sisters, with the wives of Brn. McBirnie, Hill, Clark and others have taken a deep interest in the building of the little church, and are rejoiced that their efforts have been successful. Sr. Samuel McBirnie carried us to and from the meetings and home in her light wagon, drawn by her mare Fanny, which she manages with much skill as a good horsewoman can do.

One of our reasons for giving this extended notice of our visit to the Saints of Boone is, that of the example set by them. Scarcely a quarter of an hundred in number, all poor in this world's goods, industriously engaged in hard work, (nearly all being coal miners), this little band of believers has fought its way forward, meeting in private houses, school houses, and occasionally hiring a hall, until they felt that the work and their interest in it demanded some local center where their worship might be constant and become well known. We did not learn who among them originated the idea, but they talked it up, agreed, bought a lot right over against the Court House square, and proceeded to appoint a committee, solicit aid, and build. They have erected a house 20 x 26 feet square, and have seated it with chairs. It is neatly finished inside, wainscotted and plastered. The windows open from top or bottom as desired. A neat platform extends across the end farthest from the door. It will seat a hundred people comfortably and is an easy room to speak in. The aggregate cost is a little rising of six hundred dollars, the larger part we understand is paid and arrangements made by the committee to raise and liquidate the remainder. Some few of the brethren expect that the burden will necessarily fall on them, but they are not of the sort to "take hold of the plow and look back." Some of their neighbors and friends have aided them and will do so again, and the rest will be done by sacrifice.

We regretted that we could help them so little, but did all we could to encourage them; and we were glad that the "faith once delivered to the Saints" had there so faithful and devoted a band of believers. We were refreshed, spiritually by our visit to them.

BRO. PETER N. BRIX, now at Aalborg, Denmark, is quite anxious that the Book of Mormon and Doctrine and Covenants should be printed in the Danish language. He has written us in regard to it, thus:

"It is necessary for the Church to have the Books of Mormon and Doctrine and Covenants in the Danish language. I can get one thousand Books of Mormon printed in Denmark for $360, and bound for 25c. each; and one thousand Doctrine and Covenants for $210, and bound for 20c. each. If the Church will send me $570, I can place the money in the bank here and then get the work done, so far as printing is concerned; and can get them bound as needed."

The Bishop is not authorized to devote the money to this work without an order from the Conference; and it perhaps may be proper that the friends to the Scandinavian Mission shall bear this in mind at Conference. Bro. Brix is an earnest worker, and would if he had the means of his own, at once devote it to this work.

The Board of Publication is not yet in condition to take up the work indicated by Bro. Brix; and it would seem like an opportunity was offered for some body to turn "lovers of men" in this emergency. Any one wishing to address Bro. Brix on the subject may address him Norregarde, 18 Aalborg, Denmark.

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EDITORIAL ITEMS.

TO THE TRAVELING MINISTRY.—It will be necessary for the Twelve and the Bishopric to know from personal statement from all the traveling Elders just how they are situated with reference to traveling and preaching, and what will be required to keep them in the field if continued or appointed at the Fall session. These communications can be sent to Joseph Smith, Lamoni, Iowa, and will be placed at the disposal of the Twelve and Bishopric at the opening of Conference. Do not neglect this notice.

We are now prepared to furnish Sunday Schools with all kinds of reward tickets and cards, comprising the most beautiful and attractive styles published. The combinations of birds and flowers, feathers and flowers, and floral wreaths, can not fail to delight the children in our schools. All cards contain scriptural verses. No. 496 is designed to take the place of the tickets heretofore sold by us. Nos. 371 and 106 will take the place of the old style of Reward Cards. Please order by the numbers. We also have for sale at the office the Sunday School Engineer, for use of secretaries of schools, arranged with printed headings for a complete weekly record of the school for one year. Price postpaid, thirty-five cents.

Bro. V. D. Baggerly wrote from Lancaster, Indiana, August 3d. He had had two quite interesting dreams, in which he was visited by the Martyrs Joseph and Hyrum, and by Abraham Lincoln. He was encouraged by what he saw and heard in dreams. He would visit Brooksburg, August 19th.

The conference for the district in which Nebraska City is, will meet at that place September 10th and 11th. Delegates to Fall Conference will be chosen then.

Bro. H. Robinson wrote from Pittsburgh, Pennsylvania, August 9th, that he had visited Monroe county, Ohio, and found five members of the branch there who still held on to the way of life. He spoke eight times there, a good interest was manifested. He held a discussion with a Christian minister at Hartshorn Schoolhouse, which he thinks gained friends to the cause.

Bro. Jobe Brown wrote from North LaCrosse, Wisconsin, August 8th, stating that he was making a home there, and was willing to try to lift the warning voice, and to establish righteousness.

Bro. Wm. Burch writes from Port Sanilac, Michigan, in defense of Bro. J. J. Cornish, and in reply to Bro. Kelley's mention of Bro. Cornish. In this connection we advise that Bro. Kelley's letter be read again by Bro. Burch and others; we believe that Bro. Kelley is misunderstood, and that he did not intend any personal disparagement of Bro. Cornish, but aimed to write on principle only.

Brn. W. H. Kelley and G. A. Blakeslee were to visit Green Ridge, Manitoba, starting from Chicago, August 16th. Bro. Kelley goes in answer to the request of Bro. A. J. Hinkle and others, and Bro. Blakeslee, to avoid periodical attack of Hay Fever, to which he has of late years been subject.

Bro. James Caffall sent us a Greeley *Tribune* for July 5th, containing a defense of the Reorganization written by himself. It is a very good one.

Ground has been broken and the walls for the church building at Lamoni are being laid. The poor prospects for corn crops and the rainy season has had a retarding effect; but it is thought that it will go ahead all right.

Bro. J. C. Foss writes from Stewartsville, Missouri, to which place he has removed from Maine. He may be addressed at that place.

QUESTIONS AND ANSWERS.

Are parents responsible as per revelation, 1831, page 200, par. 4, Doctrine and Covenants, for the actions of their children outside of Zion and her organized stakes, if they do not teach them the doctrine of Christ; or are parents free because Zion is not organized?

As we comprehend it, the duty of parents to teach children the gospel and their obligations to God, is just as incumbent on them and as grave in its consequences for good if performed, or for evil if neglected, as it can ever be in Zion whether redeemed or not. So far as parents can be responsible for children, so far are Saints who have them responsible for their children. That father and mother who permits son or daughter to grow up away from the Church, and untaught in the knowledge of the Lord, may look for grief sooner or later. If the Saints will not teach their children the way of the Lord, others will teach them the ways of the world and the devil.

EXTRACTS FROM LETTERS.

Sr. M. J. Ryerson writes from near Malvern, Iowa:

If any Elder should come this way, he will be greatly welcomed at my house. We live five and one half miles north-east from Malvern, and no difficult matter to get here without walking, as there is a great deal of travel over this road.

We believe Sr. Ryerson is a sister to Bro. W. H. Kelley.

IN an account of the death of Senator Ben Hill, of Georgia, the disease of which he died and its cause, written by Mr. Frank A. Burr and published in the Philadelphia press, occurs the following:

TOBACCO CANCER.

WHAT KILLED SENATOR HILL OF GEORGIA.

"Epitheloma, or skin cancer, is entitled to be classed with the other carcinomæ, or cancer proper. Its seat is always in the skin, or mucous membrane, or both, and it may force itself into deeper structures, invading lymphatic and other glands, and infiltrating the surrounding tissues. It is generally occasioned by the long continued or frequently repeated application of an irritant, as in the case of Senator Hill, who had the peculiar habit of holding a cigar almost constantly in his mouth, and keeping the nicotine-coated end against the left side of his tongue. This was, no doubt, the exciting cause in his case. It is well known that the Senator inherited a predisposition to cancer, having lost a sister several years ago by the same disease. Many instances are on record where the disease has been traced to a short stemmed pipe.

"Each of the millions of little round cells is a section of epitheloma endowed with the power of reproduction, and the cells migrate and colonize and feed upon the surrounding tissues. About three years ago Senator Hill observed a little fissure on the right side of his tongue. Aside from slight pain and occasional inconveniences nothing was thought of it. As it grew worse he consulted a physician, and was told that it would soon heal. Had Senator Hill removed the exciting cause by removing the ever present cigar the chances are that it would have healed kindly. Soon an ulcer formed, and the destruction of tissue and life began. The disease grew daily worse. Finally, after a long and fatal delay, his friends induced him to visit Prof. S. D. Gross, of this city, only to hear the great surgeon pronounce those ominous words, 'Too late.'"

It is not many months since the death of a brother in Missouri, from cancer of the tongue, or throat, was published in the HERALD, and we have not a doubt that many cancerous affections with which both men and women, Saints and those not Saints, are afflicted, result from the tobacco habit. We think we have seen some of them.

BRO. WILLIAM ANDERSON, of 1009 Broadway, Oakland, California, loaded Bro. Steele with tracts, "Which is the Church," among them, and commissioned him to attend the Central Holiness Association meeting at East Oakland, for the purpose of distributing the tracts, and inciting investigation. The result may be seen by the following extract from the Oakland Daily Evening *Tribune*, for August 14th:

"The second annual camp meeting of the Central Holiness Association, which has been in progress during the week, has been well attended and very successful. Last evening the crowd was very large. Several young men who ridiculed the services were ordered out by the camp police, and they revenged themselves by singing obscene songs outside the tents, when they were removed from the grounds. *A peaceable old man*, over sixty years of age, was also requested to retire, whose sole offense was distributing tracts entitled The True Church of Christ, and others. They proved to be a new Mormon publication with reference to the Church, and not agreeing with the tenets of the holiness people, the poor man had to go to the station to distribute his peculiar doctrines unmolested."

Not much use for the Church of Christ there.

BRO. B. V. SPRINGER is out in the St. Louis, Missouri, *Post Dispatch*, in the following:

"Will you allow a subscriber and reader of your paper a little space in its columns to disabuse the public mind in reference to an advertisement that appears from time to time in the *Globe Democrat* announcing religious services at 1310 Broadway, "by the Elders of the Church" of Jesus Christ of Latter Day Saints. It looks very well on paper, but the fact is that the aforesaid elders are representatives of Utah Mormonism, which involves the doctrine of polygamy, Adam God, blood atonement, etc., etc. The above institution is no part of the Church of Jesus Christ of Latter Day Saints. The true Latter Day Saints meet at 1302 Broadway, where the Elders are prepared at any time to fortify the above statement. By giving this an insertion in your paper, you will confer a favor on a lover of truth, virtue and morality.

B. V. SPRINGER,
Elder in the Church of Jesus Christ of L. D. S.

ADVANTAGES OF PLAIN ATTIRE AT CHURCH.

1. It would lessen the burdens of many who find it hard to maintain their place in society.
2. It would lessen the force of the temptations which often lead men to barter honor and honesty for display.
3. If there was less strife in dress at church, people in moderate circumstances would be more likely to attend.
4. Universal moderation in dress at church, would improve the worship by the removal of many wandering thoughts.
5. It would enable all classes of people to attend church better in unfavorable weather.
6. It would lessen, on the part of the rich, the temptation to vanity.
7. It would lessen, on the part of the poor, the temptation to be envious and malicious.

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Correspondence.

DENNISPORT, Maine,
August 14th, 1882.

Dear Herald:—Since I last wrote you, I have been constantly engaged in the ministry, traveling throughout the Massachussetts District, under district conference appointment, preaching in the branches and where opportunity offered. After our conference which was held at Douglass, June 3d, I visited and preached in Providence, and Scituate and vicinity. Then in company with Bro. G. T. Griffiths, went to Fall River on Sunday, where June 25th, I occupied the stand in the morning, Bro. Griffiths in the evening. Good seemed to be accomplished, for on the following Tuesday evening I was permitted to lead four into the waters of baptism. On the Friday following, I visited one of my former mission fields, *i. e.*, Kerby's Corner's, Westport, and preached Friday and Saturday evenings and twice on Sunday. And on Sunday evening our labors were rewarded by being brought back to Fall River, a distance of ten miles, by our faithful friend, Mr. Algerine O. Tripp, who also brought his garments with him, and asked baptism before the church, at the close of Bro Griffith's discourse. We adjourned from the Chapel to the water,—it was a beautiful sight; the moon's silvery light was reflected from the clear waters of the Wattupa Lake. About an hundred Saints and friends had gathered to witness the ceremony. We sang an hymn, solemn prayer was offered, a covenant was made, we walked into the water to a sufficient depth, then by the authority of the Master we baptized Bro. Tripp in the name of the "Father, Son, and Holy Ghost." O, what a blessed thought that "we arise to walk in newness of life,"—and the promise, "For if we have been planted in the likeness of his death, we shall also be in the likeness of his ressurrection."

Tuesday, July 4th —We had the pleasure of attending the Annual Picnic of the Bethel Sabbath School, held at Blossom's Grove, about six miles away. About one hundred and fifty went in large teams, besides those who came in private carriages. A number came from New Bedford. A right good time we had. "We pitched the ball, and swung the bat;" we had swinging and games, &c., everybody seemed to enjoy themselves. This to me is as it should be in all the branches: a Sunday School, and at least once a year a gathering such as this Get the young interested; make them believe that being a saint does not mean that you have got to mope your time away with a "face as long as a fiddle;" but that proper enjoyment and innocent amusment can be better enjoyed in the Church than out of it, and I believe that more of the children of the Saints would be in the Church than there are to-day. I notice this in my travels, that there is a lack of interest in the children of the Saints, and in the Sabbath School cause.

Sunday, July 9th —Spent again in Providence. District President, J. Smith being with us. He spoke in the afternoon, we follwed in the evening Friday, July 14th. I arrived at North Plymouth about two miles from Plymouth Rock, the spot where the pilgrims landed in 1620. Bro. N. Nickerson was in waiting for us and took us home. A number of Saints have removed from Dennisport to this place. Met with them that evening and spoke to them, and had prayer-meeting Saturday evening went to town to attend the Advent meeting. Some two month's previous we were there and had the use of their Chapel twice, and when we left, it was their wish that we should come again. We therefore put in an appearance, and mingled our voice with theirs, *i. e.*, what was present, (there were but four when we entered) I understand this was their regular meeting. After we went in, there seemed to be a number follow, and we bore our testimony to the Gospel of Christ, &c. After the meeting I applied for the use of the Chapel; but I found that there was a regular squabble going on about me. They had heard I was coming, and some of them looked upon it as a desecration of the place to let that Mormon in; others apologized and wished me God Speed, was very sorry, &c, but hoped that when Christ comes we should all *wake up* and meet in his Kingdom, where prejudice could not shut us out. I told them it was all right, they had a right to close their doors upon us if they choose; but when Christ came we would choose to dwell in the Kingdom with men of more liberal ideas. This was rather a surprise to me I admit The Advents getting up on their dignity, and refusing us their Chapel because of our unpopularity, especially in town of Plymouth,—it's a little "Tempest in a teapot."

Sunday, July 16th.—Spoke in the morning at North Plymouth, in the Chapel there; not many out. At 7 p. m. congregation about a hundred, and we again pointed out the way of life to them. Preached Monday, Thursday and Friday evenings; also twice on Sunday the 23d. In the evening, by request I spoke on the coming forth of the Book of Mormon. Had unusual liberty, and excellent attention was paid; among those outside, a good spirit of enquiry was manifested, and at the close of the service many came and shook hands with me; some said it was the truth; others that I had given them more light since I had commenced to preach there than they had received in all their life before; one man told me he knew I was a servant of the Lord when he first heard me preach.

On the Wednesday evening previous the Saints met at the house of Bro. Nehemiah F. Joy, and talked over organization of a branch. It was finally decided to organize, by choosing John Gilbert to preside, and A. Nickerson clerk. It was voted that Nehemiah R. Nickerson be set apart and ordained to the office of a Priest, which was done, I ordaining him, being the only official present. He was appointed to preside over the branch, Bro. Freeman Joy was appointed secretary, and Sister Effie Joy treasurer; branch to be called the North Plymouth Branch. There were seven members originally, but on Saturday I baptized Bro. Nymphas Chase, making now eight. We left them Monday, the 24th. As we did so I raised a prayer to God that he would bless the little flock, and add to their numbers.

Saturday, the 29th.—I arrived in Dennisport. On Sunday, 30th, I preached twice; also, Monday and Wednesday evenings. Alas, poor Dennisport, almost wrecked by internal broils; business depressed so that the greater part of its members have had to go elsewhere to obtain a livelihood, and some have died. It is time that those who are left should endeavor to try and keep the "unity of the Spirit in the bonds of peace," and uphold the banner of the gospel, that its folds are not found trailing in the dirt. Last evening, in connection with Bro. Small, we visited South Yarmouth, but at this time found it impracticable to hold meetings there.

At this writing I am at the Alm's House, of the town of Dennis, Bro. Eleazer Small being the overseer. Bro and Sr. Small are noted for their hospitality; their kindness to those of the unfortunate under their care is proverbial. I expect to morrow evening to go to Provincetown and preach the gospel, if opportunity offers, which I trust will be the case. I desire the prayers of the Saints everwhere for the work here in the east. The good seed is now being sown, and by the blessing of God the reaping will be bye and bye.

Yours in bonds,
JOHN GILBERT.

WARREN'S MILLS, Monroe county, Wis,
August 8th, 1882.

Bro. Joseph Smith:—I receive a great deal of good from the *Herald* and I think all those that read them do. If it was not for the *Herald* I would not know what to do; for there is seldom any preaching here. There is a few here that belong to the Church of Christ, and I think there would be more if there was some one to preach for them. My desire is to seek the great things that lead to everlasting life. Pray for me brothers and sisters, FRANK LA POINT.

MT. VERNON, Mo.,
August 13th, 1882.

Bro Joseph Smith:—Two years ago, while on a visit to my native home, Southern Illinois, I was ordained an Elder in the Church of Jesus Christ of Latter Day Sainst. I have labored as circumstances would permit, and I trust to the best of my ability, almost exclusively in Lawrence county, Missouri, and I am glad to say that my labors have not been altogether vain. The way is beginning to open up and a good work can be done here if the proper effort is put forth. Prejudice is giving way slowly, and some people are beginning to understand that Mormonism is not polygamy. Of course, there are some with whom the terms "Mormonism" and "Polygamy" are synonymous; but those who are willing to investigate, and receive the truth when they have found it, soon learn that Mormonism proper, is as far from being Polygamy, or having any connection with it, as the glorious orb of day is from "a gambler's lamp at midnight."

The Reorganization has put a nail in the right place and driven it to the head. If its members will now clinch it fast by obeying the old time adage "mind your own business" (with the appendix, let the business of others alone), and the injunction of the "golden rule," then all will be well. Then shall the outside world realize the true position of the church, and be made to know that we are indeed a people, if not *the* people of the Lord. So may it be.

People of different classes, of different shades of opinion, of different professions, and different politics and religions have listened while I have tried to "preach the word" in these parts. All have treated me with as much respect as I might reasonably wish or expect. All, or nearly all I believe, are willing to admit that the *doctrine* is good, but "Joe Smith" and the "Book of Mormon" are two mighty stumbling stones which they can neither get over nor around. This, perhaps is just as it should be. There always is, and ought to be something to try the faith and hearts of men; and if they are ashamed of the servants of the Lord they are also ashamed of the Lord himself, and are not fit for his kingdom; and the church is better off without than with those who are not sufficiently strong in the faith to acknowledge the Lord and all his servants, as well as all the means of grace which the Lord may see fit to provide for his people.

Through the medium of friends I hear a great deal that is said about the "Mormon Preacher." Please pardon my vanity, Bro. Joseph, if I tell some of the remarks that are made about him. He is given to understand by some that he is "smart enough to make a living by preaching if he would only join some of the popular churches and quit preaching Mormonism." Some who love to backbite and belittle the doctrine when they are asked to defend, publicly, a different position, dodge the issue by saying "K—y is too smart for us." Again, some will say "He is too smart to believe what he preaches," etc. Now, brother Joseph, I would not have you believe all this, for I know it is not all true. I have only been, as nearly as I could, "instant in season and out of season" in preaching the word, and they see that the Bible upholds the word preached; yet can not get the consent of their own minds that there is any good thing in "Mormonism," and having not the Spirit of God they know not "the things of God;" and can not understand where the force of the argument lies; and hence, blindly, very blindly too, attribute it to the "smartness of the Mormon preacher."

On the 18th day of June I baptized three persons, all ladies of excellent repute, into the kingdom. One, a member in good standing of the Baptist Church—the other two were outsiders, having made no profession of religion hitherto All seem well satisfied and sound in the faith. And "still there's more to follow." One good old lady

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is anxious to join the church, but remains out on account of opposition from children and friends(?) I would be glad if some efficient laborer would come to this part of the vineyard, and "thrust in his sickle and reap," for I think that such an one could do good here; and surely "the field is white already to harvest." I expect to still do what I can for the cause, yet under the present circumstances I can not labor nearly so much as I would like. A good supply of the printed word would greatly aid the cause here, and go far to diffuse light—and dispel prejudicial darkness from the minds of the people. If the church can afford it, and you will send a good supply of tracts, I am sure the church will not be the loser in the "long run," and very probably it may be "bread cast upon the waters, to be gathered in again not many days hence." I would not ask it if I was able to buy them, but I am not; and tracts in abundance are needed badly here.

Whith a devout prayer for Zion's weal and the cause of truth. I am, Bro. Joseph, very truly yours in the "one faith,"

THOMAS C. KELLEY.

ECHO, Cherokee Nation, Indian Territory,
August 7th, 1882.

Dear Herald:—On July 17th in company with my traveling companion, Bro. Joseph Luff, I left Independence, Missouri, on our way to our mission in the South-west. Two o'clock the morning of the 18th found us at Vinita, Indian Territory, where we remained until afternoon of the following day, when we went by rail to Prairie City, where we met Bro. W. N. Stewart awaiting us. A ride of fourteen miles in a wagon brought us to the home of Bro. Stewart, on Cow Skin Prairie.

We found in this neighborhood over twenty nominal members of the Church, who had been baptized by Bro. J. O. Stewart and organized into what is known as the Delaware Branch, under the watch care of Bro. David Beck. We immediately set about our work, and during the week of our arrival we held two meetings at Bro. Beck's.

The Sunday following we attended a Quaker meeting, in charge of Rev. Jerry Hubbard. He was quite friendly, and invited us to speak in the afternoon services, which we each did, and thereby reached the ears of some who would perphaps have failed to come to hear us. The results were we had about one hundred and fifty persons out to hear us in the evening. Bro. Luff addressed them in his usual forcible way, and we think removed some prejudice. The next day we held a business meeting, and former difficulties which had existed in the branch were in a manner settled, but not with entire satisfaction to all, and we fear differences will never be adjusted unless there is more of the fruits of the spirit manifested. We held two more meetings at and near Bro B ck's, and then by request we went to South-west City, Missouri, and held three meetings, and were well received. We found Bro. and Sr. O. Miles there This place is a quarter of a mile over the line in Missouri, and consequently out of our mission; and if Bro. A. H. Smith feels offended at the tresspass, the way is open for him to come over on our side and retaliate; and let him see to it that he retaliates with *ten fold* vengeance.

Two meetings in a new school-house near Bro. Stewart's completed our meetings on the east side of Grand River, and on the 5th we came over here on the west side, where we held three meetings, with fair interest manifested. On Saturday night we had a distinguished visitor, in the person of Lars Peterson, of Independence; but he tarried not long with us.

So far we have had no very flattering results following our labor; but we feel well in spirit, and have felt since coming here a renewal of the long cherished hope that God would do a great work among the Lamanites; but whether the time has fully come, or not, we are not fully satisfied. We hope, however, to lead some of them into the light of what God did for their fathers, and what he has promised to their seed in the latter days. Pray for us!

If there are doubts in the minds of any of the capacity of these people to comprehend the gospel story, they could have these doubts dispelled by making a visit here; and the old theory that they can not be civilized would soon vanish from the mind, if one could take a look around the premises where we now sojourn; over which a son and daughter of Laman preside. Every thing around the place shows evidence of energy, thrift, and industry; while within doors all is neat, clean, and orderly. We feel perfectly at home, and enjoy their company well.

We will stay until about September first, when I go on to Texas, and Bro. Luff will return home. We are daily expecting the arrival of Bro. Montague, but for some cause he has been delayed, we know not where. Hoping to report more progress next time, I am in bonds of gospel truth,

HEMAN C. SMITH.

CRESTON, Iowa, August 14th, 1882.

Dear Herald:—There having been a few Saints come to this part, we met June 25th, and were organized into a branch, under the supervision of Bro. E. D. Bullard, who now is president; and we think worthy of the position he holds. He is calculated to give instruction to the little flock under his care. H. O. Redfield was chosen clerk of the branch, and myself Priest. Our number being eleven, and three more having been added by baptism since, makes us fourteen now, with the prospect of more uniting. We have met together every Sunday except two, in prayer and testimony, and enjoy that Spirit which brings peace and joy to the hearts of Saints. Any Elder coming this way will receive a welcome here, as we think there is an opening for the preaching of the word.

Hoping the time will come when we can see your face once a week, and ever praying for the welfare of Zion, I remain a lover of truth,

A. W. HEAD.

THREE RIVERS, Miss.

Bro Joseph:—I note your answers in the *Herald* to my letter, and do acknowledge that the "lay up treasure in earth" part should have been left out. But I believe that temporal Zion will cause the Saints to lay up treasures in earth, you "suppose that all the Saints were to sell all, in the light of the contrast;" and then ask, what would follow? I answer; that if the same things did not follow that did when the Saints sold their possessions eighteen hundred years ago, that it would prove to me that they either were not called to do so, or that they disobeyed God. And if God has not called the Church to do so, (and will not according to the temporal Zion theory), then something to the opposite of what pleased him eighteen hundred years ago will please him now; and if he has changed in this point, probably he has changed in others

You ask, what I mean by following Jesus I mean that he came to condemn sin in the flesh, and told the people to follow him; (to condemn sin in their flesh); and that the servant was not above his master. And he had not where to lay his head," You next ask, what would become of the helpless. I answer, that whatever become of them in the apostles' time, in that order of things, would become of them now. The preaching of the gospel would be carried on in the same manner it was then. You ask; "How would it look for the Saints to have their possessions sold and be without a home or its comforts. I answer, that they would look to me to be equal, not above their Lord. I am not able to tell what a community would do as hinted at in the contrast offered; unless they did as they did eighteen hundred years ago. You say that the work of the Church is made up of the individual members and that where any one thinks that their stuff ought be sold, that to they to show consistency ought to sell their own, and do what they hold to be right. I do not believe that God requires one member of his body to sell their possessions and not require the same thing at every ones hands. But it does seem strange that something to the opposite of what pleased him in the Apostles' time will please him now. If it does then may be something to the opposite of the principles of his doctrine will please him to. I have written plain, but do not feel hard towards you,

J. B. PORTER.

P. S: If every one was not seeking his own interest more than his brother's, a maintenance would be had, and if any would not seek to benefit self, or brother, let him not eat.

GERBER, Walker Co., Georgia,
August 7th, 1882.

Bro. Joseph Smith:—To-morrow, if the Lord will, I start for home, after nearly one years' labor in the "Sunny South." What I have done for God's great work, in this part of the vineyard, remains with Him and His people; but this much I have learned, at least, that I am greatly deficient in some of those qualifications so needful for every one who labors for the salvation of souls.

I came into this field in the firm belief that it was my duty to come, whatever might be the result. Some hinted that the climate, in my case, would either "kill or cure;" others were confident that it would do wonders for me by way of restoration to health. I paid but little attention to either of these classes; and now, after having made the test, I am prepared to say that it has done neither one. I am not dead, thank the Lord, nor have I received my health; but, upon the whole, I am in a worse condition, physically, than when I entered the mission. But with respect to my taking this field, at the time I did, I have not changed my mind in the least. The Saints, as a rule, and to the extent of their ability to appreciate and understand my peculiarities, have been very kind, for which I pray God to bless them. I have reason to believe that my labors have been duly appreciated by a large majority of the Saints. The confidence and favor secured is the result of a conscientious effort to discharge duty without fear or favor.

I believe I know more about the Southern people and the needs of the work in the South, than I did one year ago, and in learning I have been compelled to change my mind in several respects. The mission ought to be well sustained by a larger ministerial force than hitherto, and even then, it will take time for our position to be understood and *acknowledged* to that extent that it is in the North. One who comes here free from political bias and does not learn an important lesson, is dull indeed. (Please do not accuse me introducing politics in the *Herald*). I have spent about one month on Lookout Mountain and vicinity, preaching from one to four times per week. Congregations generally small, interest ordinary. There are a few who believe, and ought to obey, we think. At Suphur Springs, or Wildwood Station, we had rather an interesting time. They would not allow us to preach in the Union (?) Church, and put us out of the school-house. They presented us with a petition to which is appended twenty-six names, requesting us not to preach any more in the house, and to call in our appointment. This was done on Sunday when we were within a quarter of a mile of the place of meeting. We spoke twice under the shade of the trees and felt well. Quite a number attended. The reason assigned for this cause, when asked for, was that a real Josephite Elder had preached somewhere in Georgia and taken people off to Utah! We challenged them and everybody else for proof, but up to this time it has not been furnished.

Yours with a growing interest in the work,

JOSEPH R. LAMBERT.

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MANCHESTER, Texas,
August 7th, 1882.

Dear Herald:—I take this method to inform you and all Saints of God that we of Red River Branch are yet on this side of eternity; but sorry to say we are not all alive to the duties we owe to God; the causes I may not know, so I will not try to mention them. I have just had a chill and am feverish, but while lying in bed meditating over the great mercies of our Father and his power, my thoughts dwelt upon my brethren and sisters, and also my neighbors and enemies, who will not, with few exceptions, hear our report. I thought of Rom. 10:1–3, and if ever I felt the spirit of my calling, I certainly did then. My heart was void of offense to any one, and with Paul I could say, My heart's desire is not only for Jewish Israel, but for all my fellow creatures, Saints, friends, and enemies. I desired to speak to all, but I had no audience present. I thought, at the moment, I could make every honest heart understand and feel the testimony of Paul, and all ancient and modern Saints of God; and that they could not through blind prejudice reject the gospel of Christ. We have loved and respected friends that claim that just so they are honest in their faith they are all right. But does the text I mention teach so. Nay, verily, Nay. If the Jews' "zeal of God" would not save them, will zeal save any one? Paul did not so state. Let us hear what our great High Priest, Jesus, says on the subject. See John 3:5–16; John 5:4–39; John 7:17; Mark 16:17, 18. And many other texts I could cite, but I will not here. What is the doctrine of Christ: Faith, repentance, baptism, laying on of hands, resurrection and eternal jundgment. See Heb. 6:1–3. But some of our friends say, and I believe them honest, that there is some of the ordinances and gifts spoken of in the New Testament "done away." I simply ask them who did them away, God, or man? They deny any more revelation since John the Revelator. And they can not show any authority from the Bible for doing them away. See the dilemma they are in. They, and some of the Saints I fear, by their practice, teach that James 5:14, 15, are extincts also. I ask, has Christ a Church on earth to-day. If so, his promise is just in as much power and as binding now as ever. I can bear my humble testimony that it is. And so can the most of the Saints in this branch. But, alas, how soon we sometimes let the adversary lead our minds into doubts, and neglect to appreciate the mercies, love and testimonies that our Father bestows upon us, and suffer ourselves lead off into indifference and seek the temporal blessings first and not the Kingdom of God and his righteousness.

Dear Saints and friendly reader of the *Herald*, let one who is weak, yet firm in the faith of God, admonish you to trust in God. Believe all of his scriptures, not a part of them, and go to God in prayer, and when you pray, do so in full faith in the name of Christ. Pray in humility, let your heart feel that you desire his will to be done in all things, even if it requires your own life. Be not proud, nor vain, nor puffed up, and God will hear you, and answer your prayers, and give you blessings and testimonies. But you have no consistent right to expect God to give you those testimonies in their fullness, unless you obey his holy will in meekness and sincerity. I for one, believe that God does hear, and to a certain extent answers the honest, humble and sincere prayer of those who are not of us. And I think the scriptures bear me out in the belief; but how any Bible reader, or so called honest Christian, after receiving the testimony that God is, and rewards all who diligently seek him, can have the stubbornness to ask God to change his will and doctrine to subserve theirs, is beyond my comprehension; unless they let the tempter lead them astray, like he did the mother of the human race.

I had intended to visit the Silver Hill Branch in July, but I was not financially able. I hope to visit them as soon as I can.

Dear Saints, I am a firm believer in the efficacy of prayer, and humbly claim an interest in your prayers, that I may have God's Spirit to enjoy and ever discharge my whole duty and follow my Savior through evil as well as good report, and win the reward that is for all the faithful, "For I am not ashamed of the gospel, for it is the power of God unto salvation to all who believe it." But for weak fallible man to offer above six hundred doctrines as a substitute for the gospel of Christ, and under the name of "spiritualizing" and "interpreting" God's word, they would fain render it meaningless, without force, and then say the gifts of the gospel are "done away." May the Lord in abundant mercy yet lead them into the glorious light of the gospel, is my humble and earnest prayer in the name of Jesus Christ.

Yours in bonds of peace,
B. T. STJOHN.

SIOUX CITY, Iowa,
August 19th, 1882.

Bro. Joseph:—Bro. J. J. Conyers and M. Daugherty, have been holding meetings here. There is a good interest manifested. The Spirit of the Lord was here. I think there could be a great deal of good done here if we had a hall to preach in; but we have no suitable place to hold meetings. The school directors of Sioux City will not open the school houses for any denomination. They closed the house while I was at conference last Fall. We have had our meetings in my house. My wife was away when Bro. Milton came here. I went to work and took our beds and stove out so that we could have a room to hold meeting in; but my wife has come home now, so that we have no room that is large enough to have meetings in. There is a hall here that we can hire for eight dollars per month; but it is not seated. I think that we could get a good branch here if the Church would send us fifty dollars to seat the hall with and pay the first month's rent; and send us some Elders to help us in the work. If you can do that we will pay the rent ourselves the next five months.

E G. WILCOX.

WALSINGHAM CENTER, Ontario,
August 7th, 1882.

Dear Herald:—We have frequently heard brethren declare, and seen in print in your pages, that "The Shepherd the stone of Israel" Gen. 49:24, refers to Joseph that was sold into Egypt, or rather to his posterity, carried down to this day. How any one can think so is a great mystery to me, I'll quote the verse "But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God of Jacob:* (from thence is the Shepherd the stone of Israel)." From this it is clear that the arms of Joseph's hands were made strong by the hands of the *mighty God* of Jacob from thence, from what? Why from the *mighty God* of Jacob—not Joseph,—is *the* Shepherd *the* stone of Israel, and hence refers directly to Christ. Men may be shepherds in a limited sense, but Christ and him alone is *the* Shepherd of all that will be saved. Turn to Psalms 80:1 "Give ear oh Shepherd of Israel, thou that leadeth Joseph like a flock: thou dwelleth between the cherubim, shine forth." Joseph may be a shepherd, but you see from the last quotation that there is a shepherd that leads him. And pray tell us how could Joseph be "the stone of Israel," when we are emphatically told that Christ is the stone. Turn to Isaiah 28:16, "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:* he that believeth shall not make haste." Was there ever a man, save Christ, that filled that pattern? all testimonies loudly say NO. Peter in Acts 4:10, 11, points it to Christ, and Paul, in 1 Cor. 3:11, says "For other foundation can no man lay than that is laid, which is Jesus Christ." On the question of "the stone" read Matt. 21:42, Acts 4:10, 11, Rom. 9:33, Eph. 2:20. I Peter 2:6, 7, 8. On the question of "the Shepherd," read John 10:11, Isaiah 40:11, Ezek. 34:23; 37:24. Turn to Zeck 14:9, "And the Lord shall be king over all the earth: *in that day* shall there be *one* Lord and his name one. By the quotations we see that *Christ* is "the Shepherd" "the stone of Israel" "The Prince and King of David [of the tribe of Judah and house of David—or through David "under the law] and when the kingdoms of this world shall become the kingdoms of our Lord and his Christ, then Christ will reign as King of kings and Lord of Lords. Christ will then be lifted up before all nations in glory. Dear brethren let us be careful how we apply prophecies, for it is very evident that some have applied to man that which belongs to Christ. In our text, the definate article "The" refers to that, which supercedes all others, and the words "from thence" relates to the noun "God." It requires no great amount of learning to see the force of this language. Let us as ambassadors for Christ, stand stoutly for Him. Read page 452 in Book of Mormon. Three folds brought into one, and *one* shepherd, even Christ. I have written in haste, but please examine quotations. I do not want to rob man or Christ, but whatever character under God, figures *high* and *glorious* in the highest sense both now and in "that day," I certainly believe refers to Christ.

In love to all Saints I am yours for Christ,
E. H. GURLEY.

LAMONI, Iowa.

Brother Joseph:—Thinking that perhaps some of the readers of the *Herald* might have a desire to know some thing concerning what I am doing by way of spreading the word; as I am one of the missionaries sent out by General Conference. I do not report often through the *Herald*, for I *don't* like to boast of how many miles I have traveled, and the number of sermons I have preached. For the last month I have been laboring in Nodaway county, Missouri. I found a grand opening for preaching, and as is the case wherever I have been, there is but little if any preaching done by the local ministry. In Nodaway I found Old Uncle Charlie Williams, still with the "harness" on; and preaching as his circumstances permit, may his life be prolonged in years of usefulness. In all North West Missouri there is a great field for missionary work. The people are every where anxious to hear more of the doctrine we preach, and are willing to grant us a hearing in any of their school-houses, and even in many of their churches. I had just fairly got started and thought to carry on a vigorous Fall and perhaps Winter campaign,—we were occupying four school houses with mostly large congregations in attendance. But, alas! for human hopes; words from home informed me that for reasons unknown to them their supplies had stopped, and I must come home at once.

When will the Church adopt some system that these intervals need not occur, that the ministry need not thus be crippled; or has the gospel been preached in *all* the world as a witness unto all nations? I find hundreds of people who have never heard the gospel as we preach, who are very anxious *to* hear *and how can they hear without a* preacher; *and how can he preach except he be sent,* —AND SUSTAINED, (you can whisper the last clause). Nodaway county, can boast of a rich and beautiful country, and, this year an abundant crop of all grains and fruits indigenous the soil and climate, and even more than this, we saw and ate figs from a tree growing in sister Kyersten Anderson's door yard.

I found the *Saints* in the Platte Branch a zealous, industrious, frugal people, who seem to love God and the latter day work with all their hearts. For fear of trespassing on your space I will close by saying; that would to God there could be more laborers in the field. I am still willing to devote my time to the preaching of the word if I am *sustained.*

Your brother in the gospel,
E. M. WILDERMUTH.

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News Summary.

At Collinsville, Ala., a few days ago, during the absence of the parents, a little negro girl upset a lamp on the stove. An explosion followed, the house took fire, and the girl and three other children were burned to death.

A premature blasting explosion near Cornwall, N. Y., on the 10th, killed four men and severely injured several others.

A passenger train in Texas, was derailed on the 9th near East Line Station, and one coach went into the water. Five persons were killed.

A few days ago Feltville, a deserted village in New Jersey, was sold by a receiver for $11,450. There are eight hundred acres of land, twenty houses, two mills, a church, school-house and store, and $250,000 was once refused for it.

Slight frosts occurred in several places in Illinois on the 10th.

At Forest City, Minn., a woman in charge of two children shut them in the house and went to a neighbors. During her absence the house caught fire and the children were burned to death.

During the progress of a riot at a negro camp-meeting near Eastman, Ga., on the 9th, three white and two colored men were killed. One negro cut his wife's throat on a train near the grounds.

The Governor of Texas has proclaimed a quarantine against all Mexican ports on account of the prevalence of yellow fever.

Destructive forest fires were raging in the Cape Cod district in Massachusetts on the 10th.

Residents of North Sandwich, Mass., were terrorized on the 14th at the forest fires which had been raging for weeks. Two thousand acres of woodland had already been burned, and the fire was speading to dwellings in the town.

It is said that recent storms in Canada have damaged the ripened grain to the extent of thirty per cent.

Bangor, Me., was visited by a tornado accompanied by thunder and rain. Several buildings were wrecked, and trees and sheds blown down.

New England suffers from a wholesale parching of the earth and shriveling of the crops. The industries in which water power is employed are somewhat crippled.

Fire at Spokane Falls, Washington Territory, destroyed property to the amount of over $400,000.

At Grant City, Mo., twelve business houses were swept away by fire a few nights ago.

Nearly the entire business portion of Mankato, Kan., was destroyed by fire a few days ago.

A few days ago Alexander Teel, of Erie, Pa., was fatally poisoned by taking medicine bought from a street corner peddler. He lived one hour.

On the 10th about 1,000 French and German farmers landed at Castle Garden, their destination being Iowa and Minnesota.

On the 9th the yellow fever was reported to be making terrible havoc in Southern and Central America, and was alarmingly spreading in a portion of the gulf region in Mexico, Texas and Louisiana.

There were sixty-two cases of yellow fever at Brownsville, Texas, on the 12th, at Matamoras five hundred, and in surrounding towns a number of cases.

The first bale of this year's cotton crop was received at Mobile on the 15th of August.

The first of the Texas corn crop reached St. Louis the other day. In point of time the arrival is unprecedented.

A crank who bears a marvelous resemblance to Guiteau appeared in a public park at Erie, Pa., announced himself as the Messiah, and harangued the rabble in denunciation of church Christianity.

In Putnam county, Ga., Mr. and Mrs. Carter went to church and locked the children in the house, which took fire and three children burned to death.

Near Wasseca, Minn., a few days ago three laborers were killed and thirty or forty others injured by the derailing of a train and the rolling down an embankment of the caboose in which they were riding.

Two thousand Indian warriors are in the Mazatlan mountains, near Ures, and are burning the crops and murdering the inhabitants. In twelve days forty-five persons have been killed within a radius of twenty-five miles of Ures. Mexican officials are among the number.

The death by suicide of Archbishop Nestor, of the Russian Church, who was the prelate in charge of the diocese of Alaska, was announced from San Francisco on the 14th.

An English syndicate has purchased 110,000 acres of land in Southern Minnesota, at $4 50 per acre. It is the intention to establish colonies of Englishmen on the land. The same company sold a banker of Davenport, Iowa, 40,000 acres in Rock county, Minn., the price being a fraction less than $5 per acre. Mr. Boyson, of Milwaukee, the Danish Consul, has completed arrangements for purchasing 55,000 acres from the same company in Faribault and Martin counties, Minn., upon which a number of Danish families will settle.

FOREIGN NEWS.

A great anti-Christian excitement is reported among the Mohammedans of Beyrout, Syria, because of the death of a Moslem, as is alleged, at the hands of a Christian. Many of the Christian residents fled to the mountains for safety.

There were forty deaths from yellow fever reported at Matamoras on the 10th.

Dublin advices of the 13th announce rather a critical condition of affairs in that city, and the precautions taken denoted the apprehension of a serious outbreak. Gatling guns had been placed in the upper yard of Dublin Castle, and large bodies of infantry with guns paraded the streets in the evening, creating great excitement. A constable was fatally shot at Parsontown, County Louth.

The Czar of Russia has so far recovered from his fear of the Nihilists as to venture out of his palace unattended by a guard or escort.

The official census of France, just completed, shows a total population of 37,672,048.

There were 321 families, representing 1,619 persons, evicted in Ireland during the month of July. The number of outrages for the same period was 231.

The tide of Dutch emigration has turned from the United States and is setting in for South Africa. A line of steamers will be established between Amsterdam and the port nearest the Transvaal.

At Chihuahua, Mexico, on the 8th, twenty-five Apache Indians, who had been recently captured by Mexican troops, were publicly shot.

THE WAR IN EGYPT.

A Constantinople dispatch of the 8th states that De Lesseps had telegraphed that the whole of Egypt had embraced the cause of the National party, and that the English would find everywhere a determined opposition. The rebels at Ramleh made a forward movement, but were repulsed by shots from the British iron-clad Temeraire. Thirty-seven battalions of English militia had volunteered for active service in Egypt.

A proclamation was issued by the Khedive on the 9th declaring Arabi Pasha and his followers rebels, and accusing Arabi of the massacre and pillage of the 11th of June, and being the cause of the destruction of Alexandria and the massacres at Tantah and Benha.

Alexandria dispatches of the 9th stated that the rebels were fortifying the point where the Suez, Ismailia and Cairo lines of railroad meet. They had gathered a force of several thousand infantry there.

Affairs in Tripoli were reported to be alarming on the 10th. El Hadji Mohammed had returned from Constantinople, and announced that the Porte, after settling the affairs of Egypt, intended to send an army to drive the French out of Tunis. The natives talked of a massacre of Christians.

The English troops in Egypt are to be supplied with blue spectacles, to resist the disease known as ophthalmia.

On the 13th several transports with troops for Egypt passed Gibraltar and Malta, and the Coldstream Guards landed at Alexandria. Beyond the Meks forts a skirmish occurred between marines and Arabs, the latter being forced to fall back. It was intimated that Turkey was showing signs of bad faith in sending troops to Egypt. Rebels in great force had taken up positions immediately threatening the Suez Canal. The English Admiral had occupied the water works, and would not allow any interference whatever from De Lesseps.

Conference Minutes.

FLORIDA DISTRICT.

Conference met in Perseverance Branch, August 5th and 6th, 1882. F. P. Scarcliff presiding, W. W. Squires secretary.

The president exhorted the presidents of branches to put their branches in order; also, parents to teach their children their duty.

Branches reported: Mount Olive, 1 death. Coldwater. Millview, 2 baptized. Perseverance and Salem, returned to the branch for correction.

Elders reported: F. P. Scarcliff (baptized 2), W. W. Squires, J. Reeder; Priest J. S. Faulk; Teacher J. Cooper. Bro. G. Enican reported.

A petition from Eureka for an Elders' Court was heard, and F. P. Scarcliff, J. H. Givens and J. Reeder, were appointed to act on the court, 26th August, at the house of H. Carrs.

J. S. Faulk was appointed District Treasurer, F. P. Scarcliff president, W. W. Squires secretary, B. L. West Bishop's Agent.

Prayer meeting on Sunday morning in charge of David Donilson; preaching in the forenoon by F. P. Scarcliff; sacrament meeting in the afternoon.

Adjourned to meet in Coldwater Branch the first Saturday in November [4th], 1882.

SOUTHERN NEBRASKA DISTRICT.

This quarterly conference was held at McCaig's Grove, Cass county, Nebraska, July 2d and 3d, 1882. L Anthony president, R M. Elvin secretary.

The word was preached by Elders E. C. Brand and R. M. Elvin, and three children were blessed.

Reports.—Elder L Anthony reported his labor as president, also the condition of the district. District Treasurer, J W. Waldsmith, reported on hand $2 19, received $35 05; total $37.24 Paid to delegates to the April Conference $24 25, L. Anthony $3, tracts for district $2, R. M. Elvin $7.99; total $37 24. Elder E. C. Brand labored in the district ten days, preached 7 times. Elder J. Armstrong labored in his own vicinity. Elders J. W. Waldsmith and H. Fields, Sen,, by letter. R. M. Elvin preached 26 times. Elder J. R. Badham, by card, preached 3 times, baptized 1. Elder J. Ervin has made some effort to keep up the branch meetings. Priest M. Cain, president of Platte Rriver Branch, stated that they were in a better condition than for some time. Priests F. L. Tucker and W. B. Smith, and Teacher J. Furguson, reported.

Branch Reports.—Nebraska City, Blue River, Platte River, Moroni, Plattsmouth and Clear Creek Branches reported a membership of 261; including 1 High Priest, 13 Elders, 13 Priests, 8 Teachers, 5 Deacons; baptized 6, removed 4, received 3 One Priest ordained.

Nebraska City Financial.—General fund: on hand and received $12.10, paid out $4 10; balance $8. Mission fund: on hand and received $20 90, paid out $20 45, balance 45c. Delegates to General Conference $8. Building fund: on hand and received $174 95, paid on church $145, balance $29 95.

Report of delegates to General Conference: We attended said conference and participated in the business of the same, and would say we had a good conference, and there was some measures adopted that will be for the permanent good of the whole Church. We received $24 25. Our expense as follows: Delegate J. W. Waldsmith $11 21, L. Anthony $18 26, R M Elvin $14 16, J. B. Gouldsmith $11.16.

Letter of President and Secretary of Church read, and the following adopted: That this conference instruct the Nebraska City Branch to correct the error, as decided against them by the General Conference.

Special conference appointed to meet at Nebraska City, September 10th, 1882, for the appoint-

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ment of delegates to the Semi-Annual Conference, and for instructions.

Moved that the president appoint a committee, and, if found necessary, a Court of Elders on the case of Jonathan J. Cranmer.

Elders L. Anthony and J. Armstrong, associated together in labor.

Resolved, That we instruct our delegates to the Semi-Annual Conference of 1882, to cast the full vote of the district in favor of holding Annual Conference.

Adjourned to Wilber, Nebraska, January 7th, 1883, at ten o'clock in the forenoon.

PITTSFIELD DISTRICT.

A conference of the above district was held at the North Bend School-house, Brown county, Illinois, July 29th, 1882. J. Goodale presiding, W. H. Williamson clerk.

Pittsfield, Barry and North Bend Branches reported a membership of 85 members with four baptisms.

Elders J. Goodale, C. Mills (baptized 4), J. Lizenbe (baptized 1), and Priests W. Curry and H. Wetherbe, reported.

J. Goodale was sustained as president of district and W. H. Williamson as clerk.

Preaching by J. Goodale morning and evening.

Adjourned to meet with the Alma Branch, October 21st, 1882.

INDEPENDENCE DISTRICT.

Conference convened at Independence, Missouri, August 5th, 1882. J. W. Brackenbury president, W. B. Tignor clerk.

Independence and Wyandotte Branches reported 245 members.

Elders Reports.—A. H. Smith has labored in Illinois, Keokuk, Bevier, Cameron, St. Joseph, Stewartsville, Wyandotte, Kansas City, Monserat, (baptized 3). C. G. Lanphear is laboring in the vineyard in Kansas. S. G. Mayo, S. W. Hogue, H. Falk, C. St. Clair, J. T. Clark, S. O. Waddel, G. W. Pilgrim, W. B. Tignor, G. Hayward, J. J. Kaster, F. C. Warnky, J. W. Brackenbury, reported. Priests: H. Etzenhouser, A. J. Cox, G. F. Weston, J. F. Clemensen, W. Clow, W. Pooler, W. P. Brents, J. J. Vickery, reported. Teacher P. Hole reported.

Bishop's Agent's Report.—Balance due Bishop's Agent $9.05, paid A. H. Smith $10; due Agent $19 05.

Moved, That the above report be received as itemized, and referred to the Bishopric, per instructions in printed circular of the Twelve and Bishopric.

Moved, That the Elders and Priests in the district make an effort to go out and preach as circumstances will permit.

A. H. Smith was chosen district president for the next three months; W. B. Tignor clerk and treasurer.

The following brethren were chosen delegates to General Conference: A. H. Smith, W. B. Tignor, C. St. Clair, S. W. Hogue and F. C. Warnky. Sent without instructions.

Moved to sustain spiritual authorities and Bishopric in righteousness.

Preaching by A. H. Smith, S. W. Hogue and C. St. Clair. Prayer and sacrament meeting in charge of Brn. Pilgrim and Kaster.

Adjourned to meet at Independence, Missouri, November 4th, 1882, at ten in the forenoon.

WELSH MISSION.

The Annual Conference of the above mission was held at Swansea, Wales, April 30th, 1882. J. R. Gibbs president, B. Davies clerk.

The president addressed the meeting followed by Elders J. Morgans and A. N. Bishop.

Bishop's Agent reported.—In hand 1*s*, received from the young members of Llanelley Branch to to the wives of the missonaries 8*s*, A. N. Bishop 8*s*, T. E. Jenkins of Merthyr Branch £1; total £1, 17*s*; sent to Bishop Rogers £1, 17*s*, February 3d, 1882.

D. Lewis reported the book account from October 30th, 1881, £2 1 6½, too scarce then to pay the expenses of the hymn books. Received since for hymn books from Llansamlet Branch £1 6 9, Llanelly Branch £1 14 9, Merthyr Branch 13*s* 6*d*, Aberdare Branch £1 1 0, J. R. Gibbs 4*s* 6*d*, Phillip Price 1*s* 10*d*. For *Herald:* Thomas E. Jenkins 12*s*, John E. Hughes 6*s*, John Hughes 2*s*, Edwin Trimby 2*s*. Paid out to the printer 15*s*, for binding 100 hymn books £3 17 5, for carriage and postage 3*s* 10*d*, for an account book 6*d*; 13*s* 11½*d* too scarce in hand to clear the expenses.

Elder W. Morris reported the Eastern and A. N. Bishop the Western District.

Met at 2:30 p. m. Preaching in the afternoon by Elder J. Hughes, followed by Elder A. N. Bishop.

Resolved that we uphold by our faith and prayers the different quorums of the Church in America in righteousness. Also, T. Taylor president of the European Mission; J. R. Gibbs of the Welsh Mission; T. E. Jenkins of the Seventy and as Bishop's Agent; W. Morris president of the Eastern District of the Welsh Mission, and A. N. Bishop of the Western District.

Resolved, That Elder A. N. Bishop be authorized to visit all the branches of the Welsh Mission for the purpose of correcting the records of each branch.

Resolved, That the Llanelly Branch be authorized to ordain Bro. J. Edwards to the office of a Priest.

Resolved, That no one should be ordained to the office of an Elder except by the authority of a conference.

Preaching by Elders W. Morris and D. Lewis.

Adjourned to meet at Aberaman, Wales, October 29th, 1882.

Miscellaneous.

COLORADO DISTRICT.

To the Saints in Colorado, Greeting —I wish to say that some time ago I was appointed as Bishop's Agent for this State, and I would like to ask the Saints to come up to the help of the Lord Those that have means and want to help the work along in Colorado, let them send in a registered letter all they can afford, addressed to James Kemp, Hutchinson, Jefferson county, Colorado. This is a hard mission for an Elder to be in without money, and as the Elders have to make sacrifice of home pleasures, we ought to be willing to make a sacrifice of a little of this world's goods to keep the wheels of salvation rolling.

JAMES KEMP, *Bishop's Agent.*

SECOND QUORUM OF ELDERS.

To the Second Quorum of Elders, Greeting —As the time of meeting during the sessions of the Annual Conference at Lamoni, Iowa, is near, I respectfully request that the members report their labors for the six months ending August 31st; also, your willingness to labor as Elders in the cause of Christ. I wish you to notice the resolution adopted by the informal Council of Elders at last April Conference, viz: "That every Elder is requested to report to the president of his quorum, and a failure so to do will be *prima facia* evidence to each quorum of the unfaithfulness of such members not so reporting." Therefore, I trust you will report to me on or before the 10th of September. Address me at Persia, Harrison county, Iowa.

Your brother in the gospel bonds,
W. CHAMBERS,
President of Quorum.

FIRST QUORUM OF PRIESTS.

By a resolution adopted by the quorum at the April Conference, every member is required to report, either personally or by letter, to the quorum at the ensuing Fall Conference at Lamoni. Will the brethren see to it that this rule is strictly complied with, in order that the quorum may have an exact knowledge of its condition and capability to perform its allotted share in the work of spreading the gospel. Members of the quorum who are actively engaged in the field and wish to so continue, together with others whose circumstances will permit of such labor, should embody such facts in their report, with a statement of the conditions under which they can take the field.

The offices of secretary and treasurer being vacant through the ordination of Bro. E. L. Kelley to the Elder's office, will necessitate to appointment of one of our number to those offices.

A suggestion is submitted for consideration and action upon by the quorum when assembled, namely: That all applications for conference appointment shall be first submitted to the quorum for its approval and recommendation, and that the Quorum of the Twelve be requested to return to the First Quorum of Priests all applications not so submitted.

LAURENCE CONOVER,
President First Quorum of Priests.

NOTICE.

Brethren and Friends.—Our church house is progressing, and our conference will be held in it September 2d and 3d. We invite as many Saints and friends as can manage to come; we want to have a good conference, and being State Fair week also, we expect a large gathering.

[We suppose this is at DesMoines, Iowa, but do not know, as it is not dated or signed.—ED]

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

MARRIED.

HOPKINS—STONE.—At Lucas, Lucas county, Iowa, at the residence of Bro. James Robinson, July 24th, 1882, by Elder John Watkins, Senior, Mr. Thomas Hopkins to Miss Hannah Stone.

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

DIED.

CULVER —Alma James, infant son of Bro. M. E. and Sr. A. Culver, died of cholera infantum the 9th day of August, 1882, aged 6 months and 16 days. Funeral services by Bro. James Brighouse —text Job 1:21: "The Lord gave and the Lord hath taken," &c. The Spirit of the Lord rested upon us; important lessons were learned and consolation given. The sleeping form was taken to Plano, Illinois, and reposes in the Saints' burying ground.

"Go to thy rest, fair child;
Go to thy dreamless bed,
While yet so gentle, undefiled,
With blessings on thy head."

DAHL —In Nebraska City, Nebraska, August 13th, 1882, at 15 minutes past 11 o'clock, Sunday night. Sister Karen Dahl, beloved mother of Sr. Anna Nielsen. She was born in Christiania, Norway, March 30th, 1819, came to Nebraska City, August 1st, 1866, was baptized here by Elder Knud Johnson July 30th, 1881, who also conducted her funeral service to a large concourse of people, at her residence August 15th, 1882. She was also mother of Mr. John H. Dahl, the jewelry merchant in Nebraska City, and had been a widow twenty-six years. Her illness was consumption of the liver, which she patiently without complaining endured nearly two years. Her short life in the Church was a blessing to her, as she told me she obtained relief when the Elders prayed over her. Her last request to me was Sunday at eleven o'clock to go after the Elders to lay their hands upon her, which they did, and peace and happiness were in her soul; and she could talk to me till five minutes before death, when she passed away in my arms without a struggle, like a weary child. She was a faithful, kind mother to us all. The pall bearers were, brethren J. W. Waldsmith, P. G. Bergsteen, E. Jasper, Mr. Wm. Willie, A. Johnson, C. Anderson. Two sons and one daughter are left to mourn a loving mother's loss.

"She is gone, her work on earth is done,
Her battles fought, her race is run."
She sleeps; her troubles here are o'er;
She sleeps, where earthly ills no more,
Will break the slumberer's rest.
Her dust will rest beneath the sod,
Her spirit has returned to God,
To mingle with the blest.

Her only daughter ANNA.

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BABB.—At Harrison county, Iowa, May 9th, 1882, Martha Lucretia, infant daughter of Bro. John W. and Sr. Elizabeth S. Babb.

"It was so hard to give her up,
So sweet, so young, so fair;
But God knows best, so let her rest,
Till we can meet her there."

DWYRE.—James V. Dwyre departed this life April 28th, 1882, aged 47 years, 2 months, 2 days. He was a good man, and was loved by all who knew him. Funeral services by W. T. Bozarth.

FORBES.—At Waterloo, Nebraska, August 4th, 1882, of cholera infantum, Ada, infant daughter of Bro. John and Sr. Eliza Forbes. Funeral sermon by J. F. Mintun.

"Our little Ada has passed from earth,
To brighter realms above;
While we on earth do yet remain,
To practice truth and love.
Though sad the parting is to us,
We're cheered by Jesus' name;
For we shall meet,—are we prepared,—
In a mansion free from pain."

THORP.—At the residence of C. Willey, near Woodbine, Harrison county, Iowa, August 3d, 1882, in the 77th year of his age, Owen N. Thorp. Deceased was born in Berkshire county, Massachusetts, January 31st, 1806; moved to Harrison county, Iowa, about 1853, and was one of its oldest and most respected citizens. He united with the Church in 1877, under the hands of Elder Charles Derry, and was known as a consistent and earnest follower of Christ. W. C. C.

SCOTT.—At Scottsville, Indiana, July 25th, 1882, of lung disease, Sr. Luella A., daughter of Moses R. Scott and wife, aged 22 years. She was baptized March 23d, 1875, by Elder W. H. Kelley. She died in full faith, comforted by the testimony of the Spirit.

SCOTT.—At Scottsville, Indiana, August 5th, 1879, of typhoid fever, Francis A. Scott. She was baptized March 23d, 1875, and now sleeps as a sheaf in the garner of the Lord.

SCOTT.—At same place, April 28th, 1881, of brain affection, William Mark Scott. Blessed July 25th, 1875, by H. Scott and I. P. Baggerly. Blessed sleep of the dead.

MUSSELL.—At Bevier, Missouri, July 24th, 1882, James, the youngest son of Frank and L. E. Mussell, aged 6 months and 2 days, after two days' sickness of cholera infantum; funeral service by J. T Williams.

Weep not, O, father, for thy child;
And, mother, do not mourn;
We know he was so good and mild,
But God has called him home.
Blessed are they that have no sin,
For they are clean in heart;
So we may strive to enter in,
To meet him there and never part.

IT is reported that the workmen employed in digging a canal to connect Lakes Eustis and Dora in Florida, have made a very interesting discovery. On the northwestern shore of Dora, four feet below the surface of the water, they came upon the ruins of what seems to have been a stone house or fortification. Small, curiously shaped blocks of sand stone, some of them showing traces of fire, pieces of pottery and utensils made of melted flint, were brought to the surface. Who built the fortification and made the pottery, are questions now agitating the curious of Flordia.

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IN LAMONI, DECATUR COUNTY, IOWA.

The Saints' Herald:

Official paper of the Reorganized Church of Jesus Christ of Latter Day Saints, explanatory of the faith of the Church, and contains correspondence from different parts of the world, giving accounts of the progress of the Church, and setting forth the dealings of God with his people. Published semi-monthly, sixteen large pages. Price $2.15 per year, half year $1.10, free of postage. JOSEPH SMITH, Editor.

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The Saints' Herald.

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

Heman C Smith

"I saw another Angel * *, having the Everlasting Gospel to Preach to them that Dwell on the Earth * *, saying, Fear God, and Give Glory to Him, for the Hour of His Judgment is Come."—Rev. 14: 6-7.
"Sanctify them Through Thy Truth; Thy Word is Truth."—Jesus; John 17: 17.
"Hearken to the Word of the Lord, for there Shall Not any Man Among You Have save it be One Wife."—Book of Mormon; Jacob 2: 6.

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Of God or the Godhead.

1. Inasmuch as many have taken it in hand to write out their views, as is published in the *Herald*, relative to God and the Godhead, Godship, or Godhood; I thought, being strongly solicited by an Elder, I would express some of my views so as to let them appear in print. We want to have clear views of the Father, of the Son, and of the Holy Spirit in order that we may have right belief and right faith also. The Book of Mormon has come forth "For a standard unto my people." Therefore we shall apply to its sayings as well as to the Bible for our sentiments about the Godhead. It says in the last of the 13th chapter of 2d Nephi, "And now behold, this is the doctrine of Christ, and the only true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God without end. Amen." The last of the 8th chapter of Alma, "And shall be brought and arraigned before the bar of Christ, the Son, and God, the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works." The last of the 3d chapter of Mormon, "To sing ceaseless praises * * * unto the Father, and unto the Son, and unto the Holy Ghost, which is one God, in a state of happiness which has no end." The New Testament says, The Word was God, "Emanuel, God with us," "God was manifest in the flesh." And again, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." But Alma says, "Which is one eternal God."

2. From all the above quotations the subject of the Godhead is so plain that I can find no room for cavil or contention. But say you, do you believe the three are three distinct persons? I do so understand it. Then how can three persons be only one person? Inspiration nowhere says they are one person, but they are one God The first word in the Hebrew bible translated God is of the plural number. The three are not one person, but one God, consisting of three persons. They are one in unity, one in spirit substance, one in essence, one in age or eternal being, one in council, one in their tribunal, one in judgment, and one in glory. But they are not one in knowledge, one in authority, nor one in power. The Father is first, the Son is second, and the Holy Ghost is third, and he is subject to both. As to Jesus' knowledge he said, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father only." Mark 13:32. As to Jesus' authority he said, "And given him authority to execute judgment also, because he is the Son of Man." John 5:27. And as to his power he said, "All power is given unto me in heaven and in earth." Matt. 28:18. The giver is superior to the one receiving.

3. The three persons constitute the great Godhead in heaven. They are the highest tribunal in all worlds. They are the first and the last; they are the great supreme. There is no tribunal above them, nor round about them to which they might be arraigned to answer for their rulings or decisions. Christ was sent of the Father, and the one who sends is considered superior in authority to the one sent. Jesus said, "My Father is greater than I." Again, "My Father is greater than all." John 10:29. The Lord Jesus would not have said this had it not been literally true, nor Alma said that the Father, Son and the Holy Spirit was one eternal God," provided the Son and Holy Spirit were not God as well as the Father. They were three distinct persons united in one grand council to give decisions in the heaven of heavens.

4. I am aware that the Godhead has been a controverted doctrine ever since the days of Constantine, of Alexander, and of Arius, in the fourth century, and even before. About the year 317, a furious contention arose between Bishop Alexander of Alexandria, in Egypt, and Arius one of the presbyters. The bishop among his adherents declared that the "Son was not only of the same eminence and dignity, but also of the same essence with the Father." But Arius declared that "the Son was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom God had created out of nothing; the instrument by whose subordinate operation the Almighty Father formed the universe, and therefore inferior to the Father in nature and dignity." Origin, who died about the middle of the third century, held that "The Son was in God that which reason is in man; and that the Holy Ghost was nothing more than the divine energy or active force." He also called Christ "a being created and made."

5. The Emperor Constantine the Great, assembled a council of three hundred and eighteen bishops, and about one thousand of the inferior clergy, on the 19th of June, 325, in Nice in Bithynia, in Asia Minor. This council sat sixty-seven days in consultation, discussion, and keen debate, and the result was they deliberately made a calf, *viz*: a creed to settle the belief of the church as to this disputed doctrine, after their contentions and bickerings. Instead of calling upon God to settle their differences and disputes by direct interposition or revelation from heaven, they depended upon Constantine—they looked up to him. The council agreed with the excommunication and banishment of Arius to Illyria. But soon he was recalled, and the schism broke out more fiercely. One party called orthodox was sometimes in the lead, then the Arians prevailed. Their disputes lasted many centuries, and was only smothered until it broke out afresh about the beginning of this century. Barton W. Stone of Kentucky, and Elias Smith of Boston, and their friends were called schismatic on account of their views relative to the Sonship of Christ. They opposed the orthodox idea of the Trinity. They set up what they called the "Christian Church;" which finally mostly in the west assimilated themselves with what was called Campbellites. They reasoned much against the trinity of persons in the Godhead, of co-equal age and power. Many books and pamphlets were written, and very many sermons delivered all on this old disputed doctrine. And in the *Herald* the controversy is beginning to be agitated again as to God or the Godhead.

6. I believe with all the Jews from the days of Moses until now, in only one God; but that there are three distinct persons in the Godhead. Neither the Father, the Son, or the Holy Ghost ever had a beginning. They were eternal in the past, and will be in the future to endless duration. Each one is everlasting, eternal, and endless in their existence. The Son and Holy Spirit are as much God as the Father himself—as much distinct persons as the great I Am. Inspiration says, "There is no God beside me—I know not any." Isaiah 24:8. The book says, "God knoweth all things." And if the Lord did not know of any other God in boundless space, then why is it that man can believe in a plurality of Gods? The great I Am is a distinct person from the Son, and the Son from the person of the Holy Spirit. Each one has a separate spirit-form or person, and a mind within that form, so as to speak and communicate thoughts and words to other minds. All three persons in the Godhead have spoken; and nothing can speak without organs of speech and faculties of mind. Hence I hold not as Elder Rigdon declared in the Book of Covenants, lecture five: "There are two persons who constitute the great matchless, governing and supreme power over all things. * * * They are the Father and the Son, the Father being a personage of

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spirit." I must, as Alma and John, have three intelligences in God, or have none.

7. Paul says: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; the Godhead was clearly seen on earth by Peter, James, and John, who were special witnesses for Christ. Those chosen apostles saw three distinct persons clearly on earth, as a pattern of the Godhead in heaven; and he left his three apostles to remain a pattern still on earth—"who seemed to be pillars" to the church. Here the pattern of the Godhead could be clearly seen in the pattern of three persons on earth as well as three persons in heaven.

8. I hold that God was never really a Father, only by creating Adam and Eve, or that Christ was ever called a Son (only in prophetic vision) until Jesus was born of Mary. There never was a natural son without a mother; and Moses said, "The blood is life of all flesh," and without blood no progeny was ever born. All unembodied spirits are eternal beings. They never began to exist and they will never cease to live. Whatever has a beginning may have an end, hence I say Christ, that being who had "glory with the Father before the world was," was never created, made, formed, devised, produced, emanated, composed, originated, constituted, generated, or caused, in eternity. He came from the court of glory into the world and accepted of his body of Mary, and thereafter but not before was called the Son—"the only begotten Son of God." He was so called because he had no natural father after the flesh. Paul said, "He was made of a woman." No other person was ever produced as Christ Jesus was. He was the only begotten. The rest of men were all partakers of flesh and blood, after the natural order of generation. Christ only took "part of the same, and hence the knowledge of the past and future was not altogether taken from him in consequence of his being planted or condensed into an infantile body, but the past and the future were familiar to him.

9. I find by conversing that some men think the great I Am has a body of flesh and bones. Then I can't understand the Apostle John who said, "God is a spirit." And Jesus said a "spirit hath not flesh and bones as you see me have." (Luke 24:39). I conceive that God, the Father of Jesus' body, is a spirit-form, but not possessing material substance. There are two kinds of substances, one of spirit-substance, and one of material or earthly matter. But there is nothing on earth to which we can liken spirit or spirit substance, therefore I shall not try to tell what spirit is or what it is like. I feel certain all spirits have spirit substance, have a form, have faculties of mind and attributes of soul, by the exercise of which they can give off thoughts and words to other minds. All spirits have spirit-substance, and organs of soul and faculties of mind, and exist as men do in this world separate; I consider all spirits intelligent personalities. In future I may write about the person of the Holy Spirit.

10. Some intelligent men hold the opinion the great I Am, the Father of Jesus, came down and took a body, lived in it, died and rose again, and ascended to heaven; and there is but one being who is God, or constituting the Godhead Against this dogma there are so that they are without excuse."—Rom. 1:20. When Christ was transfigured upon the mount he stood with Moses and Elias, having put on his glorified appearance in the presence of those translated men. Here the pattern of many objections. If true, heaven was depopulated of a God for thirty-three years while Christ or God was here upon earth. When Jesus was baptized, and on the mount of transfiguration a voice came from heaven saying, "This is my beloved son," this voice came from the Father of Jesus, which evidently shows two distinct persons, one speaking from heaven and the other hearing on earth. And some believe that the Holy Spirit, as Orson Pratt wrote, extends throughout all space, and is composed of atoms, and is not a distinct person at all. If he so extends, and is as they claim, a substance, then he would exclude all other substances from space. An unalterable law in logic or philosophy is that no two substances can occupy the same place at the same time. I hold that all spirits have locality—a home in which to live. The emanation or influence of the Holy Spirit may be present everywhere, but not his person.

11. Then I scout the idea of the spirit's omnipresence *i. e.*, to extend throughout all space. Don't tell me that the Holy Spirit is a substance and yet he extends infinitely. I look upon the Holy Spirit as an actual personality, as much so as the eternal Father of all worlds. He is an intelligent person possessing spirit substance, form, entity, and locality; not like ether, electricity, or wild wind, existing everywhere. And don't believe that Christ or the Holy Spirit was ever organized, or that Christ was ever elevated to the Godhead. He was eternally one in the Godhead, had not to be elevated to it. Never, as some Elders vainly say, "Christ was elevated to the Godhead and Fatherhood." He was eternally in the Godhead, and had not to be elevated to it. Of the spirit Nephi says, "I spake unto him as a man speaketh, for I beheld that he was in the form of a man." Then he was not atoms diffused everywhere, and each atom intelligent. Nephi describes him as a person talking to him, and nothing can talk without mind, and nothing has mind but intelligent spirit. Christ showed himself to the brother of Jared and said, "Behold this body which you now behold is the body of my spirit, and man have I created after the body of my spirit." Thus showing that a spirit has a body and a likeness. If so, the Holy Spirit can have a spirit-body, with entity and identity. But the Father and the Holy Spirit have no body of flesh and bones, but are pure spiritual beings; they have spirit-substance and minds within those forms to give forth intelligence.

12. The Father, Son, and Holy Spirit are all called Father, which I think means the protector of the "spirits of all flesh." Christ entered into the body of Jesus, as our spirits enter into our bodies; and then he was the "inner man," the spirit and mind of the man Christ Jesus. When he died he resigned his spirit—the eternal Christ, into the hands of his Father. The Father is one, the Son is one, and the Holy Spirit is one; but they are three distinct personalities, yet but one in their union and design in all things. Some object to the use of the word person applied to the Holy Spirit. But if he has a mind and a will of his own and one in the Godhead, then I write of him as a distinct person. But I believe with Paul that "great is the mystery of godliness, or the Godhead, and with this I close for the present. I am a pilgrim on earth.

WILLIAM EARL.

Sunday Thought.

"A Sabbath well spent
Brings a week of content,
And strength for the toils of to-morrow.
But a Sabbath profaned,
Whatsoever be gained,
Is a certain forerunner of sorrow."

After six days of toil comes a day of rest. It comes to the Christian ladened with full fruition. Thoughts of "the Nazerene" crowd themselves on the mind, and we look far into the clouded past, and we see Jesus nailed to the cross—the "first day of the week" comes and presents to the world a living, immortalized Savior, and the Infinite speaks, and tells humanity of his matchless love. For—

We hear His love in the song of birds,
And in the lowing of the herds;
We hear His love on "Calvary's brow"—
We hear it in that darkened hour.

Our Sunday dawns not upon us bearing the sound of Sinai's thunders, and the glare of its vivid lightnings, but it comes in all the serenity of a Savior's love, speaks peace to the troubled soul, saying: "Let not your heart be troubled, ye believe in God, believe also in me."

We read God's precious promises concerning the great work He purposes performing through Christ, and we endeavor to peer through the misty future, striving to obtain a glance at some of its beauties, but we can not "for now we see through a glass darkly." We wait, reclining on the Savior's breast, until the dawning of a brighter day shall greet our enraptured vision, when "all that was promised the Saints, shall be given, and none shall molest them from morn until eve'n."

All present joys are mixed with grief. We may convene on the Lord's day, and tell one another that

"All our desire is to the Lord,
To know and to do his holy word."

And in the week to come, we'll depart in some way, perhaps, from the path of duty, for "To err is human," and we go stumbling along, sometimes, as blind men. No man lives perfect; all claim to perfection is a "cloak of maliciousness." The encouraging words come rolling down through eighteen centuries, losing none of their worth, meaning, nor force, saying: "Be of good cheer, I have overcome the world." By this we understand that, through constant effort, unceasing labor, we too may "overcome the world."

"It requires a constant effort,
All his precepts to obey."

When I hear a man say, "I live every day as though I stood in God's immediate presence," I am led to doubt his statement, for any man that so lives will never have occasion to tell it. We read: "Thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High." We may sing:

"So let our lips and lives express
The holy gospel we profess."

But there is the life we live. And that life will never be lived so long as one man sets

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himself up as judge of another man's doings.

It is well for people to go unto the Lord's house and pay their vows and oblations; but if after this they berate their brother, and endeavor in an underhanded way to undermine his character, it has a poor appearance to say the least. Among other things we read: "Thou shalt not go up and down among my people as a tale bearer." And we should remember while speaking of another's faults, not to forget our own, for it is poor policy to

"Live a Sunday Christian,
And a week day devil."

As Christ has died for us, loved us, bought us with his own precious blood, we should strive for the masteries lawfully; and to do so is to make the effort to comply with his requests. "We know that his commandments are not grievous." Let us love him out of a pure heart fervently. SUNDAY.

Gospel Antiquity.

UNDER this head I wish to give expression to a few thoughts, and while I do so I hope no one will object to my having the privilege, though they may be foreign from what theirs would be, looking from the standpoint which they occupy. I will state further that I am not unaware that my views upon this subject will differ not only with those of many good brethren who are excellent good thinkers, but also with some, perhaps only seeming, teaching of some of the books on this subject. But I do not believe them to be contrary to the teaching as a whole of any of them. And while I thus think, my mind revolting within, I can not if I would, place myself up as a standard, for neither am I unaware that there is not only in every man found defect and fault, owing to the nature with which he is surrounded, but as a natural result the same is true with respect to every book which we hold as a representative of the faith; so that neither man nor record is found free from defect and fault. A sad affair then, says one. Be that as it may, the voice of reason echoes to me, it is true; and certainly no thinking person can successfully deny it. And the best that mortal can do is to carefully draw in the light that has been reflected through all that has been spoken in the past, and with careful consideration of that which may yet be reflected by the Spirit of God, and in the light of reason of which we at least possess a degree, cautiously try to let our faith rest upon evidence; for whether written or otherwise, faith can only run parallel with evidence. Therefore the great necessity of a critical examination of the premises upon which we would base our faith. For unless it be grounded in truth, there is no promise of its effecting the salvation which we so earnestly seek. I trust then, that on the presentation of these thoughts, that there will be no effect farther than the harmonious teaching of God's word may afford a sure resting place for our hope. For there is nothing divine, neither above nor beneath the heavens, that ever has or ever will bind a true spirit,—save that of a reformation from that which is wrong to that which is right, as fast as we learn. I heartily believe in the inspiration of God's spirit in all ages where there is a covenant people. That we believe and profess to-day. But I do not believe that that which is received by the creature, (either speaker or hearer), is always that which was intended by the Creator. Consequently we have line upon line, precept upon precept, here a little and there a little. And also the prayer, "Lord, speak not to thy servant in dark speeches, speak plainly to thy servant." In treating upon the subject mentioned, I shall examine the covenants, for to be without a covenant is to be without authority, without God, (presence of God), and without hope in the world. As were the Gentiles before God had broken down the middle wall of partition between Jew and Gentile, and made of twain (two nations) one now man (new church) and so making peace. And as were the Jews when their covenant with the law thereof had found an end and the vail of the temple was rent in twain (two) from top to bottom. Authority runs parallel with the covenant. When the one ceases so does the other, there ceasing to be a basis for action. Without this basis we can do nothing with promise. The Creator is not bound for that which he has not covenanted or promised. But a covenant forms the basis for action. To covenant with God is to form the obligation by taking him at his word; there can be no obligation till this is done, hence the necessity of living by every word, that, and that only, which proceeds from the mouth of the Lord—being harmonious with itself and philosophical reason, remembering that God is not narrow, or short minded that he should make mistakes or blunders. Remembering too, that weak humanity has always done this even amid the most brilliant light that has ever been reflected through any covenant that he has ever made with man. Hence we can see the wisdom in the all-wise Creator in making many covenants, (but not two at the same time) with the race, step by step, to try to raise him from this shattered condition into which he has fallen. O, says one, if we only have the spirit, it is enough. So says the heathen. But with the history of the past not only of latter days, there is enough to make the conscientious thinker tremble with cautious fear. (Pardon the digression).

Covenants are generally matters of record, so that it may appear to what extent the parties may have complied with the same on their part. Covenants are generally ratified, or dedicated before they are considered of force by the parties. Two of the most noted covenants of which we know anything, are styled the old and new covenant, and are found recorded in the Old and New Testaments, testament meaning covenant. The Old is that of circumcision, which God proposed to Abram and his posterity, (Gen. 12:1–3, 17:1–14), in the seventy-fifth year of his age, B. C. 1921 years. But afterward becomes the combination of circumcision and the law in consequence of the law being added to it 430 years after God had covenanted with Abram, this reaching the year B. C. 1491. (Ex. 19th and 20th chapters, King's Translation). But in regard to this addition of the law there are some differences of opinion now, as there was also in the day when Paul wrote his Gallatian letter. Now addition is simply an act of uniting two or more things in one, and in speaking of one you would speak of all; therefore if it shall appear that the keeping of the law and that of circumcision were both conjointly made obligatory upon those who sought justification by the keeping of one, or if they were both equally taught as being necessary in order to justification, it will appear also that they have been united forming one covenant, and are therefore thus conjointly urged. The Master seems to have recognized this oneness. St. John 7:22, 23, says, "Moses gave unto you circumcision, not because it was of Moses, but of the fathers. And you on the Sabbath circumcise a man. If a man on the Sabbath receive circumcision that the law of Moses be not broken," &c. Paul seems to recognize the same (Rom. 2:25): "Circumcision verily profiteth if thou keep the law, (connected with it), but if thou be a breaker of the law thy circumcision is become uncircumcision." In Acts 15:1, 5, 24, there is an argument favoring the circumcision of Gentile converts, and to command them to keep the law. Why were the two thus coupled, if they were not one covenant. But that this addition was in relation to circumcision and the law, is further evident from Paul, Gal. 3. Says the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel (good news) to Abraham, saying, "In thee shall all nations be blest;" 16th verse speaks of the seed (Christ) promised; states that the covenant (rather the promise in relation to Christ) the law which was 430 years after can not disannull. He asks the question as to the purpose of the law, and answers that it was added because of transgression till the promised seed should come. Now it is evident from the foregoing that the law was added to a covenant containing a promise of a seed, and we know what covenant that was—"In thee and thy seed" &c. But from 1921 B. C., (the time of God covenanting with Abram), take 430 years, which will bring you just so much nearer the coming of Christ, *viz:* B. C. 1491, the date of adding the law. Or *vice versa*, add 430 to 1491 and it will reach back to B. C. 1921, the time when God gave the Decalogue through Moses; and this is another evidence as to what was added or united. But the term gospel being used as having been preached to Abraham, it is thought by many that the gospel covenant must have existed then; but to me there is no such evidence, since the term signifies "Good news, Glad tidings," and may not signify any definite system of faith. It was evidently glad tidings to Abram, "I will raise up Kings unto thee," "I will raise up a Lord unto thee." But the context, Gal. 3:1–9, shows that the parties addressed were Judaized, having began in the spiritual covenant, yet sought justification by the fleshly covenant. This Judaism has always been troublesome. Paul therefore against their present assumption refers them to the broadness of this prophetic preaching, one of the distinguishing features of the new covenant, *viz:* "In thee shall all nations be blessed." But mark the language—The gospel was preached to Abraham, saying, "In thee shall (future tense) all nations be blessed." But it is further argued that the new covenant must have existed in those days because in Heb. 11 it is stated that Abraham, Isaac, Jacob, Enoch and others, are mentioned as having found favor with God, and obtained witness that they were accepted of him, that therefore the covenant of the gospel must

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have existed then. But there fails to be any evidence in this for me, since the context shows that they died in faith, not having received the promise and only having seen them afar off. And especially since I see that the 39th and 40th verses are quoted by the Seer as having direct reference to baptism for the dead, "They (Abraham, Enoch, &c.) without us could not be made perfect;" which, if this application is correct, is a positive evidence that they had not the gospel, baptism being an ordinance of the new-covenant system of faith. It is further urged that in Heb 4:2 is mentioned that the gospel preached did not profit them not being mixed with faith in them that heard it. In this I fail to see more than that the promise of a Redeemer was preached to them, which would be good news, glad tidings to them. But that the system of faith pertaining to the gospel was not yet published, is evident for the reason that the covenant of circumcision and the law was in force having the presence of the Most High sanctioning it; (the covenant); even 'till when the fullness of time had come (fullness, not in part, not in shadow or type, not in prospect or prophecy); and God sent forth his Son (the seed) made under the law, born of a woman—to redeem them that were under the law,—nailing it to his cross. It would not be reasonable that God would have two covenants differing from each other at the same time with his presence, in sanction of their validity; neither that he would establish another differing from the one that he made with Abram in relation to a promised seed, and that would find its end only in the appearing of the seed, which was to bless all the nations. But the introduction of the one that was to be brought about by the seed that was to bless all the nations could not possibly be effected otherwise than by his coming, which would be the fulness of the one in relation to his coming. Hence he says I came not to destroy the law but to fulfill. Paul says "Christ is the end of the law;" "He nailed it to his cross and took it out of the way." When the fulness of time had come God sent forth his son and he opens the dispensation of the fulness of time, which dispensation is like the covenant that is to all the world, every nation, and is intended to gather in one of all, both which is in earth and which is in heaven, even in him. But they could not be gathered in him (his body, the church) till he had come and formed it. Hence there is no reason in the claim that God ever had made the new covenant prior to making this one with Abram; neither that he had a desire to make it any time while this other one was extant, for the very nature of the promise in that covenant shows that it was to run until the seed had come which would make an end of it, and effect an opening for the establishing of the new one.

In the year B. C. 601, God, as his manner often was speaking to the prophets by figure, type or symbol, speaks to Jeremiah, (Jer. 18:1–6), tells him to go down to the potter's house. And when he went he beheld the potter working on one of the wheels, making a vessel of clay; which, becoming marred in his hand, he (the potter) made it again another vessel as seemed good to him. Then the word of the Lord through him was, O, house (kingdom or vessel) of Israel, can not I do with you as this potter. Are you not in my hands as the clay in the hands of this potter; may not I do with you as I will saith the Lord. If the making of the new vessel or kingdom was yet in future, as was shown to this potter, being a lapse of 890 years since the law was added, would it be reasonable to suppose that the new covenant (which if in force would form the vessel) was a reality, either there or elsewhere, since the eye of prophecy through so many, has so plainly pointed to the time and place of the beginning of the formation or reformation of this new vessel, or kingdom. Again five years prior, B. C. 606, the word of the Lord (Jer. 31:31) was: "The days come that I will make a new covenant with the house of Israel and the house of Judah." The prophet then mentions some differences that will distinguish the old from the new covenant, *viz:* while the old was without in the flesh, the new would be within in the heart. The old in tables of stone, the new in fleshly tablets of the heart. These items—without, in the flesh, in stone, and in the heart, being thus classed in connection, is another evidence favoring the addition of the law and circumcision. But the differences are further; the old had remembrance of sin and an annual offering for the removal of the same. The new, but one sacrifice, one offering, and the sin remembered no more. The old, they were taken in at eight days old, having to be afterward taught to know the Lord. The new, all would know him from the least to the greatest of them, since they would have to hear and learn before they could come unto him. There would be no necessity for the saying, "Know the Lord."

In the further tracing of the subject see Isa 2:2–5. "It shall come to pass in the last days the Lord's house (kingdom) shall be exalted —all nations shall flow into it." All nations, all flesh, all the world, every nation, all that are afar off. You (Gentiles) who were sometimes afar off, &c. These phrases are all distinctive features of the new covenant. But in the 2d verse the words last days occur. Last days of what. Acts 2:16, 17. Peter says this is that spoken of by Joel, "It shall come to pass in the last days that I will pour out of my spirit upon all flesh," &c. This pouring out that the apostle refers to (this is that) was then occurring in the last days, or end of the Jewish age or world. Heb. 1:2. Paul says: "God who at sundry times and in diverse manners spoke in times past to the fathers by the prophets, hath in these last days spoken unto us by his Son." The Son spoke in the last days, or end of the Jewish age, or world. Also Heb. 9:26, (King's translation): "For then must he oft have suffered since the foundation of the world, but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself." Jesus did not only speak in the last days of that age, or world, but in the very end of it was sacrificed, nailed the law to his cross, took it out of the way, and closed that age or world. So I can but conclude that it was in these last days as here set forth that the Lord's house was to be exalted in, and all nations flow into it. 3d verse: "Many people will say, Come, let us go up to the house (kingdom) of the God of Jacob, he will teach us of his ways. For out of Zion (the church) shall go forth the law and the word of the Lord from Jerusalem (the city)." Luke 24:47, Jesus says that repentance and remission of sins would be preached in his name among all nations beginning at Jerusalem (the city). Now we have the following items from Isaiah 2:2, 3. The Lord's house would be exalted, all nations would flow into it, the law would go forth from Zion, the word of the Lord from Jerusalem. From Jesus we learned that the law of remission of sins in his name to all the nations would begin at Jerusalem. From Peter's discourse on the day of Pentecost, Acts 2, we get the following items: Peter having been strictly charged to tell no man that he was the Christ until the Son of man be raised from the dead; and having been told to tarry in Jerusalem before he would go into all the world to teach and baptize the nations. Item 1st. He was in Jerusalem. 2d. He says repent. 3d. In the name of Jesus Christ. 4th. For the remission of sins. There were seventeen different languages spoken. There were Jews, devout men out of every nation under heaven present in Jerusalem. All nations would flow into it. And the same day there were about three thousand added to them; and a few days later five thousand, which has a resemblance of a flowing in of many nations. Eight years later, this time having been spent among the Jewish nation, when through the same apostle, Cornelius and his friends came in (being Gentiles). And when Peter was accused, he said, What was I that I could withstand God, seeing they received the same like gift that we did at the beginnning. This beginning referred back to was in Jerusalem where they received their endowment. We have reached the time of the re-formation of another vessel out of the same material, as foreshown by the potter by making another vessel out of the same clay. John, a Jew, says Repent, (reform, form again). Jesus, a Jew, says the same, chooses twelve Jews, and restricts their mission to the lost sheep of the house of Israel (same clay) with the same proclamation to re form. Chooses other seventy disciples, sends them to the same parties with the same proclamation *i.e.* form again. And this cry has gone throughout all Judea and the result is that another prophetic prediction is fulfilled, found 2 Kings 19:30, 31. "And the remnant of the house of Juda (same clay) that have escaped, shall yet again take root downward, and bear fruit upward, for out of Jerusalem (the city) shall go forth a remnant. Paul speaks of the same people, says there is a remnant to this day. And his reasoning there is, having a knowledge of that foreshown by the potter, and knowing that his hearers also knew, he therefore reasons with them thus: "hath not the potter power over the clay of the same lump, to make one vessel to honor and another to dishonor," meaning that God had out of the some old vessel, or kingdom of Israel, made another vessel to honor him though the first had dishonored him. It might seem to some that this is sufficient as to point of the time of the beginning of the gospel covenant; but as it is a disputed point not only in the minds of many but also seemingly in some of the books. We wish therefore to find the harmony of God's word to the point, and let that which is inharmonious, if there be any, take care of itself. Paul to the

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Heb. 9:7–11, says that the high priests went into the second tabernacle to offer for himself and the errors of the people, the Holy Ghost this signifying—that the way into the holiest of all was not yet made manifest, while the first tabernacle (made with hands) was yet standing. Speaks of divers washing, carnal ordinances, which could not make the comers thereto perfect, which were imposed on them until the time of re-formation. But Christ being come an high priest of good things to come, not of this building (the old one) but of a greater and more perfect tabernacle not made with hands. From this we learn that while the old institution was in force the way into that which was more holy was not yet made manifest until it had been re-formed, Jesus having manifested the way into it. Heb. 7:21, we learn that the priests of the old covenant were made without an oath, but this man (Jesus) with an oath. From this we draw something that has a resemblance of a legal procedure. Before his sufferings and death he was about the Father's business; he did the bidding of the Father; the Father gave commandments, and he did them, and it is worthy of note that we do not hear of any one offering remission of sins in his name, or doing anything in the name of Jesus (that is by his authority). We hear him speak of the Son of Man having power on earth to forgive sin, but as to the order in which he has this power we know not, unless it be by virtue of his being an apostle. But there is no hint of it being in his own name, or authority; but on the contrary, he does not profess to do anything only as commanded by the Father. And now before entering upon the duties of a great high priest as the head and supreme ruler of the new government, he took this oath—which oath, we learn, (Heb. 7:28), was since the law. Whether the oath was by the Lord himself, or by the Father, makes no difference, it was the oath that made him priest, and was made since the law, says Paul. Now as has been adduced, Jesus tells us (Luke 24:47) that this preaching of remission of sins by his authority would begin at Jerusalem. Yet we would not pass unnoticed the fact, that the mission of John, as foretold, (Luke 1:77, 78), in preparing a people prior and in order to the organization of the new government, connected with the work of Jesus and others whom he called, was a primary work of the gospel. Hence Mark begins his history thus: "The beginning of the gospel of Jesus Christ as it is spoken of in the prophets; behold I send my messenger before thy face to prepare the way before thee."

Connect this statement of what the prophets have said, with that of Zacharias, (Luke 1:68–70), "Blessed be the Lord God of Israel for he hath visited and redeemed his people (Jews) and hath raised up a horn of salvation for us in the house (Jewish kingdom) of his servant David as he spake by the mouth of all his holy prophets since the world began."

To be continued.

THE BEST FRIEND.—The most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness; one who loves life, and understands the use of it; obliging alike at all hours; above all, of a golden temper, and steadfast as an anchor. For such a one we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.

MICHIGAN MORMONISM.

THE QUESTION OF "KING STRANG'S" SUCCESSOR.

THE HEIR TO THE "THRONE" PRONOUNCES THE WHOLE THING AN IMPOSTURE AND WILL HAVE NOTHING TO DO WITH IT.

It is well known by some that there are quite a number of Mormons in Michigan, and that for years a movement has been on foot to revive the "Kingdom" of James Jesse Strang by making his oldest son in polygamy king in the father's stead. This son's name is Charles J. Strang, and his home is at Lansing, this state. Less than a month ago a letter from him on the succession was published in the *Saints' Herald*, which has served to bring the entire matter to the front for final decision. In order to ascertain the whole truth in the matter, the *News* has communicated with Mr. Strang, and by him been made acquainted with the fact involved. In February, 1844, James Jesse Strang went from his home at Burlington (or Voree), Wisconsin, to Nauvoo, Illinois, to hear Joseph Smith, the Mormon leader, preach. There were then a few Mormons at Voree, and it is fair to suppose that Mr. Strang had already become somewhat interested in their doctrines and practices, though he seems to have gone to Nauvoo largely out of curiosity. Be that as it may, he was "converted" and received into the church at Nauvoo within a week after his arrival. He was then thirty-one years old, just the present age of his son Charles J., now at Lansing. He returned to his Wisconsin home immediately, filled with religious ardor and desire to spread abroad the cause of Mormonism. So great was this desire that, under date of May 24th, the same year, he wrote Joseph Smith, "proposing the planting a stake of Zion in Wisconsin, and the gathering of the saints there." This letter Smith answered less than a month afterward, June 18th, saying that at first he disapproved of Strang's scheme, but that Brother Hyrum thought otherwise, and also that God had since made a revelation to him in favor of it. He therefore favored what he first opposed. As this letter is the one document around which the controversy about J. J. Strang's real position of leadership in the church has raged for nearly forty years, it seems necessary to make a few extracts.

"The flock shall find rest with thee, and God shall reveal to thee his will concerning them."

"I have long felt that my present work was almost done, and that I should soon be called to rule a mighty host, but something whispers me it will be in the land of spirits."

"The wolves are upon the scent, and I am waiting to be offered up."

Smith quotes God as saying in the vision: "And now behold my servant, James J. Strang. * * He shall plant a stake of Zion in Wisconsin, and I will establish it; and there shall my people have peace and rest, and shall not be moved, for it shall be established on the prairie on White river, in the lands of Racine and Walworth."

"The name of the city shall be called Voree."

"Unto Voree shall be the gathering of my people, and there shall the oppressed flee for safety."

"Great calamities are coming on the church, * * but if they gather to my city of Voree, there will I keep them under the shadow of my wings."

"And now I (the Almighty) command my servants, the apostles and priests and elders of the church of the saints, that they communicate and proclaim this, my word, to all the saints of God in all the world, that they may be gathered unto and round about my city of Voree and be saved from their enemies."

"So spake the Almighty God of heaven. Thy duty is made plain. * * If evil befall me thou shalt lead the flock to pleasant pastures."

To this letter Smith added (as is variously claimed and denied) the following postscript: "P. S. Write me soon and keep me advised of your progress from time to time."

Smith was killed nine days after this letter was written, on June 27th, 1844, at half-past five o'clock in the afternoon. At the instant of Smith's death at Nauvoo, Strang claimed to have received a revelation while "in the Spirit" at Voree. Among other things, the angel of the Lord said to him: "God hath anointed thee and set thee above all thy fellows." "With thee is the fountain of truth. In thy light shall the people of God see, for thou shalt speak his word unto them, and from thy lips shall they receive it. The blessing of their God shalt thou put upon them, and his curse upon evil doers." "Thou shalt break in pieces the yoke of the unjust ruler." "Unto thee shall they (the oppressed, the poor and needy) come, and their brethren who are scattered with them shall come."

In a letter written ten years later, J. J. Strang asserts that he made known the vision to others the same day of its occurrence, but his son, Charles J., thinks it was concealed until the arrival of Smith's letter, which was received July 9th, just twelve years, by the way, before Strang died. Immediately on Smith's death, Strang claimed that he himself was alone entitled to become Smith's successor as head of the Mormon Church; basing his claim on the letter from Smith, and his own revelation from heaven. This claim Brigham Young and other of the "twelve apostles" denied. Their opposition to Strang's pretensions led them to deny the genuineness of the letter purporting to have come from Smith. They went so far as to assert that the so-called Smith letter in Strang's possession had a black post mark, while the Nauvoo post mark was always red. But Strang's letter has a red post mark. They further asserted that no entry of the mailing of such letter could be found in the register of "mails sent" from Nauvoo. But examination of the post office register showed that such a letter was sent from Nauvoo, June 19th, 1844, and in due time received at Burlington.

Brigham Young claimed the office of prophet by virtue of his being president of the board of twelve apostles, and forthwith began to exercise the duties and prerogatives pertaining to it. So seriously was this opposed by the Strangites that in December, 1847, three and a half years after Smith's death, and while the Mormons were in Winter quarters at Council Bluffs, Iowa, on their way from Nauvoo to Salt Lake, Young's title to the presidency was sought to be confirmed by his

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election to office. The Mormon records state that the election was made by the people, about 12,000 being present, and yet the building in which the election was held was only 40x60 feet in size, and could hold less than 800 persons. Strangely enough Strang's first pastoral letter as prophet is dated December 25th, 1845, a full year and a half after Smith's appointment and his own vision. May 1st, 1848, he issued a letter to the Saints emigrating from Great Britian and Ireland, in which he denies the legitimacy of the so called election, charges Brigham Young with being a usurper, and commands all emigrants to recognize and obey him, assuring them that "both at Voree and Beaver Island, God has provided for the Saints peace, abundance and safety." In January, 1846, Strang began the publication of the *Voree Herald*, and he went so far as to summon the principal rulers at Nauvoo before him for usurpation of office. Several of them, including two of the twelve apostles, responded to the summons, acknowledged his authority and preached Strang the prophet with great success. But nothing effectual was accomplished, and in time Young and his 16,000 followers went to Utah, while Strang and his company went to Beaver Island, where he was assaulted by Thomas Bedford, now of Eaton Rapids, Michigan, June 16th, 1856, from which wounds he died July 9th following, at Voree. Besides Young and Strang, there were thirteen others who prominently aspired to Smith's office. All were elders like Strang, but none secured any special following, and the presidential efforts of all of them died out in less than a year.

"King Strang" had five wives, one legal—Mary Perce, married in 1836—and four polygamous. His first polygamous marriage was to Elvira Field, July 13th, 1849, and by whom he had four children, all living, and now in Michigan. Charles J., Lansing; Rev. Clement J., Dowagiac, who has just completed a full course of theological study at Andover Seminary, and is about to enter the Congregational ministry; Charles J. "Greer," lawyer; Charlotte, adopted in early life and name changed; and a daughter living near Onondaga, Ingham county. His other polygamous wives were Betsy McNutt, married January 19th, 1852, four children, a son and two daughters living in Wisconsin, the son educated to Mormon doctrines by his mother, and the next and only "successor" to his father after Charles J. and his own brothers; Sarah A Wright, married July 15th, 1855, one child, a son, in Utah, not a mormon; Phœbe A Wright, married October 27th, 1855, one child, a daughter, Black River Falls, Wisconsin. The first polygamous marriage was kept secret a year. Immediately on learning it Strang's legal wife left him. Of her children two remain, the daughter living at Covington, Illinois, while the son is employed at some station on the Lake Shore road. Charles J.'s mother remained at Voree after her husband's death until 1860, when she removed to Eaton county, Michigan Sixteen years ago she married John Baker, and is now living near Forman, Lake county, Michigan, on a farm. She believed in Strang's claims to Mormon leadership as superior to those of Young up to the time of her husband's death, but now seems to have some misgivings on the subject She identifies herself with Christian work, but is not a member of any church.

Her son, Rev. Clement J., repudiates the whole Mormon system of doctrines and practices. He once thought seriously of going to Utah on purpose to contend against the Mormons in their stronghold. He visited Voree two years ago in search of documents and evidence relative to his father. While there he succeeded in getting the original letter, with its postscript, written by Smith to Strang in June, 1844. This letter is now in the possession of one of the brothers, and can be produced, if necessary, within twenty-four hours. He got it from one of the original Beaver Island members who had kept it since Strang's death. Its genuineness seems to be established by the red Nauvoo post mark, by its long continuance in the possession of the Beaver Island member, by the firm belief of Strang's immediate followers, by the internal evidences of its being a Mormon document, and by its appearances of age. And yet the thought of forgery has suggested itself to some who are most interested in the question of its authenticity. C. J. "Greer" (Strang) thinks the whole system of Mormonism an imposture. Charles J. Strang calls attention to the fact that in 1846 his father pronounced the most terrible of all curses on all ministers who should be guilty of polygamy, and yet three years later himself began marrying polygamous wives. He thinks his father purposely preached one thing on this subject and practiced another. As to his father's motives in going to Beaver Island, Charles J. thinks he went there for precisely the same reason that Brigham Young went to Utah: to be rid of Gentile interference and so to separate himself from other Mormon influences that he might build a kingdom entirely to his own liking and in which he should be supreme. The Beaver Island scheme was not for the glory of God, but for the glory of Jesse Strang. Most of the Voree settlement went with him. The kingdom was never re-established there after his death. A few Mormons still live in the neighborhood of Voree.

Charles J. Strang is willing to have it known that he does not believe in the divine origin of Mormonism as a whole. He further says he believes that Smith's letter restricted his father's work and jurisdiction to Voree; that the Beaver Island movement was wholly unwarranted, and an imposture; and that the postcript plainly shows that Smith expected to live and therefore did not intend to nominate Strang as his successor in the presidency. Without the postscript, which furnishes the key of interpretation to the whole, the letter may be easily construed to mean just what was claimed for it; but the postscript changes everything.

The movement to have Charles J. Strang succeed his father was begun some ten years ago by L. D. Hickey, of Coldwater, Michigan, who, with S. Bennett, of Cleveland, has been crowding it more or less ever since. Mr. Hickey has gone so far as to visit Mr Strang several times on the subject. At first he was inclined to accept the kingship if convinced of his right to the "throne," but he is now prepared to say that his mind is fully made up to have nothing to do with it. He trusts that this announcement will rid him of further approaches of this kind by his father's admirers He says there has never been any organized movement looking to his kingship, but it has been confined to isolated individuals. He is not a member of any church, but is a frequent attendant at the Methodist Church, Lansing, where his wife is a member. Of course the declination of Charles J. Strang puts an end to all hopes of a revival of the Strang kingdom, since he alone has the right of succession. And yet it is possible that the Strangites may by an election do something for themselves. But this would be to introduce an entirely new dispensation.

At the thirtieth annual conference of the Reorganized Church, held at Independence, Missouri, last April, the following churches and members were reported from Michigan: Bridgehampton, 18 members; Coldwater, 52; Forester, 20; Galien, 78; Genesee, 15; Hersey, 57; Hopkins, 22; Lawrence, 60; Lebanon, 39; Maple Valley, 31; Mill Creek, 17; Reese, 20; Sherman, 24; St. Clair, 9; St. Johns, 20; Union, 31. Total, 16 churches; 513 members. The next semi annual meeting of the Michigan conference will be held at Coldwater in October. The Reorganized Churches do not believe in polygamy, and have Joseph Smith, son of the former prophet, for their president. They have no connection with the Strang movement, though some of their individual members probably favor it. The official organ of the Reorganized Church is "*The Saint's Herald*," published by Joseph Smith at Lamoni, Iowa.

Representation.

Editor Herald:—I see by the last *Herald*, that the question of Representation is still being discussed; and, as I would like to get some light on the subject, I wish to offer a few thoughts, and hope that those who have more experience and knowledge than I have will by evidence deduced from the standard works of the Church correct whatever ideas are not in harmony with the revealed word of God. My object is to obtain a correct understanding of the truth as it is in Christ Jesus.

From what we have been able to learn we understand that all efforts that have been put forth to effect a better representation of the Church in transacting business for the Church, has been based on the idea of getting the common consent of all the members of the Church. In Doctrine and Covenants, sec. 25, par. 1, we read, "All things shall be done by common consent in the church; by much prayer and faith." Again, sec. 27, par. 4, "Neither shall anything be appointed unto any in 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."

It will be noticed that all things are to be done by common consent in the church, not by the common consent of every member of the church, for if all things shall be done by the common consent of all the members, the Lord has given a commandment which has never yet been obeyed, and with the church in the present condition, can not be obeyed. Therefore we do not believe the Lord ever gave or ever will give a commandment that can not be obeyed. How then shall we understand what is meant by common consent? In the minutes of the organization of the High

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Council sec. 99, par. 5, we read "Voted that whenever any vacancy shall occur by the death or removal from office * * * of any of the above named councilors, it shall be filled by the nomination of the President, or presidents, and sanctioned by the voice of a General Council of High Priests convened for that purpose to act in the name of the church."

Here we think is a key. In this case a certain number of High Priests act in the name of, or represent, the church; and the question may now be asked, Do they represent Christ, or the members composing the Church of Christ on the earth? From what little light we have been able to gather from the word as contained in the three books we think that both are represented, and will try and give a reason for our belief. 1st. Christ is represented, because he has bestowed the priesthood, or authority on those whom he has called and chosen to fill certain offices in his church; to act in his stead; to judge all matters that may come before them according to the evidence produced, and by the law which has been given to govern the church; and if there is not enough given they can enquire of the Lord and receive instruction through the one who is appointed to receive revelations for the church. 2d. Saul calls himself an ambassador of Christ, and the latter day ministry have been given the same commission, viz, "The Elders are to see that the law is kept;" and in so doing they represent Christ. The members are represented because they receive those who are called and appointed by God to fill the different offices in the church, as their teachers and representaties, both to the world and in the church.

The question may now be asked, Does the same rule apply in the district and General Conferences; and are Christ and those composing the church on earth represented the same as in the High Council. We refer again to sec. 17, par. 13. "The several Elders composing this Church of Christ are to meet in conference once in three months, or from time to time as said conferences shall direct, or appoint, and said conferences are to do whatever church business is necessary to be done at that time."

From this we learn that the Lord has appointed all the Elders, and it does not need any evidence to prove that all who hold the Melchisedec priesthood are Elders, to represent him and to see that the law is kept and the members have received them as their teachers and representatives, both to the world and in the church; and when those Elders who are called of God and accepted by the members meet together in conference capacity and transact church business by common consent with prayer and much faith, there will be no danger of the members being dissatisfied with the action of such a conference; and any attempt to establish a rule, or system other than that which has been given to govern the church, we look upon as transcending the bounds of authority given to man by the Great Head of the church.

There has been several articles in the *Herald* on this subject, and we wish to notice one or two points. One writer urges as an objection to the common way of voting that some very inequitable measures have been adopted in the past under the old system of voting. That we are willing to admit; but if all things were known, very probably one of the main reasons why such things have been done is because the law was not obeyed, viz., the Elders (not the members) shall meet together to transact business.

Again it is claimed that there are some who have to vote contrary to their honest convictions because of present interests. We do not quite understand what is meant by present interests, but suppose it means, if B does not vote just as A wants him to, A has the power and will use it to hurt or damage B in a temporal point of view. If such be the case, it is hardly worthy of notice, for any one who will vote contrary to what they know is right because they are afraid of loosing a little money, or of being looked down on, we wish to give some of Christ's teachings, "He that will not give up father, mother, houses, lands, or even life itself, is not worthy of me."

Again we are told to have an eye single to the glory of God. Paul says whatever we do, do all to the honor and glory of God; and we might multiply quotations, but think enough has been written on this point.

May the time soon come when the church shall be represented as the law directs is the prayer of your brother in Christ,

C. HALL.

The Godhead.

"There is a spirit in man, and the inspiration of God (the Almighty) giveth them understanding."

I see in reading the *Herald* that many of the brethren differ widely in their views in regard to this all-important subject—The Godhead. How can these things be? While I believe it a privilege we all have to express our views, we should be very careful that we do not lead others astray in doing so. Some claim that the Father and the Son are one and the same personage. Others that the Father is a spiritual body, while others claim that the Father is flesh and blood. If we read the 5th section of the Book of Doctrine and Covenants, on faith it says, the Father is a personage of spirit, and the Son is a personage of tabernacles, making them two distinct personages. The Son, in praying to the Father, in John 17:5, says, "And now, O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was." Again, 18th verse, as thou hast sent me in the world, even so have I also sent them into the world." Here we find two persons, one praying to the other. Again in John 7:16, 17: "Jesus answered them and said, my doctrine is not mine, but his that sent me. If any man will do his (the Father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

This should be sufficient to convince any reasonable mind that they are not one and the same personage. The Father being a personage of spirits, is a spirit body or body of spirits, not a spiritual body. A spiritual body is a body of flesh and bones, quickened (made spiritual) by the spirit. The Son who had glory with the Father before the world was, and by whom the world was made, left that glory and took upon him a body of flesh and blood, which was a natural body, and mingled with natural bodies; but at his resurrection his body was quickened by the spirit and he became a spiritual body. He ascended to the Father with that body, where he now sits at the right hand of the Majesty on high, from whence he will come to judge the quick and the dead at his appearing; and all those who hold out faithful to the end will be made like unto his own glorious body; that is, become spiritual bodies. Paul says: "There is a natural body and there is a spiritual body. The Father, the Son, and the Holy Ghost comprise the Godhead; and they are in harmony with each other, possessing the same wisdom, glory and power. Therefore they are one.

When the Father said, "Let us make man in our own image," there was not yet flesh upon the earth; therefore, I believe man was made in the image of his spirit body. The body and spirit united make the natural man. There is an inner man and there is an outward man. Paul says: "Though this outward man perish, the inner man is renewed day by day." Hear Job: "Thou hast clothed me with skin and flesh, and fenced me with bones and sinews." What part of Job was clothed? That active, intelligent, inner man; the power that moves this earthly tabernacle. The spirit of man is in the form of man, and this earthly tabernacle is the case it dwells in. The Apostles are supposed to know what a spirit looks like, and when Christ appeared to them after his resurrection, they thought it was his spirit; but Christ says: "Come, handle me and see; a spirit hath not flesh and bones as ye see I have." He was then a spiritual body. Spirit is matter, therefore it is substance, and occupies space. The Father is a spirit, a substance, has form and occupies space; therefore he can not be in two places at one and the same time, only by his spirit. The Holy Spirit is omnipresent; it extends through all space, and acts in conjunction with the Father and the Son, and by it all things are governed according to their will. Every particle of the Holy Spirit is intelligent, and every man may (if he will try the gospel with full purpose of heart) obtain a portion of it, not the same particles, but the same substance. The Son came to do the Father's will, and by his righteousness he obtained victory over death. He then ascended to the Father to be glorified; and he now sits at his right hand to intercede for his brethren. All power is given to him both in heaven and upon the earth. Paul says, In him dwelleth all the fullness of the Godhead bodily. Therefore he is the God of this world; and will be until he subdues all things under him, then he will become subject to the Father.

That we may all be one, as the Father, the Son, and the Holy Ghost are one, is the desire of

Yours in bonds,

JOSEPH A. STEWART.

PHILADELPHIA, Aug. 17th, 1882.

The Use of Wealth.

There are thousends of rich men who are not skinflints, who have the reputation of being so, because they have never been known to have done any special good with their money. A man who is worth $50,000 can do more to make himself loved and respected by all with whom he comes in contact, by the judicious expenditure of a thousand dollars in charity, than by giving the whole fifty thousand dollars after he is dead. It seems as

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though it would be mighty small consolation to a millionaire to leave money to some charitable purpose, after death, and be so confounded dead that he couldn't see the smiles of happiness that his generosity had created.

Suppose a millionaire who has never had a kind word said of him except by fawning hypocrites, who hope to get some of his money, should lay out a beautiful park worth a million dollars, and throw it open free to all, with walks, drives, lakes, shade and everything. Don't you suppose, if he took a drive through it himself and saw thousands of people having a good time and all looking their love and respect for him, that his heart would be warmed up and that his days would be lengthend. Wouldn't every look of thanks be worth a thousand dollars to the man who had so much money that it made him round-shouldered? Wouldn't he have more pleasure than he would in cutting off coupons with a lawn mower.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, September 15, 1882.

BRO. J. R. BADHAM writes as if the Church had no system, and that if the members understood what was required of them they would do it. This view, that there is not a system, is also hinted at in a late letter written by an Elder called home by his wife for reasons assigned in the letter.

It is not a little strange that Elders should so write. The Doctrine and Covenants contains law, more or less direct, from which the duty to devote some part of the earthly wealth that the Saints may have to the uses of the work, may be easily derived; and as no specific amount per head could possibly have been named in the church articles, it is clearly the privilege, right, duty, (whichever one may choose), of every member to decide for himself the amount he or she is willing and able to give to that end.

The Bishop has stated just as plainly as he could in words, that the Saints should pay to the several agents the sums designed by them as their portion of the work. In like manner the Bishopric has directed the way in which disbursements of the funds should be made.

As to system; it must, or should be clear to everybody, the brethren who write included, that neither the Bishop, nor the Bishop's Agents, can pay out moneys which are not in their hands; nor can they in reason, consistency, or honesty, make promises to any Elder that they will pay to the family of the Elder so much per week, month, or year, whatever sum may be stated as necessary to sustain said family for the time stated. It ought not to be expected. The Bishop nor his agents can not create money. They can only disburse, at their discretion, what they receive, be that little or much.

The system is clear enough, whatever view we may take of it. If we decide tithing of any sort is not binding, consecration and freewill offering remain, and either one is sufficient, if the individual wills; and the man or woman who has not common sense enough to decide whether they will consecrate, or give a freewill offering of their means for the carrying on of the work, the success of which they so devoutly pray for, is very poor indeed. If tithing is believed by any one to be the correct thing, they can easily tell which they will yield to, one tenth of all or one tenth of yearly products, or one tenth of increase; and then pay in accordance with the decision.

It is well known that the Church has no power to collect a dollar, or enforce the payment of any dues from the Saints. All it can do is to make known to the Saints the necessity that something must be done, and suggest the how, and ask that it be done. This has been done. The Saints are all advised of the necessities of the missionary field, both for laborers, and means to sustain their families. The rule that may apply has been pointed out by the Bishop from time to time, and been stated in the HERALD as frequently. What more in the way of system is necessary?

We sometimes think that when Elders sit down to write to the HERALD that they write mechanically, and do not sufficienty think about what they do write. How else, can men bewail the absence of a system for carrying on a work designed of God, for the which the Master himself has provided. It is to us like charging the Master with having forgotten one very important item in the design. We do not believe that so important a feature was left out, but that a wise and sufficient method (system) by which the funds for carrying on of the gospel work was given—but that like the gospel requirement, "Believe and be baptized," it must be believed and then obeyed.

If the "wise men" suggested by one of the brethren, and all the other wise men were to get together and plan till their heads ached, they would fail to devise a method that would be free from objection; and when presented to the Church, should they devise one, it would be met with: "Well, where is your law for it?"

It is nearly time that we quit abusing the Church, or anybody in it, for the want of a system when we do not live near to what we have; and quit finding fault with a system not carried out, for a failure to provide means, for which failure the system is not to blame; and let us admit that the failure is not in the law, but in not doing under it what it clearly points out.

Is there any reason to believe that three, or four, or more districts, neither of which supports one to exercise charge as a missionary, could by a combination into one large district, get more gospel labor for nothing than the smaller districts can? If in the one district there are "more calls for preaching than I can fill," is it not likely that an increase of territory would increase the number of the calls? If districts can not "carefully select men suitable for the labor to be done," can the Church, out of the same districts get any better quality of men by "carefully selecting."

"A great work could be done here if the right kind of an Elder was sent here." This is a stereotyped sentence and occurs in letters from nearly everywhere, and from all classes of men. It means almost nothing many times, and in some instances is a downright reflection upon some "good Elder," doing all he can for the very region whence the words are written. It is just like a statement made by a conference that a certain thing could be done if they only had one of the Twelve with them; and one of that body was right with the district at the time the matter was voted on.

The gospel system is a good one if followed; if not followed, does the good character of the system fail? So with the finance system of the Church; it is a good one if followed. Does a failure to follow it make the system bad?

What is the system? Give what you can. How?

First: All of your wealth and possessions not in use and occupation by you—a surplus.

Second: If you have none of the first, then consecrate so much as you may choose, money, goods, or chattels.

Third: If you have not the first, nor choose the second, then give as a free will offering, much or little as you please.

Fourth: After that:

Fifth: Each year, one tenth of your increase.

Sixth: If you have no increase, and choose to help, then as before, consecrate, or donate free-will-offerings.

Seventh: All of these are to be voluntarily performed.

Can anything be simpler, or more specific than the foregoing, and leave anything at all to the prompting of the Spirit to teach men the way?

Eighth: Pay to the Bishop's Agent where these are appointed; and in their absence pay to the Bishop, or as he may direct. Address at present, George A. Blakeslee, Galien, Berrien county, Michigan.

How is the means to be paid out.

First: Upon a direct order from the Conferences by vote.

Second: At the discretion of the Bishop; and by his agents by consultation with and direction from him.

Third: By agreement and understanding between the Twelve and the Bishopric in regard to missionary work, its needs and the ministry engaged in the work.

Fourth: And to them who are engaged in the work as necessity, wisdom and opportunity demand and provide for.

It is not wise for Elders and Elders' wives to assume that every need and want must be provided for instanter; or that the Bishop, or his agents will without questioning, or inquiry, meet this or that payment. The finance work is that of the Bishopric, and men of that office are called "according to the gifts of God unto them," and they must discharge the duties of their calling intelligently and with knowledge of them and the reasons for the demands upon the treasury in their care, or they are unqualified for the position, and no one should find fault with them for diligence and care in office.

The position of an Elder abroad from home is a humiliating one, beyond question, and seems to have been so designed. If God wants an humble people, the Elders must be humble and teach humility by precept and example. The position of an Elder's family is a humiliating one, no question about that. But if the husband and father is humble, why should not the wife and children be also.

The position of the family of the Elder traveling abroad is a dependent one. True in the greater number of instances. But is the family of one, who, when at home in the bosom of his family, does little more than earn the daily bread of himself and family by employment not

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fixed and regular, but dependent upon the usual circumstances of man's existence and success, any more dependent so far as they are concerned, when the Elder is away about his Master's business. In the one case, as we view it, they are dependent upon God who has called them and promised them sustenance, and upon the many their co-workers in the great work; and in the other they depend upon the labor of the one man, subject to all the peculiarities of the situation, good, bad or indifferent, as the case may be. This is the case with some, and from this class many of the complaints against the inefficiency of the system now obtaining comes.

There can be no possible excuse on the part of any body that they do not know the condition that the finances of the Church are in; for each quarter of the year the statement in cold figures of the receipts and expenditures is made in the HERALD, and this is done by order of the Saints in Conference assembled, so that all may know. It follows then that those who deal with the Bishop should do so with a knowledge of what is and what is not at his disposal; unless it should be deemed best by those who write him, to deal with the matter as if unlimited resources were at his command. We are quite strongly impressed that it is too frequently a question of *will* rather than *how*.

EDITORIAL ITEMS.

WE reproduce from the Lansing, Michigan, *Evening News*, the report of an interview of a reporter with Mr. Charles J. Strang, son of Mr. James J. Strang. It may be open to the objection that reports of interviews by newspaper reportors are subject to, lack of fair dealing with the parties interviewed; but it will be interesting to the *Herald* readers, by reason of its connections.

Affairs at Nauvoo, Illinois, remain much the same as for a few years past. Bro. Thomas Revell and his wife Elizabeth, are nearly all that remain of the one time active Olive Branch. There are a few others in and near the place; Bro. Jas. Gifford and family, Bro. and Sr. Pond being some of them. A late letter from Bro. Revell renewing subscription for the *Herald*, brought remembrance of the long and arduous struggle the few Saints in the region there made from 1860 to 1866, before a firm foothold for the faith could be obtained. The old town looks dilapidated and sad, as well it may—after the strange history it has had.

The "Law of the Spirit of Life hath made me free from the law of sin and death." Paul to the Romans. What a consolation.

Tullidge's Quarterly Magazine for July, 1882, is on our table, and is an excellent number. Utah is the subject of presentation, and it is ably done. Her position, natural resources, and her men, Mormon and Gentile are all presented to the reader in attractive form.

Bro. Henry M. Wilbraham wrote from Pittsburg, August 23d, that Bro. Joseph Parsons, one of the veterans in the work was seriously ill, and would not likely survive until we received Bro. W's. letter. So do the aged and tried ones fall by death, to wait their reward.

Bro. St. Clair left Independence, Missouri, August 27th, on foot *en route* for Lamoni and conference.

A brother writes from London, Ontario, that it must not be thought that the London Branch is fallen away, for it is not. Much is being done to awaken the people to the truth. The brother sells coal oil from place to place, and usually carries some tracts with him, and by them makes opportunity to tell the gospel story.

We received some months ago, by arrangement with Bro. E. N. Webster, of Boston, Massachusetts, a letter from an enquiring brother, man and fellow searcher after truth, named J. Crossett. We publish in this issue a letter from him, written in the far Orient, and containnig much that will interest the Saints.

Bro. Joseph R. Lambert and family arrived at Lamoni, September 1st, across country from Creston, Iowa, by wagon with Bro. A. W. Head wagon master, guide and captain. We were glad to greet them.

Bro. D. S. Crawley wrote from Weir, Kansas, August 21st, that he had arranged to preach considerable this fall; but lameness intervened and prevented. Crops there are abundant and best ever known.

Robert Heman Cain died at Elmwood Nebraska, instead of Elmwood, Kansas, as stated in *Herald* for August 15th. Please notice.

BRO. JOHN EAMES sends us the following from the Cheyennee *Leader*. In the news from Hartville, August 18th, occurs the following:

Father John Eames, of Cheyenne, arrived on the coach to-day, and will preach to the boys on Sunday next, using the Hon. D. S. Bartlett's store for the occasion. Father Eames is well known here, having spent several weeks with us last summer, and with Colonel Hart, of the 5th cavalry, has some of the finest prospects in Hartville, among them being the Keystone.

Bro. Eames writes August 24th: "Just home from the mines. Am in hopes I shall come out all right. Met Bro. and Sr. Hudson from Columbus, Nebraska. Left yesterday (23d) for Greely, Colorado, will meet Bro. Caffall and Bro. George McConley. Bro. McConley is a good brother, who has lived at Greely for some time. The people offer a church for preaching. Bro. Caffall has been there. I met Bro. Caffall there. I start back to Hartville next Tuesday. They gave me a lot there to built a church on, and promise to come in and help me build."

THE Electoral Commission, appointed by President Arthur, under the action of the Edmunds Bill, are at their work in Utah. They have appointed a registration office and a registrar for each of twenty-four counties of the territory. Of the registrars seven are Gentiles, nine apostate Mormons, and eight Mormons. The oath of office which the Commissioners require these registrars to take is as follows:

"That he is not a bigamist or polygamist; that he is not a violator of the United States' laws prohibiting bigamy or polygamy; that he does not live or cohabit with more than one woman in the marriage relation, nor does any relation exist between him and any woman, which has been entered into or continued in violation of the said laws of the United States; or if a woman, that she is not the wife of a polygamist, nor has entered into any relation with any man in violation of the laws of the United States concerning polygamy or bigamy."

We presume that a similar oath will be required of every person registered as a voter in the Territory. It is probable that some of the so-called apostate Mormons may be members of the Reorganization, for in the common usage of the papers, those who had once belonged to the church in Utah and severed from it, whether into unbelief or for unity with us, would be termed apostate, or recalcitrant Mormons, thus opposing them to Utah polygamists.

It is said that there is not altogether pleasure or content on any side concerning the action of the Commission; but we think that they evidently desire to be conservative, and will act as they believe for the best good of all the citizens of Utah affected by the act of Congress, by which they are appointed; while they probably will, as they should do, insist upon the strict carrying out of the provisions of the act.

EXTRACTS FROM LETTERS.

BRO. WILLIAM ANDERSON writes from Oakland, California, August 22d, 1882:

"I wrote you a few days ago to print me one thousand "United States in Prophesy;" now I countermand that order and substitute five thousand, and will send the money when I get the bill. As the Fall is approaching, I am determined to let the leaves fall.

One week ago last Sunday I fitted old Bro. Steel out with tracts and sent him into a camp-meeting to distribute them; they soon spied him, and put him out,—rough. Last Sunday I loaded up and surveyed the fort. I saw no chance to do much myself, so I hired a small boy to stand at the gate and hand them to the passers by, and I took a seat among the sactified to watch the movements; and how I laughed to myself to see the sentinels trying to find where the tracts were coming from."

SR. STERRET wrote from Pleasant Grove, Utah:

"Bro. R. J. Anthony left us for home yesterday, and will go to Ogden this morning, and take the U. P. R. R. to-day: and go on and onward until he arrives home. He is a worthy soldier of Christ, and much respected by those that know him in Utah. We shall miss him.

BRO. J. W. BRYAN, writes from Texas:

Crops are splendid, and the prospects are good that we may be able to assist in supporting the *Herald* as a weekly. I would be very glad to receive it weekly. Still praying and laboring for the advancement of the cause we all should love.

THE following from *The American*, a monthly magazine published at Philadelphia, the September number of which some brother sends us, gives a good idea from the American view of the Eastern Question now solving or being complicated, who shall state, in Turkey and Egypt, by England and the Powers:

ENGLAND'S DESCENT UPON EGYPT.

"The traders begin the wars," said Sir Charles Napier, "and the soldiers end them." The gallant general meant by this statement that trade is the great provoker of international enmities, and not the "fair, white-winged peacemaker" of Tennyson's ode. The great trading communities have been the most constantly engaged in war. Carthage, like Tyre and Sidon, fought incessantly for the extension of its commerce. Rome was a great trading centre, before she became a great military city, and her battle for life and death with Carthage was a battle for the commercial control of the Mediterranean. It was the jealousy of the Roman bankers which seconded effectively Cato's "*Carthago delenda est*," and which led to the final destruction of the rival city. Similarly, Venice, throughout the Middle Ages, was everywhere drawn into wars for the defence and extension of her trade. Her ships of war were

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but the necessary escort of her great mercantile fleet.

England inherits the traditons of Tyre, Sidon, Carthage, Rome and Venice. For the past hundred years, she seldom has enjoyed even a brief period of absolute peace. She has had more fighting than all the rest of Europe taken together. Generally her fighting has been in the line of domineering over weaker powers than herself. Since 1815, she has shrunk from every kind of collision with nations regarded as her equals; but in every corner of the world she has been forcing her rule and her trade by military power, upon weak but resisting peoples.

The curious campaign now progressing in Egypt, is therefore not an exceptional event. It is but a new chapter, in a policy which has become so well established, that Englishmen begin to think themselves discharged from any consideration of its rightness or its wrongness. It has become almost axiomatic with them, that whatever stands in the way of British trade is to be crushed by superior force. When Lord Beaconsfield went into war for "a scientific frontier," the solid good sense of England refused to follow him. Liberal leaders charged him with setting up a Moloch called "British Interests," to which he was ready to sacrifice every other people, if need were. It was one of the signal instances of his failure to understand the people he was governing. Had he said "a commercial frontier,"—had he shown that his ambitious and showy policy was, in some way, identical with English commercial interests—the result might have been quite different. The spirit which, in 1802, plunged Europe into a new war with Napoleon, on the discovery that the Peace of Amiens did not open the continent to British manufactures, who would have sustained him. That spirit still rules in the councils of the empire.

We speak of the expedition to Egypt as *curious*. Ordinarily wars are waged against countries and their governments. In a few instances, they have for their object the overthrow of a particular government, and the establishment of some other in its place. But neither of these objects can be alleged in the present instance. Tewfik Pasha is recognized by England equally with the rest of the world, as the legitimate ruler of Egypt, under the suzerainty of the Sultan. With him England has no quarrel. She bombards the chief city of his dominions, reduces public works and palaces to ruins, and kills thousands of his subjects, while professing the keenest anxiety for the maintenance of his authority. She courts his invitation to assist in rebuilding the edifice of public order, on the ruin she has made. And all this she does, in order to effect a change of ministry in Egypt. The Khedive's minister of war, recognized as such by his master even after the bombardment of Alexandria, is regarded as offensive to his master and hostile to British interests. To secure his removal from office this unheralded war is waged. Be it noted, that the Khedive did not make that public appeal for assistance against Arabi Pasha, which international law exacts as a preliminary to foreign interference. On the contrary, he recognized him as the only man who could maintain order in Egypt, and declared that he held him responsible for the lives of the foreigners who are resident in Egypt. So far as the rules of international law extend, England was bound to assume that the Khedive was satisfied with his servant, and was responsible for his acts. She certainly found in Egypt no evidence of a revolt against constituted authority. At the most, there was an agitation for a larger measure of liberty of action than the Khedive has been used to accord to his people.

There is no proof that Arabi Pasha meant to take any step which would imperil the usefulness of the Suez Canal, nor even that he meant to put an end by violence to the foreign Control of Egyptian finances. Here, also, the English have proceeded without that public warrant for their action, which the world has the right to exact. But this is only natural. The spirit of trade is a spirit of jealousy and suspicion. It constantly is seeing remote dangers and possible perils. Its best exponent is in the fluctuations of the money and other markets, which arise so often from circumstances of no practical importance, but express the nervous and feverish temper which results from making prosperity dependent on remote contingencies. The foreign Control was set up in Egypt, nominally to secure the payment of the debt, but really to secure the Canal. Arabi Bey professes to be quite friendly to the Control, but hostile to its policy of filling Egypt with an army of French and English officials. It is the possibility that this first step may lead to the abolition of the Control itself, and that to the abolition of the safety of the Canal, that has led, first to diplomatic pressure, and then to war. It is another case of the possibly desirable doorplate, with the name Thompson spelled with a P.

The conduct of the Egyptians, even as seen through the mass of misrepresentation and prejudice, is such as to entitle them to the sympathy of mankind. That they fought bravely in the defence of their untenable earthworks, is shown, not more clearly by the reluctant testimony of their enemies, than by the evident unwillingness of Admiral Seymour to court another conflict with them. That they set Alexandria on fire before evacuating it, was exactly to be expected. The plundering is not said to have begun before the troops left the city. It was only the resumption of the outrages which Arabi Bey had put down, with a strong hand, a few weeks before. Every despotic and corrupt government tends to create a great population of reckless and desperate men, whose opportunity comes in the horrors of a bombardment. At any rate, the people of Egypt stand higher before the world to-day, than was thought possible ten years ago.

England, having gone so far, must go farther. She can not with safety evacuate the country. With every day it becomes more evident that the whole Egyptian people are arrayed against her. Arab and Copt, Christian and Moslem, have sunk their ancient feuds to unite in resistance to her demands. To restore the Khedive and the Control, and then leave them to deal with this people, would be to invite a new uprising. To kill or banish Arabi Bey would only leave his place vacant for a dozen leaders of the same temper. As England might have learned from Ireland, nationality is one of those indestructible forces which all statesmanship must take into account. To it, as to the Catholic Church, *nullum tempus occurrit*. It can wait, in the certainty of outliving any force which may be brought against it. It is the anvil which will break many a hammer. In Egypt, as in Ireland and Afghanistan, England has enlisted this principle against her own interests; and she will find that nothing is accomplished by the overthrow or expulsion of those who for the time serve as its spokesmen.

But holding on to the wolf's ears is as dangerous as to let them go. An occupation of Egypt, however masked under the pretence of maintaining the authority of the Khedive, will involve complications with both European interests and Moslem opinion. It has long been recognized in European diplomacy, that the Turkish Empire was permitted to exist only because the great powers could not agree upon any plan for disposing of its possessions. On every side there are claimants, the principal being Russia, Greece, and Austria-Hungary. When any one of these three has succeeded in appropriating a part, this has been urged as a reason for concessions to the rest. And the European Concert has conceded the justice of the claim. The Berlin Conference ceeded territory to Greece, Montenegro and Austria-Hungary, to compensate for the conquests made by Russia, each of these countries having alleged these conquests as a good reason for expecting concessions. The same rule will apply to the English annexation of Egypt, and Italy will insist on being included among the claimants. Already, both Italy and Russia have indicated their dissatisfaction with the situation, and Austria-Hungary evidently shares their determination to watch for what they can get out of the new deal. Thus far, it is true, the Muscovite has shown his activity chiefly in prompting the Turk, and indicating the course which will annoy England most. But when once England commits herself to the permanent occupation of Egypt, the relations of all these powers will be strained to the last degree. A general European war may grow out of the attack on Arabi Bey; and with Ireland thoroughly disaffected, a general war is the last thing that England can afford.

Mr. Gladstone, besides, is running the serious risk of inflaming Moslem zeal, throughout the East, to the fighting point. All diplomacy must take accouns of the new intensity of religious feeling in Western Asia. A great religious revival began last century, with the Wahabee movement in Central Arabia. For a time it was bounded by the sectarian and national limits in which it originated. In the present century, it has spread Northward to the Caucasus, Eastward to Calcutta, and Westward to the Barbary States. It has been marked by a great decline in the use of spirituous liquors, and by a great increase in attendance at the mosques and in pilgrimages to Mecca. Sirty years ago, a *Jihad* or "War of Zeal," was an idea as obsolete with the Moslems, as is that of a crusade with Christians. Now it is on every tongue. The Sultan does not comply with the European demands, because he knows of the seething mass of fanaticism behind him in Constantinople. The Moslem who called out to him in the street the other day, that "the time was come for him to show himself a man," spoke for the great body of his Moslem co-believers. In one part of the Empire after another, the "house of faith" has been converted by Infidel conquest into that "house of confusion" in which no Moslem can die with safety to his soul. Roumania, Servia, Bokhara, Bulgaria, Eastern Armenia, Thessaly, Tunis, in our own time, have become countries in which, according to the soundest school of Mohammedan interpreters, the true believer has only the choice of flight or rebellion. Is Egypt the first conquest of the Prophet's soldiers outside of Arabia, and the neighborland to the holy city itself, to become "the house of confusion," to the severance of the Prophet's grave and the Caaba, by Infidel territory, from the great body of African Moslems? And is the spiritual and temporal head of Islam, the Sultan himself, to help to this desecration and pollution?—These are the questions which are stirring multitudes, not only on the Bosphorus, but wherever the new awakening of Moslem zeal has been felt. And any over-eagerness for English control in Egypt might cause an earthquake which would be felt beyond Calcutta, to the straits of Malacca.

ANOTHER reason for not using tobacco:—

"A new horror has been added to the cigarette in California. 'Leprosy,' says a San Francisco physician, 'is revealing itself about the lips and tongues of boys who smoke cigarettes made by the Chinese. The disease, though fatal, is slow in giving tokens of its approach.' No less than 170 cases of infection by cigarette smoking had come under the physician's notice."

Correspondence.

LANSING, Michigan,
August 22d, 1882.

Editor Herald:—The question has already arisen how I came into possessions of the letter of appintment mentioned in my former communication.

Two years ago, my brother Clement, while on a visit to Black River Falls, Wis., procured for my use in the preparation of a history of father's life, some very valuable material, among which was this document, represented to be the original letter. It was brought to me enclosed within the covers of the book of record containing the names of the "witnesses of the crowning of the King of Zion," July 8th, 1850. The affidavit in the book of record was apparently in J. J. Strang's handwriting, and was followed by two hundred and thirty-four signatures, fifty-eight of which were cross-marked. There was nothing about any of the documents to indicate a forgery, so I was compelled to believe the letter was genuine as represented. The postcript bore the appearance of having been written at the same time as the body of the letter,—a little below the center of the third page of a large letter sheet; the fourth page having the superscription

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and red postmark, being the outside as letters were then folded and sent, sealed with wax or wafers, and without envelopes. I could detect nothing differing from the description of it published during Strang's lifetime.

As soon as I read the postscript I was almost fully convinced of the theory expressed in my communication, but I studied the matter nearly two years before I finally decided to publish my opinion.

On this subject I have a request to make of your subscribers. As it has been suggested that possibly this document is a forgery, will those who saw the original letter in the possession of J. J. Strang write me if they ever saw or at any time knew of a postscript.

I would also state that I am preparing a sketch of his life, which I hope to publish this Fall or Winter, and would appreciate any material in the line of official tracts or church papers, or letters touching the work of his life. If any one has such material they will loan me, I will use carefully, return promptly, and appreciate the favor.

CHAS J. STRANG

NORTH HENDERSON, Illinois,
September 4th, 1882.

Bro. Joseph:—Our Quarterly Conference held at Millersburg on the 2nd and 3d, has just passed off, and a blessed time was had, the Good Spirit was with us all the way through, and the Saints were much strengthened in the work. There were two baptized during conference. I think there will be more labor and spiritual work done in the district this Fall than there has been for some time past. May the Lord in his mercy remember scattered Israel, and put forth his strong arm for the good of his work, is the prayer of your brother in Christ,

H. C. BRONSON.

TSINANFU, China,
Capital of Shantung Province,
July 10th, 1882.

Joseph Smith; Dear Brother.—Failing to meet you while in the United States, as I wished to do, I must for the present be content with an acquaintance through the postal medium. If our Lord's prayer in John 17 is to be answered, as it surely will be in course of time, we may hope for intimate companionship in the future. You received through E. N Webster of Boston, a letter from me while in a state of uncertainty as to where the authorities which I believed the Lord intended should be the servants of his people were to be found. I felt constrained to leave the United States for my old home in Asia, without having the question settled, but time makes me more reconciled to this condition of things, and certainly the freedom of intercourse with disciples of our Lord of every denomination is a compensation for the loneliness at first occasioned by want of any organic union with others of "like precious faith."

I left New York for China, January 20th, 1882, and passed through England, Europe, to Palestine, where a month and a half was spent in Jerusalem: and then through the Indian Ocean to this great city, arriving five months from the date of leaving the United States.

To meet acknowledgers of Jesus Christ as the Restorer of his people and find so many hopes in common and not being obliged to admit that I belonged to some sect of hostile creed, has been a great source of joy and peace. Of course joy and peace are not to be obtained at the expense of bearing the cross of being classed with an obscure or depised sect, but where the conscience is clear that the sect to which he should belong has not been revealed to him yet, the peace seems so far genuine.

At one time this phase of the Christian life was brought up to me frequently and strongly. "Now that you have left a large and popular church and have found the happiness of being shunned by men, but sought out by the Good Shepherd, go farther into the humiliation of identifying yourself with some despised flock where greater spiritual blessings than you had imagined would attend the humiliating action."

I hope I did not shrink from the cross bearing of such a burning of bridges behind me; but while humiliation and consequent exaltation in bearing reproach for conscience sake, I felt sure would result, yet was I at liberty to obtain the joys of a deep humbling and companionship of those who would be drawn very near me in the new relationship, while the claims of one sect equalled another in my mind, and made a choice a matter of dishonest acknowledgment of exclusive monopoly of the Lord's truths, which neither reason nor faith admitted to be the sole patronage of the sect chosen?

If obedience to the humbling confession would make doubtful things plain as others claimed it did with them, I still was debarred from action because of the command to be honest in acting according to conviction. If it were the case of choosing between starvation and several kinds of imperfect food, I could draw lots among the rival denominations, enter blindly some door which would receive me rather than be lost; but such an alternative has never been forced on me.

How are these questions to be solved? Am I to live and die alone? If I proclaim these heterogenious views of Jesus Christ, which so many different denominations have furnished, and there are those who believe them with me, will not a new denomination be the result? But what right have I to found a sect when the only one "new and true Jerusalem" can come down out of heaven on earth? Every idol must be broken. The great church image which man began to worship so soon after our Redeemer's return to Heaven has been broken and must be broken and broken again. Shall I break off a piece and set it up for the worship of a handful of subscribers to the new creed? Please throw light on the dilemma of refusing to speak where men need saving truths, or if the mouth is opened, do it at the risk of making a new carnal man worship and church idolatry.

It may give joy to some of my fellow Christians whom I love, to state a few facts.

As a missionary of a large orthodox denomination I labored in this north-east promontory of China from 1870 to 1879. In the very first of 1879, while under great religious and moral disturbances of the old line of things, both in my own heart life and in connectian with a revived state among Chinese Christians, the question of the destiny of the seed of Abraham came up like a revelation, and I could not drive the apparently impractical thoughts away. The Scripture as to their return, the coming of Christ, etc, came up for a large place in the Christian experience then breaking in upon me. The Mongolians, Manchurians, Thibetians, Coreans, Japanese, etc., seemed a part of the lost tribes, and the proofs which gathered around the first revelation by visits to Peking, Japan, etc., made me feel certain in the main of the truths of the impression.

While in Japan and in the United States in 1879 the books and other sources of light on the Israelitish origin of a large proportion of the races in America now decaying or already gone, convinced me that Northern Asia and America held at least a part of the remnants of those long lost descendants of Jacob.

It did not occur to me to examine the Book of Mormon until a year or two after. It came to my notice for other reasons than searching for genealogies. A reading of that collection of documents made me sure that no Congregational minister could frame a romance in which immersion was the mode of baptism constantly mentioned as the only kind. Neither could he put the salaried ministry under the censure which those writings did and remain where he was.

In fact, the marvel of a Catholic Bishop preaching and immersing in a Presbyterian meeting-house, would be tame to the inconsistences of any modern denominational adherent, who should attempt to unite the collection of annals know as the Book of Mormon.

Twenty different men might agree to write something which they would bind together without an attempt at reconciling their different views, but they could no more be the authors of the Book of Mormon within the last two or three hundred years, or at any time, than Heroditus, Xenephon, Josephus, etc., could be bound together and passed off as modern productions of any one man or set of men.

All the accounts of Joseph Smith's simple piety, illiteracy, familiarity with the English of King James' translated Bible, etc, are consistent with the claim of a set of ancient chronicles dug out of the earth and put into English by him.

I intended to visit the locality near Palmyra, New York, and was within a few miles of it last December, but I felt satisfied with the testimony of others. At Rochester, I met a woman who had been claimed in public print to be a witness of the Spaulding origin of the Book, but she did not believe that any evidence which she, or her relatives had, could identify an old M. S. in a trunk with the Book of Mormon.

At Dansville, New York, the Episcopal Rector had a choice collection of books, objects of antique, etc, which were very valuable to me in collateral proof of the truths of the Book of Mormon, relating to former great races with Israelitish and Christian emblems, etc. He is well informed on these questions.

I have great hopes that some near future will bring forth a person humble enough for the Lord to again commit those plates and their interpretation, so that a fuller and better translation into English can be made.

In this great Empire, the translations of the Old and New Testaments in their present crude condition, cause them to appear to the vast majority of people who see them or have heard of them, as certain impostures if claimed as heaven inspired oracles.

But does the imperfect translation make the originals false? Does Joseph Smith's limited vocabulary of English make writings committed to him for bringing to light in that language forgeries? Then much of the English Bibles must be pronounced a forgery.

I hope the day is not far distant when truer views of inspiration will help to break the Protestant Idol, called the English Bible, gilded so handsomely but so useless on the tables of ornament and idleness. When the collection of Hebrew and Christian books are studied and loved because obeyed, and obeyed because loved; then there is promise of admitting all inspired words to be profitable.

There is every shade of inspiration from the highest to the lowest. Every one sets his own standard, for he will be led into truth just in proportion as he is truthful.

Take the translators of the books which constitute the English Bible. A knowledge of their private lives would determine the degree of correctness of their work, for if deceiving, they must be deceived according to God,s invariable law which sends lying spirits to those who first love and make a lie.

If we are not honest in relating any private affair, God's strict law of recompense can not allow us to see the truth in such matters, for instance, as theology, man's origin and destiny, etc.

We can reverse the process of reasoning also, and from the errors of their translation tell for a certainty that in their every day conduct, they failed to be exact in truthfulness.

A man's inspiration differs at different periods of his life. If humble and simple in word and deed, he can have great truths safely committed to him; but if pride comes in, and consequent doublefacedness, he still may be an oracle of God, but the standard is lowered and the revelations which he can make are less pure.

It has seemed to me that Joseph Smith when unknown and full of the purpose and actual communion with his God in the woods while yet young, was such an emptied vessel as God could, and did use to reveal great truths. In after years he confesses that which we all know to be our case, notoriety and other causes gave occasion for temptations under which men fall into degrees of spiritual pride. Of course, greater fame bringing greater persecutions in a measure corrects itself, but not necessarily to the full extent.

Elijah and Moses probably stood next to Jesus

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Christ in their inspiration, but Elijah's pride at the last must be rebuked and even as he slew with fire so must he be slain. I may be mistaken but it has seemed to me that Joseph Smith's inspired translation of the Scriptures was a decided letting down from former gifts of prophecy, interpretation, etc. Yet in the inspired translation, I find wonderful things which no ordinary uninspired mind could suggest. J. C.

NORTH FREEDOM, Wisconsin.

Perhaps my brethren whom I have met at General Conferences wonder where I am and what I am doing. I am trying to assist in keeping up our meetings; we have meetings twice every Sunday and Sabbath School. Am strong in the faith. Have succeeded in getting Dr. Thomas' sermon on Mormonism published in the *Baraboo Republic*, our county paper, and it has done a great deal of good in removing prejudice in these parts. I intend to try and devote my time to the ministry this Winter. Hope that whoever is appointed to this country will visit us. Have been looking for Bro. Briggs, but have not seen him yet.

Your brother in bonds,
F. HACKETT.

DOUGLAS, Massachusetts,
August 30th, 1882.

Bro. Joseph:—I stayed and preached in Fall River last Sunday, August 27th, and had the pleasure of baptizing five into the Church there Thus the good work keeps moving. The good seed sown is beginning to bring forth fruit. "We shall certainly reap if we faint not."

Yours in Christ,
JOHN GILBERT.

COWSKIN PRAIRIE, Cherokee Nation,
Indian Territory, Aug. 17th, 1882

Bro. Joseph Smith:—I regret very much that I have not been able to honor the appointment of Spring Conference as fully as was expected. As the causes for this are known to you, I shall not attempt to more than state for the information of the Church, that just as I had completed arrangements for going to the mission assigned me, I received intelligence concerning some things, which delayed me materially, and threatened to tie my hands permanently. The nature of the case I can not make public; but I was about to bow to the seemingly inevitable, when an unexpected turn in affairs set me at liberty for a short time, and I determined to take advantage of it, and so started with Bro. Heman C. Smith for this place on the 17th of July. We have labored in this territory together since then, till the present. I will need to return home soon again, and attend to some matters before Fall Conference. What the ultimate will be in the matters referred to, I can not tell till that time. I hope, however, that I shall be able to so arrange, that the rest of my days may be spent in the field. If I can get to the Conference, I shall be able to state my case to be understood by those who attend to the appointment of missions, and if I can not get there I will write. I have labored diligently for a long time with a view to being at liberty to go abroad and preach the gospel, and any hindrance now appearing will prove galling in the extreme; but I am hopeful that I shall be able to offer myself to the Conference, notwithstanding what has occurred I have not been idle, however, for prior to coming here I visited Holden and Montserrat, Missouri, also Wyandotte, Kansas, and preached as opportunity was furnished. I also attended to preaching and other duties as president of Independence, Missouri, branch. In all, I have preached thirty-four times My hindrance has caused me greater grief over the matter than the united Church can feel, for if I understand myself. I find no greater joy than in preaching the gospel, and if I shall be materially delayed henceforth, it will be almost unendurable. Spiritually, I feel well, and have been much blessed in attending to the ordinances. I baptized five at Independence not many weeks ago. Two have been baptized here since our coming, by Bro. Montague, who arrived on the 10th. I will leave the reporting of our work in this mission to be attended to by Bro. Smith, who has charge. We have done our best; the field is interesting. I regret the necessity for my speedy return home. May see you at Conference. If so I hope to be able to "see farther" than I do now into the future, and base my action thereupon. Praying that the obstacles of the present may cease to obstruct beyond a few weeks. I am as ever,

Yours for the truth,
JOSEPH LUFF.

GALENA, Kansas,
August 29th, 1882.

Dear Herald:—As the standard books are my main guides I feel disposed to defend their teachings. Bro. T. F. Stafford can find the doctrine that Adam fell that man might be in the Book of Mormon, second Book of Nephi, page 59. I have never heard much preaching, and I search the books and the *Herald* with eagerness to know the right way. The *Herald* is worth its weight in gold now, and when it is a weekly it will be worth more. Love to all in Christ,

MELVINA BURLISON.

PEACH TREE, Cal,
August 14th, 1882.

Dear Bro. Joseph:—Not seeing anything from this portion of the Lord's vineyard, I thought I would write a few lines to let you know that we are still striving to hold on to the "iron rod," realizing that it is the only means of salvation. We once had a very flourishing branch here, but now there only remains two families of us; that is John Holmes and my own. We do not have meetings regularly, but our much esteemed president, Bro. John Carmichael, was here a short time ago, and delivered us some splendid sermons and gave us such good council that it does us so much good to have him visit us. I feel that he is the right man in the right place. There was a great deal of prejudice here, but it is removed and the people begin to turn out to hear us. We expect Bro. Carmichael here again soon.

We have sacrament meeting once in a while at our beloved branch president's, Bro. John Holmes, who is a good man and brother indeed, but we do not have preaching very often. We have started a kind of union Sabbath School and Bro. Holmes is superintendent. We had a good turn out last Sabbath.

I remain your brother in the gospel bonds,
PERRY DAVIS.

ROND EAU, Ontario,
August 23d, 1882.

Bro. Joseph:—We are all well at present. Bro. Hicklin has been preaching in Chatham, and Bro Deuel has just returned from Wilkesport, he baptized ten out there. Bro. Hicklin preached eight discourses in Chatham, and has sowed the seed which in time may bring forth fruit.

Some Saints, I am sorry to say, take the position that there is no law in the Church against dancing (they do not live here) Now, for my part I consider Saints very weak in the faith that can go to balls and dancing parties. In such places we mingle with those who would scorn our society elsewhere on account of our faith. If there is no law against such, I think it is high time that one should be passed. I do not think that there is so much harm in the amusement, but it is the society that we mingle with there, that we are apt to take example after. I do not think Saints should take part in any exercise but what they can ask the Lord's blessing on them while engaged in it. Yours for truth,

R. COBURN.

Bro. Joseph:—I have always had a great desire to say or do something to help confirm the truth, feeling that it is the best and greatest act in one's life,—the knowledge of my inability restrains me. If this article should possess the least light it is hoped some may find it. A. G.

The description given in Josiah Priest's American Antiquities, which was published in 1833, and of that given in the Book of Mormon, published in 1830, being so minutely alike, ought forever to put a quietus on the silly allegation that the Spaulding Romance, published in 1812, was the foundation of the description given by both, the Antiquities and the Book of Mormon. To accept such story would be simply to brand as counterfeit both books, and to attribute to Mr. Spaulding supernatural foresight. We will here append a report out of each book, noting the similarity between them, as an inducement to investigate, that we may find the truth.—On page 273, Antiquities, it reads thus: "The whole western coast of the American Continent from Lat. north 5°, down to Patagoni in Lat. south 4°, a distance of over six thousand miles, would appear was once densely settled." One would infer that a settlement of that length would have a corresponding breadth, which would be no less than to span the continent. In relation to this same subject the Book of Mormon, on page 384, reads thus: "And it came to pass that they did multiply and spread, and did go forth from the land southward to the land northward, and did spread, insomuch that they did begin to cover the face of the whole earth, from the sea south to the sea north; from the sea west to the sea east."

Such similarity abounds in both books. Seeing that the Book of Mormon and the American Antiquities so perfectly agree in discription, and Mr. Spaulding wrote before these discoveries were made, leaves no ground to suspect the romance to be the foundation of the Book of Mormon, if it is, it is also that of the Antiquity, for they both agree.

NERVANA, Lake Co., Michigan,
August 21st, 1882.

Bro. Joseph:—Brother Carns, formerly a Priest of the Buckhorn Branch, Ontario, has moved here and is doing what he can in the way of preaching on the Lord's day. There seems to be quite an interest manifested, they seem anxious to hear. The word comes from different places, Come and preach for us. May the seed sown drop on good ground and bring forth fruit, is my prayer. We think some will soon call for admittance into the sheep fold. Our prayer is that they may. One man, whom the people call an Infidel, told me the other day, he is interested in this work. May his interest increase. Pray for us that we may act wisely and do right, and get the work started out here.

Yours in the love of truth,
SAMUEL C. REYNOLDS.

HARTFORD, Connecticut.

Brother—greeting—to you and to all Saints:—I am the poorest of all; yet heir to all things. I have searched the scriptures by course for many years, but did not understand but little until I became familiar with about all the works of the latter day Church. Please ask all through *Herald* to examine Inspired Translation and all the works of these last days. Why I ask you in this way, at this time, Bro. Blair requests me to solicit for *Advocate* and remit to him; 1st. By subscription on this line we help the work. 2d. Spiritual food is obtained by us. 3d. Give away the documents to the honest and keep them going until they are worn out. Noah's preaching one hundred and twenty years not long hence will amount to an immense. I was sad for a long time that the gospel was crippled for want of means. As I had not the money, about two years ago I

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was impressed to give R. O. C. a $100 note by installments—$70 yet due. The power whose I am has enabled me to meet them, also to give now and then $5 for Utah—very important—mission. Brethren of the Massachusetts District say I ought to give more to the above mentioned district. What say you. Glory.

R. B. WHITMORE.

SYRACUSE, Ohio, Aug. 28th, 1882.

Bro. Joseph:—On the 8th of July last, Bro. Gideon Roush, of Morgan Center, came after me with a buggy to go and baptize some there. We could not go at that time on account of sickness in the family, but agreed with him that we would be there by Sunday 16th, he coming with the buggy to meet me; however, during the week Bro. Roush built a dry water dam across the little creek in front of Bro. Hughes' house to catch some water if it would rain. After our arrival there some good friend to the cause (you know) tore the dam out on Saturday night, but, O, how they were disappointed after working so hard in the midnight hour; it did not rain, and we did not lose one drop of water; so on Monday the 17th, Bro. Roush and myself went to the creek in the morning to see for a place to baptize in; we dug a hole where the dam was torn out, Bro. Roush and a friend to the cause doing the work, and I looking on; and in the afternoon I baptized three, Bro. Calvin Hughes and his estimable wife, and a daughter-in-law of Bro. Roush's, who lost her husband a short time before, of small pox. It was a hard trial to Bro. Roush; he lost three of his children at the same time, one twenty-three, one fourteen, and one five years old. The Lord bless him and the Saints of Morgan, is my prayer.

Yours in the hope of eternal life,

THOS. MATTHEWS.

OREGON CITY, Butte Co., Cal.,
August 26th, 1882.

Bro. Joseph:—As we can not have the Elders of the Church come and administer the ordinance of the God, I desire an interest in your prayers, that God may give me health and strength to be about my duties that are required of me. My health has been poor for a long time.

Your sister in the true faith,

JANET STRANG.

SHENANDOAH, Iowa,
August 29th, 1882.

Bro. Joseph:—We have just closed one of the largest conferences ever held in our district. The work here is progressing, there is a good interest all over this part of the country where the work has been opened. I have spent the whole of my time since the Conference at Independence in preaching the word; have preached about eighty discourses, baptized eighteen persons, and have had many calls that have not been able to fill. We need good efficient laborers. It seems to me that the Church should speak, and adopt some system of missionary work, so that all our districts can be worked up, and the Saints kept in a proper condition. The worst difficulty is that those who are able financially, to spend their time, don't seem willing to do so, and those that are willing that are not financially able, can not; therefore, the work is languishing. There is but very little local labor being done through the district as far as I can see, yet there is a great demand for it. I believe, that did every Saint understand what his duty was, in regard to free will offerings, &c., that they would be willing to do; but as the adage is, "what is every body's business is no body's business," so that many of our best laborers are compelled to quit the field for want of temporal support. I believe that if the General Conference would district our county, throwing several districts together forming a local mission, then appoint some one or ones whom that mission would have confidence in, to spend the whole of his time, and then so arrange the finances that it would pass through the hands of the Bishop or his agents, it would then be satisfactory. And still further, in the selection of our ministry let such ones be appointed as would be competent for the particular class of work they are called to perform; for many have attempted to labor, and have failed because they were not in the right place. I might write very lengthy upon these points and what is needed among the Saints, but will close, and hope the few suggestions offered will call the attention of some of our wiser men, to look after the interests of our local matters, for therein is the strength of the Church

Yours for the cause of truth,

J. R. BADHAM.

THREE RIVERS, Jackson Co., Miss.,
August 22d, 1882.

Bro. Joseph:—I have had but little experience in this work, and in this little I have heard some testimonies and have borne testimonies; but the most of them, (my own not excepted) were borne on the strength of the gifts to other people. But on meditating on the subject, I find that the gifts are not a proper test, even when received by ourselves. For the devil can speak in tongues and bring as it were fire down from heaven to deceive man. I have no doubt but what spiritualists can bear as strong a testimony to spiritualism as some can to Mormonism, and I fear that some Elders are trying to be a witness for Jesus on the strength of the signs following. Now, to be a witness for Jesus I believe that the witness should know God and Jesus Christ whom he has sent. Then how are we to know him? By signs? No. For the signs are to follow the believer, not the believer the signs; for if we take the signs for a test, then we are following signs. Here is what I call a proper test, 1 John 5:10. "He that believeth on the Son of God has the witness in himself; and hereby we do know that we know him, (not by signs), when we keep his commandments. He that sayeth he knoweth him and keepeth not his commandments is a liar; and he that sayeth he abideth in him ought to walk even as he walked," 2:3, 6. I am an Elder but not a witness, for I have not sought to increase my brothers goods, as I have my own; and if I said that I knew him and did not love my neighbor as myself, I would lie.

J. B. PORTER.

OMAHA Medical College, Neb.,
August 17th, 1882.

Bro. Joseph:—I send you a copy of the Nebraskans, hoping you will accept the same. I will remain at the Omaha Medical College till March, 1883, then I hope to sound the toosin of the coming Master. But to tell you the truth, I am not idle at the present time; I have many opportunities to advance the gospel, and especially on the laying on of hands. They say to me, "What use have you for doctors and why are you here?" I tell them, that I may perfect myself in the knowledge of anatomy, physiology and chemistry, and with pathology, that I may know men in health and in disease; that I may be the better enabled to administer those things that God has created for the use of man; these only do the Saints of God believe in, so that we are opposed to minerals as medicines. Minerals never had life and can not sustain life, and if they will make a healthy man sick, what will they do to one that is sick. As God created the plants of the field for the benefit of man, and as man by sin lost the knowledge of their medicinal properties, God in his wisdom gave to man, if he has faith, to be healed by the hands of officers in the Church of God; and if they have not faith, we are to administer mild herbs and mild food. By such reasoning many have a better knowledge of our doctrine.

But I may weary you. So good by, from

R. C. ELVIN.

CORINTH, Ontario, August 26th, 1882.

Bro. Joseph:—I left Walsingham last Monday. Bro. Lake had been with me a few days. He gave the people four glorious sermons. The Spirit of the Master was with him. I had opened up in Charlottsville township, and found good interest and good liberty in speaking to the people. On Sunday the 20th, we held a bush meeting near Bro. R. Fish's, and the people came from all quarters. I endeavored to talk once, and Bro. Lake gave them two good gospel sermons, and a number went away troubled in spirit. I feel quite sure that a little work there (four or five miles east of Walsingham Center) will bring souls into the kingdom. It seemed necessary to leave it for the present. Some in Walsingham Center are pursuaded, but they do not want to separate from their companions, so says Madam Rumor. I have bush meeting next Sunday half way there from here. Bro. Lake is north.

In the covenant,

E. H. GURLEY.

EAST TAWAS, Michigan.

Bro. Joseph:—I am preaching every Sunday here, and trying to do the best I can for the advancement of the cause of Christ. I have had the pleasure of leading seven into the waters of baptism since the Michigan District Conference. I sent for Elder John J. Cornish to come and confirm them; he came, and we had a time of rejoicing, and felt strengthened and encouraged on our way. The Saints here are trying to live their religion, and that God may bless them, and establsh them in every good work is my prayer. I have a new opening about six miles distant, where I have spoken six times with good liberty; some are investigating who I hope will soon obey. Yet there is some who will not come out to hear, claiming that the "Latter Day Work" is based upon the "Spaulding Romance." Nevertheless, I feel to rejoice to know, that "our gospel is not of man," but is built upon that "Solid Rock," and is winding its way to the dark corners of the earth, and will continue to roll, while proud and haughty monarchs will tremble; and ultimately the Saints join in the glad anthems of praise, saying, "Lo this is our God; we have waited for him, and he will abundantly pardon."

Brother Joseph, my heart is in this great Latter Day Work; and my desire is to live humble before God, so that when Jesus comes I may be enabled to enter in to the "Marriage Supper of the Lamb;" I hope the Saints will pray for me, that I may "grow in grace, and knowledge of the truth, as I advance in years."

Yours in the gospel covenant,

WILLARD J. SMITH.

MONTROSE, Iowa, August 21st, 1882.

Bro. Joseph Smith:—I would like to tell you how thankful the little band of sisters here in this place are for the blessings that we receive from our heavenly Father's hand. Though alone, yet we are not forsaken, the Lord still is merciful; we have not a brother this side of the river that can help us. Bro. Revel is old and feeble, and can not be with us; Bro. Babcock has moved to Nauvoo and is not with us; has not met with the Saints for nearly a year, yet we try to not be discouraged. We have kept up our meetings, and have Sabbath School every Sabbath morning, and prayer meeting Thursday afternoon, around among the sisters at their homes and we feel greatly blessed many time, and know that the Lord is with us to encourage and strengthen, and we feel determined to live faithful and trust the Lord. We have been greatly favored the last three months, through the efforts of our district president, Bro. Durfee, in sending brethren from Burlington to speak words of comfort to us. Bro. Johnson has been here three times, and has done much to cheer and strengthen; also Bro. Wicks has been here twice. We are all thankful to these

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brethren for their interest manifested for us. Bro. Ruby was with us in Sabbath School last Sunday, but could not stay longer. Bro. Joseph, remember us at Montrose, in your prayers.

Ever praying for the redemption of Zion and that we may be found worthy when the master comes. I remain,

RUTH A. TURNER.

Conference Minutes.

NORTH-EAST MISSOURI DISTRICT.

Conference convened at Bevier, Missouri, August 4th and 5th, 1882; Ephraim Rowland presiding, J. T. Williams clerk.

Reports of Branches.—Bevier 114; baptized 1. Renick 19; baptized 3. Two ordainations; Teacher William Vincent, ordained a Priest, and Bro. Alma Rice ordained a Teacher. Salt River 30. Hannibal 28.

A communication was read in the case of Elder David D. Jones, appealing for his license to act in his office, which was granted to him on his worthiness to receive it. Bro. Jones feels the importance of his calling upon him, and means to work in the same.

Reports.—Elders: Thomas D. Reese, Charles Perry, John F. Thomas, John T. Phillips (baptized 3), John T. Williams, Robert Thrutchley, Edward Bennett, Ephraim Rowland and John Taylor, and Edward L. Page by letter. Priests: N. M. Ridings, Frank Mussell, William Vincent. Teachers: Jacob Waltenbaugh and Amos Rice. Deacons: John B. Thomas and Samuel Moss, reported.

Elders Thomas D. Reese and Charles Perry, auditing committee of the Bishop's Agent's accounts, reported the same correct.

Preaching on Sabbath forenoon by Thomas D. Reese and William Vincent. Saints' meeting in the afternoon, conducted by Brethren R Thrutchley and Wm. Vincent. Elder J. T. Phillips preached in the evening.

Motioned that we hold our next conference at Renick, Mo., the first Saturday in November [4th], 1882.

MASSACHUSETTS DISTRICT.

Conference convened at Douglas, Mass, June 3d, 1882. John Smith chosen president, F. M. Sheehy and F. A. Potter clerks.

Bro. G. T. Griffiths was allowed the privilege of the conference.

Elders present:—George S. Yerrington, H. H. Thompson, W. Bradbury, J. Gilbert, F. M. Sheehy, J. Smith, E. N. Webster, A. Nickerson, J. Woodward, C. E. Brown, F. A. Potter. Elders reporting by letter: S. H. Morse, G. S. Linnell, J. Potts, E. Small, L. E. Howes, T. Whiting. Priests present: J. Hilton, G. Boswell, A. W. Glover, M. P. Berg. Teachers present: J. F. McKenna, C. D. Seeley, J. M. Parker. Teachers reporting by letter: W. Talbot. Deacons: J. Hoxie.

W. Bradbury, G. T. Griffiths and J. F. McKenna, were appointed a committee on branch reports. J. F. McKenna, G. S. Yerrington and G. Palmer, were appointed auditing committee.

A committee on grievances was chosen, consisting of all the Elders in conference.

A resolution to grant Bro. G S. Linnell a mission at South Yarmouth was referred to the committee on grievances.

A communication was received from the Providence Branch recommending Bro. A. W. Glover for ordination to the office of an Elder. It was referred to a committee of all the Elders present.

An appeal of Bro. Wm. Bradbury was referred to the committee on grievances. Case of grievance of Bro. Greeley was referred to the same committee.

Elder H. H. Thompson was granted a mission at Hebronville.

In case of appeal of Bro. F. A. Potter from the ruling of the president of last conference, Bro. Smith stated that his rulling had not been sustained by the First Presidency.

The committee on branch reports reported finding the following reports as correct: Boston 66, Fall River 113, New Bedford 16, Douglas 21, Plainville 45, Dennisport 68, Providence 173. Accepted.

Bro. J. Smith was sustained as president of district and F. A. Potter clerk.

Sunday services:—Prayer meeting in the morning; preaching in the forenoon by Bro. Wm. Bradbury; in the afternoon, Bro Sheehy waiving his appointment to preach, a testimony meeting was held; preaching in the evening by Bro. J. Gilbert.

After which the committee on the recommend from the Providence Branch for the ordination of Bro. A. W. Glover to the office of an Elder, reported, that they recommend the conference to refer the recommendation back to the Providence Branch. The report was adopted.

The committee on grievances reported, recommending: (1) that Bro. Linnell be granted a mission at South Yarmouth. (2) that the president of the district be authorized to demand the license of Elder Lewis B. Chase. (3) that the appeal of Bro. Bradbury he referred back to him. (4) that the charge of Bro. Greeley be not received, as he had not taken the proper steps; and farther, that the Sisters' societies of Providence Branch be advised to disorganize. The report was adopted as the will of conference.

The Bishop's Agent and District Treasurer's report received and referred to auditing committee.

A vote of thanks was tendered to the people of Douglas for entertainment during conference; also, to Brn. Hilton and Palmer for procuring cheap rates on the railroad.

The Sunday before the next conference was appointed as a day of fasting and prayer; also, a day of fasting and prayer for Bro. Charles N. Brown was appointed two weeks from date.

Auditing committee reported finding report of Bishop's Agent of income with balance $68.30, and expenditure $45, as correct; also, District Treasurer's report of income with balance $153.32, and expenditure of $106.82, as correct. The report was accepted.

Bro J. Smith was sustained as District Treasurer, and Bro. J. Gilbert as district missionary, and by vote an addition of $10 per month was ordered paid to his wife.

Adjourned to meet at Providence, R. I., September 23d, 1882, at two o'clock in the forenoon.

There were three baptized during conference, one being an old saint that endorsed the faith in the days of the Martyr.

LITTLE SIOUX DISTRICT.

The quarterly conference of the Little Sioux District met at the Saints' meeting house in Little Sioux, Iowa, September 2d, 1882. J. C. Crabb and Phineas Cadwell presidents, Wm. Cadwell and J. W. Wight secretaries.

Visiting brethren were invited to participate in our deliberations, and the balance of the forenoon was spent in listening to some general but instructive remarks from Elders John A. McIntosh and M. T. Short.

Branch Reports.—Union Center 94; baptized 3, received by vote 1. Spring Creek, no changes. Little Sioux 151; expelled 2, died 1. Magnolia 161; baptized 1, died 1. Elder John Conyers reported the spiritual condition of Union Center Branch as fair. Elder D. M. Gamet reported the spiritual condition of Little Sioux Branch as fair. Elder Phineas Cadwell reported the spiritual condition of Magnolia Branch as fair, though some coldness existed, that might be hard to settle. A letter from Elder John Chapman, Sen., reported some improvement in Union Grove Branch.

Ministerial Reports were made as follows: Elders, R. H. Wight, (by letter), J. W. Wight, D. M. Gamet, John A. McIntosh, John Conyers, John Thomas, A. W. Lockling, Elisha McEvers, E. R. Lanphear, Henry Garner, Rowland Cobb, J. M. Putney, M. T. Short, Charles Derry, Wm. Cadwell, Phineas Cadwell and J. C. Crabb; and Priests, G. W. Conyers, Jr., J. C. Johnson and W. H. Bradford. R. Peaslee said he had been granted a license by Conference, but had never received it, so had done no preaching.

Committee appointed to visit Pleasant View Branch reported, recommending the disorganization of the branch. Report received and committee discharged; and on motion further consideration of the subject deferred to next quarterly conference; and Elders Charles Derry and J. C. Crabb were requested to labor in that branch.

Elder John A. McIntosh was on motion requested to labor at Twelve Mile Grove and on The Willow, assisted at the former place by Elder Joseph Siddon and at the latter by Elder E. E. Lanphear and Priest J. C. Johnson.

Elders Charles Derry and Phineas Cadwell reported labor performed in Union Grove as requested by president of district.

On motion Elder David Chambers was requested to labor at Union Grove, as recommended by the committee and requested by brethren of that place, and that he also be requested if convenient to extend his labors to Six Mile Grove.

The following brethren were duly elected to represent this district at Semi Annual Conference, to convene at Lamoni the 20th inst.: John Thomas, W. Cadwell, Charles Derry, and David Chambers.

Committee appointed to investigate in reference to advisability of deeding Magnolia church and premises to Bishop of Church reported favorably to such action, and recommended that the trustees of said Magnolia church property be requested at their earliest convenience to convey by the usual form of a quit claim trust deed all the title and interest they, as such trustees may have in said property to the Bishop of the Reorganized Church of Jesus Christ of Latter Day Saints and his successors in office. Report received, adopted, and committee discharged.

On motion the secretary of the district was requested to notify General Conference authorities that the Little Sioux District is willing to relinquish to Galland's Grove District, if agreeable to their wishes, all that portion of the present territory of said Little Sioux District lying east of the counties of Lyon, Sioux, Plymouth, Woodbury, Monona, and Harrison, and asking said General Conference to establish the eastern boundary of the Little Sioux District accordingly.

On Saturday evening an interesting and strengthening season of prayer and testimony was enjoyed.

Elder M. T. Short preached Sunday morning on "The day of God's preparation, and the coming forth and authenticity of the Book of Mormon;" and Elder Charles Derry, Sunday afternoon on "The nature and effect of the Apostasy of the Primitive Church, and the necessity for and work of the Latter Day Restoration."

The Sacrament of the Lord's Supper was administered Sunday afternoon.

Adjourned to meet at Magnolia, Iowa, Saturday, December 2d, 1882, at half past ten o'clock in the forenoon.

CENTRAL KANSAS DISTRICT.

Conference was held at Good Intent Branch, Kansas, August 26th and 27th, 1882. John D. Jones president pro tem, Daniel Munns clerk.

Branch Reports.—Netewaka 24, Centralia 24, Atchison 17, Good Intent 23, Scranton 29.

Elders Griffith George, Daniel Munns, William Hopkins, James Buckley, John D. Jones, Henry Green, John B. Jarvis; Priests Hiram Parker and Joseph McDugall; and Teacher Watson Thatcher, reported.

William Hopkins was appointed delegate to conference. Bro. William Gurwell calls for an appeal on his case. The Elders to preach as circumstances will allow: wishing all to be active.

On Saturday evening preaching by James Buckley and Joseph McDugall. On Sunday morning preaching by Henry Green. In the afternoon prayer and testimony meeting. Preaching in the evening by John B. Jarvis.

Adjourned to meet at Netawaka, Jackson county, Kansas, November 25th, 1882.

Laughter very often shows the bright side of man. It brings out his happier nature, and shows of what sort of stuff he is really made. Somehow we feel as if we never thoroughly know a man until we have heard him laugh. We do not feel "at home" with him till then. We do not mean a mere snigger, but a good, hearty, round laugh. The solemn, sober visage, like a Sunday's dress, tells nothing of the real man. He may be very profound, very cross or very jolly. Let us hear him laugh, and we can decipher him at once, and tell how his heart beats.

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News Summary.

A snow storm raged for twelve hours at Leadville, on Aug. 30 31.

The greater part of the business portion of Farmersville, La., was burned. The loss is estimated at $80,000.

The prevalence of yellow fever at Pensacola, Fla., has necessitated the transfer of the garrison of Fort Barancas to Mobile.

Texas dispatches state that the bodies of nearly two hundred persons drowned during the recent floods in the vicinity of Fort Concho, Texas, have been recovered. On one ranch thirty-one and on another twenty-one persons were drowned. It is supposed now that nearly two hundred persons were drowned.

A Commercial journal of Cincinnati, figuring on returns from twelve of the corn-growing States, expects a yield one-half greater than last year, or a total crop of 1,800,000,000 bushels.

A mysterious fever is raging among the operatives of the knitting-mills at Little Falls, N. Y.

One hundred and eleven Russian refugees were sent back to Liverpool from Philadelphia.

Flames swept away $100,000 worth of property at Haverhill, Mass.

By the use of a magnetic rod, a mine locator has found off the harbor of Erie, Pa., the wreck of the schooner *Vermillion*, which was sunk in a storm nearly half a century ago, with 350 tons of copper on board, valued at $150,000.

Eighty-two new cases of yellow fever developed at Brownsville, Texas, in one day, eight deaths occurring. A revenue cutter, with medical aid and supplies, had reached the stricken town. Ten cases of yellow fever were bulletined at Pencacola, Fla., producing a panic and a general leavetaking of the inhabitants.

One of the most terrible railway accidents of the age occurred near Hug Stetten, in Germany, resulting in the killing of at least 100 persons and the wounding of 300. An excursion train of twenty-four cars left the track, and nineteen cars were either smashed outright or else rolled down an embankment into a swamp, where they sank out of sight in the mud. It is not known how many persons were smothered to death in the swamp.

Two colored prisoners, Savage and James, convicted of murder in 1881, and who had been granted a new trial, while being taken to the Court House, were riddled with bullets at Madison, Fla., by a mob, who stopped the train to perform their dreadful work.

Richard Weeks, a veteran Methodist of Indianapolis, who for years has been bent with rheumatism, walked upright into a revival meeting and announced his cure by faith and anointing by Evangelist Barnes.

From the cotten fields of the South comes a call for white labor, the planters representing that the negro has become so engrossed in politics that he can't find time to cultivate the growing stalks.

The Erie railroad elevator at Buffalo, valued at $700,000, took fire from an explosion of dust, and was destroyed. Five men were burned to death and another fatally injured.

W. C. Depauw, of New Albany, Ind., offers to give $1,000,000 to Asbury University on condition that a like sum be raised by the other Methodists of the State.

Thirteen Indians who were engaged in the recent rebellion in the Creek nation were given a formal trial at Muscogee and punished with 100 lashes each on the bare back.

The British Government has two officers in Cincinnati and St. Louis buying mules for shipment to Egypt.

Telegrams from Fort Robison announce that Red Cloud has threatened to drive away the Agent by force unless he be removed within sixty days.

The Hocking Valley Manufacturing company's works at Lancaster, Ohio, burned, causing a loss of $135,000.

The reports of the mine inspectors of the anthracite coal region of Pennsylvenia show that during the past year 237 miners were killed and over 1,000 injured.

A buck's horn was recently found in Benton County Iowa at the depth of twenty feet under the ground. From the nature of the ground the horn must have been deposited there at a time too remote, almost, for comprehension.

A relice of a former age in the shape of a stone ax weighing eleven pounds was recently found in Jefferson Township, Johnson County, Iowa.

Timothy Bailey, a soldier in the war of 1812, the inventer of the knitting-machine, died at Ballston, N. Y.

FOREIGN NEWS.

Details of the outbreak at the capital of Corea show that the life of the King was spared, but the mob murdered the Queen, her son and his affianced bride, and thirteen Ministers of state. It is said that Japan will exact the most rigid reparation for the outrages, and if this is denied will declare war and avenge the outrage on her representatives with bloody reprisals. A fleet has been dispatched to the port nearest the capital of Corea.

Within twenty days, at Yokohama, there were 572 deaths from cholera. The death rate from the diseases at Tokio is about fifty daily.

The appearance of the dreaded plague in European Russia has caused much alarm.

Calcutta dispatches report fearful rioting between Hindoos and Mohammedans at Salem, India Men, women and children were beheaded and their corpses thrown into the drinking wells.

The city of Manila, in the Phillippine islands, reports 300 deaths from cholera in a single day.

A Vienna dispatch of the 24th says that in the town of Gross Becskerek, Hungary, over one hundred women were on trial upon the charge of having poisoned their husbands, and that thirty-five had already been found guilty.

WAR IN EGYPT.

Cablegrams of the 27th from Constantinople report the arrest of fifty persons engaged in enlisting men in behalf of the Khedive.

An Alexandria dispatch of the 25th states that some of the leading Arab merchants of Port Said and Damietta had contributed money for the rebel cause and sent out five hundred horses. The orders at Alexandria were not to permit Turkish troops to disembark without the signature of the Military Convention and the issuance of a proclamation by the Sultan denouncing Arabi Pasha as a rebel, but the Turks were unwilling to accept the latter condition. There were rumors that the rebel chieftain had set a price on De Lesseps' head, charging deliberate deceit. General Wolseley, with the first division of infantry, all the cavalry and sixteen guns, attacked the enemy near Mahalla and captured five Krupp guns and seventy-five car loads of provisions.

An Alexandria dispatch of the 23d states that the Austrian gunboat Nautilus, seeing a white flag flying on the forts at Aboukir, sent ashore an officer and twelve men, who were held as prisoners. The British police arrested nineteen Greeks who were pillaging in the Arab quarter of Ismailia, and shot ten of them. The Egyptians cut the fresh-water canal near Ismailia, but the supply would last for sometime.

Alexandria dispatches of the 23d say Arabi Pasha and his troops at and around Aboukir were retreating, and were burning the villages in their rear.

A rapid rise of the Nile was reported on the 23d, threatening an overflow and a serious delay to British army operations in Egypt.

The Turkish Prime Minister on the 26th informed Lord Dufferin that the Council of Ministers had resolved to publish Arabi Pasha as a rebel and accept the British Military Convention. The attitude of the Russian representatives was still antagonistic to England. The British embassy at Constantinople had received information that Russia was making large purchases of wheat and storing it at Kars. The English opened fire with two heavy guns on Arabi's forces on the left bank of the Mahmoudieh Canal, but the reply was feeble. A party of Bedouins advanced to within a short distance of the Meks forts, but found the position untenable and retired after considerable firing.

Many friends are like sun dials, only useful in fair weather.

What is joy?—A sunbeam between two clouds.

Miscellaneous.

GENERAL CONFERENCE.

The sessions of the General Conference to convene at Lamoni, Iowa, September 20th, 1882, will be held in the grounds adjacent to the Herald Office. Brethren Wilson Hudson, N. M. Reeder, Joseph A. Upton, Peter Harris, E. M. Wildermuth, E. C. Dobson and George Derry, composing the committee on location, are charged with the locating of the camps and the assignment to quarters of those who do not come prepared to camp. All visiting Saints are requested to inquire for these brethren.

By Order of the Committee.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for eacn additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

BORN.

DAVIS —At Council Bluffs, Iowa, June 24th, 1882, to Bro. Lewis and Sr. Matilda Davis, a son; blessed August 25th, 1882, by Elder Robert M. Elvin, and named John Henry.

MARRIED.

SUTCLIFFE—COTTAM.—At the residence of the bride's mother, Fall River, Massachusetts, August 24th, 1882, by Elder John Gilbert, Mr. Matthew Sutcliffe to Sr. Elizabeth C. Cottam. May health, joy and happiness, be their portion.

DIED.

JONES.—At Bevier, Missouri, of fever, August 1st, 1882, William John, infant son of Bro. William X., and Sr. Betsey Jones, aged 1 year, 5 months and 5 days. Funeral service by Elder John T. Williams.

Our loved one, sweet and patient child,
In all thy grief and pain,
That little heart so cold and still
Will never throb again.
We miss thee, darling, oh how much,
Our God alone can tell;
He took thee from our loving arms,
He doeth all things well.

FISHER —At the residence of her sons, Shenandoah, Iowa, of heart disease, June 26th, 1882, Cornelia J. Fisher. She was born 11th May, 1812, at Munkton, Madison county, Vermont; joined the Church in New York in 1831. She with her husband, Edmund Fisher, refused to follow Brigham Young to the mountains; was identified with the Cutler faction of the Church during the dark and cloudy days: united with the Reorganization on her former baptism, on 21 June, 1862; lived and died a consistant Saint. She was the mother of Mrs. M. G. Eggleston, Sr. J. R. Badham and Lyman Fisher; three children and husband having passed on before. Peace to our mother: she rests.

ARMSTRONG —Near South Bend, Cass county, Nebraska, August 23d, 1882, of teething and quinsy, Robert Joshua, only son of Bro. Joshua and Sr. Jennet Armstrong, aged 9 months and 23 days. Funeral services conducted by Elder Samuel C. Grass.

"O, Lord, thou hast taken but thine own,
Help us to say, Thy will be done.
Sleep on my babe, sweet be thy rest,
We know that thou art with the blessed."

BRANDT.—At Oroville, California, July 28th, 1882, Jessie C., only daughter of Bro. Charles D. and Sr. Janet Brandt, aged 4 months and 21 days.

WILLIAMS.—At Cheltenham, Missouri, August 1st, 1882, Olive, daughter of Louis and Jane Williams, and grand daughter of William Williams of Cheltenham.

MINER.—Near Stillwater, Minnesota, July 10th, 1882, Sr. Clara, wife of Bro. Joseph Miner, aged 57 years, 3 month and 28 days, having been born in Canada, March 12th, 1825. She was baptized near Stillwater, September 21st, 1869, by Elder H. A. Stebbins, and according to tidings from Sr. E. G. Page, remained in the faith of the gospel to the end.

JONES.—At Syracuse, Ohio, July 31st, 1882, after weeks of illness and suffering, Sr. Elenor Jones. Her sickness was not fully known. She left four children to mourn after her, and a large circle of friends. Sr. Jones was born in Llanga-

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than, Carmarthanshire, Wales, April 16th, 1818; her age at death 64 years, 3 months and 15 days. Funeral discourse in the Presbyterian Church, to a crowded house, by Elder David Hopkins, in the Welsh language, assisted by Thomas Matthews in English. She was baptized July 11th, 1865, at Syracuse, by Elder James W. Gillen.

Our own company we can not avoid: we should make it as agreable as possible.

Murmur not. Are ills repairable, 'tis ungrateful; if remediless, 'tis vain.

ADDRESSES.

Heman C. Smith, Osnaville, Bell county, Texas.
Bishop George A. Blakeslee, Galien, Berrien county, Michigan.
W. W. Blair, Box 417, Salt Lake City, Utah.
George Hicklin, care John Traxler, Louisville, Ontario.
Joseph F. Burton, Delhaven, King's county, Nova Scotia.

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The Saints' Herald.

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

Heman C Smith

"I saw another Angel * *, having the Everlasting Gospel to Preach to them that Dwell on the Earth * *, saying, Fear God, and Give Glory to Him, for the Hour of His Judgment is Come."—Rev. 14: 6-7.
"Sanctify them Through Thy Truth; Thy Word is Truth."—Jesus; John 17: 17.
"Hearken to the Word of the Lord, for there Shall Not any Man Among You Have save it be One Wife."—Book of Mormon; Jacob 2: 6.

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THE CONSCIENCE AND FUTURE JUDGMENT.

I sat alone with my conscience,
In a place where time had ceased,
And we talked of my former living
In the land where the years increased.
And I felt I should have to answer
The question it put to me,
And to face the answer and question
Throughout an eternity.
The ghosts of forgotten actions
Came floating before my sight,
And things that I thought were dead things
Were alive with a terrible might.
And the vision of all my past life
Was an awful thing to face,—
Alone with my conscience sitting
In that solemnly silent place.
And I thought of a far-away warning,
Of a sorrow that was to be mine,
In a land that then was the future,
But now is the present time.
And I thought of my former thinking
Of the judgment day to be,
But sitting alone with my conscience
Seemed judgment enough for me.
And I wondered if there was a future
To this land beyond the grave;
But none gave me an answer,
And no one came to save.
Then I felt that the future was present,
And the present would never go by.
For it was but the thought of my past life
Grown into eternity.
Then I woke from my timely dreaming,
And the vision passed away,
And I knew the far-away warning
Was a warning of yesterday.
And I pray that I may not forget it,
In this land before the grave,
That I may not cry in the future,
And no one come to save.
And so I have learned a lesson
Which I ought to have known before,
And which, though I learned it dreaming,
I hope to forget no more.
So I sit alone with my conscience
In the place where the years increase,
And I try to remember the future
In the land where time will cease.
And I know of the future judgment,
How dreadful soe'er it be,
That to sit alone with my conscience
Will be judgment enough for me.

Baptism.

"The baptism of John, was it from heaven or of men?"

This question is being argued by a great number of those who profess to be followers of Christ, and some who profess to be followers of John the Baptist. It seems to be as puzzling for them to answer as it was those wise and learned ones who professed to serve God, when asked this same question by Jesus eighteen hundred years ago.

We deem the correct answer to this question of the greatest importance, for as there is but one baptism, to be accepted by those who are the followers of Christ the one Lord, a knowledge of what that baptism is will be the means of leading us to obey that which God has instituted for us to obey. If obeying God's commandments is the means of pleasing God and receiving blessings from him, we must have a right understanding of what to obey; and if John's baptism is from heaven, we will be forced to the conclusion that it is the one baptism referred to, which we should believe, being the same conclusion the chief priests, scribes, and elders came to as they reasoned together, if they had said it was from heaven. If it is of men, which a number of the wise and learned of the doctors of divinity have concluded, then we must look to some other source for the one true baptism referred to. But we shall endeavor to present evidences of its heavenly appointment, and the reasons why we should obey it.

John the Baptist was a man sent from God (St. John 1: 6) with an especial message, and upon an especial mission, as prophesied of about seven hundred years before his coming by the prophet Esaias. This mission was to prepare the way of Lord, make his paths straight. If he fulfilled his mission, which we have no reason to doubt but what he did, then that which was done by him must have been from heaven to have been the way of the Lord. The whole mission of this man was to make straight the ways of the Lord. His whole missionary life was spent in preaching and administering the ordinance of baptism and of teaching that the Lord should come. Hence the way of the Lord must have been that which he fulfilled, and from heaven.

Zacharias was a priest after the order of Aaron, in which office he was administering when the angel announced the coming of this messenger, at whose birth many should rejoice (St. Luke 1: 14). Elizabeth, his wife, was also a descendant of Aaron (St. Luke 1: 5). Both of which were righteous (St. Luke 1: 6). These persons were certainly fit means through whom should come the long promised messenger to announce and introduce to the world the Messiah. They both being descendants of Aaron, and righteous, would give him the lineal right to officiate in the priest's office after the order of the Aaronic Priesthood, which priesthood was to remain with him, Aaron, and his seed. As all priests after the order of Aaron were not qualified to administer till at the age of thirty, so he did not commence his mission to act in the name of the Lord till at the age of thirty. He was a man fully qualified to act in the office he did, having the priesthood of Aaron by lineal right, being of the proper age, and, best of all, having the word of the Lord, which he came preaching (Luke 3: 2, 3)

We now notice the word preached, how it was accepted, and how we may be sure of its origin. "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; and as is recorded in the first chapter and first verse of Mark, it is "the beginning of the gospel of Jesus Christ the Son of God." Then if the gospel is of heaven, the baptism of John must necessarily be, as it is part of that gospel—the beginning. No one will doubt for one moment, but what the gospel is from heaven, hence how can they doubt about the baptism of John.

After John had prepared the way, the Lord himself, who was the originator of the way prepared, or else it would not be way of the Lord, came to be an ensample of those who should be his followers, by accepting and obeying the way he had planned for the followers to accept and obey. As a shepherd goeth before his sheep, so Christ our Shepherd has gone before his sheep, hath entered in by the door which the porter openeth to him and now says: Come, follow me.

Jesus came to John for the express purpose of being baptized of him; not because it was a Jewish ordinance, but that he might fulfill righteousness, which it became him to fulfill, as he himself says. And after fulfilling this righteous act and coming up out of the water, the Spirit of God acknowledged the righteousness of it by descending upon him in the form of a dove, and God, by his voice from the heavens, declares his pleasure in the obedience of his Son to the act.

If the fulfilling this act of righteousness, the baptism of John, became the Son of God to fulfill, it certainly will become all who desire to be like Him, righteous, to fulfill, and if it was righteousness that they fulfilled, it was a part of the gospel, for therein is the righteousness of God revealed from faith to faith."—Rom. 1: 17. And inasmuch as the gospel is from heaven, so also is all its parts, hence the baptism of John is from Heaven. The righteousness of God is revealed in the gospel, and as all righteousness looks down from Heaven, so to determine the origin of any ordinance we must determine whether it is a righteous ordinance, which after this is determined, we can readily answer. If righteous, from Heaven, and necessary for us to obey to please God and enjoy His blessings; if not righteous, of men or Satan, and not necessary to be obeyed; unless we do it to please the originators, which when we are doing thus we are not pleasing God, because we can not serve God and mammon.

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This answers then this question, which has puzzled many of the wise and learned of our day; but need not, unless they are as the divines (?) of old, afraid to say of Heaven, as it would minister to their own condemnation.

"To the law and to the testimony." The testimony is conclusive as to John's authority to act in the name of the Lord, and to the heavenly origin of the message he brought.

Righteousness tendeth to life, and as life is that for which we all are striving, obedience to this ordinance, and all other righteous ordinances will bring us the boon for which we pray so much—Everlasting Life.

May God aid His creatures to understand the plain provisions devised by Him for eternal welfare, and have submissive hearts that they can say, like their Savior in the past, "It becometh us to fulfill all righteousness." And may His blessing attend this that it may aid some to a better understanding of their duties, and to Him be all the praise, henceforth and forever. Amen.

J. FRANK MINTUN.

XENIA, Neb., August 15th, 1882.

Running in Debt.

I DWELL on this point, for I would deter others from entering that place of torment. Half the young men in this country, with many old enough to know better, would go into business—that is, into debt—to-morrow, if they could. Most poor men are so ignorant as to envy the merchant or manufacturer, whose life is an incessant struggle with pecuniary difficulties, who is driven to constant "shinning," and who, from month to month, barely evades the insolvency which sooner or later overtakes most men in business; so that it has been computed that but one man in twenty of them achieve a pecuniary success. For my own part I would rather be a convict in a state prison, a slave in a rice swamp, than to pass through life under the harrow of debt. Let no man misjudge himself unfortunate or poor, so long as he has the full use of his limbs and faculties, and is substantially free from debt. Hunger, cold, rags, hard work, contempt, suspicion, unjust reproach, are disagreeable, but debt is infinitely worse than them all. And if it had pleased God to spare either or all my sons to be the support of my declining years, the lesson which I should most earnestly seek to impress upon them is, "never run in debt." Avoid pecuniary obligations as you would pestilence or famine. If you have but fifty cents, and can get no more for a week, buy a peck of corn, parch it and live on it, rather than owe a dollar! Of course I know that some men must do business that involves a risk, and must give notes or other obligations, and I do not consider him in debt who can lay his hands directly on the means of paying, at some little sacrifice, all he owes; I speak of real debt—that which involves risk or sacrifice on one side, obligation and dependence on the other—and say from all such, let every youth humbly pray God to preserve him evermore.

HORACE GREELEY.

The woman who maketh a good pudding in silence is better than she who maketh a tart reply.

Authority and Order.

To the Editor:—IN the *Herald* for the 15th inst., I find an article entitled "False Prophets," which leads me to offer a few facts and reflections in hopes of benefitting those interested in the matters involved, and I write more especially for those who believe in the ministerial mission of Joseph Smith, the Seer.

Nothing more clearly reveals God in nature than the orderly, systematic manner in which all things in the material world are governed. Immutable *law* controls the movements of the atom and marks the pathway of the planets. The same laws which govern our physical world, govern all others of the same order. Revelation, reason, and the scientist, all agree in this. It is by virtue of this that we have such perfect order, and such essential harmony in the works of nature. All the works of nature are within the domain, and under the indispensible rule of arbitrary law, and the result is concord and unity. In view of this a wise one has said, 'Order is heaven's first law;" but we may say it is rather the *result* of heaven's law.

In reasoning "from Nature up to Nature's God," we can only conclude He wills that law shall likewise control in intellectual, and moral, and spiritual affairs, and that there should be order and harmony in these departments also. It is true we may look for *variety* in the works of God, but not for contrariety; we may look for consistency and agreement, but not for confusion and contradiction. Paul says, "God is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. 14:33. The Lord gave a specific law for the government of Israel, which was binding upon them till it was repealed and superceded by the commandments of Christ, and then "the law of the Spirit of life in Christ Jesus" (Rom. 8:2) was binding upon all to whom it was sent, and it was so exacting and authoritative, that "every soul which will not hear, * * * shall be destroyed from among the people." (Acts 3:23).

The Church of Jesus Christ, organized by Joseph Smith, Oliver Cowdery and others, April 6th, 1830, by virtue of special commandments, is based and builded upon the claim, that in fulfillment of prophecy the Lord restored the gospel by the ministration of an angel, (Rev. 14:6, 7), and founded his kingdom predicted by Daniel (Dan. 2:44, with Rev. Oct., 1831, Doc. and Cov.), and gave to the Church laws and covenants by which its ministry and membership should be guided and governed until Christ should come in person "and subdue all things unto himself." (Doc. and Cov. 41:1, 2, with 58:5).

The Lord said to the Saints, Dec. 27th, 1832: "And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom," (than the celestial). Doc. and Cov. 85:5. Referring to some items of that law we may learn who, and who only, has the authority to teach and govern, and who only is called of God and has authority to build up Christ's church on earth.

"Again I say unto you that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who hath authority, and it is known to the church that he has authority, and has been regularly ordained by the heads of the church. And again, 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."—Doc. and Cov. 42:4, 5.

From this the Saints should learn the order of Christ's church in respect to ministerial authority, and learn to not trust as teachers in the things of the kingdom those not regularly called, ordained and sent as the law provides.

Another item of law essential to the peace, safety, and good order of Christ's church is found in revelation, February, 1831, Doc. and Cov., section 43:

"O hearken, ye elders of my church, and give an ear to the words which I shall speak unto you; for behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be decieved, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed. And now behold, I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that he may know how to act and direct my church, how to act upon the points of my law and commandments, which I have given; and thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken, even that which ye have received. Purge ye out the iniquity which is among you; sanctify yourselves before me, and if ye desire the glories of the kingdom, appoint ye my servant Joseph Smith, Jr., and uphold him before me by the prayer of faith. And again, I say unto you, that if ye desire the mysteries of the kingdom, provide for him food and raiment and whatsoever thing he needeth to accomplish the work, wherewith I have commanded him; and if ye do it not, he shall remain unto them that have received him, that I may reserve unto myself a pure people before me."

The foregoing contains important points to be carefully considered by the reader.

(1). The "law" to the Church was given of God *through* Joseph the Seer. (2). None other was appointed "to receive commandments and revelations" for the Church, "until he be taken (die) if he abide in me" (Christ). (3). "None else *shall be* appointed unto this gift (to receive commandments and revelations for a law to the Church) except it be *through him*, (Joseph the Seer). (4). "This shall be a *law* unto you," (the church), and, (5), the purpose of this "law" is "ye (the church)

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receive not the teachings of any (not thus appointed) that shall come before you as revelations or commandments;" and, (6), the further purpose of this "law" is, "that you may not be deceived, that you may *know* that they are not of me."

It is stated, moreover, that "he that is ordained of" God, "shall come in at the gate, (repentance and baptism, 2 Nephi 13:2, 4), and be ordained as I have told you before, (D. c. and Cov. 42:4, with sec. 17:16, 17, and sec 43:2), to teach those revelations which you have received and shall receive through him whom I have appointed."

Such is the plain, consistent, and irrevocable law to all the Saints. Had it been carefully heeded, the Saints when considering the question as to who were prophets and authorized teachers, would not have been deceived; for unless authority could be traced regularly and lawfully back to Joseph the Seer, those claiming to be ministers for Christ must be rejected. It does not signify that miracles and signs follow those who do not, and can not, trace their authority to "the heads of the Church." The law of the Church is imperative, and the regular order of church authority is indispensible. They are the safeguards heaven has given the Church, and they must be carefully observed and honored.

The Lord has "hedged in" his Saints with law, and doctrine, and principle, and spiritual light, and power; but when the Saints permit any one to "break down the hedge," they may not complain if they become a spoil and a prey. Jesus, the Apostles, and Joseph the Seer, have predicted "perilous times" for the Saints in this age, and have warned the Saints. Jesus says, "He that treasureth up my word, shall not be deceived." Matt. 24th chapter, Inspired Translation. To conclude, the reader may examine Deut. 13:1-4:

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him."

W. W. BLAIR.

WILLOW CREEK, Mont., Aug. 25th, 1882.

Every Day Thoughts.

AH, how sad and vain a thing is regret. When too late, some past wrong-doing will burden the memory, and the bitter truth we tried to veil, even from our own hearts, is revealed in all its undisguise. Who has not to repent some slight, thoughtless omission of duty or kindness toward those whom they love? What even are regrets compared with the anguish of feeling of having parted from a friend—perhaps from our best beloved—with unkind and cruel words? It may have been those words were uttered carelessly, lightly, as the wild and wanton breeze sweeps by; but they leave a pain, as the breeze leaves some scattered rose-leaves to mark its track. Or it may have been they were purposely spoken, prompted by pride and passion and imagined wrong. Such has been an episode in many a life. The cause we know not, any more than that of the little fragment from which I quote, whose actors and whose story are alike unknown. But what a fitting place and time was that for such a parting!

By the seething main,
While the dark wrack drives overhead.

And one is drifted out into the mist and storm—the other left to mourn the embittered past, pleading from the far spirit-land for that forgiveness earth cannot afford.

A Few Words to the Young.

Bro. Joseph Smith, while preaching not long since made this remark, "The time is coming when there will be a call for men to labor in this cause with power, men of moral strength and courage, to withstand the adversary in the great work before them."

As I pondered the sentence over in my mind, I asked myself this question, will the rising generation of young men in the Church furnish men for this work? Are we fitting ourselves by deeds of morality and self-denial, and purity and strength of character to be those strong workmen of God.

My dear young brethren and sisters, as I try to realize the beauty and glory of the great work in which we are engaged, I can see that I come far short of my duties, in many respects. I believe there is enough to be found in the gospel that we have obeyed to furnish us with all the pleasure and enjoyment that we should desire. I also believe that it is not the mission of the gospel to detract in the least degree from the real pleasure of living; but that it rather increases the pleasure of living, and makes life more desirable, from the fact that it does, or should take away the fear of death, and make us feel that let come what will, we are safe if we keep the laws and commandments of God.

In the Scriptures, now open before me I read, "Rejoice, Oh young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the light of thine eyes, but know this, that for all these things, God will bring thee into judgment."—Eccl. 9:9. These words, my dear young friends, ought to make us feel that we should be careful how we run after the vain and foolish things of the world, the pride of the eye and the lusts of the flesh.

I think sometimes that we as young Saints, do not feel the dignity and the responsibility that we should feel, the responsibility that rests upon us as those who must certainly follow in the footsteps of our fathers and mothers, in carrying on the great work of the latter days.

I see the old, gray headed veterans passing away, one by one, and I know that the time is soon coming for some of us to step into the ranks of the great army. Are we preparing ourselves to fill those places is the question that every young man and woman, every boy and girl in the Church should ask themselves, and think upon it seriously, and with the thought begin to act, praying to know our duties, and then to do them with all our might and strength.

Of course we can not all be ministers of the word, but we can all be defenders of the truth. We can defend it by our daily walk and conversation, as we are commanded to do, and by our actions more especially, can we defend it. The young man in the Church who allows himself to partake of the habits of his associates in the world, such as smoking, chewing, dancing, and many other things so common among young men of the world, does not defend the work, from the fact that they receive no light from him, as they see him only doing what they do, and if there is any good in what he professes, they think that he has failed to receive it. The gospel should come to us as a shield against such things, and our actions should show that it has been such to us. We are told to be "diligent in business, fervent in prayer, serving the Lord." To be diligent in business we must be careful and economical, not allowing ourselves to be overcome by foolish habits and appetites, which cost us not only money and time, but health and strength also. We ought to keep our bodies in subjection to the will of God in all things, and if we do these we will find that we are not taking away or losing any of the real pleasure of life.

I turn to the Scriptures and read again, "Remember now thy Creator in the days of thy youth, while the evil days come not nor the years draw nigh when thou shalt say I have no pleasure in them."

If we could look ahead, down along the journey of life, and know that we could live to the allotted age of man we might be safe to forget the future for a few years and plunge into the pleasures of the world for a season, but we can not. We see the babes, the youth, the middle aged stricken down and laid away; and we know that our time may soon come. This fact then should make us feel that we ought to be about our Master's work, living soberly and cheerfully with some little thought to the future.

I can see many encouraging things in the gospel, not only does the Spirit of the Master testify to the work, but there is evidence upon every hand showing that the work is true; then let us study to be workmen approved of God, rightly dividing the word of truth to ourselves and to others.

I know that there are many in the Church who can do this subject justice, and I send these few lines that some one may take it up that can say more upon the subject, and because I feel it to be a matter of the greatest importance, and if I shall be the means of making one of the children of God strive more earnestly to keep their covenant with him, I shall be satisfied, whatever may be thought of my effort.

Your brother in the truth,

LLEWELLYN.

PEACE PLEDGE.

"Believing all war to be inconsistent with the spirit of Christianity, and destructive of the best interests of mankind, I hereby pledge myself never to enlist or enter into any army or navy, or to yield any voluntary support or sanction to the preparation for or prosecution of any war by whomsoever, or for whatsoever purpose declared or waged."

The above was written in 1846, by Elihu Burritt, and signed by many thousand persons in the United States and Great Britain.

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Israel's Fall and Rise.

"I beseech you, therefore, brethren, by the *mercies* of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

IN ORDER to fully appreciate this statement by our beloved brother Paul, it is necessary to observe the argument on which it is predicated. The word "therefore" has reference to some previous remark, and if you will read the preceding chapter you will see why he thus exhorts us to consecrate our lives entire unto God. If Paul's brethren according to the flesh [on account of whom he could almost wish himself accursed from Christ, if so they might be saved] were all condemned to eternal woe as many teach, then it hardly seems reasonable that he could beseech us "by the *mercies* of God," neither would one think that he could close with these wonderful words, "O, the depth of the riches both of the wisdom and knowledge of God!"—Rom. 11:33. No, Paul did not understand that his kinsmen were eternally lost, for he says: "God hath not cast away [utterly forsaken] his people which he foreknew."—Verse 2. We fear that the teaching of many who profess to believe the Apostle's writings are widely at variance with him. Let us see. "Have they [Israel] stumbled that they should fall? God forbid: but rather through their fall [or stumbling] salvation is come unto the Gentiles. For if the casting away of them be the reconciling of the world, what shall the receiving of them [Israel] be, but life from the dead?"—Verses 11, 15. That the return of Israel at some time to a position of favor is here implied, we think none can deny; further, that they have not since they stumbled received favor, and hence this opportunity must be future; and if Paul supports this, then we are willing to abide by it. Strange as it may seem he does so teach. Observe that after Israel stumbled, God turns his direct attention to the Gentiles, and ever since, now over eighteen hundred years, he has been showing them more or less favor. But there is a time when he will again bless Israel, for "they also, if they abide not still in unbelief, shall be graffed in; for God is able to graff them in again."—Verse 23. So he affirms that God will so do when He says: "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 fulness of the Gentiles be come in. And so all Israel *shall be saved*, as it is written. * * * For this is my covenant unto them, when I shall take away their sins."—Verses 25, 27. That Paul had a glimpse of the plan of the ages is evident. He recognized the gospel age as the time for the "fullness of the Gentiles to come in," and then introduces a new age of glory when "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Also, "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his [Christ's] name. * * * As it is written: After this [after God accomplishes his work among the Gentiles] I will return, and will build again the tabernacle of David, which is fallen down * * * and I will set it up;" and then he states why God does thus: "That the residue [balance] of men might seek after the Lord."—Acts 15:14, 17. What a glorious plan! What wonders God will yet work. First he saves a people from among the Gentiles; then at the end of this dispensation he will restore and bless Israel, and all this is done that the balance of men "might seek after the Lord." But can we wonder at this, when "God hath concluded them all [Jews and Gentiles] in unbelief, that he might have mercy upon all."—Rom. 8:32. "Oh give thanks unto the Lord, for his mercy endureth forever."

Gospel Antiquity.

Now this is a noted index pointing to the time of the organization of this new government, but we notice that the baptism connected with this primary work was that of repentance (reformation) and not in the name of Jesus. But seeing the prophets from the beginning have so plainly pointed to the beginning of this work, together with the nature of the preparation, the time, and the place, with the messenger sent before to prepare the way. And now with the understanding that this is the kingdom which the God of heaven has revealed that his purpose is to gather all both in heaven and in earth into, let me ask in all candor, who is there with a full comprehension of these promises that can believe for one moment other than that this is purely the beginning of this work. And seeing that the prophetic eye has pierced the future from the beginning to the end, with a view of the full scope of human redemption. Let me ask who is there that can not predicate faith here. At this time and place we have found new developments, which have met the prophetic and prospective specifications of the prophets, of Jesus, and the New Testament writers. Many things which are new in point of fact, but old in prophecy. The descent of the Spirit, the speaking in tongues by illiterate Galileans, the resurrection of Jesus to the right hand on the throne are old in prophecy, but new in fact. We have heard from Jer. 31:31, with whom God would make this covenant. We have seen the figure of the marred vessel being made again another vessel. Have seen the preparatory work and partial reformation. Have heard of a remnant taking root downward and bearing fruit upward, and going out of Jerusalem in righteousness. (2 Kings 19:30, 31). Also of the promise—"I will pour upon the house of David and the inhabitants of Jerusalem of my Spirit, and they shall look upon me whom they have pierced, and they shall mourn. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness" (Zachariah 12:10, and 13:1). Have seen the peculiar people, Jews, devout men out of every nation under heaven. We can also see the prepared material at the appointed place. (120 in number, Acts 1:15). They have received word from the heavens, have received power and authority. We have heard that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. That the law should go forth from Zion and the word of the Lord from Jerusalem. The testator is not only dead but the parties concerned, both the executors and the *parties to whom the will is sent are all present at the place appointed.* On asking what they must do in order to this inheritance, Peter opens the will and says: "Repent and be baptized in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit." From the foregoing it is now evident that these and other items that have been adduced are to the point and have here at the time and place had their literal fulfillment, (or fullness, God having sent forth his Son we are told in the fullness of time). And it is further evident that the matter contained herein and set forth by these witnesses, is new, that it here had its origin and that it never was created in like form either there or anywhere else, at that time, before or since, and no likelihood of its ever being again.

1st. We have looked at this organization and the covenant constituting the same as a prospective thing as foreseen by the prophetic eye. 2d. In its preparatory, or infantile state. 3d. We shall now look at it in a growing and partial complete state. As the covenant was now a reality, there could and did three thousand of them accept of it. As the church was now organized the Lord added daily to it such as should be saved. This is the first adding mentioned and the first time the word church occurs as a descriptive noun. Jesus used the words,—"Tell it to the church" in delineating to his disciples as to what the law should be, but it was after this that he told them "On this rock I will build my church." It was the evidence adduced by Peter relative to the fact that Jesus was the Christ,—the one whom their beloved king David had foreseen always before his face that he (Jesus) would be raised up to sit on the throne, that awakened the inmost soul of the three thousand, and sunk to oblivion the foundation of their former hope. But the Spirit of God did not only show to them the intended terminus of the old covenant in that the *'promised seed' had come* and removed the law out of the way—nailing it to his cross, and the promise—"I will raise up a Lord unto thee," being attested by his resurrection from the dead, but also brought life and immortality to light, beyond the dark shaded tomb, thus disclosing to their view a better basis for faith and hope than that of flesh and the decalogue in stone, *viz:* the writing, or establishing in their hearts the reality of the Sonship of the crucified one, in connection with the terms of reconciliation to him made known to them by them to whom the terms of reconciliation had been committed. With them the darkness of shadow and type have fled away, the anti-type has come in plainness, a flood of light has broken in upon the darkened horizon; they discover that things are having their fulness; the true light, the fulness of light has come, and the way is lighted up with many a heavenly ray,—the Son of Righteousness has arisen with healing in his wings. Now it will be remembered that Jesus told them, Acts 1:8, "Ye shall receive power after the Holy Ghost is come upon you, and ye shall be witnesses for me, (1st) in Jerusalem, (2d) and in all Judea, (3d) and in Samaria, (4th) and unto the uttermost part of the earth." Let these prophetic state-

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ments, in their order, of our Savior just before he ascended the heavens, make an impress upon our minds. For the order, with the matter presented, are necessary in point of evidence. We have seen them nobly testify to the divinity of Jesus, according to order, 1st, in Jerusalem, immediately after they had received the power promised. Now we have heard the prediction relative to the mission of these twelve men chosen from the twelve tribes, coming off from the twelve sons; have seen them gather to the peculiar place, seen them tarry to be endowed from on high, seen them receive it, and heard the testimony, at the time and place, according to the prophetic order. From this testimony comes the law. And let him who will speak other than according to this, I shall have reason to question the light that is in him. Darkness and fog with the superstition thereof must and will pass away. And the honest whose inward parts have been lifted up with the revelations of God's spirit will love the harmonious teaching of God's word better than that of a popular position, regardless of all the sneering and snarling, presumptious Judaized superstition. Now I shall not attempt to follow the Apostles to see that this mission was filled by them in every point, but will save space by giving reference to the following: Acts 4:33; 5:32; 10:41; 22:15; 26:16; 1 Peter 5:1; Rev. 20:4. There are many other places where they established the divinity of their Lord by their drawings from the prophets and by their testimony of his resurrection being seen of them and others; even of above five hundred brethren at one time, connected with the Lord, working with them with signs following. Paul determined that he would know nothing but Christ and him crucified. The Eunuch was admitted to baptism on believing that the one spoken of by the prophet was the Christ. This preaching the death, burial and resurrection of Christ seems to have been the theme of address. These items seem to be the underlying, fundamental principles of the gospel. Paul calls them the gospel. He says, "Moreover, brethren, I declare unto you the gospel which I preached unto you, for I delivered unto you first of all. How that Christ died for our sins, that he was buried, and that he rose again the third day, according to the Scripture."

Now it is evident that no one can obey doctrine but they can believe doctrine; can not obey facts but can believe them. Hence we may believe these facts, or doctrine. But the apostle gives us a thought which is very complete, viz. "Though you were the servants of sin, you have obeyed from the heart that form of doctrine *first delivered* you, being then made free from sin you become the servants of righteousness." Now according to Paul, he had first of all delivered unto them the gospel that is the death, burial and resurrection of Christ, and they had obeyed from the heart the form of doctrine first delivered them, being then made free from sin. Now the form is certainly seen in the following. A death to a sinful life, a burial in baptism and a resurrection to a new life. "If ye then be risen with Christ," &c. How risen? "Buried with him in baptism wherein also ye are risen with him through the faith in the operation of God that raised him from the dead." "Buried with him by baptism that like as Christ was raised up by the glory of the Father, even so also we should rise to walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." "If we be dead with Christ we believe also that we shall live with him." "Ye are dead and your life is hid with Christ in God." This is the fountain for sin and uncleanness, as foreseen by the prophets, which separates from a life of sin to a life of righteousness. Now the prophet did not speak of this fountain as though it was already opened in some part of the world, or as though it had been opened at some time prior to this; but he speaks of it in a way that we may know both the time and the place of its opening as referred to before this. Please examine it carefully, with all that bears upon the subject of its opening. It is certainly apparent that it never existed, anywhere on the earth, prior to the time of its opening, as foreseen by the prophet, *viz:* the beginning of the new age or world. Where can we read of any one standing up as a witness testifying to the death, burial and resurrection by which things "he is declared to be the Son of God" with power, and consequently the "Savior of all men," not in the Old Scriptures, but in the New, beginning with the new age after the facts had occurred. Now it is plain that immortality, or the way was made manifest by his death, burial and resurrection. Now it is hardly logical to think that any one could die, or be dead with him when he was not yet dead, neither of rising, or living a new life with him when he had not risen and taken the new life. After Christ came we get new expressions which are not found previous: *i.e.*, "begotten with the word of truth;" "born, (or delivered), not of blood, nor of the will of man, but by the word of the living God, not of corruptible seed;" "new birth," "new life," "new born babes," "new creatures," "new man," "children of God in consequence of the new and living way," which are found only in the new covenant under the new mediator, who is the head of the new vessel, or kingdom, that Jeremiah saw was to be made. We get also the words, religion, meaning to bind back, or fast; and regeneration, to generate again. Strange that none of these phrases occur in the old Scriptures prior to the induction of the kingdom of Christ. Strange indeed that men will believe, though man or angel should preach that a system existed which must contain these principles, when the terms which give expression to them are not brought into use for hundreds of years after. Who then will presume to say that this new vessel existed before the time as before shown, before the re formation under the auspices of the messenger sent from God, who according to Zachariah was foreseen by all the holy prophets since the world began. Think of it you that will. Who can believe that the gospel of the new covenant was published for obedience of faith before the formation of the new vessel, before Christ became the mediator of that covenant, or had given the right to any to officiate in his name or by his authority even before he had attained to the right himself. The manner of his receiving this right was by a lawful process as foreshown; and as to the way in which he was prepared for it is seen in the following. "Sacrifices and offerings thou wouldst not, but a body hast thou prepared me." "Inasmuch as the children were partakers of flesh and blood, it became him to take part of the same, that he might be a faithful and merciful high priest." That he might be able to succor them that are tempted, he was tempted in all points like as we are, sin excepted. That he might be a high priest who could be touched (as Paul says) with the feelings of our infirmities. It became him who is the author of our salvation, to be made perfect through suffering. Wherefore the Holy Ghost is a witness also to us, for after he had said before, this is the covenant that I will make with them after those days, when I shall take away their sins, I will put my law into their hearts and in their minds will I write them. "Having therefore boldness brethren to enter into the holiest, by the blood of Jesus by a new and living way which he hath consecrated for us through the vail, that is to say through the flesh, and having a high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled [consecrated] from an evil conscience, and our bodies washed with pure water." Heb. 10:15–22.

By what was an entrance by this new and living way effected? Was it not done by the shedding of the blood of Jesus, or was it before he had taken this blood? Was the way consecrated through the flesh? or was it consecrated (set apart) before he had taken flesh? Heb. 10:20. "The High Priest entered once a year into the holiest of holies, or inner tabernacle and made an offering for himself and the sins of the people, the Holy Ghost *this signifying that the way into the holiest of holies was not yet made manifest.*" Heb. 9:8. Is this true? Or was the way made manifest before there was such a thing as a tabernacle? Has not Jesus become the great High Priest over this tabernacle? Has he not entered into the holiest of holies, there making intercession for those of his own house? Has he not made one offering that has originated and given efficacy to that fountain for sin and uncleanness?

When we contemplate upon the subject of the remedial system as revealed and recorded in the books, as it was effected and brought about by the great architecture, we can behold the work of an allwise and loving hand meting out a preparation in fitness and adaptation, one step upon another (the covenants) and none of them lost. Thus bringing about a scheme of redemption and salvation, adapted to the various stages of man's alienation and depravity. Looking by the light of the marginal reading of the king's translation—"Dying thou shalt die, instead of the very day, thou shalt die" It was probably not immediately after the first transgression that man drank of the most bitter and degrading consequences of sin. But that the wickedness of the wicked grew worse and worse, the separation (death) becoming broader and broader until the great king of the earth was compelled to withdraw his presence until man had lost the knowledge of him. The father's eating of the sour grape and putting the childrens teeth on edge for the worse, until the separation was final so far as a relation to the Creator was concerned—they were broken off. The knowledge of God being so far lost that in his mercy he chose a

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mediator (one between) to reveal himself again to his fallen and depraved beings, and through him instituted a system of religion (meaning to bind back or fast) a system of regeneration that man might generate again. That man might be begotten with the word of truth and born again, not of corruptible seed but by the word of God which liveth and abideth forever. And thus be re-instated into the favor of God, becoming a new creature, a child of God. And now the adage of the fathers eating the sour grape would be used no more in Israel, but on the other hand it would be expected that as the fathers would continue to eat of the sweet grape the children's teeth would be put on edge for that which was better. So that it would not be expected that by the first obedience of man that he would attain to the highest state of perfection, but by applying himself to the remedial system until he would be transformed, and delivered from a state of corruptibility into incorruptibility; into the image and the presence of him who created him. But go back again. Moses, a man of God, is called. He is a type of Christ. He says a prophet shall the Lord your God raise up like unto me, Him shall you hear in all things. He made known his mission among the people as having authority by signs and wonders. He promises the children of Israel an earthly Canaan. As a leader and deliverer he leads them out of a state of bondage and oppression, through the baptismal waters of the sea and cloud, at which time they sing the songs of deliverance. These waters are a separation from their former bondage. But Christ the anti type promised a heavenly Canaan making known his power and calling by mighty signs and wonders. He leads the children of men from the bondage and oppression in sin through the separating waters of baptism, at which time they sing their songs of deliverance from their former bondage. This is a complete type, as Moses was commanded to make all things according to the pattern shown him in the Mount, but is by no means the gospel, or any part of it, only in type. And so we find the tabernacle with its contents and services forefiguring, or typifiying in all his work a coming spiritual tabernacle that of a temple not made with hands. "Ye are the temple of God,"—"ye are builded together, as lively stones, for an habitation of God through the spirit."

We are told that Moses was faithful in all his house. I suppose he made all things according to the pattern shown him in the mount. But Paul tells us that these patterns of heavenly things were not the exact image of the things themselves. He tells us further that if these patterns were not sanctified without the shedding of blood, how much more the heavenly things themselves. In the typical services the order was, 1st, The shedding of the blood of the victim; 2d, The priest carried it into the inner tabernacle, or holiest of holies; 3d, Offered it as a sacrifice; 4th, The removal of sin for one year, but a remembrance of the sin was kept and the offering for them was repeated annually, which service could be done only by the high priest. In the anti type the services were somewhat different; not the exact image, or likeness of the patterns. The order was, 1st, Shedding the blood of the victim; (Christ); 2d, Having shed his own blood he arose from the dead and ascended into the holiest of holies, into the presence of the most high on his throne; 3d, Offered his own body a living sacrifice, hence a new and living way; 4th, Having made one offering forever sat down at the right hand of the Father. And if the type is right sin would be removed here, and according to Paul (Rom. 5:7–9), the type was right. He tells us that he (Jesus) learned obedience by the things he suffered, and being made perfect he became the author of eternal salvation. Again we learn, (Heb. 2:10), "It became him (God) in bringing many sons to glory to make the captain of our salvation perfect through suffering. Paul (Heb. 8:6) in contrasting the new covenant with the old, speaking of Jesus, says, "But now hath he obtained a more excellent ministry by how much also he is the mediator of a better covenant, which was established upon better promises." The point is—now hath he obtained—is the mediator of a better covenant. I wonder if any one had obtained this ministry before he did. I wonder who was the mediator of this new covenant before he attained to it by suffering in the flesh, and thus establishing his divinity, which alone could lay the foundation for such thing.

But there is another effort to link back by this Judaizing philosophy; because Paul says, "The gospel is the power of God unto savation to every one that believeth." From this they will presume to say that God's power is the gospel, and as it has always existed that therefore the gospel has. Now Paul says he is ready to preach it, he is not ashamed of it for the reason that it is God's means of saving men. Is God's power the remedial system? Is it the terms of reconciliation? A drowning man will grab at a straw. Would you go out and preach God's power for the gospel, or would you preach the initiatory steps into an existing authentic covenant. The power that created the earth is in no sense the gospel, and yet it is God's power. But say they, "Therein is the righteousness of God revealed, from faith to faith; and Noah was a preacher of righteousness, therefore he must have preached the gospel. Another straw. What constitutes righteousness in all ages of the world? Would it be right for any one to make a brazen serpent and hoist it on a pole for people to look at in order to be healed? Would it be right now to tell no man that Jesus is the Christ. This is a commandment of Jesus. There are two reasons why any thing may be right. It is natural for me to love my mother and father and all good people that love me, but it is not natural to love my enemies; hence it is commanded by our Savior and is right! Now the one is in nature right of itself, but the other is only right by virtue of the commandment. It is right to obey the commandments of God that are to us. Whatever were the commands of God to Noah constituted the righteousness for him to preach. But there was no baptism there, but there was a type of it, but it was like the children of Israel passing through the Red Sea dry shod. It was a dry one, for though the water was above and below their boat, it was no doubt dry inside. Yet Peter says, (1st Peter 3:21), speaking of this separation, "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ." There would be no need now of raising a brazen serpent since the thing which it forefigured has transpired; neither any need of the services of the scape-goat, or of the slaying of a lamb, because the thing forefigured has transpired. It would be no need of God commanding a thing now that would be a figure of the separation that is effected by the waters of baptism. But it was needful in the days of Moses, and in the days of Noah, and in my honest opinion in the sight of God and all men, it was needful from the time that it was said the seed of the woman shall bruise the serpent's head, until the seed came in the fullness of time when figures, shadows and types had their fullness in reality and were no longer needed. The true light in its fullness having come. The seed having come and opened the fountain in reality—the Son of Righteousness having arisen with healing in his wings for all who had looked to him, connected with their obedience to whatever commandments of God that may have constituted the righteousness of God to them.

We are taught that, "By the law sin was made manifest. That sin is the transgression of law, "That whatsoever things the law sayeth it sayeth to them that are under the law." And that until the law sin was in the world, but that sin is not imputed when there is no law. Rom. 5:13, 14. "For where no law is there is no transgression." Rom. 4:15. Again Heb. 9:15: "And for this cause he is the mediator of the new testament (covenant), that by means of death, for the redemption of the transgressions that were under the first testament, (covenant), they which are called might receive the promise of eternal inheritance."

We learn from Paul that death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. This is because that death had passed upon all. But he tells us that sin is not imputed where there is no law, but that where there is a law that sin might appear, that there might be a recovering of sin because of transgression then there would be a remembrance of the transgression that would have to be atoned for. Hence Christ's death alone could atone for the sins under the law in the past. God having winked at because of ignorance (no law that sin might appear) and through his forbearance passed by until the time come when he commandeth all men every where to repent. But it was impossible for the blood of bulls and goats to atone for sin for every priest standeth daily ministering and offering often-times the same sacrifice, which can never take away sins. Paul says if there had been a law that could have given life, there would have been no place found for the second. Hence where there was a law there was also a remembrance of the transgressions kept until the true anti-type come, whose precious blood alone could atone for sin, and instituted the law of life, the remedial system in its fullness, which was perfect in its application. Hence the injunction, "Be ye perfect even as your heavenly father is perfect." But mark you, this injunction was never given till the perfect way had been brought in, the fountain for sin and uncleanness opened. But do not forget that though this fountain

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was opened to the house of Israel, the house of Judah, and the inhabitants of Jerusalem, that it was also to all nations—according to the promise of the seed. One Lord, one faith and one baptism for all.

To be continued.

Prayer.

PRAYER, to be heard, must be earnest, full of trust, simple, constant, and free from cant. God is neither deaf nor far off, that men should thunder their petitions in his ear, or cry as if their Father were heartless, exacting and unkind. He waits to be gracious. He bids his children ask, and promises blessing in answer to the soul's uplifted quest. If any one must needs get into an agony of words, and writhe and bellow his petitions, the very noise would indicate a lack of faith. Sincere faith but whispers, and the answer comes. The full soul but looks and longs for good, and the benediction meets the upward glance. The believer who feels that he is near to his Father will not speak to him in boisterous tones, as if he were calling upon one afar off. The child who sits upon the mother's knee, can ask for best gifts out of that mother's hand, by the merest breath of a broken sentence; a sob is eloquent; a tear touches the source of all love: a hungry glance opens the inmost treasury of food. And thus God hears his children. It is not bombast, or penance, or bodily suffering, but simple belief, uttered in the nearest, easiest form of words, which our Heavenly Father hears as prayer. We make plea for the utmost earnestness, for the soul's inmost, deepest sense of want, but we find no warrant in Scripture for contortions of body, extravagancies of speech, for shouts and yells of asking, as if there were divine stubbornness to be overcome. While there may be all night wrestling with our own unbelief, and tears and pain at our own lack of love for God, there is no Gospel reason for turning a prayer meeting into a Babel of distracting sounds, as if the dear Father were dead!

An Ancient Legend.

TO THE student of ancient history, it is interesting to observe the prognostics of the Nativity found among others than the inspired writers. The great Budha, nine hundred and sixty years before the coming of Christ, foretold that at the end of a thousand years, a greater than he would appear among men. An ancient Indian poem predicts that the Vishnu Yesu shall be born of a Virgin, and shall purge the world of its sin and woe. The wonderful eclogue of Virgil, translated by Pope is well known. Cicero confessed that he looked for a great Master; Socrates, that he expected a Divine Teacher. Confucius, who taught the Chinese of earthly duties, nearly six hundred years before Christ, told them to await the coming of a great Saint out of the West to teach them of heavenly matters.

Let us listen this Christmas Eve to a legend of Cathay, connected with the Virgin Mother and her Holy Child. Those who want the true story can find it in the first and second chapters of the book of Matthew; the fact that the Christian religion does find a place in the historic lore of China is all that is claimed for the present.

The birth of Christ took place about the middle of the Han Dynasty, a family which reigned in China for four hundred years. Ching Tai occupied the royal palace; he was an impulsive, easy ruler, not without amiable traits, but destitute of executive ability, weak-minded and fickle in character. He had been but a few years upon the throne, when he became passionately enamored of Chaou Tsae, a beautiful actress; the profession was held in China in the same contempt that it was regarded by the ancient Romans, or indeed by the modern Puritans. The Emperor, nothing daunted, raised his beautiful inamorata to the rank of Empress, and raised her father Chaou Ling to a high position among his counsellors; in so doing he gave offense to all his nobles, for by the laws of China, Chaou Ling was excluded from competing in the examinations for rank by his profession, and although a very learned man, they could not forgive him for raising in spite of prejudice, and contrary to custom.

About six years before the birth of Christ, a remarkable phenomena appeared in the skies, which is thus recorded in the annals of China:

'On the eighth day of the fourth moon, of the thirty-eighth year of the reign of Ching Tai, a bright light appeared in the south-west, out-shining the sun; the walls of the king's palace shone like burnished silver; men hid their faces for blindness of eye-sight. When the illumination faded, its last expiring glow left the mark of the cross on the high dome of the palace. The king, astonished and alarmed, sent for all the sages, who were skilled in foretelling events from the signs in the heavens. Chaou Ling being interrogated, showed him the ancient books where even Kung-fut-ezs (Confucius) had predicted great wonders in the skies when the Holy One should come out of the West. Whereat the king determined to send an embassy of wise men toward the direction where the wondrous light had been last seen."

Here the ancient chronicle makes a pause, and the next record we have of this era, is found in the travels of Chaou Ling, who assumed the garb of a wandering physician, and set out for the country of Ta-Thsin; a general term signifying Western Asia, and also applied to the Persian Empire by the Chinese historians. The good doctor left his daughter, the fair empress, with many evil forebodings, although the Emperor had sealed to him this promise before his departure:

If I forget the daughter of Chaou Ling during thy absence, may Shang-te (Heaven) forget to give me the power to draw my breath."

Chaou Ling was absent two years, and brought to the Celestial Empire the first authentic account of the Nativity. We give it as translated for us by a learned Chinese scholar, sometime ago

"O lo ho created man pure and holy, fitted for happiness and peace, but Sa Thau contending with the Eternal, propagated lies, and corrupted the work of the great First Cause In pity for their fallen condition Mi chi ho, the son of the father, offered to go himself, and teach them the truth, and in order to understand all their wants and woes, he said:—

"'I will take upon me their nature, and thus realize their temptations from infancy to manhood.'

"Far in the West, at Ta-Thsin, lived a daughter of royal lineage; Sa-Thau attempted to destroy her because he saw that she would be the Virgin mother of the one who should defeat his designs, but the dragon King-Tsing was sent to protect her, and when she trembled at his presence, he announced to her the honor that awaited her, then she fled from him in shame, and for many days never stirred from her mother's side. An honorable man had long loved her, and, over-awed by the wonderful things told her in dreams, she became his bride.

"Poverty and the loss of parents marked her bridal year, and she brought forth her first-born son in the cattle's stall; but three kings of Ta-Thsin were there with me to welcome the royal stranger. Thy presents, oh! Ching-Tai! Son of Heaven! were given to the Holy Mother, when I heard a whisper in my ear,—

"'Thou hast wasted thy spices and treasures, Chaou-Ling; this is no more than a hundred other babes.'

"I looked around, but there was none to be seen; I went to my chamber in sorrow and anxiety.

"I sought the three kings of Ta-Thsin; they could not be found.

"As I was pondering in sadness over these things again the same voice whispered in my ear,—

"'They have discovered the fraud and gone from hence.'

"Because I feared to return to your majesty, I again sought the mother, this time in anger and vexation, but when I approached that pure and beautiful presence, the same wondrous light shone from her golden hair, as once enveloped the palace of your majesty. I fell on my face blinded by the vision; when the darkness relieved me, I came to myself; the Virgin had been all unconscious of her dazzling appearance, and was playing with the Holy Child.

"'I approached him, when, as if to confirm my dawning faith, his angelic lips parted, he spake, and repeated that divine rule of Confucius, only rendered into an affirmative.

"Confucius taught us:

"'Do not unto others what you would not they should do to you.'

"The Holy Child said:

"'Whatsoever ye would that men should do to you, do ye even so unto them.'

"By this miracle I knew that this was he of whom Confucius spake, and that the evil one had whispered to me. I hastened home, that this Celestial Land might welcome the great Mi-ci-ho (Messiah!) and send an embassy to bring him to your royal presence."

Here the venerable doctor's journal came to a sudden close.

Several well-known historians of China speak of his cruelty to his former Empress by the fickle Ching Tai, and there is reason to believe that the oath, by which he confirmed his promise to Chaou Ling, was literally fulfilled, in his sudden death, which took place (reconciling the different styles of chronology), in the same month in which the Babe was born in Bethlehem.

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It was not until the day of St. Thomas that Christianity was introduced into the Eastern countries, by way of India, where tradition tells us that that apostle suffered martyrdom on a Christmas day.

Subsequently, the Nestorian Church sent missionaries into the Chinese Empire; and for a period of two hundred years succeeding A. D. 630, there is good historical evidence that the "Luminous Religion," as it was called, was highly honored in some parts of China. Indeed, we have an account of one Emperor, Tai Tsoung, A. D. 764, who encouraged the celebration of our festival of Christmas.

JULIUS A. PALMER, JR.

Saints' Herald.

JOSEPH SMITH, EDITOR.

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APOSTACY.

WHAT is an apostate?

"One who denies the faith."

If a man believes fully in the mission of Joseph Smith, (including the call of the Angel and the Book of Mormon), as that mission developed from 1827 to 1844, having received what was publicly taught, both by preaching and in the published journals and papers of the Church, is he therefore an apostate?

If a man accepts the gospel as stated in the Bible, New Testament, Book of Mormon and the Doctrine and Covenants, and believes that therein is the fulness of the gospel contained, and that upon obedience to that gospel he may have and ensure eternal life, happiness and peace, is he therefore an apostate?

If a man believe in God, the Father, in Christ Jesus the Son, the Redeemer, Mediator and Savior of mankind, is he for that reason an apostate?

If a man believe that in the Bible and Book of Mormon is the word of God revealed, and that in the Doctrine and Covenants is contained revelations of Jesus Christ to the Church, and church articles and covenants duly authorized by the will of God and the voice of the Church, is he for that belief an apostate?

If a man believes that faith in God and Christ are needful to stir the human heart to action in obedience to the will of God, and that baptism in water is essential to a remission of sins and an entrance into the Church of Christ upon earth, is he for this an apostate?

If a man believe in the laying on of hands for confirmation in the Church and the conferring of the Holy Ghost, is he for that an apostate?

If a man believe that there are various gifts of great worth to man by which Jesus Christ is revealed as the Son of God, and by which men exercise great faith, obtain knowledge, act according to wisdom, receive dreams, visions and revelations, prophecy, speak in tongues, interpret, discern spirits, both of God, men, and devils, and that these gifts are bestowed according to the will and wisdom of Christ and the Holy Ghost, is he an apostate?

If a man believe that by and by, when the set time of God, the Father, has fully come, the dead will rise from their graves, every one in his order, and eternal life in glory be granted to them who have received and obeyed the gospel and been faithful in life, or in the prison house; and a fearful banishment into darkness, gloom and death, be visited upon the wicked and unfaithful, is he an apostate?

If a man believe that all men must be judged by God's eternal judgment and rewarded or punished for his deeds as they may have been bad or good, and that not one may escape this judgment, is he an apostate?

We are interested in knowing, for we believe all this, and some folks call us apostate. And there be some who nominally hold with us who say that Bro. Joseph "believes and teaches things contrary to the three books."

No one of our brethren has yet named to us the particular point of faith fully taught and accepted in the Martyr's day and shown us wherein our avowed teaching is a departure from the faith.

Our Utah friends aver that because we deny their doctrine of polygamy and whatever hinges necessarily thereon, we are apostate; but we have shown, and they have admitted, that said doctrine was not in the original faith, and is therefore not *the faith*. Joseph, the Martyr, was a General in Israel, and we are not even a soldier in military usages; but the tactics of Vaubun and Hardee are not parts of the gospel, and therefore not *the faith*. The legends and traditions of the elders seem to point out a temporal kingdom; we hold allegiance to one king only; but the traditions of the elders are not parts of the gospel, and therefore not the faith.

Church government is both by command and necessity; where one leaves off the other continues, and whatever it demands and the wisdom of the day points out is law, the same as if commanded, as the elders are to do "whatever church business is necessary to be done at the time," and are to see that the "law is kept." But this is not new theory, for it has prevailed ever since Moses appointed judges at the suggestion of Jethro, or Paul "ordained elders in every city."

The rejection of the Church and the subsequent and necessary reorganization of the old and new element into the Church created new issues, so far as local work was concerned, and these new issues have many of them been in government and policy, not specifically named, yet provided for in the law. In them we could not apostatize, for the difference between the new and the old is in method, not in object or purpose. The building up of a spiritual Zion, having for its fundamental beliefs what was enumerated at the beginning of this article, was the early avowal of the elders of the Church; was the object pursued by preachers and people; that when Jesus came to reign as King of Kings and Lord of Lords, he would find many subjects already prepared and living according to the rules of his spiritual government, the kingdom to come. We believe in this object and purpose, and have therefore not apostatized from the faith in that regard.

"But," says one, "there are theories and doctrines put forth in the HERALD that do not agree with the books, and Bro. Joseph allows them, and of course believes and endorses them." This is partly true in word, but in intention is wholly false. That there may have been some things set forth in the HERALD that may have been out of harmony with the books may be true; and that if there be such, Bro. Joseph has allowed them is also true; but that he believed and endorsed them, or does believe and endorse them is wholly false. The HERALD is the property of the Church, materials, office, moral prestige and all, every man, woman and child in the Church has as much money interest in the HERALD as a church publication as the editor has; and the editor is not responsible for the views and opinions expressed, in the articles and communications published in it any more than is any other owner of the paper. What he as editor writes, that he is responsible for, and his views and opinions are his own, the same as the views and opinions of every other person belong to them. If in the editorial department what is contrary to the books is taught, the editor is subject to be dealt with for irregular, false or pernicious teaching, as the case may be; but before he is condemned he should be tried.

We have avowed our acceptance of and belief in the principles of faith set forth by Joseph the Seer in 1844, published in that year by John Wentworth in the *Democrat*, at Chicago, Illinois, over the signature of Joseph Smith; and also published in the History of Religious Denominations in the United States, by I. Daniel Rupp, and printed in 1844, the article containing a brief history of the Latter Day Saints and their creed furnished to that author by Joseph Smith, as a reputable and responsible member of that church founded in 1830; therefore, when, where, and how are we apostate?

"PROVIDE things honest in the sight of all men."

This must have been written with a purpose. It has a co-relative in the statement: "They have loved darkness rather than light, because their deeds were evil."

It must be clear to every thinker that the ways among men by which they supply themselves with the necessary "things that perish with the using," may be classified as honest, doubtful, and dishonest. The apostle does not tell us just what ways are doubtful, or what dishonest, but contents himself with charging the disciples and the Church to provide honest things. To him the word was not of doubtful, or double meaning. Nor does he flatter the reader that lawful things are always honest, for he says "all things are lawful; but, (the force of that but), all things are not expedient."

It is among these lawful things possibly, that some of the doubtful ones are found; but for Saints, things lawful, but of doubtful honesty must not be done.

Under the old English Common Law, it is scarcely possible to find an excuse for a dishonest action; and it is not until intermeddling minds have tinkered and doctored the fundamental principles into statutory enactments to provide for special contingencies that doubtful or dishonest things could become lawful. And it is evident that the apostle, acquainted with the written law, meant to establish clearly a difference between things permissable under the law, and the honest things of the unwritten, but not untaught law of the Spirit of Life in Christ.

It is also clear that Saints now must have and use those things which sustain the life and comfort of the body, which perishes with the use of the things that perish. He also recognizes that the estimate that men place upon honest and

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dishonest practices was in many respects a good and a correct one; and what was honest in the sight of all men, was that which the Saints might use, or provide.

We have in times past wondered why such advice as the apostle gives in the text was ever written; and why was it not permissable for the Lord's people (whoever they may be) to take whatever might be necessary for the maintenance of themselves and those dependent upon them, as if it belonged to the Lord, and was intended for their use. But the abominable misconstruction of a commandment given to the Saints of later times respecting providing for the Lord's people, and a clearer search into the Word led us to conclude that all provision for the temporal necessities of the people of God must be in accordance with "His will," and that will is too certainly shown to permit the remotest sanction to theft, or dishonesty in any sense. Hence, "Thou shalt not steal," is as much declared to be God's will touching property rights, as "Thou shalt not kill," is of personal right to life. From this the apostle does not diverge when he charges respecting providing "things honest in the sight of all men."

David eat of the shew bread, which was not lawful according to the code of usage of the temple and the priests; and yet the hungry necessity of the man knew no law. So of the disciples, who passing through the field plucked the wheaten ears and rubbing out the grain in their hands did eat them. They not only disregarded the right of property in the ownership of the field, but in the eyes of the law desecrated the Sabbath; yet the unwritten code of necessity did not condemn them, even in the eyes of those who sought occasion against them.

But things right and honest under stress of dire need, can not when done, furnish the precedent, or the law by which men may provide for the things that perish. Solomon's, "Go to the ant, thou sluggard," was intended to serve the same grand purpose. It was to teach the prescience of necessity, the provision against the chances of dire need. It was that the Summer time of labor, must not be squandered in idleness, or sport; but that the careful foresight of thrifty husbandry might "lay by in store" that which in the time of need, would remove by the presence of a healthful supply the temptation to "break through and steal." The apostle's injunction goes no farther. The precept is similar. In one the wisdom, gift of God, enforced by practical illustration in the provident ways of the ant, the way to do; but the apostle, on higher plane, utters the warning cry, a patient heed to which gives the Saint his clue to the methods of his labor, and at the same time removes him from the number of them, who walking disorderly bring reproach upon the name of the Church and fellow Saints.

We are frequently asked questions respecting ways and means, personal conduct, methods and modes of business, &c. It is not reasonable to expect us to answer all of them, for obvious reasons. And some of them are of such a nature that the answer should be suggested by the question. Is it an honest way? Is it honest in the sight of all men? Is it lawful? Is it dishonest? Here are the ways to test the matter. If it is a dishonest way in the sight of men it must not be followed. If it is lawful, but of doubtful honesty, it must not be adopted. If it is lawful and honest, there can be no good reason why a Saint may not follow it as well as any other person.

In this line of thought it would be easy for some to sit down and write out a long list of honest ways of providing for things needed. And it is possible that were they to do so, they would to a very grave extent be governed by the circumstances surrounding them. These circumstances would, unconsciously to themselves point out this, or that occupation as proper; this, or that as improper; and that too without being tell why, except that men so regarded them.

Farming, one of the oldest and most honored occupations, is rightly considered an honest occupation. The "ring, straked and speckled" of the flock that fell to Jacob as his portion of the yearly increase of his Master's cattle, were lawfully his; the method of obtaining them of doubtful honesty. The imposture of Leah for Rachel, was a lawful transaction according to the custom of the country; but was not an honest keeping of faith between the parties to the contract. The farmer who proposes to gain his bread honestly, must make up his mind that he can neither cheat God, nor nature. He must sow and plant in the season thereof. If he regardeth not the seasons he shall not reap. Seed time and harvest are assurred unto him; but neither seed nor the grain after harvest are his, except he has by care and toil secured them. He must honestly toil if he would honestly garner. He can not cheat nature. The use of the soil is his by decree of God; and the earth yields to him if at all according to his honest and fair dealing and her mood. If he gives to her sparingly of labor and seed, she retaliates with weeds and scant supplies. If he deals honestly and candidly with her in seed and bestows his labor in like manner, she returns to him lavishly, sometimes bounteously; but in no case will she grant liberally to grudged seeding or niggardly labor. She is herself honest, has provided honest ways known to all who study her, and will not brook dishonest dealing without direct response and sure rebuke.

Commerce likewise is the thrifty interchange of things valuable for other things of use, or of standard and universal worth. Her ways are "of old." He who would thrive in them must remember that for those who abide in them success is certain; but he who deals treacherously in them must inevitably fall. "He that hasteth to become rich, shall scarcely be innocent." "Honesty is the best policy." Here all can see that he who by commerce would provide things honest must buy and sell by just weights and measures. No doubtful ways will do.

The question, Will the ways advised by the Apostle be suitable to the Saints of the Reorganization in their present condition? Are the principles couched in the text and other texts used in this article applicable to the necessities of the spiritual life of the Saints of the present day, under the gospel as restored by the angel's message to Joseph Smith? If so, what effect will the conduct of those who receive that gospel and live in accord with those principles have upon the peoples by whom they are surrounded; and how will the work entrusted to them and which they are trying to do be affected by a continued and persistent continuing in them.

We believe that in an honest exhibition of gospel growth and development, the "providing for things honest in the sight of all men," is clearly identified with the Savior's policy, "Render therefore unto Cæsar the things that be Cæsar's, and unto God the things that be His." And whether the Reorganization as a body, or its members as individuals, survive and live or fail will be largely due to the determinate judgment to be finally passed on their works; if they have been honest the verdict will be favorable; if not, let the darkness ensue.

QUESTIONS AND ANSWERS.

Is it right for Sisters in Sister's Meeting to exercise the gifts, such as prophecy, tongues and interpretation, no Elder being present to judge of the same?

Yes, if it is done unto edifying.

Mr. Charles J. Strang, Lansing, of Michigan, is in receipt of letters from different persons, who have written him touching the matters recited by him in an article published by us not long since. One of these is from one well prepared to know, and in it occurs the following: "The post-script you speak of was at the bottom of the so-called appointment, as I saw the letter several times and know of a fact that it was so."

Among other things mentioned by Mr. Strang are the following:

"In the minutes of a conference held at Kirtland, Ohio, commencing August 7th, 1846, and published in the Voree *Herald*, September, of the same year, the following resolution was adopted:

"Resolved unanimously, That we utterly disclaim the whole system of polygamy known as the spiritual wife system, lately set up in Nauvoo, by the apostates who claim the authority there, and will neither practice such things, nor hold fellowship with those that teach or practice such things."

In an article published in *Zion's Reveille*, for November, 1846, entitled, "The Pseudo Mormon Clique," there is a protest against being classed with the followers of Pres. B. Young, which protest is signed by many of the leading men then at Voree, and of the church there, passages of which evidently show what the prevailing sentiment of the people at that time was respecting polygamy. For instance:

"Some who are guilty of lascivious and abominable iniquities, such as teaching and practicing the 'spiritual wife doctrine,' which things we hate and totally disfellowship, have been engaged in writing and publishing many false and pernicious statements relative to James J. Strang, John C. Bennett, and others, in regard to the establishment of secret associations and secret societies in the church at Voree. * * * We shall strictly adhere to primitive Mormonism, and the practice and teaching of virtue, righteousness, and all the Christian duties as taught in the word of God. * * * We have been compelled to excommunicate and disfellowship, and consign to the buffettings of Satan, several rebellious, corrupt, and licentious spirits. * * * We have the most implicit confidence in James J. Strang."

In the same paper, for December, 1846, John Greenhow, writing to the church at Philadelphia, says:

"Some of the abominable pseudos have been guilty of the most damnable heresy in inculcating the principles of the 'spiritual wife doctrine;' but thank God, it has been consumed like stubble before the devouring flames, and its base and licentious advocates have been dispersed like chaff before the wind, or dew before the sun. Brothers Strang and Bennett have been sustained

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by the entire officiary of the church, and all the truly virtuous members, in putting down this vile and abominable doctrine, and I can assure you that while they stand at the helm, you need have no fears; but let your prayers in all confidence daily come up before God in their behalf; and I only call on you to be as strenuous in putting down filthy rumors as they are in trampling on iniquity, and be assured that the church will some day be presented faultless before the Lamb."

These extracts from the current publications of the time show that although barely three years later, Mr. Strang and some others gave way to the temptation offered in the doctrine of polygamy, these same men knew and recognized the fact that there was nothing in primitive Mormonism that warranted the departure; and that under whatever guise it appeared at the first, it was contrary then to the Truth as it was known to be in Christ, and cursings and disaster were certain to follow. Mr. Greenhow rightly instructed the church at Philadelphia, that if iniquity (and spiritual wifery was named as iniquituous), was put away the church would "some day be presented faultless before the Lamb."

Those among us who fancy that we are moving too slow, may console themselves with the thought that we are not going to the devil on the polygamous route at any rate.

We are greatly under obligation to Mr. Charles J. Strang for the foregoing extracts, and permission to use them, kindly given.

EDITORIAL ITEMS.

Bro. William Blair wrote very cheerily from Willow Creek, Montana, September 5th, see letter in correspondence column.

Bro. Joseph R. Lambert is building at Lamoni. So is Bro. A. Seely, from Macedonia, Iowa.

A Methodist conference was held at Edenville, for the week ending August 30th, and during its session Bro. Joseph F. McDowell accepted a challenge to discuss the following: "Resolved, That all so-called Evangelical churches constitute the Christian Church, as represented in the New Testament Scriptures." It is expected that Elder Smays, of the M. E. Church will be their champion.

Bro. Norman W. Smith, of Hopkins, Michigan, has arrived at Lamoni, and is building him a home there.

Bro. St. Clair and son who started from Independence, August 28th, on foot for Lamoni and Conference, put in an appearance on the 7th of September, well, but foot sore.

Bro. Winthrop H. Blair, of Amboy, Illinois, arrived at Lamoni, September 14th, with his household goods to stay with the dwellers in the regions round about.

The branch at Plano, which we left last Fall weakened by the loss of so many friends to the Master, is bravely standing for the Truth. Sr. Sarah Cramer, visiting at Lamoni, reports activity in the affairs of the branch, by pretty much all the members. We are pleased with this. We left them a little in debt as a branch, but learn that they are out of debt and have something in the treasury, *Pro bono publico.*

Wood at Lamoni, for fuel, is from $3 50 to $4 00 per cord delivered; soft coal $3 30 to $4 50 per ton; and hard coal $10 87 to $11.57, owing to quality and size.

Bro. W. W. Blair wrote from Malad City, Idaho. He proposes to make the winter campaign a warm and persistent one, against wrong and error; and is anxious that some of the best workers we have shall be sent to Utah this Fall.

Bro. Glaud Rodger arrived home from California and Nevada, Sept. 14th, well and hearty. He reports a fair condition of health among the Saints on the coast; but not so much spiritual life as could be desired. Hopes of the work in San Francisco and Oakland are fair.

Bro. Alexander McCallum and wife came in to Lamoni, Saturday, September 16th. He reports the burned district of Stewartsville, DeKalb Co., Missouri, where he resides, as being rapidly built up in a better and more substantial manner than it was before the fire. The Saints there under the presidency of Bro. John M. Terry for the English, and Bro. Timme Hinderks for the German speaking portions, are doing all they can to build up the cause. Bro. F. A. Reidel, who removed from New Albany, Indiana, with his German Newspaper, is also trying to do well. Bro. McCallum thinks Bro. Rediel's paper is doing well. We certainly hope so. The readers of the *Herald* who may be desirous of taking a paper printed in the German language, will do well to send for a specimen copy—and then subscribe.

The British Lion has the Suez Canal, Arabi Bey, and the Greek-Turkish army under its paw; and now, as was the case in the Transvaal, the Kingdom of Cetawyo and everywhere else where her conquering armies have gone. England will dictate terms of commerce and of peace: that is, if the victory said to have been won on the 14th September is as decisive as it is thought to be. It may be possible however that there may be other "dogs of war" to be let slip, that are not in the count at present.

Bro. Eli M. Wildermuth returned home from his field of labor in Missouri, pleased with the improving chances to open doors for preaching, but anxious and troubled about the ways and means of keeping in the field.

Bro. Joseph R. Lambert's house is progressing quite rapidly to date, (Sept. 15th), and if nothing prevents he will get into it by Winter.

Bro. G. F. Weston had reached Allendale on his way from Independence to Conference, September 14th.

Weather at Lamoni, at date, September 18th, is very dry. There has been no rain for weeks.

EXTRACTS FROM LETTERS.

Bro. Jonas W. Chatburn, of Harlan, Shelby county, Iowa, writes September 6th:

"We are at work building our church; contract let and putting it through in good shape. The brick foundation is all in, will raise in a few days, 26 by 50—16 foot posts; everything to be done in good style. We have a little pride and don't want to be too far behind the others in town. We have got to be saving at this Conference; we expect to have to go down pretty deep for the church,—got to have it now."

Bro. W. R. Calhoon wrote from Cortland, Illinois, lately:

"My faith is still in this great and glorious cause that I embraced nearly forty years ago, (October, A. D., 1843). I am sorely tried and tempted; yet I do not remember that I ever doubted the doctrine. One thing is certain, I do not now doubt it, nor its ultimate results and victory in the least, if I do doubt my own faithfulness and endurance. Know ye, and all the world, that the Book of Mormon and the gospel brought forth with it, are true; and that St. John 7:17, tells the truth; this, whether I stand or fall, I know by the Spirit of Christ, is so. Pray for me, that I may hold out faithful and with you and all the Saints of God win the prize "eternal life."

Bro. W. W. Ray writing from Des Moines, Iowa, September 10th, says:

"Our conference is just past, had a good time. Brn. E. Robinson, and J. F. McDowell were present."

THE following is from the Vassar, Michigan, *Times*, and speaks for itself.

"On account of the efforts of Rev. Edward DeLong, of Reese, a church of Latter Day Saints is about to be organized in Vassar, and already some meetings have been held in the Wilbur house on south Main street. The people of this faith, in reply to queries by our reporter, utterly disclaim being Mormons or believers in polygamy; they believe in a literal, or what might be called the "original" interpretaion of the New Testament; and in case of sickness among their members, the apostles of the church are called upon to anoint and pray with the sufferer, and this is held to be efficacious as a cure. The next meeting of this society will be held at the place above designated, Sunday afternoon at three o'clock, and they are anxious to have all people attend who wish to know further of them."

News Summary.

The Board of Health at Pensacola, Fla, on the 9th declared yellow fever epedemic. Sixteen new cases and three deaths reported. The number of patients at Matamoras, Tex, had decreased to sixty. Brownsville reported fifty one new cases and three deaths on the 9th and forty two new cases on the 10th.

At Laredo, Tex, on the 10th the Rio Grande was twenty-two feet high and still rising, submerging a great part of New Laredo, on the opposite side of the river. Many houses were being swept off. The debris floating with the water indicated great destruction of property further north.

Fifty deaths have recently occurred from diphtheria in Pittsylvania County, Virginia, whole families having perished, and more than one hundred persons were ill with the disease on the 9th.

The stage-coach running between Seligman and Eureka Springs, Ark., was stopped on the evening of the 9th by two masked men, heavily armed, and the ten passengers in the stage robbed of about $900 and considerable jewelry. The mail pouch was also robbed of registered letters.

A Salt Lake dispatch of the 7th says that the Mormon priesthood had been instructing their followers to disobey the law rulings of the Utah Commission. Bishops had also been appointed to oversee the registration of voters.

There were fifty-eight new cases of yellow fever at Brownsville, Tex., on the 8th, and four deaths. Thirteen new cases occurred at Pensacola, Fla.

Mrs. Burns, who was injured by Barnum's elephant at Troy, N. Y, some time since, died on the 8th, and Mrs Langley and the husband of Mrs. Burns, who were also hurt by the infuriated animal, were in a dying condition.

A young man recently died at Newport, R. I, of Asiatic cholera The attending physicans say the type of the disease is exactly similar to that prevailing in Japan.

Texas advices of the 7th state that the recent heavy rains in the State had caused widespread destruction, the Concho and Rio Grande Rivers being out of their banks, submerging miles of country.

Nine cases of yellow fever were reported at Pensacola, Fla., on the 7th.

Iowa's State Fair at Des Moines had 30,000 visitors on the 6th.

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Two young girls rode a twenty mile race on the 6th at the Minneapolis Fair, making the distance in forty-one minutes.

Eight coal miners were fatally burned at Wilkesbarre, Pa, the other day by the explosion of accumulated gas at the bottom of one of the local anthracite mines.

It is announced that the Flathead Indian tribe has agreed to give the right of way through their reservation in Western Montana to the Northern Pacific Railroad for $16 000.

There has arrived at San Antonia, Tex, three immense telescopes and other apparatus for the astronomers from the Royal Academy at Brussels.

Advices of the 5th state that the Cheyennes and Arrapahoes had broken out of their reservation at Reno, and cattle men at Dodge City were arming to protect their ranches

A fisherman named John Hurst, living at Secretary Creek, Md., while drunk the other day seized his eight-year-old boy by the feet and struck his head on the floor, killing him instantly.

On the 6th Western Texas was again flooded by heavy rains, and at Eagle Pass the greater part of the business quarter was submerged.

The overnment recently confiscated the steamer *Peniah* at Bismarck, Dakotah, for selling liquor on a military reservation. On the evening of the 5th a crew overpowered the watchman, and got up steam and left the city.

Dysentery has become almost epidemic at Ashburnham, Mass., owing to the impure condition of drinking water.

The Utah Commission have reported to the Interior Department their action under the Edmunds Act creating the Commission. They have appointed officers to revise the registration and formulated a series of rules to govern such revision which, they believed, would be satisfactory. They also expressed the belief that an election would follow which would be impartial and satisfy the Government and country.

Illinois furnished two instances of the infliction of capital punishment on the 15th. James Tracy was hanged in Chicago for the murder of Policeman John Huebner on the morning of Feb. 3, 1882, and at Metropolis, Illinois, the law's extreme penalty was suffered by Samuel Redden, a negro, who murdered Adolph Zimmerman, a merchant at Mounds Junction, Pulaski County.

The last spike in the railroad which connects Chicago with the Mexican City of Chihuahua was driven on the 16th, by Gov. Tarrazas, of the State of Chihuahua, in the presence of an immense concourse of people The affair has excited great interest among the Mexicans, who seem to be vastly pleased at being thus brought into intimate trade relations with the powerful Republic of the North.

The steamer *Asia*, was lost during a gale on Lake Michigan, and about 125 lives were lost; only two persons, a young man and a lady were saved out of all on board. The *Asia* was a propeller of 350 tons burden, was built in the Welland Canal in 1873. She was a Canadian bottom, and was of that class of propellers known as "canalers." She was sunk last Summer, but was raised and repaired.

While three boys were rowing on the river at Reading, Pa, some one of them threw a lighted cigar into the water, which was thickly covered with benzine from the gasworks. They were quickly enveloped by the flames, and jumped overboard. One had his face and neck badly burned, and may lose his eye sight; the other two were seriously burned.

The ship, *Bullion* with railroad iron, from Philadelphia, arrived the 17th. On the 29th of August, in latitude 14 degrees 49 minutes north, longitude 111 degrees 41 minutes west, the ship encountered a terrific gale which carried away a portion of its rigging. The vessel shipped several heavy seas and narrowly escaped foundering. The wreck was cleared away, and the vessel managed to reach Cape Flattery, when she was towed in One seaman fell from the rigging and was instantly killed.

Two freight trains collided in the tunnel three miles west of Kirkwood, on the Missouri Pacific Railway, on the afternoon, of the 17th wrecking both trains and slightly injuring a couple of the crew. The cars took fire and at last accounts were burning furiously inside the tunnel. A fire-engine was sent to subdue the flames. Loss not known, but will amount to several thousand dollars.

EGYPTIAN WAR NEWS.

Over eight thousand Arabs were fortifying the city of Salihiyeh on the 15th. Large numbers of Bedouins had been seen on the banks of the Suez Canal. Victor de Lesseps reported that General Wolseley accepted for the British Government the responsibility for damage to the traffic of the canal. A body of one hundred English marines raided the villages between Alexander and Meks and arrested all suspicious persons.

Orders had been received at Woolwich, England, to dispatch four thousand more men to Egypt. The Sultan had finally issued a proclamation declaring Arabi Pasha a rebel for disobeying the Khedive and Dervish Pasha, and exhorting all Egyptians to obey the Khedive.

It was announced at Alexandria on the 7th that the Sultan offered Egypt to England two months ago, on the same condition on which she took Cyprus, and that England declined the offer. At Ismailia a general move to the front had been ordered, and a decisive attack on the enemy was soon expected.

Antono Paulo, arrested in Alexandria for complicity in the conspiracy to massacre the Khedive and the Christians, was on the 6th compelled to leave the city. The water of the Ismailia Canal had been rendered unfit for use by the Arabs throwing the carcasses of dead animals into it. The British outposts repulsed the enemy at Kassassin, and a number of Bedouins who attacked a mule train were compelled to retire. Three hundred persons of different nationalities without visible means of livelihood had been sent away from Alexandria by steamer. The Nile had risen very high, and it was reported that part of the enemy's position at Kafr-el-Dwar was flooded.

According to the Egyptian correspondent of the London *News*, Arabi Pasha has on army of 93,100 men, of whom 30 500 are Bedouin Arabs

Arabi's forces were still busily engaged on the 8th in strengthening the defenses of Telel-Kebir, whither he had brought all the troops from Cairo, together with the negro regiments and forty guns. A reconnaisance by the British from Kassassin caused a brisk exchange of shots between the opposing forces. The Khedive had issued stringent orders to stop the torturing and ill treatment of prisoners at Alexandria. The fresh-water canal had been cut above Tel el-Kebir, thus flooding the low lands in that section.

Arabi Bey's attack of the English forces near Kassassin on the morning of the 9th was a disastrous move. The British success was complete, the Egyptians leaving two hundred dead on the field, while the English loss was slight. Four Egyptians officers, who surrendered at Ramleh, said that Arabi had but six thousand troops at Kafr el Dwar. Arabi Pasha was said to have diverted the canal at Ismailia around his intrenchments. A large party of Bedouins approached Meks, and a few succeeded in entering, but were repulsed by the British.

At Alexandria on the 7th the Arab murderer of the Englishmen Dobson and Richardson was publicly hanged in that city by native policemen Several hundred Europeans witnessed the execution, but the natives were conspicuous by their absence.

An Arab paper published at Beyrout, in Syria, has been suppressed for having published an article against the Christians.

FOREIGN NEWS.

In certain parts of Hungary an anti Jewish agitation having been started, Louis Kossuth, who, in spite of exile, is held in great esteem by his countrymen at home, has expressed himself surprised at the root the agitation has taken. He says agitations of this sort are "nothing but humbug," and are "a trade carried on by certain persons for the purpose of profiting by the passions of the thoughtless and for fishing in troubled waters"

An official report places the number of agrarian outrages in Ireland during the month of August at 165.

An armistice has been concluded between the Greeks and Turks on the frontier of Thessaly.

The Vienna Seed Market estimates that the amount of wheat in Austria and Hungary available for exportation is 13,500,000 centals; of rye, 2,000,000 centals, and of oats 2,500,000 centals

The British authorities have decided to fortify the port of Aden.

The damage done by the late earthquake at Panama turns out to be greater than at first thought. The loss to that city alone was reported on the 8th to be several hundred thousand dollars, and several persons perished. Other portions of the isthmus were still to be heard from.

Panama experienced another short but sharp shock of earthquake at day break on the 9th. Half the population were sleeping in the square or walking the streets, and some families were encamped on the plain. Traffic on the railway was suspended, as the bridges were out of line.

The number of deaths in the Philippine Islands on the 7th from cholera was 449

At Winnipeg, Manitoba, on the 8th, two strangers entered the Merchants' Bank, and during the temporary absence of the Teller, secured possession of $10 000 in bills and escaped.

A St Petersburg dispatch of the 8th states that the convicts in the prison of Khokan, Russia, recently revolted, and in the struggle that ensued forty of them were killed.

In 1631 the Lord-Mayor, at the instance of the Privy Council, took a careful census of London. The result showed 130,268 inhabitants. In 1636 what we know collectively as London contained 700,000 inhabitants. Sir William Petty estimated that by 1840 London would contain 10,718 800 souls, but that it would reach its maximum in 1880 and then begin to decline; but, while it has only reached half his estimate, it shows no sign of decline. The population of the city proper has declined 62,000 in twenty years, and is now 20,000 less than in the reign of James I.

Correspondence.

FREMONT, Nebraska, Sept. 7th, 1882.

Bro. Jossph:—I pen a few items to you to let it be known that I am still with the armor on, and pealing forth the battle cry. I have labored since I last wrote you for publication in Dodge, Washington, Sarpy and Douglas counties, with what success I will leave others to tell if told, only that I am encouraged by what appears as the outgrowth of my labors. I have baptized four children in Sarpy county since last I wrote, all of which by their own decision expressed a desire to obey their Father in heaven, and I felt that God accepted them as lambs to his fold.

The branches in this the Northern Nebraska District need a revival bad. They all appear as in a sort of stupor as to branch duties, which I will offer the suggestion, that did the Saints live in their families, and attend to all individual and family duties, as God has directed, they would not be thus affected. I only offer this as a suggestion, but if it is received as instruction we know not as we shall object. But while such is the case as to branches I must say that there are many, many, kind hearts among the Saints of the Northern Nebraska District; kinder hearts I do not believe exist anywhere on the face of this broad earth. As a return for their kindness I can but express my sincere thanks and leave with them a God's blessing.

I will have to offer an apology to the parts of Nebraska to which I have been invited especially, for laboring nearly all my time in the one district as I have, and offer as my excuse that I found more than I could do here, twice over, and I could not feel justified in leaving one part to suffer for want of labor where I was somewhat acquainted with its needs, for another part of the mission, which I knew nothing about. I do not wish the Saints and friends to think for once that I did not think of the other parts of my mission, for such is not the case. My prayers were ever for you, and if I had been as large as my desires to labor were

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I would have been all over my mission every day, to have told the gospel story. But I am as I am, and I have endeavored to do that which I felt was for the best, and if I have erred it has been of the head and not of the heart. I go from here on to-morrow to attend the conference of this district, from whence I repair homeward to try and arrange matters so as to attend the coming Semi-Annual Conference.

May God bless all the Saints in this mission and aid them to live more and more in accordance with their professions as children of God. With a prayer for all the laborers for Zion's cause, and that God will call more laborers to aid in reaping the great harvest of souls.

Magnolia, Iowa, Sept. 13th.—I arrived at home after attending the Conference of the Northern Nebraska District on Monday night, and as I had not sent my former letter I felt like adding a few words. The Conference was a success. The District received quite a revival, such a one as I have never experienced its superior in every respect. It was a conference for the people as all expressed themselves well pleased—both Saints and friends God manifested himself especially in relieving the sick through the prayer of faith and anointing with oil. While there I enjoyed the fellowship of Bro. E. C. Brand, who did much good by his presence and labors. May God add many years yet to his labors is my prayer. I found on my arrival home that God had fulfilled His promised blessings to my family.

Your brother in Christ,

J. F. MINTUN.

WILLOW CREEK, Montana,
September 5th, 1882.

Bro. Joseph Smith —My labors for the past few weeks have been devoted in this territory. The Church is making some progress here, and prospects are encouraging. I spent over two weeks in Deer Lodge Valley, preaching and visiting among the Saints and friends: baptized one, the mother of a large family. Many others are believing. I found a score or more of those who were once united with Joseph Morris, they gave me a respectful hearing, treating me with kindness and attention. They profess faith in the work we are doing, and confidence in your ministerial calling. I respect them—nay more, I esteem them highly. The Lord's Spirit attended me in my labors among them. I called at Glendale, but conditions did not seem to favor my preaching there then; and so, blessing the babies of Mr. and Mrs. A. W. Smith and Bro. and Sister David Terry, passed on to Butte City, where I tarried, briefly, at the busy, but most hospitable home of Bro. and Sr. E. M. Bowen.

My next point was South Boulder, where I remained four days, the guest of Bro. and Sr. James W. Sacry, formerly of Petaluma, California. Here I rested, preaching twice on Sunday, August 20th, to small but attentive congregations. After which I went with Elder L. Gaulter to the pleasant home of Bro. and Sr. James Johnson, on upper Willow Creek, and on the next day reached Lower Willow Creek, where the worthy families of Brn. L Gaulter and James Green welcomed me with genuine Christian kindness. On Sunday, August 27th, held two preaching services, and the Lord blessed with his Spirit the speaker and congregations. Here I, with Elder Gaulter, administered to the sick and afflicted, and immediate healing followed

On Tuesday, August 29th, Bro. and Sr. Gaulter, their daughter Louise, and myself, went to Reese Creek to attend conference, September 2d and 3d. While at Reese Creek I made my home with Bro. and Sr John E Reese. Many who read these lines will remember them. They are sound in the faith, energetic, and fully alive to their duties as Saints. Time has dealt kindly with them, and they are hearty and vigorous in mind and body.

The Reese Creek Branch is in the main an excellent one. Nearly all of its members are willing and anxious to do their part in the upbuilding of the Church, as are nearly all of the Montana Saints. Their religion is to them above all price, and they prove their faith by good works. They have aided liberally in prosecuting the Rocky Mountain Mission in the past.

Our conference on the 2d and 3d inst. was a most excellent one, and was well attended. Elder Gomer Reese makes a prudent and able district president, and though young in years and experience, bids fair to make a prominent minister.

The Church in Montana will soon lose from its number Bro. and Sr. Lewis Gaulter, their daughters Phebe, Lizzie, Emma and Louise, and their sons William and Alexander; also, Bro. and Sr. A. J. Moore, who will move the last of this month to Lamoni, Iowa. We take pleasure in commending them to the Saints in all that region.

I am now on my way to Malad City, Idaho, to attend conference, September 9th and 10th, and hope to reach Salt Lake City by or before the 18th inst.

The past six months have been filled with trial to me, through sickness of and accidents to various members of my family, causing delays, obstructions, fears, and numerous perplexities. But the clouds are passing away, the prospects are more cheering, and we hope our "hour of temptation" will be succeeded by the light and gladness of glorious day. We hope to see the Rocky Mountain Mission make steady and rapid progress under the guiding hand of our Heavenly Father, and to this end we shall both labor and pray.

I must not conclude without mentioning that Bro. James Smart and Sr. Margaret, his wife, who reside near Gallatin City, though not members of the Reorganized Church, are nevertheless in the faith, and are helpers in word and deed. We trust they will not long remain out of "the fold." Many of your readers will remember them.

Very truly,

W. W. BLAIR.

ST. LOUIS, Mo , Sept. 19th, 1882.

Bro. Joseph:—The work of God is reviving here: we continue to sustain our Sunday evening's preaching, and have an increasing spiritual influence at our Sunday afternoon meeting. Two were baptized lately, and two more will be by Bro. W. Anderson next Sunday. We have occasionally with us Bro. Springer, who is ladoring faithfully for the truth. The Saints are all united here in love for the prosperity of the everlasting gospel.

Yours in hope,

WM. STILL

TABOR, Iowa, September 5th, 1882.

Bro. Joseph:—I left Ogden, Utah, August 22d, for my home in Iowa, and arrived at Glenwood on the 29th. I met Bro. George Kemp at the depot waiting to drive me to my home, eight miles away. On our arrival there we found loved ones waiting and watching for us; I was pleased to find them pretty well. I left the Saints and friends in Utah, generally well, there were some exceptions, however. After full two years and almost a half, I look back and can see but little effectual work done, yet I leave that field, for a time at least, with the to me pleasing thought, that at the time of doing the labor I did the best according to my judgment; since the work has been done all no doubt can see where it might have been done better. All I can now say is, my work must speak for itself. If in the providence of God we have sowed seeds of kindness that have now, or in a time to come will produce joy and peace, and a hope of salvation, I shall thank the Lord that gave me utterance; if on the other hand I have scattered seeds of bitterness, I shall feel sorry, and pray the good Master to blot it out. During my labors there I met many kind and generous men and women; all have been kind to me; why it is so I can not tell; even the bitterest of opposers have treated me with respect, as a general rule. I have tried to discharge my duty to all according to my limited wisdom and judgment; have compromised no principle, but have tried to be cautious and prompt in planting the work for the best good to the cause we love so dearly. It is in the hands of the Dispenser of all good, and if the work done redounds to the glory of God and honor to his cause, then when he shall reward every man for the work done, if I prove faithful, I will receive a reward that is due.

Wherever I have labored, in Utah, Idaho, or Wyoming, the Saints have all been kind and good to me. I have proved them to be disciples of Christ. I thank the Saints and friends that have so kindly remembered me and mine, and wish especially to thank the sisters and friends of the Salt Lake City Branch, and others, that so generously remembered Sister Anthony. The presents sent, for the sacrifice made, were gratefully received, and accepted by her, and a tribute of thanks returned to the Giver of all good for them that so generously remembered her. The little presents and kindly greetings filled our hearts with joy and gladness. May the Lord abundantly bless them and all that seek to establish peace on earth and good will to men.

In bonds yours,

R. J. ANTHONY.

CARY'S FERRY, Cherokee Nation,
Indian Territory, Sept. 9th, 1882.

Bro Joseph:—It may be I ought to write you a few lines that you may know what I am doing. I left home on the 25th of July and came direct to Cherokee, Kansas, where I tarried, visiting old friends and relatives, among whom I had an enjoyable time, although I sadly missed the dear departed ones that have passed away, but trust to meet them in the mansions that the Master has gone to prepare. I arrived here on the 10th of August; found Brn. Smith and Luff busy. In company with Bro. Heman I visited Bro. and Sr. O. B. Mild, at South West City, where we held five meetings. We continued to labor together till the 4th, when Bro. Heman left for other parts of the mission. I can not say that the prospects look very bright to me here, though I believe with patient and wise labor a good work can be done. The length of my stay here will depend on circumstances; I have set no stakes. I hope the conference will send some one to labor with me; I would like to see a long strong pull made here.

With love to you and all Saints, I remain, your brother in gospel bonds,

GEORGE MONTAGUE.

SKYO, Escambia Co , Ala.,
September 9th, 1882.

Bro Joseph:—Since writing to the *Herald* I have visited all the branches in the Florida District, and have been assisting the officers in some of them to set their churches in order. Steps are being taken in the right direction, and I think a perceptible improvement can be seen in the district. But we need more local preachers, pastors who shall feed their flocks with knowledge and understanding. What a great field there is for labor to-day, in the Church as well as out of it. Surely the wise shall understand, improve the opportunities, and lay up treasures in heaven.

My health is about the same: it does not improve much; still I am not like Bro. Lambert, in a worse condition than when I entered the mission.

Ever praying for God's people, I remain your brother in Christ,

FRANK P. SCARCLIFF.

SAVANNAH, Wayne Co., N Y.,
September 15th, 1882.

Bro Joseph:—We were recently favored with a visit from Bro. G. S. Yerrington from Providence, Rhode Island, whose labors were instructing and comforting He preached several discourses here. The people seemed to listen with marked attention. though congregations small. One lady came over one hundred miles to be baptized. She was baptized on Sunday the 10th inst., by Bro. G. S. Yerrington, and went home greatly rejoicing in the Lord. May the Lord help her to keep his commandments, is the prayer of your unworthy servant,

JESSE SEELYE.

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1511 Madison street, St. Louis,
September 12th, 1882.

Bro. Joseph:—Understanding that my mission here was given to continue for the space of one year or more according to the petition of the St. Louis District, I will not report to this Conference only through my Quorum. Will say however, that I am laboring constantly; have labored in Moselle, Gravois, Cheltenham, and City, one baptized at Cheltenham, and two in the City. I also made a flying trip to Alma, Illinois, spoke twice; am to speak there to night and perhaps continue through the week, thence to Caseyville and Belleville. I am feeling after the Utonians here, but they are very reticent and not very susceptible to the pinch. I am also looking after a Baptist Editor, on the apostolic succession business; it seems clear to him, but not so clear to me, and my peculiar faith, and naturally inquisitive turn of mind, causes me to desire a better understanding of the matter, hence the investigation.

Praying that you may have a pleasant and profitable Conference, which shall redound to the honor and glory of God and the salvation of souls, I remain your co laborer in the gospel,

B. V. Springer.

P.S.—My permanent address is, 1511 Madison street, St. Louis, Missouri.

Vancleave, Jackson Co., Mississippi,
September 1st, 1882.

Bro. Joseph Smith:—It is my desire to inform you concerning the Saints in this section of country. They hold out well in the faith they started with to do the work, though we are needing some good Elder to visit this place. We have had no preaching here since the 29th of January, 1882; Elder George Montague and John B. Porter were here and held meeting at my house. They baptized four, and several more would have joined had the services continued. All the Saints want a church organized here in the center of the members. There could be gathered together twenty members, and it ought to be done to set it to work. The scope of country which is needy, is lying west of Pascagoula River, which the church is lying on the east side of at the Three Rivers, about seven miles by water, which leaves a great many of the Saints who can not attend the meetings, and we ask if you can assist us, we will be well to in our work. It is greatly needed here. and if you can assist us, please send me word, and we will stir up the Saints and be ready to look for and welcome the coming of some good man. I close by looking to our Heavenly Father for protection. Catharine Livings,
Baptized March 17th, 1879, by Heman C. Smith.

Tilbury, Ontario, Sept. 2d, 1882.

Bro. Joseph:—I have been trying to preach to people wherever I could get an opening. I have been holding meetings in the following named places: Chatham, Kent Bridge, Bummer's Roosts, so called, at the Lindsay Church, McKay's Corners, Wellington Branch, Rond Eau, or Blenheim, and Tilbury, and have just closed meeting here, last evening, and go to Baddertown to-morrow morning, to hold meeting there. The good Spirit of the Master has been with me while I have been trying to sow the seed, "the good word of God," and I have found great joy in trying to do my duty before the world and before God in presenting the truth to the world as it is in Christ Jesus our Lord. None have come in as yet. I am not discouraged, as I know we must sow before we can reap. I know for whom I am laboring. I think one or two will be baptized to-morrow, if all is well. I have found some hard cases here in Canada, I fear none of them; the hardest places I have found are Chatham and this place, Tilbury.

I remain your brother in Christ, as ever,

George Hicklin.

Conference Minutes.

NORTH NEBRASKA DISTRICT.

This conference convened September the 8th, 1882; N. Brown president, H. Nielson secretary.

All visiting saints were invited to take part in the conference.

The evening session was devoted to prayer and testimony. A most excellent time was had: God's spirit speaking peace to all.

Report of Branches; Omaha (English) 67. Platte Valley 35; baptized 2. Omaha (Scandinavian) 32. Douglas 31. Platford 15; baptized 4.

District Treasurer's Report.—Collected by the Pleasant Grove branch $3 30: Douglas Branch 75 cents. Paid to N. Brown $3 30

Report of Elders:—E. C. Brand said he had no report to make but his personal presence. J. F. Mintun had spent his whole time preaching in the district. He had preached 48 discourses and attended 53 meetings; baptized 8, confirmed and assisted to confirm 8, and had seen the sick healed to a very great extent. A. Brown said he had done some considerable traveling on Church business. The prospect of the work was very good. He had assisted to confirm 14, and administered to the sick with good results. Bro. Boulson had baptized 4, and preached some at Fremont. B. Hodges had invited many to come to our Church.

The spiritual condition of each branch was reported by delegates. These reports showed that the district as a whole is in a better spiritual condition than it had ever been before; there was little exceptions to this in several places.

The committee on scattered members reported no further progress since last report. The report was received and committee discharged

Resolved, That we appreciate the labors of Brn. J. F. Mintun, E C. Brand and Chas. Derry, in the district, and that our delegates to the General Conference use their influence to have them returned to the same mission, if the Conference deem it wisdom. Carried.

Resolved, That a committee of three be appointed to investigate all difficulties that may come before this Conference for adjustment, and that they be authorized to give final decision. J. F. Mintun E. C. Brand and G. C. Hodges were appointed said committee.

W. Rumel and O Brown were appointed delegates to General Conference, and instructed to vote for two General Conferences each year.

We, the undersigned committee appointed by the district conference of the Northern Nebraska District, to whom an appeal from the Pleasant Grove Branch was submitted for investigation, decide as follows: That it is entirely contrary to law and good government for any branch of this Church to interfere with the affairs of any other branch. Therefore, we consider the petition not worthy of the consideration of this conference. signed: G. C. Hodges, E. C. Brand, J. F. Mintun.

We, the undersigned, appointed a committee by district conference of the Northern Nebraska District, to examine the appeal of Sr. Hannah Madsen against the decision of the Omaha (Scandinavian) Branch, in the case of Hannah Madsen *vs.* Hans Nielson, do bring the following decision, to-wit: (1) That the charges against Hans Nielson are not sustained; because first, that charge one and four are rebutted by the testimony of Sr. Mary Nielson; and second, that said Hannah Madsen in her application for removal, did testify that she had nothing against any one in the branch, thereby proving by her own evidence that these charges are false. (2) That we exonerate Bro. Hans Nielson from the charges made by Sr. Hannah Madsen against him, which charges have evidently been made in malice; yet the evidence as well as his own confession shows him to have used unchristian words and deeds in retaliation, for which we think he owes an apology to the council of the Omaha Scandinavian Branch. Signed: G. C Hodges, J. F. Mintun, E. C. Brand.

The reports of the committee were received and approved and committee discharged.

Resolved, That we sustain the constituted authorities of the Church in righteousness.

N. Brown tendered his resignation as president of the district, and gave his reasons for doing so. After some deliberation, showing that the district had failed to support the president, it was

Resolved, That we sustain N. Brown as president of the District, and pledge ourselves to help him out of his present embarrassment. Resignation was withdrawn.

Resolved, That the District President be authorized to appoint Missions to those who may wish to go and preach.

Preaching during conference by E. C. Brand and J. F. Mintun.

Contribution for the ministry $13 65. Adjourned to meet at Omaha, Nebraska, the 5th of January, 1882, at half past seven o'clock in the evening.

KEWANEE DISTRICT.

This conference met at the Saints' Chapel in Millersburg, Illinois, September 2d, 1882; H. C. Bronson president, Joseph L. Terry clerk.

Branch Reports.—Kewanee 89; baptized 6, removed by letter 4, died 2. Millersburg 41; received by letter 1, removed by letter 4, expelled 1. Canton, Princeville, Peoria, St David, Henderson Grove, Rock Island Truro, and Buffalo Prairie Branches, not reported.

Elders J. A. Robinson and M. T. Short reported by letter.

On motion there was license granted to Robert Fuller, who will labor in the district under the direction of the district president.

It was resolved that Bro. J. A. Crawford be enrolled as a member of this district on condition that he unite with some branch.

On motion the president of the district was authorized to ordain Bro. J. A. Crawford to the office of an Elder.

Resolved that this conference extend a cordial invitation to Bro. Joseph Crawford to labor in this district, under the direction of district president.

Resolved that the delegate from this conference to the General Conference be instructed to advocate and vote for General Conference to be held twice each year.

Preaching in the evening by H. C. Bronson. Prayer and testimony meeting on Sunday morning. Preaching in the forenoon by H. C. Bronson. At one o'clock the ordinance of baptism was attended to: Edith Terry and Rose Watson were baptized by president of district. Preaching in the afternoon by J. F. Adams. Preaching in the evening.

Adjourned to meet at Kewanee, Illinois, December, the first Saturday, which will be the 2d day of December, 1882.

NODAWAY DISTRICT.

The above conference was held at Freedom School House, Nodaway county, Mo., August 26th and 27th, 1882. O. Madison president, J. Flory secretary.

Elders C. Christensen, O. Madison, C. Williams, J Flory, I. N Roberts (baptized 5), J. Thomas, W. Woodhead, A. N. Byargaard and E. M. Wildermuth, reported their labors. Teachers R R. Ross, sen., and J. Nelson; and Deacons, R. Nelson and C. C. Nelson reported.

Ross Grove Branch reported 24 members; 4 removed by letter. Eureka Branch 13 members; 2 added by baptism. Platte Branch no change. Oregon Branch not reported.

A motion asking conference to grant a letter of removal to Bro. Henry W. Smith from the Ross Grove Branch was by the president ruled as being out of order.

A request from the Ross Grove Branch for a Court of Elders to settle a difficulty, was granted, and I. N. Roberts, J. Thomas and C. Christensen, were appointed.

A. N. Byargaard, Bishop's Agent, reported having received since last report $30, which had been sent to the Bishop. The Bishop's Agent offered his resignation, which was accepted, and a vote of thanks tendered for his services.

Elder Christian Christensen was then chosen for recommendation to the Bishop for appointment as his Agent.

Elder E. M. Wildermuth was chosen as delegate to the General Conference, and was instructed to vote for only one General Conference instead of two as now held.

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A collection was taken up to pay expenses of Elder Thomas Nutt, who went as delegate to General Conference at Independence, Mo. Six dollars were collected.

A resolution requesting the General Church authorities to continue Elders E M. Wildermuth in his present mission was carried.

On separate motions the following officers of the of the district were sustained: Ole Madison president, Joseph Flory secretary, Wm. Hawkins treasurer.

Prayer and testimony meeting in the evening—a good spirit prevailed, and many faithful testimonies were borne.

Preaching on Sunday forenoon by Elders I. N. Roberts and E. M. Wildermuth. Sacrament, confirmation, and testimony meeting in the afternoon; five were baptized and one child blessed.

Preaching in the evening by I. N. Roberts and James Thomas.

Adjourned to meet at the Ross Grove School House, Holt county, Missouri, in the forenoon on Saturday, the 25th of November, 1882.

WYOMING VALLEY DISTRICT.

The above conference convened at Hyde Park, Pa., August 26th and 27th, 1882 .G. T. Griffiths president, H. R. Griffiths clerk *pro tem.*

Report of Branches.—Danville, no report; Plymouth referred back for correction; Hyde Park 22, ordination 1.

Report of Ministry —Elders G. T. Griffiths, H. Robinson, L B. Thomas, H S Gill, J. J. Morgan, J. Baldwin in person; Wm. Crumb by letter. Priest Thomas Davis; Teacher Wm. Harris.

No report from Bishop's Agent.

District Treasurer reported on hand and received $5 25; paid out $1.55, on hand $3.70.

Moved that we sustain Bro G. T. Griffiths in this district.

Moved that no man be ordained an Elder in the district without the consent of District Conference

Moved that the district president is requsted to demand the license of all Elders who neglect duty, by not reporting to two consecutive conferences, either in person or by letter.

Moved that Bro. L. B. Thomas preside over this district for next three months.

Moved that we sustain Bro. Wm. Harris as clerk, and Bro. Wm. Crumb as Treasurer for next three months.

Moved we sustain Bro. Wm. Jones as Bishop's Agent.

Preaching on Sunday forenoon by H. Robinson, and in the evening by G. T. Griffiths. Saints' meeting in the afternoon, in which the Spirit of the Lord was felt in power, also manifested through the gifts, to the comfort and edifying of the Saints.

Adjoured to meet at Nanticoke, Pa., November 25th and 26th, 1882.

FAR WEST DISTRICT.

Conference convened at Delana Branch, Missouri, August 26th and 27th, 1882. J. T. Kinnaman president, J. M. Terry secretary.

Branch Reports: Stewartsville 109: removed by letter 4. Pleasant Grove 34; baptized 2, received by letter 2, died 1. Center Prairie 25. German Stewartsville 55; baptized 2, received by certificate of baptism 5 Delana 63.

Report of Elders: J. T. Kinnaman, T. Hinderks (baptized 2), A. H. Smith, W. T. Bozarth (baptized 3), J. D Flanders, J. D. Craven, W. Lewis, J. Snyder, J. Drown, D. J. Powell, R. Ware, Reuben Phillips, T W. Smith, J. M. Terry, E W. Cato, L L. Babbitt (baptized 1). F. J. Franklin, J. H. Merriam. Walter Kinney, M. H. Forscutt. Teacher J. S. Constance reported.

J. C. Foss was invited to labor with C. Faul in vicinity of Crab Orchard School House; J. H. Merriam and L L. Babbitt to labor in Canadian settlement.

J. T. Kinnaman, W. Lewis and J. D. Craven, appointed a committee to nominate Elders for specific fields, reported as follows: T. J. Franklin and J D. Craven, Breckenridge and vicinity; Robert Ware and Jacob Snyder, Bonanza and the south east; D. R. Baldwin and James Drown, where Bro. Bozarth has been preaching; Bro. Reidel and F Uphoff, near Third Fork; William Lewis and D. J. Powell, High Prairie School House; D. E. Powell and J. M. Terry, Thornton district; Wm. Summerfield, Plattsburg and vicinity; St. Joseph Elders to labor under direction of Bro. Forscutt; Bishop's Agent, in all the branches, also president and vice president.

The committee on mission house reported.

A committee was appointed to confer with the Bevier Branch as to obtaining the control of the mission house as district property.

Bishop's Agent reported.

J. D Flanders resigned as Bishop's Agent, and a vote of thanks was tendered him for past services. William Lewis was recommended to Bishop Blakeslee to fill his place.

J. T. Kinnaman was sustained as president, J. M. Terry secretary, also Wm. Lewis as vice president.

The resolution on "delegation" was rescinded.

J. D. Craven, J. T. Kinnaman, J. M. Terry, W. Lewis and W. T. Bozarth was appointed delegates to General Conference.

Preaching Sunday forenoon by T. W. Smith. Social meeting in afternoon. Preaching in evening by A. H. Smith.

Adjourned to meet at Stewartsville, Mo., the last Saturday in November [25th], 1882.

SPRING RIVER DISTRICT.

This conference was held at the Columbus branch, Kansas, August 25, 26, 27, 1882; J. A Davies president, E. A. Davies clerk.

The following branches Reported:—Pleasant View 80; Mound Valley 39.

Elders Reported:—J. A Davies, J. T. Davies, J. Dutton, J. R Ross, S. Malony, D. S. Crawley, and C. W. Short; also Priest C. Randall, and teachers D. Llwellyn and R. Bird.

Bishop's Agent reported.—No change.

District Treasurer Reported.

W. J. Stokes was cut out from the Church by unanimous vote.

J. T. Davies and I. R. Ross were appointed delegates to General Conference.

Resolved, That we as a conference believe that it would be to the interest of the Church for Bro. Joseph Smith to resign his connection with the *Herald*, and devote his whole time to his office and calling in the church. Two baptized.

Moved that we hold our next conference at the Pleasant View Branch, Kansas, November 24th, 1882.

DES MOINES DISTRICT.

This conference convened on the 21 and 31 days of September, 1882, in the Saints' new church, Des Moines, Iowa. J. F. McDowell presided, John Sayer clerk, assisted by R. Etzenhouser.

Branch Reports.—Newton 52 members. John X Davis president, John C. Hidy clerk. Des Moines 43; dropped from the record 6, marriages 2. Wm. Ray president, George Wyman clerk. Des Moines Valley 47 members; received 1, removed 3, died 2, marriages 2. G. M. Jamison president, J. M. Park clerk. Sheridan report returned to the branch for correction.

Elders' Reports.—Wm. Ray: doing the best he could as president of the branch. George Walker: preached eleven times. I. N. White: labored in different parts of the district as president. T. E. Lloyd: has preached twice near Cambridge and quite a number of times in Edenville. J. F. McDowell: preached six times in Mahaska county, and some in Marshall, and fifteen discourses in Edenville. N. Stamm: labored in Newton, at the Valley, at Des Moines, and at Xenia. John X. Davis: preached in the branch three or four times, and outside twice. John Sayer: financial affairs have been such, could not do much. J. S. Roth: preached in the branch, baptized four, assisted Bro. White once in Grundy county, married one couple. Priests Shimel, Merrill and D. C. White, reported.

R Etzenhouser: have labored as circumstances, weather and conveniences, would warrant; have been blessed in presenting the word.

Teacher Shelhart and Deacon Lyke reported.

Adjourned for evening service.

Assembled for prayer and testimony service at nine o'clock on Sunday morning. Preaching in the forenoon by Elder E Robinson, assisted by R. Etzenhouser. Sacrament and fellowship meeting in the afternoon, conducted by J. F. McDowell and I. N. White; after which the conference business was resumed.

John X Davis, Bishop's Agent, reports having received $50.50.

The Des Moines District begs leave to report that in the the case of the ordination of Bro. R. Etzenhouser which was referred to this district by the General Conference of April, 1882, that said ordination has been deferred, as Bro. Etzenhouser did not feel at liberty to receive the ordination until he receives further testimony of his call.

Priest G M. Jamison reported laboring in his branch.

R. Etzenhouser and J. S. Roth were appointed delegates to General Conference.

The spiritual authorities of the Church were sustained in righteousness

I. N. White sustained as District President, and John Sayer as clerk for the next three months; John X. Davis as Bishop's Agent; A. White and Brothers as book agents; F. W. Barbee as treasurer to the Elders' Fund.

Adjourned to meet at Des Moines, Iowa, December 2d, 1882, at three o'clock in the afternoon.

SOUTHERN INDIANA DISTRICT.

This conference was held, beginning August 26th, 1882 The Saints met at Union Branch and pursuant to call of the President of the Mission to hold a conference, and in the absence of the president and clerk of the district, Bro. E. L Kelley, who had been authorized by the President of the Mission, called the meeting to order, and after singing and prayer, and a few remarks, moved that Bro. Samuel Rector preside over the session of the conference. Bro Rector declining to act, Bro. E. L. Kelley was chosen to preside, and Bro. John Scott was chosen to act as secretary of the meeting.

A letter of instructions to the conference from Bro. W. H. Kelley, president of the mission, was then read.

The following Elders being present made report: John Scott had not much of a report to make; on account of other duties had not been out in the work much; desired to do what he could, and see the cause prosper. Samuel Rector had not been engaged in preaching and had no report to make. Daniel Scott of New Albany had been doing what he could in the work, and in few cases had been called upon to administer to sick with good results attending. He desired to do more for the truth. Bro. Wm. Burton, priest, had not much of a report to make, but his desires were to do what he was called to by the Master. Bro. Varden Baggerly rejoiced in the work in which we were engaged. Had done some preaching at Hall's Ridge, Olive Branch and at Brooksburg, as his circumstances would permit. Bro. William Foster, priest, had been engaged in the work at several places, mostly at Hall's Ridge.

Elder Columbus Scott reported his labor in the district by letter. During the Winter and Spring had held a great number of meetings with fair success, and a number had embraced the truth during the time. Bro. David Scott had been of good assistance to him in his labors.

Letters from Bro. Carmichael, district secretary, and Bro. W. H. Chappelow were read: the latter asking to be released from the office and duties of acting as Bishop's Agent, on account of his health. On motion the request was granted per request.

The report of Bro. Chappelow, as Bishop's Agent was read. Money received $54, paid out $54.

The following resolution was unanimously adopted, with reference to the case of John S. Christie to wit: Whereas, Bro. John S. Christie has abandoned his family, and they are left in our District without that aid and protection that the law of God demands, and that charges are made against him for unministerial and unchristian-like conduct. Therefore, be it

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Resolved, That it is the sense of this conference that Bro. Christie's license be demanded, and that he be silenced as a preacher; and the President of the District cite him to appear at the next session of our Conference to answer to said charges and show cause, if any, why he should not be cut off from the Church.

On motion, Bro. Harbert Scott was elected the President of the Southern Indiana District for the ensuing term; and the following resolution adopted with reference to his work in the District.

Resolved, That we recognize in Bro. Scott the ability and desire to do great good in the District, if he is sufficiently sustained, to pass all of his time in traveling and preaching, and that we recommend him to the First Presidency and Quorum of the Twelve for recognition as a general missionary of the Church, for appointment to labor in this District; as we believe he will be able to accomplish all the good, and more, that it would be in the power of a foreign missionary sent here to do.

On motion Bro. Samuel Rector was recommended as a worthy and efficient brother to act as Bishop's Agent in the District.

Bro. Carmichael was sustained as clerk of the District for the ensuing term.

The following Branch reports were read: Union 23, New Trenton 16, Caanan 19, Eden (returned for correction) 26. No report from other branches.

Letter from J. R. Chappelow Priest was read.

Preaching on Saturday evening, and on Sabbath morning and evening by Bro. E. L. Kelley, and in the afternoon by Bro. James G. Scott, to large and attentive congregations.

Monday morning conference met for business. Report of Eden Branch read, and after discussion of considerable length upon the recommendation as to ordination of Bro. Monroe Scott, it was decided by the conference that so far as the facts were before the conference, or known, Bro. Monroe Scott was already an Elder and entitled to the respect of the body in that office, and that the report be returned to the branch for correction.

On motion of Bro. Samuel Rector and V. D. Baggerly, the license of Bro. James G. Scott, as an Elder, was by a unanimous vote of the conference restored to him.

The following resolutions were passed: Resolved, That in the opinion of this conference it will be to the interest of the Church to hold the sessions of the Annual Conferences annually instead of Semi-Annually.

That we elect as our delegate to represent us at the General Conference, to be held in September next, the President of this mission and co-laborer with us, Bro. W. H Kelley, and that he be authorized to cast the cast the vote of this district in said conference.

Moved by Brn. Rector and Burton, that all Elders, Priests and Teachers, of this dirtrict be requested to report to the president of this district the amount of time they can spare to labor in the ministry, and to labor under his direction during the coming quarter. After a long discussion was carried.

Conference adjourned to meet at Hall's R'dge, Indiana, November 24th, 1882.

MUTILATING FRUIT TREES.—Of all the blunders that the common farmer makes with trees, none is so common or so hurtful as the practice of cutting off lower limbs. All over the country nothing is more common than to see big limbs cut off near the body of the tree. This is a sin against nature. The very limbs necessary to protect the tree from wind and sun are cut away. But the greatest injury is the rotting—too big to heal over, and keep moist by the growing tree, the limb must rot, and the rotting goes to the heart and hurts the whole tree.—*Gardener's Monthly.*

A COUGH CURE.—Take one quart of water, make it thick as gruel with wheat bran, boil twenty-five minutes, then strain through a cloth. The liquid will be as thin as for gruel. Add a little nutmeg and sugar to suit the taste. Take it often, one or two swallows. Drink a pint each day, and soon the cough will leave entirely. Give this a fair trial, say for one month, daily.

Miscellaneous.

KENT AND ELGIN DISTRICT.

The conference of the above district will be held in the Zone Branch, Ontario, October 14th, and 15th, 1882.

RICHARD-COBURN, *District Clerk*
ROND EAU, Ont., Sept. 19th, 1882.

FREMONT DISTRICT.

To the Fremont District.—I am under the painful necessity to herewith tender to you my resignation as the president of your district, the resignation to take effect from date.

J. R BADHAM.

LAMONI, Iowa, Sept. 24th, 1882.

ADDRESSES

B V. Springer, 1511 *Madison street, St, Louis, Missouri.*
Heman C. Smith, Oenaville. Bell county, Texas.
Bishop George A. Blakeslee, Galien, Berrien county, Michigan.
W. W. Blair, Box 417, *Salt Lake City, Utah.*
George Hicklin, care John Traxler, Louisville, Ontario.
Joseph F. Burton, Delhaven, King's county, Nova Scotia.

MARRIED.

BEEBE—DAVIS.—At the residence of Mr. Jesse Holenbeck, Council Bluffs, Iowa, Bro. Walter Beebe to Sr. Cathrine E. Davis, September 5th, 1882, by Elder R. M. Elvin. May long life, happiness, and God's blessings abide till the end of the journey.

MARSH.—NIRK.—At the residence of the bride's parents, in Independence township, Jasper Co., September 13th, 1882, Mr. Geranville W. Marsh, and sister Emma Nirk. Ceremony performed by Elder John X. Davis. The young couple received many valuable presents from their friends, and the best wishes of all will attend them.

O, Lord, do thou in heaven seal,
The solemn pledge these two have made;
And may they still be blest to feel
The obligations on them laid.

DIED.

PAGE.—At Independence, Missouri, August 2d, 1882, by being run over by the cars, Frankie G. Page, aged 9 years, 6 months and 16 days; blessed by Brother James Caffall, December 2d, 1878 Funeral sermon by Bro. Alex. H. Smith, Sunday, August 6th, 1882.

REEVES.—At Amboy, Illinois, August 19th, 1882, Jessie Alvin, only child of Chadbourn and Theresa Reeves, aged 1 year and 9 months.

Jessie, thou art gone and left us,
And our hearts are thrilled with pain;
But the loss we mourn so sadly,
Is for thee eternal gain.
Yes, our hearts are sad and aching,
And we feel the bitter sting;
But for thee 'tis life eternal,
In the mansions of the King.
All thy sufferings are over,
Thou hast gained a home above,
For the God of Heaven said so,
Thou art one of whom he loved.
Jesus prayed for little children,
As the prophet did record;
But the words for them he uttered,
Only can be spake by God.
Yes, we trust thee, blessed Jesus,
And rely upon thy word,
That we'll meet our little loved one,
In the Paradise of God.
Yes, we know we'll meet thee one day,
When life's journey we have trod;
We shall know no parting, never
From the presence of our God. FATHER.

MOORE.—At his residence near Sweet Home, Missouri, February 9th, 1882, in the sixty-fourth year of his age, Robert C. Moore. Deceased was born in Brown county, Ohio, May 4th, 1818; passed through all the trials of the Church in Missouri and Nauvoo; he united with the Church, February 18th, 1866, at Malad, Idaho, under the hands of Elder T. Thomas. Funeral services conducted by Elder James Thomas.

WHITTEMORE.—At Council Bluffs, Iowa, September 4th, 1882, Ephraim Whittemore, aged 61 years, 6 months, 10 days. He was born in Hinckley, Leicestershire, England, in 1821, came to the United States in 1858. Funeral services conducted by Elder William Gess.

BURGISSER.—Anna Burgisser was born July 2d, 1851, in Hedingen, Canton Zurich, Switzerland; was baptized into the Reorganization July 27th, 1880, by Elder J. L Bear; died a faithful member, March 7th, 1882, in Lunkhofen, Canton Aargau. She suffered from consumption, getting weaker in strength till she passed peacefully away to a better home. She was prepared to go. Her life here was mixed with much tribulation and very little joy. She found a better habitation and a blessed reward. She leaves a husband and a child to mourn her loss.

DAVIS.—In Caseyville, St. Clair county, Illinois, July 11th, 1882, Sr. Mary Davis. She was born September, 1827, in Wales, where she obeyed the gospel. Emigrated to this country in 1855, with the intention of going to Utah with her husband; but became convinced that the Utah people had departed from the faith as originally taught. She located near St. Louis, and joined the Reorganized Church, March 3d, 1867, being baptized by Elder J. Beaird. About twelve hours before she died she predicted her death, and asked her husband to remain in the house with her, as that would be her last day with him on earth. She always had an open door for the Elders. and a helping hand for all in time of need. Funeral service conducted by Elder John Beaird.

CASTNER.—Near Osceola, Iowa, September 13th, 1882, of epilepsy, Sr. Emma L Castner, daughter of Sr. Emma V. and step-daughter of Bro. M. B. Oliver, aged 16 years, 6 months and 10 days.

HALL.—Elder Joel Hall died at his residence in Cass Township, Shelby county, Iowa, September 1st, 1882. He was Born in Newcastle County, Delaware, December 15th, 1799. Aged 82 years, 8 months and 15 days. He united with the Church in April, 1844; he removed from St. Louis to Council Bluffs in the year 1852; but refused to follow the Brighamite faction any farther. In the year 1859 Elders Briggs and Blair came along, gathering up the scattered ones; he said he knew the voice and he followed; and truly he was a consistent disciple of Christ. He was earnestly devoted to the Service of God; a lover of the Gospel; quiet and unassuming it his mannera; a gentle, kind and truly affectionate husband, a loving father and kind brother. He leaves an aged wife and a son and daughter and maney friends, to mourn the loss of his society. He died in the faith of a glorious resurrection. Funeral services by Elders D. Chambers and Henry Halliday.

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As we go to press this morning (28th) the General Conference is yet in session, and likely to remain for some days yet. The minutes will appear in our next issue.

The tendency to merge the universe and man in God, to make all things Deity and Deity all things, is the peculiar pantheism of the present day.

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The Saints' Herald.

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

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 29.—Whole No. 493 | Lamoni, Iowa, October 15, 1882. | No. 20.

GENERAL CONFERENCE MINUTES.

THE Semi-Annual Conference of the Reorganized Church of Jesus Christ of Latter Day Saints was held at Lamoni, Decatur county, Iowa, September 20th to 29th, 1882. Came to order at call of President Joseph Smith. On motion Elder W. H. Kelley was chosen temporary chairman; and Elder Robert M. Elder and John Scott were appointed secretaries. Opened by singing "Come thou fount of every blessing," and prayer by Elder R. J. Anthony.

On motion the following were chosen committee on credentials: E. L. Kelley, J. H. Meriam and W. C. Cadwell.

Adjourned till afternoon, and announcement made that those who are entitled to vote shall report to the secretaries at the Herald Office.

Benediction by President Joseph Smith.

At two o'clock President Wm. H. Kelley called the meeting to order by singing "Children of the Heavenly King." Prayer by Elder W. T. Bozarth.

CREDENTIALS COMMITTEE REPORT.

We your committee upon credentials respectfully report the following Districts and Branches entitled to representation as reported:—

	No. Votes.
London, Canada, District: J. H. Lake	53
Chicago Mission: E. G. Culver	11
Northern Illinois District: John S Patterson	112
Kewanee District: H. C. Bronson	68
Southern Indiana District: Wm. H. Kelley	35
Decatur District: E. Banta, A. B. Moore, Joseph Snively, L. Conover, A. W. Moffitt	142
Galland's Grove District: J. W. Chatburn, J. A. McIntosh, John Hardman, B. F. Wicks	107
Little Sioux District: John Thomas, Charles Derry, David Chambers, W. C. Cadwell	101
Nauvoo and String Prairie District: H. A. Stebbins, James McKiernan, B. F. Durfee	54
Michigan and Northern Indiana District: G. A. Blakeslee	95
Far West District: J. T. Kinnaman, J. M. Terry, J. D. Craven, William Lewis, W. T. Bozarth	83
Independence District: A. H. Smith, W. B. Tignor, C. St. Clair, S. W. Hogue, F. C. Warnky	44
Nodaway District: E. M. Wildermuth	45
Northern Nebraska District: Wm. Rumel, O. Brown	45
Southern Nebraska District: J. Armstrong, R. M. Elvin, Wilber Savage	61
Pottawattamie District: H. N. Hanson, E. C. Briggs	66
Fremont District: J. R. Badham, Wm. Leeka, S. S. Wilcox, D. Hougas, J. Goode	70
Central Nebraska District: H. O. Smith	16
Central Kansas District: Wm. Hopkins	19
Des Moines District: R. Etzenhouser, J. S. Roth	47
Spring River District: J. T. Davis, I. R. Ross	39
Central Missouri District: M. A. Trotter, W. L. Booker	26

Your committee would further respectfully call attention to the fact that a large number of the delegates present separate credentials, so that each presents the name simply of the member presenting it, and thus there is presented contradictory credentials, which may make great difficulty for the committee; and we recommend that hereafter in writing credentials that all names from a district be placed on the same paper, and particular attention be given to giving the number of members in the district or branch.

Bro. E. C. Brand called attention to the fact that some were appointed as delegates when they are not members of that district.

Moved to receive the report of the committee on credentials. Carried.

Moved to adopt the report, and the committee be discharged.

Amended to read: To adopt the report and continue the committee.

E. C. Brand said that W. H. Kelley represents two districts, and J. H. Lake was not a member of Canada, and that E. M. Wildermuth was not a member of Nodaway District.

Bro. J. S. Patterson, said that a representative was here to represent the Chicago Branch, to which he objected.

Bro. J. W. Chatburn, thought it was understood, they had to be members of districts they represent hereafter.

E. L. Kelley, made a statement that the committee did not know where these brethren were members of.

J. S. Patterson asked that this matter be now settled, now and forever, as it is now no nearer settled than it was before.

W. Powell explained why they had sent E. M. Wildermuth to represent them.

Chairman:—Some districts could not raise the means to send delegates, and so sent those available.

The minutes of April Conference called for and ordered read by the Secretary.

Amendment put on passage and lost.

J. W. Chatburn called for reading of Rules on Representation. Read by secretary.

E. Robinson read from *Herald* of 1881, page 312, containing a decision.

E. H. Gurley moved as follows:

Resolved, That hereafter the various districts composing this Church may choose whoever they will to represent them, whether they are actual members of districts or not; provided said delegates are members of, and are in good standing in the Church; and provided further, that said delegates shall not represent more than one district at the same conference, and that this motion shall make void all rules heretofore passed that conflict with this motion.

J. W. Chatburn objected to entertaining the resolution.

J. Luff said that one year ago Canada could not send a man who was not a member of their district.

E. H. Gurley withdrew resolution.

J. W. Chatburn, as a committeeman six months ago saw the same difficulty.

Z. H. Gurley was ready to vote yes. There is no evidence submitted that these brethren were not of these districts.

J. H. Lake called for proof that he is not a member of the district he represents.

J. W. Gillen and L. Conover spoke on seeming conflict.

M. T. Short thought they ought to be made to prove they are delegates.

E. L. Kelley thought the ruling of the chair correct on this matter.

Joseph Smith thought they should only be in good standing.

W. C. Cadwell moved to amend to read: That we except the names of W. H. Kelley and E. M. Wildermuth, in this report of committee on credentials.

E. H. Gurley and J. H. Lake spoke against the amendment.

A. H. Smith moved as a substitute, that we adopt the report section by section. Carried.

Section 1 read and adopted.

Section 2 read, and J. S. Patterson objected; said he held credentials signed by the secretary of the district.

Z. H. Gurley, A. H. Smith, M. T. Short and E. L. Kelley, spoke thereon.

Put on passage and carried. Division called: 22 for, 22 against. A second vote taken: 29 for, 27 against. Section 2 adopted.

Sections 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15 and 16, read and on separate motions adopted.

EX OFFICIO MEMBERS.

Joseph Smith	Alex. H. Smith	Joseph R. Lambert
John H. Lake	Wm. H. Kelley	Thomas W. Smith
Z. H. Gurley	E. C. Briggs	Geo. A. Blakeslee
I. L. Rogers	Charles Derry	Jonas W. Chatburn
E. Robinson	Winthrop Blair	John A. McIntosh
George Derry	S. S. Wilcox	J. C. Crabb
D. Dancer	Glaud Rodger	E. C. Brand
R. J. Anthony	J. S. Patterson	Wm. T. Bozarth
E. M. Wildermuth	M. T. Short	James McKiernan
Duncan Campbell	James W. Gillen	I. A. Bogue
Alex. F. McCord	J. Frank Mintun	J. Frank McDowell
Davis H. Bays	J. T. Davis	C. Jones
E. L. Kelley	I. N. White	H. C. Bronson
G. E. Deuel	W. N. Abbott	Wm. Powell
Wm. C. Cadwell	John Hawley	S. F. Walker
B. F. Wicks	S. V. Bailey	E. H. Gurley
Henry C. Smith	Geo. Kemp	S. I. Smith
J. C. Hardman	Samuel Ackerly	Joseph Luff
Geo. Wilson	Robert Lyle	H. N. Snively
E. Banta	Levi Wilson	A. B. Moore
R. L. Ware	J. D. Craven	Joseph Snively
J. H. Merriam	Robt. M. Elvin	Hiram Falk
Geo. Adams	Charles Sheen	O. B. Thomas
F. Leonard	J. T. Kinnaman	O. J. Bailey
Peter Harris	Stephen Wood	A. S. Davison
J. R. Badham	Hans N. Hanson	J. P. Dillen
J. M. Terry	J. V. L. Sherwood	C. W. Prettyman
Wm. Hopkins	John Johnson	A. W. Moffit
E. Stafford	N. Stamm	F. Collins
Geo. Bird	F. C. Warnky	H. Bartlett
C. St. Clair	A. J. Seeley	D. Hougas
A. J. Green	E. W. Cato	J. S. Roth
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M. McHarness	H. O. Smith	M. A. Trotter
S. M. Rogers	D. P. Young	N. N. Hazelton
E. Sherman	F. Sheen	Wm. Chambers
David Chambers	Geo. E. Spencer	M. B. V. Smith
C. J. Anderson	Geo. Martin	I. P. Baggerly
John R. Evans	T. J. Bell	C. A. Beebe.

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J. W. Chatburn moved that Joseph Smith be permanent president of conference. This was seconded and prevailed.

E. C. Brand moved that John Scott, R. M. Elvin and Walter McNight be the permanent secretaries. Carried.

J. W. Chatburn moved that D. F. Lambert be added to the secretaries. Carried.

Moved that J. T. Kinnaman act as chorister. Motion prevailed.

Moved that the president appoint the order of preaching and other services, and state times of adjournment, &c., during conference Adopted.

After singing the doxology, benediction was was pronounced by Pres. Joseph Smith.

In the evening M. T. Short addressed the assembled Saints, assisted by W. C Cadwell and H. C. Bronson.

THURSDAY, SEPTEMBER 21ST.

Prayer meeting at nine o'clock, in charge of J. D. Craven and G. E. Deuel.

Preaching in the forenoon by J. R. Badham, assisted by C. St. Clair.

Business session at half-past one o'clock. President Joseph Smith in the chair. Opened by singing: "Hark, listen to the Trumpeters." Prayer by Z. H. Gurley. Yesterday's minutes read, corrected and approved.

J. S. Patterson asked for the reading of the last day's proceedings of the minutes of April Conference of 1882. Remarks were made by J. S. Patterson, J. T. Kinnaman, John Hawley, E. L. Kelley, Z. H. Gurley, M. T. Short and Joseph Luff. Explanations by Pres. Joseph Smith. R. M. Elvin answered question relative to minutes of April Conference.

Motion by J. W. Chatburn and W. Powell, that the minutes of last April Conference be changed so as to read that the Chicago Mission be considered as a part of the Northern Illinois District.

W. H. Kelley and J. S. Patterson spoke against the motion.

Previous question ordered by vote, and motion lost.

G. A. Blakeslee asked to be released from committee to examine Church Secretary and Recorder's Books.

Moved by J. S. Patterson and M. T. Short, that G. A. Blakeslee be so released. Carried.

J. W. Chatburn asked to be released from the same committee.

Moved by D. H. Bays and G. Wilson that J. W. Chatburn be released. Lost.

In the absence of one of the committee, who could not act, it was

Moved by H. C. Bronson and C. St. Clair, that the chair appoint two on the committee.

Substitute by Z. H. Gurley and D. H. Bays, that Joseph Luff and E L Kelley be appointed.

A. H. Smith and C. Derry moved to amend the substitute, by erasing the name of E. L. Kelley and insert the name of I. N. White. Carried.

Substitute as amended carried.

REPORTS OF MISSIONS.

Elder *W. W. Blair*, president of the Rocky Mountain Mission, reported by letter from Malad City, Idaho:

We beg leave to report, that the Rocky Mountain Mission is in a fairly prosperous condition, and that its prospects are decidedly good. There has been a steady, though not large, increase in membership; its financial condition is better than ever before; its influence for good is wider and stronger than hitherto, both among Mormons and non-Mormons. The action taken by the last Congress in respect to polygamy in the territories, also the appointment of an Election Commission for Utah, and the empowering of the government of Utah to appoint all the elective officers for Utah whose terms have expired this year, is making and must continue to make decided, extensive and favorable changes in the political, social, religious, and industrial conditions of Utah and the adjacent territories, all of which has been desired and expected by the Reorganized Church. "God is just; and his justice will not slumber forever." The peculiar and hurtful doctrines and practices properly called "Brighamism," is being held up to the light and stricken with the just wrath of God and man. The Reorganized Church has the important and pressing duty resting upon it, of bearing glad tidings to the captives, declaring to Zion's blinded and chastened children. "Thy God reigneth," and pointing them to "the old paths," from which they have strayed.

We respectfully ask that this mission be well sustained, and that it be supplied with a suitable number of ministers well qualified for its peculiar and difficult character and conditions. I have written to Pres. J. Smith, suggesting the names of ministers I think fitted for mission-work here.

Elder R. J. Anthony, who is conversant with the mission from the lengthy experience in it, can give valuable advice, so also can Elders J. Luff, C. Derry, J. W. Chatburn, M. T. Short, Z. H. Gurley and others.

It will be well that such ministers as are sent here should come immediately after your conference closes.

We hope the time is near at hand when the Lord will send Pres. Joseph Smith to labor in this mission, and in regard to this we earnestly desire and pray that God's will may be done.

This mission needs missionaries who can preach in Welsh, and in the chief Scandinavian languages, and such should be sent when practicable.

Praying God to bless you in all your deliberations and labors, and to enlighten and gladden all your associations by the light and power of his Spirit, I am ever yours in Christ our Lord and Savior.

Elder *Thomas Taylor*, president of the English Mission, reported by letter from Birmingham, England:

In offering to you my report I have great pleasure in stating that the work of the Lord in this mission is still onward.

We keep baptizing a few here and there in most places, and I believe that all are doing to the best of their ability and desirous of seeing the work roll on. I have nothing particular to inform you of, more than I have said before.

That the work is moving steadily, although not so fast as we should like to see it, but upon the whole we consider it in a fair condition.

Hoping that you may have a good and profitable session, and we ask an interest in your prayers, and remain your brother in the cause of truth.

Elder *J. R. Gibbs*, president of the Welsh Mission, reported by letter from Morriston, Wales:

I send you a word from this part, to let you know that we are still striving for life eternal, and strive to publish the gospel. In our preaching out, we have good congregations, and an attentive hearing. Our cry is faith, repentance, and baptism for the remission of sins, and it sinks to the hearts of some. Since my last report we have baptized 7, and the hope for the future is more bright. I would like to see an Elder more able than myself, who has not the care of a large family, that could give his whole time to the Church, taking the charge of this mission; then I believe the work would have more chance to prosper.

Elder *Peter N. Brix*, president of the Danish Mission, reported by letter from Aalborg, Denmark:

It is necessary for the Church to have the Book of Mormon, and Doctrine and Covenants in the Danish language. I can get one thousand Book of Mormon printed in Denmark for $360, and bound for twenty five cents apiece; and 1000 Doctrine and Covenants for $210, and bound for twenty cents apiece. If the Church will send me $570, I can place it in a bank, then I can get the work done; to get them bound I can get that by chance. Bro. L. Rasmussen at Davis City, is in debt to me 150 to 200 dollars; if he can pay them now, I will use them for the printing of the books, then the Church can send so much lesser; if not, I am in hopes the Church will send the 570 dollars; or if the printing office in Lamoni can do better, they are welcome to it; but we must have the books. Please send me a Doctrine and Covenants, so I can get all the new revelations, and get translated into Danish; and if Bro. Christensen will translate them, or some other man, send me the copy. I have received the books you sent me to Mr. Charles Payson, in charge of affairs in Denmark.

Since my report to April Conference I have baptized six. I hope that God will send laborers to this mission, for as long as I shall be alone in the mission and no *Herald* in the Danish language and no books, the gospel will not have much influence upon the people. May the Spirit of the Lord God our Father direct in the matter, and prevade your assembly.

Elder *Joseph R. Lambert*, of the Twelve, present, reports:

Since last reporting to your honorable body, I have striven to advance the interests of God's work in the South-Eastern Mission. I have labored in the Alabama and Florida Districts, both in and out of the branches; also, on Lookout Mountain and vicinity, in Georgia. Have preached 64 times, baptized 8, and performed such other labor as usually devolves upon the traveling Elder.

The attention of the conference is called to a resolution passed by the Alabama Conference, July 1st, 1882, in which Bro. J. R. Lambert is requested to use his influence in favor of having one of the Twelve sent to take charge of the South-Eastern Mission. There are several strong reasons why this request should be granted. Brethren Scarcliff and Hyde are yet in this field doing good service for the Master, and should be continued. Bro. L. F. West writes me that he has been kept from the field by financial disappointment, which he greatly regrets. He desires to be released. The Southern Mission is a peculiar one, and the difficulties in the way of its prosecution are numerous; but when we consider the interests of God's work, as a whole, and the importance of individual salvation, we can but decide that the field is one of relative importance. May the wisdom of God direct in sending men to this field, as also to all other parts of the vineyard where they may be sent, is the prayer of your co-worker for Christ.

Elder *Alexander H. Smith*, of the Twelve, present, reports:

As is due from me, I so report to your honorable body my labors since my continuance in the field, in accord with my appointment by you last spring.

I have tried to do my duty, however I can see upon looking back over my work, many places I might have done better.

I was summoned at the close of the last spring session of conferance to attend the last sickness and death of my Uncle Arthur Millikin residing in Illinois. I spent some two weeks there, preached funeral sermon, and then went to Keokuk, Iowa, where I labored some with good success. Baptizing one and assisted at the baptism of two others, and confirming them. Then I labored in Bevier, Macon Co, Mo., confirming one there, baptized by Bro. George Hicklin. I afterward visited Cameron, Stewartsville, St. Joseph, Kansas City, Wyandotte, and in company with Bro. Luff labored at Mount Serrat, Johnson county, Mo. I baptized

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two at St. Joseph. Have assisted in confirming others baptized at Independence, Mo., and Wyandotte, Kansas.

Have spent my entire time in the ministry, whether at home or away from home. Administering to the sick, visiting and strengthening the saints, and trying to make myself generally useful. Have tried to use the force under me to an advantage. Those at least who reported to me. Bro. Wildermuth has labored in North West Missouri, and will report; Bro. W. T. Bozarth in Central and Northern Missouri, and will report. Bro. B. V. Springer is now in his field, Southern Missouri. These three have reported to me, and I believe have been doing a good work, as their report will show. I am still in the field, and expect to remain there the balance of my life.

There are difficulties existing in my mission, which will take time and patience to eradicate. Much injury has been done the cause by members running in debt, and then running away from their creditors; and time and patience only, with prompt action on the part of the church officials, will counteract the injury done.

I propose to continue my efforts for the welfare of Zion; ever praying and laboring for her success. My mission is as large as I want, and larger, and there is more work in it than I can do, and should it be deemed wisdom for me to remain in it, I shall try to honor the cause, and labor diligently for its success.

Elder *John H. Lake*, of the Twelve, present, reports:

Since your last sitting I have labored in Canada, the mission assigned me in charge. Attended two quarterly conferences: one at Blenheim, Kent and Elgin District; the other at Egremont, in the London District, had pleasant sessions; good was done by the preaching of the word, and by the presence of and timely and appropriate instruction given on financial matters by G. A. Blakeslee and E. L. Kelley of the Bishopric. Prejudice is giving way before the truth; many new places have been opened up for preaching, in some places more than we could fill. I have baptized eight, ordained one Priest, and helped to ordain one Deacon, blessed three children. I have administered to the sick whenever called upon to do so, in some instances with marked effect.

The brethren associated with me in the mission, so far as have been reported to me, have done a good work. Bro. E. H. Gurley and I have labored in the London District most of our time. I found him a kind and faithful, willing, and true friend in the gospel. Brethren Hicklin and Deuel have labored in the Kent and Elgin District. Bro. Hicklin has put forth a faithful effort and has done good. The season of the year has been unfavorable, the busy time and short evenings. Bro. Deuel has not reported to me for some time; but I learn he has done a good work in the mission. The work in the mission is onward. The leaven is working, and I expect to see a good work done in the mission by the help of the Lord. And by patience and perseverance, I think I am safe to say that the branches are in a better condition than when I came here, they seem to be getting rid of that restless spirit that has troubled them, and are getting down to the rock, the word of God. I hope they will still continue to build thereon.

The local laborers of the mission are doing well. Bro. Jas. A. McIntosh was with me for some time: I found him an earnest and faithful brother; on July the 13th he left me at London to go to Picton, a new place, about two hundred miles from the other branches; and this morning I received a card from him, reporting that he had baptized 21, and organized a branch; and four more had offered themselves for baptism, ordained 1 Priest and 1 Teacher, and organized a Sabbath School. Bro. Samuel Brown has done some labor this summer in the gospel. The Saints of the Bayham Branch are putting forth an effort to build a church house at Corinth. I hope they will succeed. The sisters of the London Branch have learned that they can do something to help their Master's cause, and have organized a mite or sewing society. Long may they prosper in the good cause. Bro. A. Leverton of the Zone Branch, and President of the Kent and Elgin District, has been preaching some this summer, helping to open up the work in some new places. And others are helping to sound the gospel trumpet. Bro. R. Evans, Priest of the London Branch, is getting appointments out side of the city, and preaching the word and circulating tracts. Bro. Owen Cambridge has sent for three thousand tracts, and proposes to give the people of London and vicinity a chance to learn what we believe. He sells coal oil to the people, and he proposes to furnish them with a little oil for their spiritual lamps at the same time,—that they may see more clearly how to walk, and that they may have their lamps trimmed and burning when the Bridegroom cometh. I do not know of many drones in the mission; all seem to be trying to do something to help the work along.

And in the assigning of the missions we hope to be remembered. As brethren Gurley and Deuel are leaving me I wish to have two or three sent here in their place.

As I mingle with the Saints I am often reminded of the old saying that the good place is just over in another neighborhood, and when they get there it is just a little further on. And so it is with the Saints, if they can only get to Jackson county, Missouri, or to Lamoni, or some other branch in the west, they would be so happy; but when they get there the happy place is somewhere else. Now let us profit by the saying of General Grant. When he got himself and his army properly established, he proposed to fight it out on that line. So let us when we find ourselves properly established in the Church and on the rock, the word of God and Jesus our captain, and the Spirit our strength, let us fight it out on that line. And when we have the flesh, the will, and the devil conquered, the Father will have us gathered home. If he has to send his angels after us, we will not be forgotten, we need have no fear. If in your wisdom I am sustained in this mission, I hope to labor for the good of the work and encouragement of the Saints, and the ingathering of the honest of heart; and the glory of God, and the magnifying of my calling as his servant, and the salvation of my soul in the kingdom of our God and his Christ.

Elder *Zenas H. Gurley*, of the Twelve, present, reports:

Since our last session, held in April last, I have labored in the vicinity of home, having been prevented from reaching my mission by a combination of circumstances apparently beyond my control; am prepared however, and hope to reach the East within a short time.

During the summer I have been well received by the public in trying to discharge my duty in presenting the word, and so far as my observation extends, the cry of "come over and help us" prevails all around us, and sheaves are lying ungathered while many laborers are standing with "rusted blades."

I have administered the ordinance of baptism to three, and in other ways sought to wait upon my ministry.

Elder *Thomas W. Smith*, of the Twelve, present, reports:

Last Spring I was appointed to labor as counselled by the First Presidency. Believing that I should return to my home and see to its condition after some three years' absence in the missionary field. I have been home since April Conference, or at least after laboring a little in Independence, Missouri, and Wyandotte, Kansas, immediately after Conference. I have preached nearly every Sunday. I have spoken in the Saints' Chapel near Stewartsville, in Bro. McCallum's house in Stewartsville, in the German Saints' Chapel, and in the Delana Branch meeting-house. I baptized one, a brother, who has since died.

I have been very busy in building an additional room to our house, and in fixing up our home in different ways, so that I can leave it if need be, for the missionary field, and not feel troubled about its condition. I have not yet done all that is necessary, for lack of means. I expect by the blessing of God to have everything so arranged in a month, if I am favored with a little means, to be able to take the field again; and I am not particular as to the field, only so that it be where I ought to be, or where it is my duty to be,—for we have too little time to spend any in prospecting or experimenting. As God knows the field, and where I can do most good, I earnestly desire that he may inspire his servants in deciding my field for future work. I am satisfied that I am called to preach, and that I should be chastened severely if I refused to spend my time and little abilities in that calling; or as Paul said, "Woe is me if I preach not the gospel." I find no peace in idleness, and it is not all peace in activity. But I believe that I must expect no rest from constant labor while I live, or have mental and physical ability to labor for the cause. Praying that God may direct all the counsels and transactions of the Conference by His unerring Spirit.

Elder *W. H. Kelley*, of the Twelve, present, reported as follows:

Since the April Conference I have labored in the missions assigned to me and have met with the usual encouragements met with before. In Michigan and Indiana the interest to hear still increases. The Saints as a rule are moving along with commendable consistency, and are gaining with experience. The way is gradually opening up in Ohio for the preaching of the word, so that with proper labor a good work can be done there. Some constant laborers should be sent to that field if practicable, especially to Northern Ohio. The desire to hear the word preached has so increased in Michigan and Indiana that with the few laborers with us, we have not been able to scarcely make a beginning towards responding to the calls.

I was not able to visit York State, as contemplated, for want of time and duties calling elsewhere. I responded in person to the request of President of the Church, that some one be sent to Green Ridge, Manitoba, to answer to a request from Bro. A. J. Hinkle and others there, accompanied by Bro. George A. Blakeslee. While there ten were baptized by Bro. Blakeslee, and a branch was organized, to be known as the Green Ridge Branch. All of those who had followed the leadership of Elder Stephen Post into that country, save, I believe, three or four, united with us, and the others feel friendly. Further labor by an Elder in that vicinity, I think, would accomplish good. They are good-hearted people, and like the rest of us mortals have learned something by experience. I feel confident that they will be contented and happy with the Reorganization. I have met with unity and peace almost everywhere among the Saints during the summer, with the smiles of hope and prosperity imbuing all, save in the City of Chicago. Here a combination was formed which had all of the appearance of a fierce conspiracy, in my absence, to break up the mission and drive me from it, which for a time jeopardized the peace, and even the very honor of the Church; and as president of the mission, I was forced for the first time during my ministerial experience to control, by reason of the authority placed in my hands, and compel obedience to law and order and due respect for the cause.

This difficulty originated from the existence of a petulent and malicious spirit, harbored only by two or three, that has endeavored to obstruct and defy the mission every since my first appointment there, and which met me almost as soon as my feet touched the pavements of Chicago streets. It was a feeling that they could do their own preaching, run their own business, conduct their own affairs, and that home talent had been slighted and passed by, by sending missionaries to take charge.

This feeling gained strength from foreign influence during my absence from the City, some two and a half months, and became so formidable as to produce division and distress, and was able to make a showing of successfully defying everything that stood in its way, so that the missionary in charge was forced from the very circumstances of the case to do what the General Conference failed to do, viz., to decide upon the relation of districts and missions. This he did upon the law and usages of the Church, and so by

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the authority of the law and the hand of strength given by the presence of God, order was maintained and harmony secured, and now the cause in Chicago is in a fairer way to prosperity and success than at any time since I have been connected with the mission—the combination being about destroyed, only as it is succored from outside sources.

The mission should be sustained by all means, and sustained as a mission beyond question, and a wise, constant laborer sent to carry on the work, if it is in the power of conference to do so.

The hall rent during the summer has been paid entirely, or nearly so, by the church in Chicago. I have great confidence in continuing the effort there, not because of what has been accomplished, but because God stands by the laborer there, as all the ministry who have labored there this summer can testify; and I have endeavored to get every one possible to go there and help, and get an understanding for themselves of the work in Chicago; and they agree with one voice so far as heard from; so that I hope the conference, before deciding upon that mission, will call out, and hear those who have been on the ground and know the facts.

I have been blessed in my labors, and am yet glad to be numbered with the Saints, and try to bear an humble part in trying to sustain the blessed faith by which God proposes to save the world.

Confident in the hope of the ultimate triumph of the Saints, I remain your fellow laborer.

Elder *James Caffall*, of the Twelve, reports by letter from Bunker Hill, Kansas:

Since the April session, my time has been spent in Kansas and Colorado. Unlooked for obstacles have loomed up, which have precluded the consummation of contemplated measures towards the erection of a house of worship in Denver, referred to in my last report. One event militating against this project was the bursting of a cloud early in the Spring which inundated land, which was in near proximity to the spot on which we expected to erect the house of worship, which created prejudice in the minds of some promising aid. And though like the rumbling of distant thunders. The explosion came, revealing objections to the contemplated spot. Then came an unlooked for lull in business, bringing to some of the brethren promising aid, financial embarrassment, etc. And beside all this, a cessation of improvements which had begun, with a failure thus far to prosecute many contemplated improvements,—all of which would have contributed to have rendered the spot we had expected to build upon easy of access by hundreds of people, and therefore desirable. But amid these unlooked for draw-backs, we by no means have abandoned the project. About eight dollars, from the Saints, some in the far off south, and west, have been received and by the mite system, which is held sacred for the purpose it has been sent. And should we fail in the project, unless otherwise instructed, it will be turned over to the General Church fund. If the whole membership had caught the inspiration and aid likewise—we might have received, funds sufficient to have purchased a lot in a desirable location, and more impoverished; but our people think a ten cent arrangement too small a matter, though from 14,000 the result would be astounding. In behalf of the few Saints in Colorado, I extend thanks to those Saints who have given a helping hand for the erection of a house of worship—in the great state of Colorado. And if any brother or sister would like to extract five hundred or a thousand dollars from their abundance, and forward, they need feel no delicacy, for we shall not think them at all protrusive, because it is just what we need in the present emergency.

There is a prospect of a branch being organized in Denver at no distant day, it is possible this might have been reached ere this. But the advice, to make haste to go slow, we have found (or thought at least) was sometimes very essential. We trust those who wish to make up the branch in Denver, will be among those who shall abide. It is possible your honorable body may not feel much encouragement at the present status of the work in Colorado. But could I lay before you the barriers and obstacles that have had to be met, (for which I have neither time or disposition) you might think it is all that could be expected.

I have been attacked and challanged to public discussion through the public print—from behind entrenchment, to which I replied with a promise to consider the propriety of acceding to the wishes of the individual when it was known who or what he was.

I held meetings at Bunker Hill, Kansas, early in the Spring, which were interfered with through inclement weather. I am at this point, at this date, and the interest manifested seems to forbid my departure in time for your session. Some evidence of increase is seen here; but 'tis not good to be too sanguine. For a decision reached to-day is often ignored on the morrow.

Elder *E. L. Kelley*, of the Bishopric, present, reports:

At the close of the session of the April Conference I at once entered upon the work assigned me; and first, with Bro. Alexander H. Smith, attended to the defiant challenge to the ministry of the Church during the sitting of conference, by a Mr. David Eccles, through the Kansas City papers. Mr. Eccles had chosen to call in question and publicly attack the most unpopular, as he supposed, feature of our faith, viz: the divine authenticity of the Book of Mormon; and upon this the contest was made. But not withstanding the great prejudice against us upon the question, and the fact that Mr. Eccles began with an audience that cheered him on the first evening of his attack, I have the pleasure now of reporting to you that the evidence of truth were so clear in favor of this record of God's dealings with a portion of the human family, that so soon as the third evening in the discussion, Mr. Eccles was left entirely by his audience, and which now gave to our positions round after round of applause.

Before the discussion began the papers of the city held out Mr. Eccles as a champion who was well acquainted with Mormonism (as they termed it) and who would be well able to demolish this feature of the faith, if any body could; and notwithstanding this, the audience declared by a unanimous expression with the exception of one man (and there is no doubt in my mind but that he was deaf) that Mr. Eccles had failed to maintain his proposition, to-wit: "that the Book of Mormon was the work and production of man only." I stated to him in the office of the Kansas City *Journal*, the paper through which he first published his challenge, that if he was not satisfied, to again name his time and place, and the Church would have a man there, to meet him; to this he replied that he was satisfied and did not want to discuss any more.

Besides this we then made the public statement through the press that we were willing to face any man and before any audience, or on any platform, and show from the scientific and archeological discoveries of the age, or the truths of the Bible, that the Book of Mormon was what it claims for itself, viz: a true record of God's dealing with the original inhabitants of this continent and another evidence that Jesus Christ is the Son of God and Savior of the world; but to this time no one of the many thousands there has seen fit to question the proposition, and therefore Bro. Smith and myself would respectfully ask to be discharged as a committee upon this matter.

Leaving for the east upon the close of this discussion, I assisted the Bishop for a time, specially in the work of teaching and presenting the temporal law of the Church to the Saints in Michigan and Canada. During this trip, also besides our own work, we had the pleasure of seeing at actual work many of the Elders in these missions, and felt to thank God that he had raised up men who with so much fortitude and patience were willing to labor most devotedly for the work simply because it was God's work. With this class of men we can not fail. Of these men in Canada I take the liberty of naming your general laborers there: Brethren J. H. Lake, E. H. Gurley, G. E. Deuel, George Hicklin, Arthur Leverton and James McIntosh; the former of whom also well honoring the cause in the manner in which he presided over the work in the Mission.

When not directly performing the duties relating to the Bishopric, I have been constantly engaged in preaching either in branches or in entirely new fields, and in some instances I believe to good effect. At Kirtland, Ohio, I remained for about two weeks, preaching in the Temple, a place in which there has been a little contest between nearly all the ites who have sprung up since the death of the Martyr in 1844, and I pondered in my mind when I went there, if I was but a representative of another one of the ites, which in time must have its folly made manifest and fall of its own assumptions. And under this feeling Bro. William H. Kelley and myself began our meetings, and after the second Sunday, when I returned to my stopping place, I heard a gentleman who is an infidel, but who had attended well the meetings, say to his wife she ought to have gone. Why, she says, they preach just like all the rest who have been here, don't they? No; he says, these men's preaching is no more like the preaching of those other fellows who have preached here than anything in the world. This I can tell you I was glad to hear, and I set myself about to find out the difference, and this is the result. Elder Sidney Rigdon went there and for years preached Rigdon; Strang preached Strang; Thompson preached Thompson; Brooks preached Brooks; Brigham Young's legions had preached Brigham: and so they had Sydneyites, Strangites, Brooksites, Brighamites, &c., to the most ridiculous extent. We however had preached Jesus Christ and him crucified and his gospel the power of God unto salvation. And we presented as our proof that the Church was what we claimed for it upon the ground that "Whosoever abideth in the doctrine of Christ hath both the Father and the Son," and to my mind this is the strongest and most satisfactory proof of the calling of an individual by Christ, and of the correctness of the claim of Joseph Smith to the presidency of the Church that can possibly be presented to any people of a Christian belief. They did not call us then Josephites, or any other kind of ites, but as we called ourselves, Saints, after the name of the children of Christ. And I am thankful to-day that we have a President who is willing and ready to prove to us that he is a servant of God, by abiding in the doctrine of God's Son. There is a prospect of good being done for the truth in and about Kirtland by preaching, and the people tell us to come.

In Southern Indiana I had a pleasant meeting with the Saints, but found the work needed some way for a financial basis besides the District Treasury theory, for here as in every other district where it has been tried, to my knowledge, it has proven a flat failure. And it is not surprising, since it is a plan unknown in the law of God. But they said what shall we do; we have a man in our district whom we want to labor, and he can do as much or more good than any man General Conference can send here, and his expenses would not be near so great. And I told them then to put him in the field, and recommend him to general church authorities for recognition as a general laborer in that district; to dismiss one of their treasurers, so they would know what to do, and pay their funds into the Bishop's Agents hands, and so sustain their laborer as the law directs. To this they assented, and their laborer is Elder Harbert Scott.

The field of labor which I was assigned to in the Spring, I have not been able to work in, but have letters from brethren in Philadelphia, stating the work could not well be prosecuted there during the Summer months any way, and advising a postponement of my trip. To this the president of the Mission, Bro. Zenas H. Gurley, has endorsed as right under the circumstances. I would further call the attention of the conference to the fact that my duties as a member of the Bishopric are made such under the law of the Church, that it is not always possible for me to work in a field which may be assigned to labor in, and in view of this, whether it would not be more in accordance with the law not to assign me to any particular place. I did not know of this in the Spring when I was appointed by the conference, but have found it out by the summer's experience, &c. Ever wishing for the welfare of all, I remain.

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Elder *Columbus Scott*, of the Quorum of Seventy, reports by letter from Lawrence, Michigan:

Since my last report to your honorable body, last April, I have labored in the field assigned me almost constantly. Having labored in New Albany, Floyd county, and in Jefferson county, Indiana, and in VanBuren, Berrien, Lapeer and Sanilac counties, Michigan. Fair sized and interested audiences have greeted, usually in most localities visited; and in some instances we were made to feel sad, when pressing calls urged us to press on and leave crowded houses of anxious listeners, to respond to further calls. Laborers too few! "Pray the Lord of the harvest" to send more.

Have been blessed abundantly in administering the gospel ordinances, word and doctrine; have baptized eight, confirmed five, blessed some children, and administered to the sick with blessings following. Will rejoice very greatly to be able to continue to labor for the Master.

Elder *J. Frank McDowell*, of the Quorum of Seventy, present, reports:

Since last conference I have labored in Clinton, and also in Olivet, Mahaska county, and Edenville, Marshall county; and Collins, Story county, this state. Have labored continuously, and have been much blessed with liberty of the Holy Spirit. At Edenville I delivered in all eighteen discourses. Two persons of good character were baptized, and at whose confirmation there was an almost "Pentecostal" manifestation of the Spirit. As we invoked the Spirit's power and gift it came in immediate answer, and every heart was made to feel the Spirit's thrilling touch filling them with holy fire.

I am strong in the work. I glory in its power. And during the past six months the kind Father has graciously stood by me. I am still willing to be spent in the Master's service.

Elder *John S. Patterson*, of the Quorum of Seventy, present, reports:

Since April Conference my time has been exclusively devoted to the ministry, except two weeks spent in moving my family from Kewanee to Sandwich, so as to be nearer my immediate field of labor. In my labors I have been accompanied most of the time by Bro. Henry A. Stebbins. I have found him an agreeable companion, and a fair defender of the faith. We labored together, preaching wherever opportunity offered, both in the branches and outside, having a goodly degree of liberty on most occasions, and challenging the attention of the thinking portion of the localities we visited. So far as raising a warning voice to the people is concerned, I feel well pleased with our labors; but so far as the addition of numbers are concerned, we have but few to report, only 5; but we believe they are of the honest in heart. It seems that the labors of the Elders now resembles the gleaning of grapes when the vintage is done; yet it is good to feel a conciousness of having done our duty, and with the Lord we leave the increase. I am still at the disposal of the conference; but would prefer my present field, on account of family sickness. The Northern Illinois District, which is under my care at present, is partly in good working order; other parts are not. We hope and shall work for a better spiritual status.

Hoping to be with you at conference, and trusting that through your legislation good may result to the cause.

Elder *Eli M. Wildermuth*, of the Quorum of Seventy, present, reports:

Having been continued in my former mission, in company with Bro. B. V. Springer I started for my field of labor on the 4th May. Commenced our work in Mt. Ayr, Iowa; from there went to Redding, in the same county, and tarried several days, holding meetings each evening and twice in the day time on Sunday. Our congregations were fair, and considerable interest manifest. From Redding we went to Allendale, Missouri, where we commenced a series of meetings; sometimes the house would be crowded, and again there would be but few out, though there seemed to be quite an interest. After spending two weeks together it became necessary that Bro. Springer should return; and hearing that my family were sick, I returned home. After remaining at home a few days I again started for my field of labor, stopping at Redding and holding several meetings in the village and vicinity. From thence to a school house south of Allendale. The spring and early summer months were unfavorable for holding night meetings,—there being so much rain. I prosecuted the mission as best I could, finding a growing interest manifest every where in the latter day work.

For the last two months I have been mostly in Nodaway county, Missouri, where I have found a marked interest manifested for the gospel. It seems that North-Western Missouri has been neglected, or overlooked, by our missionaries for several years; and as there is but very little preaching being done by the local ministry, the work is almost at a standstill; but the people are anxious to hear our doctrine. I have baptized five since the April Conference. I still feel willing, and desire to continue in the field of the ministry if your body so direct.

Elder *William T. Bozarth*, of the Quorum of Seventy, present, reports:

I have labored all that I could under the circumstances. I have been troubled some with asthma, which has hindered me from preaching as I desired; yet I have done all that I felt able to do, and am still willing to labor. I have labored in Grundy, Dekalb, Ray, and Caldwell counties. I have baptized 14, confirmed 5, blessed 1 child.

Elder *R. J. Anthony*, of the Quorum of Seventy, present, reports:

Since your April session, I have labored in Salt Lake City, and in different parts of Utah and Idaho. I have baptized twenty during the time. The people under the rule of John Taylor in Utah and Idaho are very bitter against the Reorganized Church, and the prospects are not so good in some localities as they were before the passage of the Edmunds bill; but in other places the intrest is about the same. Altogether the mission is stronger than ever before, and is increasing in strength, and I think should be sustained.

Elder *M. T. Short*, of the Quorum of Seventy, present, reports as follows:

I have labored as much as I well could, in the field assigned me, until the latter part of last month; since which time I have operated in three districts in western Iowa. I also spoke a few times at Lucas to a dense assembly of eager listeners. In all my laborious and strangely diversified career, benedictions have been heaped upon poor me, and temporal aid has been forthcoming. In Utah I went after them and waged an uncompromising war upon their serrated columns. We invariably used the "sword of the Spirit" and left "the balm of Gilead" to those more discreet. "The heroic treatment" was administered without fear or favor, but withal in gentle firmness and tender regard.

The Presbyterians, by regular motion and vote, have denied our Church the use of any and every public house they control in the territory; but the Methodist's have acted honorable and very kind. The prevailing church denied us of the privilege of proclaiming from their stands, except Bishop A. Hatch, of Heber, Wasatch county. They appear more prejudiced and united since the late national move, but many are dissatisfied or indifferent and reckless. Our predecessors have opened up the mission admirably, and now it is an inviting field. The Saints love the missionaries, and will look well to most all reasonable wants.

I was appointed to that far off mission without being solicited, and relieved when I expressed a willingness to remain longer, and further your deponent sayeth not. I baptized thirteen while there, but seven of that number were reported to the annual sitting. I also immersed three at Little Sioux, Iowa, quite recently. Their open-handed generosity revived my desert-worn spirit, and will ever live and grow green in my memory. All that received the ordinance from my hand had been within the pales of the dominant church. I blessed about a score of children, and otherwise officiated according to the several emergencies. I have preached under the direct illumination of God's eternal Spirit, challenged through the pulpit and press, and scattered *Advocates* broadcast. When you can wash the black out of charcoal, then you can cleanse the masses from sin. This rule is general, with here and there are honorable exception.

I am willing to toil on, and I am happy in the thought. I hope to merit the love of the Saints and the co-operation of Jehovah. My prayer is that we may labor in unison, and that others will be called to the rescue. Blesings be upon the universal work.

Elder *J. Frank Mintun*, of the Quorum of Seventy, present, reported as follows:

Since last report at the April Conference I have labored to the best of my ability for the promotion of Zion's cause, knowing, as I do, that it is the work by which all men must be judged, and being anxious that all may receive like knowledge and make a preparation for their final condition while it is to-day with them. I have labored exclusively in the five counties of my mission, Nebraska, of Washington, Burt, Dodge, Douglas, and Sarpy, since last reporting, and have had more calls than I could fill. During my labors I have attended about ninety-one meetings, eighty of which were preaching meetings, of which I was speaker; have baptized eleven, confirmed and assisted confirming eleven, have blessed a number of children, and assisted in administering to quite a number of sick.

The work is onward in the mission where I have labored, as far as I know; but not as I would love see it entirely, as there seems to be somewhat of a coldness pervading some of the branches. Have assisted in organizing a branch in Washington county, composed of sixteen, who seem to be somewhat alive to the work. I am still anxious to see the work prosper, and willing to throw in my mite in order that it may progress, God being my helper.

May peace and wisdom be yours to enjoy, is the prayer of your brother and co-laborer in the ministry.

Elder *John T. Davis*, of the Quorum of Seventy, present, reports:

I beg to report to your honorable body that my heart and desires are in the work, and that since last conference I have labored in the field assigned me to the best of my ability under existing surroundings. I trust to continue in the field to help on the great work of God, if it is your wishes to so order.

Elder *James W. Gillen*, of the Quorum of Seventy, present, reports:

Since last report I have labored to the best of my ability in the mission assigned me, but I am sorry to say that my success has not been so great as I desired. This no doubt is chiefly to be attributed to my inefficiency as a minister, and lack of the ability that should be possessed by a representative of the Church, and partly owing to the many obstacles that I found in the way of and opposed to the progress of the work in that country, and there is also another prominent reason for the slow progress of the work in that mission, and that is that there are but few (if any) local laborers to carry on the work there, so that the preaching of the word rests almost entirely upon the missionaries sent there by the Church, and this together with the whole burthen of the watch-care over the entire mission is more than any one man can do successfully; nevertheless, during my mission I baptized twenty-nine or thirty; there were two at Wallsend baptized by me, and one by Bro. Haworth, also eleven by me at Nambuccra, and sixteen or seventeen at Queen's Ferry, in the colony of Victoria. The people there are liberal and kind-hearted: I was furnished with ample means to sustain me while there, and abundantly with means for my return home, and I am satisfied

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that they are fully prepared to sustain any Elders that might be sent there, and they are extremely anxious that at least two should be sent at as early a day as possible; and I ask that the mission be sustained, and that at least two efficient Elders be sent from this conference. May the Lord bless you in all your deliberations.

Elder *E. C. Brand*, of the Quorum of Seventy, present, reports:

Since April Conference, at which time I was continued in the Nebraska and Western Iowa Mission, I have preached as follows: In Iowa: Plum Creek 4, Keystone 1, Hancock 4, Harlan 3, Shelby 5, Leland Grove 9, Logan 4, Magnolia 2, Crescent City 4, Council Bluffs 1. In Nebraska: Nebraska City 5, Elmwood 4, Stone Creek 1, McKeggs 2, Plattsmouth 11, Platte Valley 2.

I have baptized one, confirmed 7, blessed 6 children, attended 5 district conferences, administered to the sick with some blessed results, traveled 1,173 miles. Have labored in harmony with branch and district authorities, and have felt much blessed and encouraged in my labors. The calls on every hand for preaching of the word are more numerous than ever, and I am sure that there is an awakening in many places where deep lethergy has long prevailed. I have a deep desire for the prosperity of Zion's cause.

Elder *John C. Foss* of the Quorum of Seventy, reports by letter from Stewartsville, Missouri, as follows:

I feel myself happy to have the privilege of reporting to your honorable body the little labor I have done, You know I was realeased from the Eastern Mission last conference, and no other assigned to me, as I exected to leave Maine, and settle in the west. I left the conference at Independence and came to Stewartsville, and found that the Baptist Preacher wanted to sell his twenty acre farm for six hundred dollars, with all the improvements. I have a good home for my family, and soon will be ready to give my entire time for the service of my master. I have been greatly favored in purchasing me a home, well worth one thousand dollars; for this I can feel in my heart to thank the giver of all good. The Spirit said to me last March, go west and I should be blest in going. It told me the truth; my neighbors Say God favors that Mormon preacher. I have not been idle, but traveled twenty-five hundred miles; baptized one, blessed one child, attended fifty-eight meetings. I am not ready to leave this state at present, as I have five acres of corn to gather and sell. So I should like to labor in Missouri, till Spring conference. I know the work is of God; therefore, I wish to keep the stone rolling. I hope the good father may be with you.

Elder *Gomer T. Griffiths*, of the Quorum of Seventy, reported by letter from Hyde Park, Pennsylvania, as follows:

I herewith submit a condensed report of my labors since the April Conference. I arrived in the mission assigned me by your honorable body on the 22d of July; circumstances would not permit me to come sooner; sickness was one hindrance, want of means the other. I have labored in the following places since June 1st, (at which time I left Worcester, Mass.,) Douglas, Boston, Fall River, Mass.; Providence, R I.; Philadelphia and Hyde Park, Pa. I have been in this place five weeks; this branch was in a dormant state—had not met but once in three months. I am glad that I can say the work is in a better condition, and there is a good prospect for the future, and we expect some few honest ones will soon unite with the Church. I have baptized five, confirmed eight, blessed two children, ordained one Elder, and have administered to the sick a number of times with some good results. The Saints throughout our travels have been very kind in ministering to our wants, for which we are grateful. I still have an inclination to help build up the latter day work, and am subject to the authorities as to where my labor the coming six months may be. I hope and trust that you will have a good conference, and that the spirit of peace and quietude will characterize the entire session.

Elder *Charles Derry*, of the High Priest's Quorum, present, reports:

I beg leave to report that since my last report I have labored in North-Western Iowa, North-Eastern Nebraska, and some in Minnesota. I have been blessed in my labors, and hope I have been used as an instrument in blessing others; and have reason to believe such has been the case. I have not shunned to declare the counsel of God. If I plant, and some Apollos waters, "it is God who gives the increase," and I trust I shall always be disposed to give to Him the praise. I have been permitted to baptize ten, and to discharge all other duties pertaining to the office of an Elder. And I believe my labors have been in harmony with the labors and feelings of my brethren in the fields where I have been, at least, I have not seen or heard any signs of disapproval. The calls for my labors there are many, and if it is the will of the Conference, I shall still do my best to respond. My faith in the gospel of Christ remains. I wish to continue and close my life in its defense and promulgation. But if God wills otherwise, or if it should please Him that I should cease my ministerial efforts, I shall submit; but I do not feel there is any stopping place for me until He who called me and sent me forth, shall bid me cease. I feel that I need grace to enable me to endure, and his wisdom to direct my effort, and his spirit to make those efforts effectual, and for these blessings I trust I shall ever pray.

Elder *H. A. Stebbins*, of the High Priest's Quorum, reports by letter from Mediapolis, Iowa, as follows:

According to the appointment given me last Spring to labor in Northern Illinois and Southern Wisconsin, I report that I found sufficient demands to keep me in Illinois during the season, excepting a few Sundays spent at and near Burlington, Iowa. But there is some prospect that I may yet visit Wisconsin this Fall, as invited to do. At present, however, I have been called to labor in Western Illinois and Eastern Iowa by the Nauvoo and String Prarie District, and anticipate so doing, for awhile at least, or until I go at work upon the Church Records and at the Secretary's duties. If the conference will release me from the former appointment and give me permission to labor in Iowa and Illinois, I would like it; and if properly supported in the Recorder's and Secretary's office, shall be glad to devote what time I can to preaching as set forth in my letter to the committee on records.

I am glad to say that I have enjoyed a fair degree of the Holy Spirit, and have tried to arouse, to stimulate, and to encourage the Saints; warning them that the signs of the coming of the Son of God increase, and that only those who are prepared shall enter in and be secure. I have administered in baptism and confirmation and for the healing of the sick.

Elder *Robert M. Elvin*, President of First Quorum of Elders, present, reports:

Since the April Conference I have devoted my whole time in the ministry: preached 118 times, baptized nine, and confirmed some fifteen, blessed twelve children. By voice, tract and pen, I have embraced every favorable opportunity to spread the truth of the gospel. I am still engaged, and hope to continue in the work of redemption, as guided and directed by Christ my Savior.

Elder *Joseph Luff*, present, reports:

Since the Spring Conference I have preached 39 times, baptized 5, and performed such other ministerial work as occasion required. Only five and a half weeks of my time, since April, has been spent in the mission assigned me. This will appear strange to some who heard me state last Conference that I was ready for the field; but I can only say by way of excuse that a circumstance entirely unexpected occurred, which compelled my delay, and for a time threatened my liberty as a minister permanently. I counselled with the President of the Church, making known my situation, and have acted upon his advice. I received $200 from the Bishop; one-half of this was used to support my family and the other to remove an obstacle that prevented my taking the field; this was the distinct understanding had with the Bishop when I received it.

A statement made by a few persons, to the effect that I had been making the ministry a sinecure, and was giving evidence of laziness during the past six months, has led me to make the above brief explanation. My case though known to the President of the Church, has not been known to the Saints generally. I deeply regret my inability in the past to fulfill my pledge to you in the Spring; but I have finally arranged matters so that I am now free, and ready to serve the Church in any way and any where they may desire and decide; provided, as in other cases, my family shall be provided for.

I have no choice to make as to what field I shall labor in; but shall honor your decision in this respect, if Providence permit. I have been much blessed of God in what little I have been able to do; and hope to be proportionately blessed in doing more henceforth.

Elder *George Hicklin*, reported by letter as follows:

I left home for Canada on my mission on the 9th day of May, and have labored and done all I could in my office since that time. I have tried to preach to the people 43 times. I must say that the Lord has blessed me in so doing. I have baptized 2 and confirmed 1, and attended to all other duties. Have labored in the following places: Bevier, Hannibal, Bellville, Lindsley, Kent Bridge, Townline, Wellington Branch, McKay's Corners, Blenheim, Chatham, Tilbury and Baddertown, and the good Spirit of the Master has been with me in sowing the seed of his kingdom. I have done all I could, and I am willing to still labor if my wife can be taken care of. Should you deem it wise to keep me in the field, I am at the disposal of the conference. The calls are many, and much labor is needed here in Canada. I find that calls are beginning to be more than I can attend to.

Elder *E. H. Gurley*, present, reports:

Feeling a lack of powers to express my views on the situation of the work in Ontario, it is with reluctance that I essay to report. I have preached in Wellington, Townline, Lindsley, Zone, Blenheim, London, Egremont, Carlingford, Corinth, Glenmyer, Walsingham, Charlottsville, Middleton, and Langton, in all 51 times. My labors were confined mostly in London District, and including Walsingham, chiefly in opening new places. I baptized two, and assisted in other administrations common with laborers in the vineyard. In the last three named places of labor, I found good interest, and the prospects are good for a good work to be done there this Fall and Winter, if laborers are sent there. My grove meetings brought out several hundred, and some there expressed themselves as believers in the faith. I found that opportunities for preaching in some places very scarce, others very good. The best being in Norfolk county. School houses are closed against all churches as a rule, and especially against us. During our mission we used town halls, private houses, and groves chiefly.

The work in Canada is a peculiar one. With the masses I found quite a high degree of prejudice against the United States, and Mormons of the states were almost universally conceded to be the same as Mormons of Utah. The press there does us little or no good, and while I think it well worth our efforts to sustain the mission there with as much vigor as we can—as we have a number of strongholds—yet I can not offer anything encouraging, because of this universal classing together before alluded to The people of Ontario generally regard the United States as very loose and careless in executing her laws; and hence they have learned to believe that crime will be punished here after it is punished, but not before. The masses believing that one can practice many crimes in the States as well as in Utah, hence they are slow to hear us, at least so I find it.

God's truth never was popular, nor never will be in this mundane sphere; but give the Reorganization equal privileges with the first organization, and I think its work will compare favorably with it. But why say more: God is at the helm,

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and I believe is doing all things well for us, and will do for us according to our faith and works. Other evils in some places arising from within, such as contention, hatred and intemperance, all of which militate in no small degree against the work. Yet notwithstanding all this, the Saints on the whole are zealously affected, and are noble souls. All used me kindly, and administered to my temporal wants, and there are some staunch defenders of the faith there. I have generally enjoyed good liberty, yet doubtless erred, but I did the best I knew how. I know that out of the whole God will have a pure people, and I hope you can send at least five or six Elders into Canada. I have been officially aided by local brethren; also by C. M. Fulks, who was stopping a few months in Ontario. May the Spirit of God be with you in the appointment of missions is my prayer.

Elder *Frank P. Scarcliff*, reported by letter from Milton, Florida:

Since my last report I have preached 57 times, baptized and confirmed 2, administered to a number of the sick with good results. My labors have been confined to the Florida District, as its president: I have been laboring to set it in order. My progress to this desired end has been slow, still I have been cheered by seeing some improvement. A combination of circumstances has set the work back in this part of the South; these circumstances makes it discouraging to the laborer; and as Bro. Lambert once said to me, "It will require a great deal of faith to labor here," and results obtained for awhile at least, must be necessarily small. The calls for preaching are very numerous—I can not fill a tithe of them. Send help to this part of the mission, brethren, if you can. If sustained by your body I will continue to strive to serve the interests of the work in this mission.

Elder *Joseph T. Burton*, reports by letter from Delhaven, Nova Scotia:

I arrived at Annapolis, May 3d, have visited and preached publicly in Pereaux, Hantsport, Canning, and Somerset, have traveled and privately taught and distributed tracts in Halifax, and Yarmouth, and through the western part of the Province; have baptized four persons—others have stated their desires to be baptized when circumstances will admit. I find a great deal of prejudice, bigotry and intolerance, in some places here; and although I have felt sorrow keener than ever before, because of these, yet I also have felt joy unspeakable when the Lord was pleased to bestow upon the Saints of Nova Scotia the Holy Spirit, blessing them with the manifestations thereof, and our hearts were filled with gratitude to him, because in this land, also, the Reorganization was acknowledged of Him, and we owned as his servant. Tracts are almost a necessity in this mission. If retained in this mission, we think of going on through New Brunswick and Maine, by winter; but am at the disposition of the conference, either to remain, or go elsewhere, if my services are desired.

Elder *Hiram Robinson*, reports by letter from Nanticook, Pennsylvania:

Since last report I have spent all my time in the field; have spoke about eighty times; have baptized five. I think a good work can be done this Winter in the Pittsburg District. I am free to labor as the conference may direct; would prefer to be continued in present field, if found worthy.

Elder *Gordon E. Deuel*, present, reports:

I entered the field of labor assigned me by the last Semi-Annual Conference, and began in November preaching in Blenheim, by request of Bro. J. H. Lake. I have preached 178 times in the following places: Blenheim, southern part Howard, Tilbury, Baddertown, Merlin, Middle-road, Botany, Kent Bridge, McKay's Corner, Howard school-house; and I opened the door in Chatham, by preaching twice on the market, and then got the town hall for our use; and also opened a place for preaching in Ridgetown, and preached four times there in the town hall. Went up into Lampton county, preached at Kimball, Courtwright, Brigdon, and at Wiltsport. Baptized thirty-three, confirmed twenty-nine, and helped to confirm others. Ordained one Elder, and one Priest, assisted to ordain one Elder and one Teacher. Organized the Baddertown Branch, composed of nineteen members: Thomas Badder president, Henry Badder Teacher and clerk. Blessed twenty-two children, administered to the sick a number of times,—the Lord blessed the administration by restoring them to health in many instances almost immediately after the ordinance was performed. As far as I have traveled have been kindly received, and shared the hospitality of the Saints; may God bless them for the same is my prayer. Have endeavored to labor on new ground as much as possible. I have traveled and preached to the best of my ability, and have cheered and comforted the Saints, and can say the Saints are trying to do right, and do receive the gifts and blessings of the gospel.

I am at the disposal of the conference, should it wish to continue me.

Elder *A J. Cato*, reported by letter from Cook's Point, Texas, as follows:

Since your last sitting I have labored to the best of my ability in the field assigned me, the South-Western Mission. Whether I have preached as often as I could or not, I can not say; yet I can truly say I have labored to the best of my knowledge; and in looking back at the past, I can not see wherein I could, by acting differently, it would have been any better for the cause I represent. Don't think, brethren, that I am claiming perfection. O no! don't think that. I hope you will pardon me for not having visited as many branches, and traveled as many miles as some of my brethren may have traveled. Yes, forgive me, for we are appointed to travel and preach, and it might not do to stop long at a place, least we don't travel enough. I have preached as often as circumstances would admit. Have baptized eleven, ordained one Elder, and organized one branch.

We are gaining in favor with the more intelligent class, and in most places where I have labored, it is the minority that oppose us. Some of the clergy and also some of the newspapers are denouncing the course pursued against us by the people. The present outlook for this mission is brighter than it has been at any time heretofore, according to my way of seeing just now. Brethren, I am still at your disposal.

Elder *George W. Shute* writes from Blue Rapids, Kansas, as follows:

This leaves me in a feeling of regret in regard to the state of affairs in our district, as well as my own. I had contemplated going to the conference, but have concluded perhaps I could do more good by staying at home and earning a few dollars, than to go there and have to spend money and lose time, to any certain accomplishment of any great good. I have labored for about three and a half years, out of the last six, to establish the gospel in this district, together with a very few of the brethren, we have so far succeeded, until within the last two years, we increased in numbers as fast as could be expected, until laborers began to be scarce, the means of those who had first opened the work failed, and they were compelled to forsake the field to look after their families, and then and now we see the need of laborers. I see the need I see hundreds waiting to hear and know the truth. I sorrow in very soul, but what can I do. I have preached the gospel, borne my own expenses, fed my own family, until all my substance is gone, and I am feeling the effect of age, and still the Lord has commanded me to preach the gospel. I know it, and thank him for the honor that he has conferred upon me. But what shall I do. I see no disposition in this district to contribute to the furtherance of the work. Can there be any help from the Church. This district needs help. The brethren have lost their crops, and are poor generally, but will, perhaps, soon regain what they have lost; and with many who would be likely to embrace the gospel, would soon make the district self-supporting, and also help the Church general, thereby be the means of salvation to many. I ask for help in our district; I pray for it; I work for it with hands; I have beggared my family, disgraced myself for the cause, until I am so low down in finance that I can do nothing. Sickness and death have visited us in the last year, and now I am over an hundred dollars behind; this paid and I am ready again for the work.

I earnestly pray the conference to send some one to our relief. Help is the word now, in any form it may come. I have calculated to go out to preach this Fall and Winter, but not until I am free from debt,—one hundred and twenty-five dollars will place me in the field for one year, constant; and I hope to reach it by some means soon, either from those interested in the cause, or by my own labor; and either way it shall be spent to further on the work of the Lord and the upbuilding of his kingdom. May the conference send us help in some direction, or down goes the ship I fear.

May the Spirit of truth be with you in your gathering together, to guide and direct the minds to the true principles of the doctrine of Christ. Please excuse if you find any thing in this out of place or wrong.

Elder *T. W. Chatburn* reports by letter from Shelby, Iowa, as follows:

In the appointments made last Annual Conference, I was in company with Bro. W. C. Cadwell, directed to labor in Shelby, Cass, Pottawattamie and Harrison counties. I herewith respectfully report, that in pursuance of the appointment, I have labored in all of the above counties. Most of my labors however has been in Cass and Shelby counties. Bro. Cadwell labored with me in Harrison and Shelby counties. Baptized five, administered to the sick, assisted in blessing children, &c. I have had many calls to "come and preach to us," some in new places. I have agreed to go to as soon as possible, should the conference deem it wisdom to continue me in my present field. I regret very much not being with you, as it is the first time in the history of the Reorganization that I have not been present at the Fall Conference. My prayer is that you may enjoy God's Holy Spirit in all your deliberations, and that they may prove to the extension of his glorious cause.

Elder *Alma Kent* writes from Clay Center, Kansas, as follows:

As I will not be privileged to meet with you in conference, I would make this my report. The condition of the work under my watchcare is in fair condition, considering the circumstances surrounding us; there are but few laborers here that can be called active, judging from the spirit entertained. At our last quarterly conference we would say we are still recognized by the Lord as a part of his family. We are in need of some missionary labor in this field, and if it should please your honorable body during your session to look favorably upon the west, and this barren and unfruitful field, remember us, and breathe one prayer for the starving, hungering, and thirsting souls of North-West Kansas; and if you would send us Bro. Charles Jones to labor in this field this coming Winter, we will be very much pleased, as we think he will be just the man to wake up these slumbering souls. We ask this, as Bro. Jones gave us this encouragment last April. If the conference would appoint him a mission in this direction, he would fill it; and we will pray the Father to send him. I feel that there will be something done in this field during the coming Winter, as the people will have but little to do, only tend meetings and get good as the saying is. I hope to be able to spend the Winter and a part of the Fall in the field. I believe I am in harmony with the doctrines of the Church, as taught by Joseph the martyr, and found in the Bible, Book of Mormon, and Doctrine and Covenants. In some things I can not see eye to eye with some of my brethren, and the application made of the written word, but hope the day may come when the Saints will all be one in spirit, doctrine and in faith.

May God bless you in your deliberations, and may the spirit of peace prevail throughout your sittings.

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BOUNDARY LINES.

The matter of the boundary lines of the Little Sioux and Galland's Grove Districts, Iowa, was presented, and the following was read:

Extract from minutes of Little Sioux District conference, held September 2d, 1882:—On motion the secretary of the district was requested to notify the General Conference Authorities that the Little Sioux District is willing to relinquish to Galland's Grove District, if agreeable to their wishes, all that portion of the present territory of said Little Sioux District lying east of the counties of Lyon, Sioux, Plymouth, Woodbury, Monona and Harrison, and ask said General Conference to establish the eastern boundary of the Little Sioux District accordingly.

Moved by M. T. Short and W. C. Cadwell, and adopted, as follows:

Resolved, That the east boundry line of the Little Sioux District be established as follows: coommencing at the north-east corner of Lyon county, Iowa, running thence in a southerly direction to the soush-east corner of Harrison county, Iowa, being the eastern boundry of the counties of Lyon, Sioux, Plymouth, Woodbury, Monona, and Harrison, and that all that portion of territory east of said line heretofore embraced in said Little Sioux District be declared to be now a portion of the Galland's Grove District.

BISHOP'S COMMITTEE REPORT.

Report of G. A. Blakeslee, J. W. Chatburn and H. A. Stebbins, committee to settle with Bishop I. L. Rogers read as follows, and committee released:

As the committee appointed by the General Conference of the Church to settle with Bishop I. L. Rogers, and to transfer from his hands into those of Bishop G. A. Blakeslee, his appointed successor, all the funds, books, documents, etc., belonging to the Church, do hereby report that we have this day acted in accordance with our appointment, and having balanced the books and collected the documents and papers, together we have turned the same over to said G. A. Blakeslee as the Presiding Bishop of the Church. We present this report for the action of the General Conference of September, 1882, and ask to be released as a committee.

Appeal of E. C. Wildermuth, on motion of Z H. Gurley and W. H. Kelley, was referred to Quorum of Seventy.

Appeal of Robert Davis: moved by E. L. Kelley and G. Kemp, to refer back to him, for the reason assigned, that no report has been made to his district.

Prayers were asked for sisters M. E. Salyards Ella M. Fuhr, and Sr. Farr.

Moved by E. C. Brand and J. W. Gillen, that the chair appoint a committee of three upon the subject of the translation of Books of Mormon and Doctrine and Covenants into the Danish language, as presented in Bro. P. N. Brix' report. The chair appointed H. N. Hanson, John Hawley and J. T. Davis.

CHURCH SECRETARY AND RECORDER.

Report of H. A. Stebbins, Church Secretary and Recorder, read, and on motion of E. C. Brand and J. S. Patterson, was referred to the committee upon the Secretary's books.

Since the April session I have done some labor both as Secretary and Recorder of the Church, part of it before leaving home in the Spring and considerable more while traveling and preaching, having had some work which I could take with me, the last of that kind at present.

I have already made a very full statement to the committee whom you appointed last Spring, concerning what has been done, and what remains to be accomplished to bring the Church Records to perfection, as the limited time heretofore taken has allowed the doing chiefly of the more necessary things, and then only by condensing as much work as possible into the time taken from needed rest and sleep.

Additional matter for the records of branches throughout the world continues to come in, both regular reports and that called out by correspondence last winter. In addition to this regular work on hand, the conference last Spring ordered the keeping of a record in alphabetical order of the scattering members of the Church who dwell in all parts of the United States, both those who have never been upon any branch or district record and those hundreds (if it be not thousands) whose names have been dropped from branch and district records without law, and in some instances without ceremony, or which have been left off when branches have been reorganized. It will take time to do this, but until it is done the exact standing of the Church can not be known.

Furthermore, there has never been any index of names made except the one by Bro. Sheen to Record A., but I think they should be made to Records B, C, and D, as time may allow in connection with the other portions of the work. Several benefits would accrue from having such an index, but I have never been able to do any thing at it during the eight and a half years since I was appointed as Church Recorder, could not crowd any more work than I did into the time, but whenever time is allowed as it is at other work, and everything does not have to be done so hurriedly, then all this work can be accomplished thoroughly, and also in a better manner than heretofore.

Besides the condition of the records I have also reported to the committee the part of the work that seems more specially to belong to the Church Secretary's department, though much of it is closely connected with and dependent upon the other, such as a book made expressly for the purpose and containing a record of every quorum since the Church was reorganized in 1853. Also the alphabetical index books of all the Elders, Priests, Teachers, and Deacons in the Church, and the pages of the Church Records upon which they can be found. There is also a scrap book of all the General Conferences from 1853 to 1880, begun by Bro. Forscutt and completed and thoroughly indexed by me. Having all these things in their hands the committee will be able to present a report of the whole business.

In closing I would say that I certainly wish to see this work accomplished and have set my mind for years to that end more than upon anything else except upon the saving of souls. And in that work also I wish to be engaged with you, so far as the means earned by doing the other may enable me and time from that permits. I wish to earn my own living as far as possible, and as this work must sometime be done so also the longer delayed the more complicated it will be, and if done at once it would be better. I believe that three-fourths of ones time can, with profit to the cause, be devoted to this work, till the Church is ready to keep one in the office all the time in charge of the records, documents and books (as will sometime be necessary), and I am willing so to labor and the rest of the time be ready to answer any calls or do any duties upon which I may be sent by the authorities of the Church, from time to time as necessity arises. The expense may be some greater than it would for me to be engaged in the ministry all the time and my family be supported, but greater good will also result, and the commandment and order of the Lord will thereby be observed.

Having no desire but to serve God and his cause among my fellow men, and hoping to see justice and right triumph in all things, especially in the Church of Christ.

Closed by singing "We thank the Oh God for a Prophet." A collection was taken up by E. C. Dobson for to purchase oil for the lamps, and received $3.68. Benediction by Pres. Joseph Smith.

Preaching in the evening by Bro. J. F. Mintun, assisted by Bro. J. McKiernan.

FRIDAY, SEPTEMBER 22D.

Prayer meeting in the morning in charge of I. L. Rogers. Preaching during the forenoon by H. C. Bronson, assisted by George Kemp. Business session resumed in the afternoon by singing "Redeemer of Israel." Prayer by John H. Lake. Minutes of yesterday read, corrected and approved.

President Joseph Smith, in the chair.

Committee on credentials reported:

	No. Votes.
Des Moines District: R. Etzenhouser, J. S. Roth	47
Spring River District: J. T. Davis, I. R. Ross.	39
Central Missouri District: M. A. Trotter, W. L. Booker	26

Moved, That the additional report be approved. Carried.

John S. Patterson gave notice that he would contest the seat of the delegate from Chicago.

Moved by W. C. Cadwell and J. T. Kinnaman, that the contested case of Brn. Patterson and Culver, both of whom claim the right to cast the vote of Chicago Branch, be referred to a special committee of five, to be appointed by the conference.

J. W. Chatburn and C. St. Clair, moved to amend, That this committee report to this conference.

Amendment carried.

Previous question voted.

Motion as amended put upon its passage and carried. Division called: 47 for, 36 against.

Yeas and Nays called.

YEAS.—DISTRICTS.

Northern Illinois 112	Kewanee 68
Galland's Grove 107	Little Sioux 101
Far West 83	Nauvoo and String Prairie 54
Nodaway 19	Northern Nebraska 45
Southern Nebraska 61	Fremont 70
Spring River 39	Central Missouri 26

EX OFFICIO.

Joseph Smith	I. L. Rogers	Charles Derry
J. W. Chatburn	Winthrop Blair	John A. McIntosh
Geo. Derry	S. S. Wilcox	J. C. Crabb
R. J. Anthony	J. S. Patterson	Wm. T. Bozarth
E. M. Wildermuth	J. McKiernan	Duncan Campbell
J. W. Gillen	J. F. Mintun	J. T. Davis
C. H. Jones	H. C. Bronson	W. N. Abbott
Wm. Powell	W. C. Cadwell	B. F. Wicks
Henry C. Smith	George Kemp	J. C. Hardman
Samuel Ackerly	Robert Lyle	H. N. Snively
A. B. Moore	R. L. Ware	J. D. Craven
R. M. Elvin	O. B. Thomas	F. Leonard
J. T. Kinneman	S. Wood	A. S. Davison
J. R. Badham	H. N. Hanson	J. M Terry
Wm. Hopkins	N. Stamm	F. Collins
George Bird	F. C. Warnky	D. Hougas
A. J. Green	E. W. Cato	J. Navert
I. R. Ross	W. L. Booker	M. McHarness
M. A. Trotter		N. N. Hazelton
E. Sherman.—Total 842		

NAYS.—DISTRICTS.

London, Canada, 53	Indiana Southern 35
Decatur 142	Michigan and Indiana 95
Independence 44	Pottawattamie 66
Central Nebraska 16	Central Kansas 19
Des Moines 47	Chicago Branch 11

EX OFFICIO.

A. H. Smith	W. H. Kelley	John H. Lake
T. W. Smith	Z. H. Gurley	E. C. Briggs
G. A. Blakeslee	E. Robinson	Glaud Rodger
E. C. Brand	M. T. Short	I. A. Bogue
A. F. McCord	J. F. McDowell	E. L. Kelley
I. N. White	G. E. Deuel	S. V. Bailey
E. H. Gurley	Joseph Luff	Levi Wilson
J. S. Snively	J. H. Meriam	George Adams
O. J. Bailey	J. P. Dillen	J. V. L. Sherwood
C. W. Prettyman	John Johnson	A. W. Moffet
E. Stafford	H. Bartlett	C. St. Clair
J. S. Roth	H O. Smith	S. M. Rogers
—Total 564.		

Moved by Z. H. Gurley and E. L. Kelley, that the following brethren compose that committee: E. Robinson, D. H. Bays, J. S. Snively, L. Conover and J. T. Davis.

Amended by striking out the names of E. Robinson and D. H. Bays, and inserting the names of J. C. Crabb and S. S. Wilcox.

Motion as amended carried.

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RESOLUTION OF THE TWELVE.

Whereas, The ministry of the Church in the several quorums seem to be in a measure inadequate to the pressing demands made upon them, and believing this should by virtue of their calling take the lead in establishing the work in the regulating of its affairs in general; therefore, be it

Resolved, That we do hereby ask the Church to engage in solemn, earnest prayer, asking the Lord to reveal his will concerning these various quorums, that they may be properly filled, and that in so doing we may act agreeable to that will.

The above was submitted by the Quorum of the Twelve. Spoken to by Z. H. Gurley, and adopted.

DANISH PUBLICATIONS.

Report of H. N. Hanson, John Hawley and J. T. Davis, committee on translation of Book of Mormon and Doctrine and Covenants, into Danish language.

We your committee to whom was referred the matter concerning Danish publications, herewith report that we have considered it to the best of our ability. With reference to the printing of the Book of Mormon and Doctrine and Covenants, we understand that said books can be purchased at a reasonable price, and therefore would not recommend the Church to spend means for that purpose at present. But being that there is a growing desire among the Danish and Swedish people for the printed word, we would suggest that a periodical, about the size of the *Advocate*, be published monthly; the number above home need, to be sent part to Utah and the balance to Denmark and Sweden. Probable cost at Omaha: 1,000 for $12, 2,000 for $15, and that subscriptions and contributions be solicited.

Moved by E. C. Brand and E. M. Wildermuth, that the report be received, committee discharged, and report referred to Board of Publication.

E. Banta and J. C. Crabb moved as a substitute, that the report be received, committee discharged, and pamphlet printed at Omaha.

Z. H. Gurley and E L Kelley moved to amend by striking out "at Omaha." Carried.

Moved by J. S. Patterson and J. W. Gillen to insert the word "ordered" before the word "printed." Carried.

Moved by E C Brand and J. F. Mintun, to further amend by adding "under the direction of the Board of Publication." Carried.

Moved by H N Hanson and E. C. Brand to still amend by adding the words "in the Danish language." Carried.

Motion as adopted with its amendments reads as follows: That the report be received committee discharged, and pamphlet ordered printed under the direction of the Board of Publication, in the Danish language.

REPRESENTATION.

Moved by W. C. Cadwell and J. W. Chatburn.

Resolved, That in the opinion of this conference "The Rules of Representation," or of the amendment thereto, having reference to the eligibility of members of the Church to the office of delegate to General Conference means that in regularly organized districts, in order to be eligible to said office of delegate, their names must be recorded on some branch record, or be regularly enrolled as resident scattered members of said district; and credentials of delegates elect should show these conditions to exist.

The President ruled that the resolution was in the nature of it an amendment to the Rules of Representation and should have two months' notice.

W. C. Cadwell appealed to the house from the decision of the chair.

Vote to sustain the chair was carried. Division called: The vote stood 56 for, 19 against.

Preaching in the evening by Alexander H. Smith, upon the practicability of the work, assisted by R. M. Elvin.

SATURDAY, SEPTEMBER 23D.

The morning prayer meeting was in charge of W. H Blair and S. M. Rogers. Preaching in the forenoon by President Joseph Smith.

Business session was opened by singing "Burst ye emeral gates and bring." Prayer by Bro. I. L. Rogers. Minutes of yesterday read, corrected and approved.

A letter from St. Louis *Globe-Democrat*, asking to be supplied with parts of the minutes was read, and on motion of W. H. Kelley and E. C. Brand, Bro. Z. H. Gurley was appointed to report for the *Globe Democrat*.

The following resolutions were read and deferred subject to call.

UTAH DOCTRINE AND COVENANTS.

A resolution on the Utah edition of the Doctrine and Covenants was read:

Whereas, the Book of Covenants issued by authority of the Church at Salt Lake has been materially changed from that accepted by the Church; be it Resolved, that this Conference advise the Danish brethren against the use of the same.

RESOLUTION ON FINANCE.

Notice by brethren J..T. Davis and I. R. Ross, delegates of Spring River District, to call up resolution on finance, read:

We are under instructions to call up a "Resolution on Finance," from the Spring River District, to last Fall Conference, and laid over for consideration last April Conference, but for some reason was not brought up; and now we ask you, on behalf of said District, to bring it up for consideration at your convenience during this conference.

ROCKY MOUNTAIN BRANCH.

The appeal of the Rocky Mountain Branch was presented. Questions were asked, and the following resolution was moved by E. C. Brand and Z. H. Gurley, and adopted.

Whereas, the case of appeal in case of the Rocky Mountain Branch *vs.* F. C. Warnkey has been discussed by this body and decided, we therefore advise that it be referred back to him with instructions that he appeal to a higher tribunal, to wit, the High Council.

EXPLANATION

Matter of Statement by brethren D. Dancer and A. S. Cochran, of the late firm of Dancer and Co. was read as follows:

To the Brethren in Conference assembled, greeting.—We wish to call your attention to the report of the committee on the report of the Board of Publication, received at the last conference. It is there stated that, "A building was erected in part by Dancer & Co., at an expense of $4,853,78." Now we wish to state that in our opinion this carries a wrong impression. To correct which we desire to state that the making of the brick, the carpenter and mason work, and the purchase of rock, and building lots, with the prices paid for the material, and wages paid to all workmen, we had nothing whatever to do with, except to pay the orders of those appointed by others to superintend those matters. And in regard to the wisdom and economy used in the outlay, as far as we were concerned, we submit the following report:

In the month of May, 1881, we paid out cash to the amount of $121.65, and furnished material to the amount of $2 65; in June paid cash $643 58, and material $617 89; in July cash $526.70, and material $263.22; in August cash $340 56, and material $920 36; in September cash $483.66, and material $355.10; in October cash $381.76, and material $121.60.

From this it will be seen that up to the 1st of June we had furnished $123; up to the 1st July we had furnished $1,380, and received $100. Up to August 1st we had furnished $2,175; up to September we had furnished $3,435, and on that day received $1,000. Up to October 1st we had furnished $4.275, and on the day previous received $2,526. Up to November 1st we had furnished $4,775, and after crediting lumber returned and brick sold, there remained $602 28, which was not paid until the March following.

The amount upon which any profit accrued to us was $2,190, which if it had been furnished at our retail prices would have brought us the sum of $219 profit, which we think would not have been exhorbitant, considering the amount of money invested, upon which no interest has ever been charged or received. And we wish to say that on lumber furnished in anything like wholesale quantities, the aim was to furnish it at an advance of six per cent above cost, and in some instances at much less than that.

Trusting that this may explain some things that have not been heretofore understood correctly, we remain your brethren in the gospel of Christ.

Moved by E. L Kelley and A. B. Moore, that it be received and spread upon the minutes. Carried unanimously.

Bro. Alex. H. Smith was called to the chair.

The resolution on finance from the Spring River District was called up.

Moved by J. W. Chatburn and E. L. Kelley, to lay on the table. Carried.

KIRTLAND TEMPLE.

W. H. Kelley and G. A. Blakeslee, the committee on reparing the Kirtland Temple, reported as follows:

Your committee on the repairing of the Kirtland Temple, beg leave to report, that they have visited and examined the Temple, and made an approximate estimate of the cost to repair it; and this amount being so much more than we believe the conference contemplated that it would take at the time of the appointing of its committee, we did not feel justified in commencing the work until we obtained further counsel from the Church. We believe that when the repairing is commenced, that what is done, should be well done; and the work prosecuted from time to time, as the Church may be able until the building is completely restored in all of its departments as when first built with its pulpits, curtains, ornaments and all fixtures in tact.

To commence this work, and put the house in a good state of preservation and the arranging of the lower room, that church services may be comfortably held in it; will need an appropriation of about $1,000.

A less amount than this expended will be but to make an outlay of means and labor—without accomplishing the object in view, the preservation and ultimate restoration of the building—and to a great extent the squandering of the means that may be expended and the work will finally have to be done over again.

Had proper shingles been used when it was recovered last, the roof would now have been in a good state of preservation.

It takes upwards of 63,000 shingles to cover it; these will cost at Cleveland $4.15 a thousand at least. The steeple will need to be almost wholly restored, especially all of the ground work, save it may be the corner posts,—these repairs, with some cut stone, cement, plastering, &c., should be made at once. We were gratified to learn while in Kirtland, that the citizens are pleased with the thought of repairing the Temple, and some expressed a willingness to assist by contributions when the work is commenced, and take pride in protecting the building after it is restored. We were informed that contributions were made by the citizens when it was partially

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repaired by Father Huntley and others. How much they did we were not informed.

Again: had we thought wise to have expended so large an amount on the Temple, a grave obstacle stood in the way, viz: The Bishop did not have the money to meet the expense. To obviate this difficulty, if it is thought wise by your honorable body to prosecute the work further, we recommend the putting forth of an effort to raise a subscription fund to meet the necessary expenses.

Moved by J. C. Crabb and J. Hawley, that the report be received, the committee discharged, and the matter be referred to the Bishop.

W. C. Cadwell and E. H. Gurley, moved the following substitute, that report be received, adopted, and the committee continued with instructions to solicit subscriptions and make such repairs as the money so raised will enable them to do.

Spoken to by E. L. Kelley, M. T. Short, E. Banta (would give $50), W. H. Kelley, J. C. Crabb and E. H. Gurley.

The previous question was moved, and the substitute carried.

The matter of the Book of Covenants used by the Brighamite Mormons of Utah was brought up, and after being spoken to by several members, was unanimously adopted.

REPRESENTATION.

Moved by Z. H. Gurley and O. B. Thomas:

Resolved, that Joseph Smith, E. L Kelley, J. W. Gillen, J. C. Crabb, and J. R. Badham, be a committee to revise and enlarge the Rules on Representation, and so far as practicable make the same applicable to district conferences and branches; reporting to the Church the results of their labors as soon as convenient.

By motion to amend, the name of J. R. Badham was dropped at his request, and the name of P. Cadwell inserted.

Moved by C. Derry and J. C. Hardman, as a substitute, to strike out P. Cadwell and insert W. C. Cadwell. Carried.

Moved by E. C. Brand and H. C. Bronson, to amend the substitute by dropping the name of J. C. Crabb and inserting that of L. Conover.

A substitute to the amendment was moved by J. C. Crabb and J. C. Hardman, to strike out the name of L. Conover, and insert that of J. T. Kinnaman.

The substitute to amendment was lost.

Amendment lost.

Previous question moved, and the resolution as amended was carried.

Moved by L. Conover and H. C. Bronson. to take up the Spring River resolution on finance.

Moved by E. L. Kelley and J. W. Chatburn, to refer the matter to the Bishop of the Church. Carried.

Bro. J. S. Patterson asked that the preamble and resolution handed in by him be now considered.

The Chair ruled it out of order.

Moved by C St. Clair that the preamble and resolution be considered. Carried.

The preamble and resolution was read as follows:

Whereas, at the opening of conference I made the request that the minutes of last Annual Conference be amended by the insertion of a resolution that was acted upon there; but did not appear in the printed minutes; and Whereas, it was stated by some members of conference that no such resolution ever came before the last April Conference, I ask in vindication of the position taken by me, that the following extract from the private minutes kept by Bro. W. D. McKnight, together with the above preamble be received and spread on the minutes.

Moved to detach the Chicago Branch and that it form the Chicago Mission. Lost.

Signed, JOHN S. PATTERSON.

Moved to lay on the table.

Moved to amend, that it lay on the table subject to call after to-day. Lost.

Division called: 37 for, 18 against. Carried to lay on the table.

After singing "Guide us, O, thou great Jehovah," benediction was pronounced by the President.

Preachiug at the usual hour in the evening by J. W. Gillen assisted by Duncan Campbell.

SUNDAY, SEPTEMBER 24TH.

The morning prayer meeting was in charge of brethren J. T. Kinnaman and Joseph Luff.

The forenoon preaching services were opened by singing that old soul stirring hymn, "All hail the power of Jesus, name;" and prayer was offered by Bro. E. H. Gurley. Sung "Jesus, I my cross have taken." Preaching by Bro. R. J. Anthony. Closed by singing "Lord, dismiss us with they blessing." Benediction by Bro. E. C. Briggs.

The afternoon service was opened by singing "Joy to the world! the Lord will come," and prayer offered by Bro. E. C. Brand. Sung, "Oh, Lord! around thine altar now." Seven persons baptized during intermission, by President Joseph Smith, Debbie Griffin, N. Kent, E. L Leaf, Emma Smith, David Wight, Flora Sherrard, Flora A. Mayhew; six of whom were confirmed by brethren Z. H. Gurley, Alex. H. Smith, John S. Patterson and Joseph Luff. After singing "My faith looks up to thee," the large assembly was addressed by President Joseph Smith. Services closed by singing "There is a land immortal," and benediction by Bro. A. H. Smith.

The evening services were introduced by singing "Let Zion in her beauty rise," and prayer was offered by Bro. Z. H. Gurley. The third chapter of Revelations was read, and one person confirmed by brethern Joseph Smith and Elijah Banta. Sung "How sweet to the soul of the saint ere he rests." Preaching by Bro. C. Derry. Services closed by singing, "This world will be blessed bye and bye; and benediction by President Joseph Smith.

MONDAY, SEPTEMBER 25TH.

This morning's prayer meeting was in charge of Bro. Charles Sheen and H. Church.

The forenoon hour was occupied by Elder S. F. Walker, who lectured upon Archaeology; assisted by Bro. C. Sheen.

The business session was commenced at the usual hour by singing, "Come, Holy Spirit, come," and prayer offered by Bro. E C Briggs.

The President gave notice that no new business would be received after three o'clock this afternoon.

Moved by Z H. Gurley and W.H. Kelley, that the matter relative to the nomination and ordination of Bro. Elijah Banta, as counsellor to the Bishop, be now taken up, and that we endorse this nomination.

Spoken to by E. Banta, Z. H. Gurley, M. T. Short and E. C. Brand; President Joseph Smith stated that he was satisfied with the calling of Bro. Banta.

Motion prevailed, and the ordination was ordered.

GENERAL CONFERENCES.

J. S. Patterson and Z. H. Gurley moved to take up the subject of Annual Conferences.

The following was moved as a substitute to the motion and amendment, concerning General Conferences, deferred at April General Conference by E. L. Kelley and Z. H. Gurley:—

That when this conference adjourns it do so to meet April 6th, 1883, and annually thereafter.

J. C. Crabb and H. C. Bronson moved to amend, by striking out "and annually thereafter."

Motion to amend was lost.

The yea and nay vote on the substitute was as follows:

YEAS.—DISTRICTS.

London, Canada, 53	Northern Illinois 112
Indiana Southern 35	Decatur 142
Nauvoo and String Prairie 54	Michigan and North'n Ind. 95
Independence 44	Nodaway 19
Southern Nebraska 61	Central Kansas 19
Des Moines 47	Central Missouri 26
Chicago Mission 11	

EX OFFICIO.

Alex. H. Smith	John H. Lake	Wm. H. Kelley
Thos. W. Smith	Z. H. Gurley	E. C. Briggs
G. A. Blakeslee	I. L. Rogers	Winthrop Blair
S. S. Wilcox	Glaud Rodger	J. S. Patterson
E. M. Wildermuth	James McKiernan	Duncan Campbell
I. A. Bogue	J. F. McDowell	J. T. Davis
E. L. Kelley	I. N. White	W. N. Abbott
E. H. Gurley	Henry C. Smith	Joseph Luff
George Wilson	Robert Lyle	H. N. Snively
E. Banta	A. B. Moore	R. L. Ware
Joseph Snively	J. H. Meriam	R. M. Elvin
Hiram Falk	George Adams	Charles Sheen
O. B. Thomas	J. M. Terry	Wm. Hopkins
John Johnson	A. W. Moffet	N. Stamm
George Bird	C. St. Clair	E. W. Cato
J. S. Roth	I. R. Ross	W. L. Booker
M. McHarness	M. A. Trotter	D. P. Young
N. N. Hezelton	I. P. Baggerly	John R. Evans

T. J. Bell.—Total 774.

NAYS.—DISTRICTS.

Kewanee, Illinois, 68	Galland's Grove 107
Little Sioux 101	Far West 83
Northern Nebraska 45	Fremont 70
Central Nebraska 16	Spring Rriver 39

EX OFFICIO.

Joseph Smith	C. Derry	J. W. Chatburn
E. Robinson	John A. McIntosh	George Derry
J. C. Crabb	D. Dancer	E. C. Brand
R. J. Anthony	James W. Gillen	Alex. F. McCord
J F. Mintun	C. H. Jones	H. C. Bronson
Wm Powell	Wm. C. Cadwell	John Hawley
B. F. Wicks	S. V. Bailey	George Kemp
Samuel Ackerly	J. D. Craven	J. T. Kinnaman
S. Wood	A. S. Davison	J. R. Badham
H. N. Hansen	J. P. Dillen	J. V. L. Sherwood
E. Stafford	F. C. Warnky	H. Bartlett
A. J. Green	H. O. Smith	F. Sheen
Wm. Chambers	David Chambers	C. A. Beebe

—Total 569.

COMMITTEE REPORTS.—CONTESTED SEATS.

J. C. Crabb, S S. Wilcox, J. T. Davis, J. Snively and L Conover, committee on contested seat of delegate from Chicago reported:

Your committee appointed on the contested case of brethren Patterson and Culver, relative to the right to cast the vote of the Chicago Branch, beg leave to report:—

1. We find from the evidence presented before us that the Chicago Branch was organized under the direction of Bro. Mark H. Forscutt, on June 20th, 1880.

2. That a statistical report of the branch was forwarded to the next succeeding conference of the Northern Illinois District, held at Streator, Illinois, October 17th and 18th, 1880; and that said report was read before and accepted by the conference of the Northern Illinois District, together with the reports from the other branches of said district.

3. That from that time until the present, the Chicago Branch has regularly reported to the several conferences of said Northern Illinois District, and has been represented in the General

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Conferences of September, 1881, and April, 1882, by the delegate from the said Northern Illinois District.

4. From the foregoing evidence your committee conclude that the Chicago Branch is a part of the Northern Illinois District, and as such entitled to representation in this Conference through the accredited delegate from that District.

We your committee therefore recommend the unseating of the delegate claiming to represent the Chicago Branch.

CHURCH RECORDER'S WORK.

Committee on Church Recorder's books, J. W Chatburn, I. N. White and Joseph Luff, reported as follows:

Your committee, to whom was referred the work of examining the books of the Church Secretary and Recorder, with instructions to report on various matters, beg leave, and offer the following as the result of our labor:—

1. We find that no index has ever been made for Record Books "B," "C," and "D." We believe such index to be absolutely necessary, and that the preparation of it should be commenced at once. As nearly as we can determine, it will require the labor of from five to six months to perfect such work, and we recommend that the sum of $250 be paid for said labor.

2. By carefully investigating the amount of general work to be done by the Church Secretary and Recorder, (apart from the above), we have discovered that it will require from four to five months for its performance each year; and we recommend that the sum of $250 per year be paid by the Church as a fair compensation therefor; also, that an additional sum of $50 per year be allowed for office rent and fuel.

3. We have been forcibly reminded that the Records, &c., in the care of the Secretary and Recorder, are constantly exposed to danger; but do not believe that the Church would be justified, at present, in going to the expense of building an office and vault; we therefore recommend that a fire-proof safe of sufficient size to hold all the books be purchased as soon as possible, and used for the purpose of their protection.

The hour of adjournment having arrived, the meeting closed by singing, "Praise God fromwhom all blessings flow" Benediction by President Joseph Smith.

In the evening, preaching by Bro. Joseph Luff, assisted by Bro. F. C. Warnky.

TUESDAY, SEPTEMBER 26TH.

The morning prayer meeting was in charge of brethren I. L. Rogers and J. R. Badham.

The forenoon preaching service was opened by singing, and prayer by Bro. Glaud Rodger. Bro. Elijah Banta was ordained as one of the Bishop's Counsellor by brethren Joseph and Alexander H. Smith. A child was blessed by brethren Joseph Smith and Glaud Rodger. Preaching by Bro. J. M. Terry, assisted by Bro. G. Rodger.

The business session was opened by singing "Shout the tidings of salvation!" Prayer by Bro. Jonas W. Chatburn.

Moved by E. Stafford and W. C. Cadwell, that every speaker in this body, occupying the floor to speak on any question, be restrict-to ten ninutes time, and that he be not allowed to speak twice on any question until all have spoken on the same who desire to so do Carried.

FINANCE

A letter of recommendation from the Quorum of the Twelve and the Bishopric was read as follows:

The following recommendations were adopted by a conjoint council of the Twelve and Bishopric, and by order of the same are presented to the Conference for their consideration and approval.

1. That the action in the appointment of District Treasurer's, aside from the General Agents in the Church, we find is working injury to the cause and defeating the placing of funds either in the hands of the District Treasury or Bishop's Agents; and as there is no warrant in the law of the Church for snch a plan;

Resolved, That the action authorizing it be and is hereby repealed.

2. That under the present system of reporting to the Bishop, on the part of the ministry, injury is wrought in this, that in some cases all funds are sent to the Bishop or his Agents, and in others not so done, but kept by the ministry, and privately reported to the Bishop, and so never known to the Church, which fact causes complaints on the part of those who contribute; therefore, we recommend that hereafter all persons under General Church appointment, report all Church moneys received to the Bishop, together with the names of persons paying, so far as possible, and that they draw for their expenses directly from the Bishop or his agents.

3. We believe that it will be to the interest of the Church and the good of all, if the Bishop's reports are published annually instead of quarterly, and they will be in a shape to be better understood by the Saints, and the transactions for the year are then in such shape as to be properly considered and critcized.

4. That to prevent doubt and distrust, and the abuse of the discretion now exercised by the Bishop, all persons under appointment of General Church authorities, requiring expenses paid by the Church, should before appointed, state to the Twelve and Bishopric, the probable amount required for expenses per annum.

5. By resolution all rules and conjoint agreements heretofore obtaining, which conflict with the operation of any of these rules and agreements be declared to be rescinded.

Moved by J. C. Crabb and E. L. Kelly, to take up and examine each clause singly. Carried.

Moved by W. H. Kelley and J. W. Gillen, to adopt the first clause.

Moved by Z. H. Gurley and H. C Bronson, to amend by striking out "and as there is no warrant in the law of the church for any such plan," and inserting in place the word "therefore." Carried.

After several had spoken, and that portion of the minutes of April, 1881, had been read relative to this matter, it was adopted.

A W. Moffet and J. S. Patterson moved the adoption of the second clause, which after having been duly examined was adopted.

J. F. Mintun and J. W. Gillen moved the adoption of the third clause. Adopted.

E. H. Gurley and O. B Thomas, moved the adoption of the fourth clause. Adopted.

Questions were asked by J. W. Gillen, C. Sheen and Joseph Luff. Answered by the chairman of the Twelve and Bishop: "that the word 'expenses' referred to in fourth clause applies to the families, and not to the Elders.

E L Lelley and Z. H. Gurley, moved the fifth clause. Adopted.

Moved by E. H. Gurley and J. S. Snively to adopt as a whole. Carried.

HIGH PRIEST'S QUORUM.

Report of the High Priests Quorum read:

The High Priest's Quorum met in *Herald* office building on September 21, 1882. Called to order by president, C. Derry. Prayer by president. J. W. Chatburn was elected to act as secretary *pro. tem.*

The following members reported by letter: H. A. Stebbins and M. H. Forscutt. Brethren reported in person: John A. McIntosh, E. Robinson, G. A. Blakeslee, W. H. Blair, George Derry, I. L. Rogers, S. S. Wilcox, J. W. Chatburn, J. C. Crabb and David Dancer.

Resolved, That we request the Presidency of the Church to nominate persons to fill the vacancies now existing in the standing High Councell, agreeable to Sec. 99, p. 5, in Book of Doctrine and Covenants. Adopted.

Resolved, That we recommend that when church houses are built in the different branches of the Church, and are deeded to the Church, that in consideration thereof, due credit be given to the parties donating their means for the building of said churches as free will offerings or tithing, in a book kept for that purpose. Adopted.

Moved to now take up the report of the committee on Chicago contested seat. Report read.

Moved by Z. H. Gurley and E. L. Kelley to release the committee.

Moved by J. W. Chatburn and W. C. Cadwell, that the report be received and committee discharged.

Moved by A. W. Moffet and E C. Brand, to adopt the report.

Moved by Z. H. Gurley and E. L. Kelley, as a substitute, that this whole matter, together with the decision and reasons therefore made by the President of the Chicago Mission, be recommitted to a committee of three, appointed by the chair, and that Elders J. S. Patterson and W. H. Kelley appear before them.

Moved by J. W. Chatburn and E. Stafford, to amend the substitute, to recommit to the same committee who had this matter in hand.

J. C. Crabb gave notice that he would not serve; the other committeemen gave the same notice.

Previous question moved, and the amendment to the substitute was lost.

Discussion continued on the substitute.

Previous question moved, and the substitute was declared carried. Division called: the vote stood 42 for, and 24 against.

The chairman appointed as said committee: Elijah Banta, R. J. Anthony and A. W. Moffet.

The report of the Quorum of Seventy was read, and benediction was pronounced by Pres. Joseph Smith.

The evening preaching was by Elder J. T. Davis, assisted by Bro. A. S. Davison.

WEDNESDAY, SEPTEMBER 27TH.

The morning prayer meeting was in charge of brethren Jonas W. Chatburn and E. Robinson, and was continued up till noon. The afternoon business session was opened by singing "Triumphant Zion! lift thy head," and prayer by President Joseph Smith.

Bro. J. Frank Mintun was appointed to preach at Davis City, this evening.

The report of the Twelve on missions was read:

The following changes in last Spring Conference appointments are made; all others to remain as made then.

1. T. W. Smith: to labor as counselled by the First Presidency till next April Conference.

2. J. R. Lambert: released from South-East Mission, and appointed to labor in Chicago Mission, with W. H. Kelley in charge.

3. M. T. Short: released from Utah mission, and appointed to labor under Bro. E. C. Briggs.

4. Glaud Rodger: released from California.

5. J. C. Clapp: released from the Rocky Mountian Mission.

6. R. J. Anthony: released from Utah and appointed to South-Eastern Mission, in charge.

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7. H. A. Stebbins: released from General Conference appointment as a missionary.

8. J. F. Burton: Cape Breton Island, substituted for Maine.

9. L. F. West: released from South East Mission.

10. E. H. Gurley: released.

11. E. L. Kelley: released.

12. Peter Anderson of California, to assist Bro. Peter N. Brix in Denmark, if found practicable.

13. Joseph Luff: Rocky Mountain Mission.

14. James Mc Intosh: Canada, under J. H. Lake.

15. Thomas E. Jenkins: Welsh Mission.

16. Harbert Scott: Southern Indiana, under W. H. Kelley.

17. E. DeLong: Northern Michigan, under W. H. Kelley.

18. J. H. Meriam: Canada, under J. H. Lake.

QUORUM REPORTS

The report of the First Quorum of Elders was read:

Met at the Saints' Church. Pres. R. M. Elvin in the chair. After reading minutes and roll call, the following brethren reported by letter: F. P. Scarcliff (preached 50 times, baptized 2),—George Walker (preached 22), Jerome Ruby, J. F. Burton (baptized 4), C. C. Reynolds, M. B. Oliver, John Beaird, George Hicklin (baptized 3, preached 45 times), J. M. Stubbard, M. H. Bond, F. G. Pitt, S. V. Bailey, V. White, G. S. Yerrington, A. White. In person:—J. R. Badham (preached 84 times, baptized 21), J. S. Snively (preached 3 times), S. F. Walker, E. Banta, J. Johnson, H. Bartlett, Henry C. Smith, A. W. Moffet, G. E. Deuel, S. Woods, D. Hougas (baptized 2), J. D. Craven, O. B. Thomas (baptized 1), R. Lyle, G. Adams, O. J. Bailey, H. N. Snively, E. Stafford, C. Sheen, W. Powell, J. P. Dillen, R. M. Elvin (preached 118 times, baptized 9), C. A. Beebe, G. E. Deuel (baptized 33).

Committee in case of W. H. Pomeroy. By motion he was dropped from quorum.

The name of H. C. Bronson was received and enrolled to fill vacancy.

The preamble and resolutions as adopted by the informal council was taken up and considered and adopted.

As a substitute to the resolution referring to reporting of Elders, the following was adopted as a substitute:

Resolved, That we *request* the several members of this quorum, that each report annually on the 1st of April, that a general knowledge may be had of the whereabouts and labors of all.

Resolution referring to confirmation was unanimously adopted.

There has been twenty-seven members present; quorum having held three sessions. Seventy-three baptisms were reported; others reported baptizing, but gave no numbers.

The report of the Second Quorum of Elders was read:

At the various meetings of this quorum during conference, the following record was made.

W. C. Cadwell, D. Chambers, F. C. Warnky, (baptized 4), H. Church, W. Chambers, H. Hart, T. N. White, G. Wilson, J. H. Meriam, and J. S. Roth, reported in person. J. E. Betts, J. Matthews, (baptized 5), E. C. Brown, (baptized 4), F. D. Reese, J. Morrell, J. Gilbert, (baptized 20), J. Armstrong, J. Smith, T. Thomas, F. Hansen, B. F. Durfee, (baptized 3), W. Vickory, (baptized 4), W. Hart, L. Gamet, (baptized 1), T. E. Lloyd, W. Anderson and J. W. Wight, reported by letter.

John S. Roth and John H. Meriam were elected members of the quorum.

Several members of the quorum having expressed a willingness to labor in missions, the secretary was instructed to notify proper authorities of such willingness and the fields of labor preferred by them.

A resolution was adopted that the clerk of the quorum be requested to write to all the members that have not reported (if they can be reached) and obtain a report from them, both in labor and standing if possible, and report to this quorum at our next April Conference.

President and secretary of quorum were on motion sustained.

The report of the Third Quorum of Elders was read:

Five of the members reported by letter, and eleven in person.

Bro. Fred Collin resigned as secretary, and J. M. Terry was selected in his place. Bro. E. W. Cato reported as being ready to take a mission from the General Conference. A committee was appointed to investigate the advisability of recommending him, and they reported him as a safe man to represent the Church. A letter was read from E. T. Dobson, the secretary, asking to be released, but on vote of quorum he was unanimously sustained. Moved that a court of three Elders be appointed to try J. W. Sykes for his official standing in the Third Quorum, namely J. T. Kinnaman, Wm. Lewis and J. M. Terry. J. T. Kinnaman was sustained as President of the Quorum with his counsellors. T. W. Chatburn had baptized five.

The report of the Fourth Quorum of Elders was read:

The Fourth Quorum of Elders met September 22d; presided over by Bro. L. Wilson, H. N. Hansen secretary *pro. tem.*

The following Elders reported in person: J. C. Hardman, W. Hopkins E. Sherman, H. N. Hansen, and L. Wilson. Bro. Henry Green reported by letter. Bro. L. Wilson was continued as a committee to visit or correspond with the president of the quorum.

The report of the First Quorum of Priests was read:

We have as a quorum held two sessions during this conference. Reports received verbally from L. Conover, Wm. Crick, G. F. Weston, Joseph A. Upton, Lewis Fowler, W. M. Rumel, E. Sparks, Oscar Brown and A. S. Cochran.

A vacancy having occurred by the ordination of Bro. E. L. Kelley to the office of an Elder, the name of Bro. Oscar Brown was enrolled as a member of the quorum. Brn. Frank Steffe, R. Etzenhouser, Edward Rannie, W. N. Dawson, Benjamin Kester, W. H. Bradford, J. F. Clemensen, J. J. Vickery, J. B. Gouldsmith, C. P. Faul, M. M. Turpin and Charles Wicks reported by letter. The office of secretary and treasurer having become vacant, Bro. Asa. S. Cochran was chosen to fill the vacancy.

The following resolutions were passed:

1. That all applications for missions from General Conference, by members of our quorum, shall first be passed upon and endorsed by the quorum; and the Quorum of the Twelve are requested to return to the quorum all applications for missions not so endorsed.

2. Whereas, in the Epistle of the Twelve and Bishopric it is required that Bishop's Agents shall be Elders; and whereas, this is one of the temporalities of the Church, and as such *may be* under the direction of the priesthood of Aaron; Therefore, be it Resolved, That the Quorum of Twelve and Bishopric be requested to amend their epistle in this regard.

Resolved, That as a quorum we recommend Bro. Frank Steffe who volunteers to take a mission to Germany and Bro. G. F. Weston, to the authorities in charge of missions, and that missions be given them, if thought by them to be practicable.

By resolution, those of the quorum who have not received quorum licenses are requested to send their licenses received from other authorities to president and secretary, and receive licenses from the quorum.

The committee appointed to prepare the outlines of the duties and rights of Priests were continued, and a request was made by the chairman that the brethren communicate with him in regard to this matter.

We also report the quorum full, and that the following brethren have applied for admission to membership in the quorum, viz: Evan B. Morgan, Arthur Alley, John T. Brannon, Allen M. Todd, Alex. Buchanan, Lewis C. Donaldson.

BISHOP'S AGENTS.

The following resolution was passed by the Quorum of Twelve and Bishopric, and is by them presented to conference.

Resolved, That Article two of Principles and Rules of Action, adopted by the conjoint council of the Bishopric and Twelve, April, 1878, be amended by striking out the words "Such Agents to be Elders."

On motion the report of the Presidency and Twelve on missions was taken up.

Moved by J. T. Kennaman and J. S. Patterson, to adopt as a whole.

E. C. Brand and J. C. Crabb moved to take up by sections. Carried.

First clause read and adopted.

Second clause read, and on motion to amend that Bro. Joseph Lambert be assigned to the Chicago Mission.

E. C. Brand and G. Rodger, moved the following as a substitute, Resolved to abolish the Chicago Mission.

Moved by J. W. Gillen and E. H. Gurley, to refer this substitute to the committee on Chicago contested case.

Moved by J. C. Crabb and W. Powell, to amend the motion, To refer the substitute to the committee on the Chicago trouble, and that the consideration of the mission, and all matters appertaining to it be deferred until said committee report. Lost.

Motion to refer substitute lost.

As to the assignment of Bro. Joseph R. Lambert, the following spoke thereon, brethren M. T. Short, W. H. Kelley, J. W. Gillen, J. T. Kinnaman, E. L. Kelley, Alex. H. Smith. Put to vote and adopted.

3d clause read, moved and adopted.

4th and 5th clauses read and adopted.

6th clause read and adopted, with the amendment to add the words, "in charge."

7th, 8th, 9th, 10th, and 11th clauses read, and on separate motions adopted.

12th clause read, and it was moved by E. C. Brand and M. T. Short that he be sent to Utah.

Joseph Luff and E. Banta moved to amend, to refer to the Twelve. Amendment prevailed.

13th clause read and moved, and adopted.

14th, 15th 16th, 17th, and 18th clauses read, and on separate motions adopted.

Moved by J. W. Chatburn and H. C. Bronson that we meet to morrow morning for business. Lost.

Benediction by President Joseph Smith.

Evening services opened by singing, and prayer offered by E. Stafford. One person baptized during intermission was confirmed by Elders E H. Gurley and Horace Church. A child was blessed by Elders C. Derry and George A. Blakeslee. Preaching by O B. Thomas, assisted by E. Stafford.

THURSDAY, SEPTEMBER 28TH.

The morning prayer meeting in charge of J. T. Kinnaman was continued till noon.

Business session was opened by singing "Truth reflects upon our senses," and prayer by E. Robinson.

The President stated that the Twelve desired privilege to present a communication.

Moved by W. C. Cadwell and E. C. Brand, that we hear the communication, which motion prevailed, and it was read.

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UNTO THE ELDERS OF MY CHURCH.

In asking of me, ye did well. I will hasten my work in its time. Ye can not now prosecute missions in many foreign lands, nor is it expedient that the elders of the first quorums be sent out of the land of America until the work of the reorganization of my church be more fully established, and a greater unity of understanding between them be obtained. Nor is it expedient now to further fill up the quorums, except it be the elders, priests, teachers, and deacons: which ye may do, as ye deem wise, by the direction of conference.

Continue the mission in Chicago until the April conference, when if it be found expedient it may be left in the charge of the authorities of the Northern Illinois District.

It is my will that ye more fully honor and pay heed to the voice and counsel of the traveling ministry in spiritual things; which if ye do not, the office which they hold is not honored in my service, and the good they should do is made void.

If they approve themselves as righteous ministers, they shall be blessed; if they be found transgressors, or idle servants, ye shall not uphold them. But be not hasty in withdrawing your suport from them, peradventure ye shall injure my work. Even now I am not well pleased with some, but space is granted for repentance and a renewal of diligence. Let no one deceive himself that he shall not account for his stewardship unto me.

JOSEPH SMITH,
By comand of the Spirit.

Read before and approved by unanimous vote of the Quorum of the Twelve, Thursday, September 28th, 1882. Attest:

W. H. KELLEY, Pres. *pro. tem.*
T. W. SMITH, Sect. of Twelve.

Read before and approved by unanimous vote of the Quorum of Seventy, Thursday, September 28th, 1882.

GLAUD RODGER, Pres. Quorum.
J. F. MCDOWELL, Secretary.

Moved by E. H. Gurley and H. C. Bronson, that we unanimously receive and endorse the revelation.

E. C. Briggs put the motion to vote, which was unanimous.

The first verse of 70th hymn was sung.

E. C. Brand made a statement relative to his present field and the Utah Mission.

Additional report from the Twelve in regard to missions was read, as follows:

1. Brethren Glaud Rodger, Duncan Campbell, J. W. Gillen, E. M. Wildermuth, J. C. Foss and J. F. McDowell, of the Seventy, to travel and labor as their circumstances shall permit.
2. It is not found practicable to send brethren H. N. Hanson and Peter Anderson to the Utah field at present.
3. Elder F. C. Warnky: to labor in Missiouri, under the direction of Bro. A. H. Smith.

Moved by J. W. Gillen and E. C. Brand, that the report be received as a whole.

Z. H. Gurley and E. C. Brand moved to amend, that Bro. H. N. Hanson be sent to Utah as soon as practicable.

Moved by J. S. Snively and Wm. Powell to refer that portion relative to Bro. Hanson and Anderson back to the Quorum of Twelve. Carried.

E C Brand and H. C. Bronson moved to adopt as a whole, as amended. Carried

ADJOURNED TO KIRTLAND.

Moved by Wm. C. Cadwell and J. F. Min tun, that we now consider the place of holding the April General Conference.

The following places were put in nomination: Independence, Missouri; Kirtland, Ohio; Coldwater, Michigan.

The first vote stood: Independence 19, Kirtland 29, Coldwater 3.

The second vote stood: Independence 17, Kirtland 36.

The question was raised as to how the delegates and members of conference would be taken care of at Kirtland, it was

Moved that Z. H. Gurley and W. H. Kelley be empowered to act as a commissary committee. Carried.

Moved that the Bishopric be requested to try and obtain reduced rates from the rail road companies for the April Conference at Kirtland.

Moved that the hour to meet at Kirtland, April 6th, 1883, be at ten o'clock in the forenoon.

QUORUM REPORT.

An additional report from the Quorum of Twelve was presented as follows:

In the case of Bro. H. N. Hansen, referred to us by the conference, we recommend that Bro. H. N. Hansen be appointed to the Utah Mission.

On motion it was adopted.

COMMITTEE REPORT—CHURCH RECORDER'S BOOKS.

The report of the committee on Church Recorder's books was read.

It was moved to receive the report and that the committee be discharged.

Moved by H. C. Bronson and J. S. Patterson, that the report be adopted, and the recommendations be concurred in.

Moved by Z. H. and E. H. Gurley, that the matter be referred to the Bishopric, to receive bids to perform the work.

A letter from H. A. Stebbins, Church Recorder to the committee was read.

Previous question moved, and motion to refer lost. Division called: 18 for, 31 against.

Moved to amend the second clause of the report by striking out $250, and insert $150.

Previous question moved and amendment carried. Division called: 25 for, 13 against.

Moved that the report be further amended, by striking out the $50 for rent."

Previous question moved and carried. Division called: 13 for, 27 against.

Previous question moved, to adopt the report as amended, prevailed.

COMMITTEE REPORT ON CHICAGO CONTESTED SEAT.

Report of E. Banta, R. J. Anthony and A. W. Moffet, committee on the contested seat, read:

Your committee appointed to hear and pass upon the matters connected with the right of the delegate from Chicago, to a seat in conference as such delegate, together with other matters connected therewith, to wit, the decision of the person in charge, out of which said controversy has arisen, beg leave to make the following report:

We consider the said E. G. Culver is entitled to his seat as such delegate for the following reasons: (1) We consider Chicago a separate mission distinct from the Northern Illinois District, as per appointment of General Conference. (2) That W. H. Kelley being in charge of said mission, has the right to regulate the affairs of the Chicago Branch when out of order and needing assistance. (3) We recommend that the Chicago Mission be sustained by this conference.

On motion, adjourned till nine o'clock to-morrow morning, for business.

Benediction by President Joseph Smith.

The evening preaching was by Bro. E. L. Kelley, assisted by Bro. George F. Weston.

FRIDAY, SEPTEMBER 29TH.

Business session was opened at half-past nine o'clock by singing "Give us room that we may dwell," and prayer by Bro. E. M. Wildermuth.

Report of committee on contested seat from Chicago read.

Moved by E. L. Kelley and J. T. Kinnaman, that the report be received, adopted, and committee discharged

Previous question was moved, and upon vote the report was adopted.

Moved by E H. Gurley and E Robinson, that we adopt the first clause of the report of the Twelve on Missions.

Z. H. and E. H. Gurley moved as an amendment that the following be added: "With the understanding that W. H. Kelley remain in charge of Chicago Mission." Amendment adopted.

Bro. E C. Brand entered his protest to the adoption of the first clause.

Main question spoken to.

Previous question moved, and first clause adopted as amended.

Bro. E. C Brand requested his vote in the negative recorded.

Moved that E. C. Briggs be permitted to make an explanation, which was made, showing the causes why he had not filled the appointment, but was now ready to enter at once upon missionary labor.

E. C Brand withdrew his protest as against E. C. Briggs.

The resolution relative to the Editorship of the *Herald* was called up.

Whereas, The prophet of this dispensation was not to have strength in the temporal concerns of life; and

Whereas, The magnitude and demands of the work call upon the body to untie the hands of our President, therefore,

Resolved, That we request Joseph Smith to travel in the active ministry.

J. W. Chatburn and J. S. Patterson moved that this matter be deferred till the April General Conference.

Moved to amend, that it be referred to the Board of Publication. Previous question moved, and the amendment was adopted.

Application for membership on original baptism by Morras Walsh was read, and upon motion he was received as a member of the Church.

On motion the report of the Quorum of Seventy was taken up, and that portion relative to the dropping of members, and as to what office they held when so dropped, spoken to by E. C. Brand.

Have held eight meetings. The following named brethren reported verbally, or by letter: G. Rodger, E. C. Brand, D. Campbell, J. W. Gillen, J. T. Davis, M. T. Short, J. McKiernan, G. T. Griffiths, G. S. Hyde, J. F. Mintun, R. J. Anthony, J. S. Patterson, J. F. Mc Dowell, C. H. Jones, E. M. Wildermuth, C. Scott, T. E. Jenkins, G. E. Montague, W. T. Bozarth, Heman C. Smith, B. V. Springer.

Upon motion the following was presented and unanimously adopted: Whereas, there have been members dropped from the Quorum for *inactivity* in performance of duty as Seventies, and questions have been propounded to us as a quorum, as to what office they may hold thereafter, if any, or do they return to simply lay membership. Not being willing to render a decision without further light, we therefore, respectfully ask of the conference to speak definitely thereon.

On Wednesday morning, eight o'clock, the

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Quorum met in solemn prayer, relative to general church matters, and were blessed by the Spirit,s presence, and were grateful therefor.

On Wednesday evening, by request of Quorum of Twelve, we met with them in conjoint council, and through interchange of thought, came to a mutual understanding relative to missionary work, and other matters of importance.

GLAUD RODGER *President*,
J. F. MC DOWELL *Secretary*.

Moved by Z. H. Gurley and E. L. Kelley, that this matter be referred to the First Presidency, and they to report to the April General Conference. Adopted.

Preamble and resolution by Z. H. Gurley and E. L. Ke ley, read, and by unanimous vote, adopted as follows:

Whereas, the circular letter of Hon. William M. Evarts, while Secretary of State, asking all foreign governments to prevent the immigration of Mormons (socalled) to this country, as they come to practice crime, being polygamists; and, whereas, this has conduced to the injury of the body of Latter Day Saints who affirm the original faith under which no such practice is tolerable, and because such distinction has not been had, and we have been confounded with that people whom this letter very properly brands as criminals; therefore, be it

Resolved, That we ask the present Secretary of State to correct this error, and place us in our proper light before the world.

On motion Joseph Smith and Z. H. Gurley were appointed to present the preamble and resolution to the Secretary of State.

On motion the High Priest's Quorum report was taken up.

Moved to adopt the first clause, relative to the nomination of members to fill the High Council. Adopted.

Moved to refer the second clause concerning titles and deeds of meeting houses, to G. A. Blakeslee, E. L. Kelley and E. Banta, as the Bishopric.

Moved to amend, by striking out the name of E. L. Kelley, and inserting that of A. H. Smith. Amendment lost.

Motion to refer to the Bishopric, adopted.

Moved and carried that W. H. Kelley have the privilege to make a statement, which reads as follows:

Bro. Kelley stated that he had not been heard from on Chicago matters. He believed the true policy was, that when we vote to send men in the field, we should stand by them; and in case difficulties arise where they labor, that before judgment be passed upon it, or them, the missionary be heard from first. That we can afford to believe the missionary before any others; at least until it be shown that he is at fault, or shown to be unworthy of belief. That this is the true policy, and by it the Church and the representatives will be protected.

Moved that all ministry reports not heretofore read, be received and spread upon the minutes as if read.

Resolution from the Twelve and Bishopric, relative to amending Article 2d of Principles, read and adopted.

Moved to sustain Bro. H. A. Stebbins as Church Recorder.

Moved as a substitute, to sustain Bro. H. A. Stebbins as Church Secretary.

Moved to amend the substitute, that we sustain Bro. H. A. Stebbins as Church Secretary and Recorder. Amendment adopted.

Substitute as amended adopted.

Benediction by President Joseph Smith.

The business session of the afternoon was resumed by singing, "Hark! ten thousand harps and voices.".

Prayer by President Joseph Smith.

Appeal of St. Louis District presented.

Moved by Z. H. Gurley and J. T. Kinnaman, that the appeal be referred to a committee of three, to be appointed by the chair, and they to report at next April General Conference.

The chair appointed as said committee G. Rodger, George Derry, and A. S. Davison.

A letter from Elder John L. Bear, a late missionary in Switzealand, was read, concerning the condition of the work in Switzerland.

Moved by E. C. Brand and E. Robinson, that the appeal of Bro. J. L. Bear for labor in Switzerland be referred to the Twelve.

Moved by A. W. Moffet and J. T. Kinnaman, that all papers in reference to the missionary work be referred to the Presidency and Twelve.

Moved by L Conover and J. C. Crabb, that the Church Secretary be instructed to take the necessary steps toward arranging the different quorums mentioned in the revelation received September 28th, 1882. Adopted.

Whereas, Bro. Dubiez of Nebraska City, offers to defray the expenses of an Elder to Holland, and will accompany him, if the money can be credited him on the Bishop's books as tithing; therefore,

Resolved, That this matter be referred to the First Presidency and Bishopric, and an Elder furnished if arrangements can be so made.

M. T. Short and E. M Wildermuth moved, that the *Herald* be devoted to the use of the Church, and that secular advertisements be suppressed.

Moved, that it be referred to the Board of Publication. Carried.

Z. H. and E. H. Gurley moved, that if the Secretary and Recorder should decline to perform the labor now declared necessary upon the records, &c., that President Joseph Smith and Bishop Blakeslee be empowered to perform the same in person, or by proxy. Adopted.

On separate motions: the Bishopric, Board of Publication, First Presidency, Quorum of Twelve, Seventies, High Priests, the various quorums of Elders, and all other quorums, were duly sustained.

Vote of thanks, on separate motions, were extended to the Saints and friends of Lamoni, for use of lumber, labor of building the Tabernacle, the secretaries, chorister, and musicians; the St. Louis *Globe-Democrate* for publishing minutes; also the Ogden *Pilot* for favors conferred.

On motion adjourned to meet at the Kirtland Temple, Ohio, April 6th, 1883, at ten o'clock in the forenoon.

Closed by singing, "Come, let us anew." Benediction by Joseph Smith.

JOSEPH SMITH, *President*.
JOHN SCOTT, }
ROBT. M. ELVIN, } *Secretaries*.
W. D. MCKNIGHT, }

The man or woman whom excessive caution holds back from striking the anvil with earnest endeavor, is poor and cowardly of purpose.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, October 15, 1882.

THE General Conference at Lamoni, holding from September 20th to 29th inclusive, was in some respects the most remarkable of any lately held by the Reorganized Church. The session last Spring, at Independence, was of the old *regime*, and brought forcibly to the mind the terrible results of expulsion, pain and distress, brought upon the Saints for the faith's sake in the days of the past; while the late session at Lamoni was of the new, and forced the special work of the present upon the attention of those present. It was with painful apprehension that the first influx of visitors and delegates was welcomed; for, while the Saints resident at Lamoni had done what seemed prudent in making ready for the conference, it was not known how many or how few would attend, if but few the preparations were more than ample; if very many, some might be neglected and disappointed. The attendance was fair, and hence, preparations were all that could be required.

Another source of apperehension was the apparent disagreement between two of the leading ministers on a question of jurisdiction, policy, or government, which had possibly engendered some personal feeling, and was likely to introduce serious distress into the deliberations of the body. Two positive men, each confident in his right and cause, it was thought would create division and injury. This feeling prevailed during all of the earlier sessions, and was not fully passed until the second week of the session was well advanced. However, the final adjustment was effected without serious jar, and the irksome feeling of apprehension and restraint was removed.

The delegates were nearly all present on the first day of the session, though an occasional one came dropping in as late as the fourth day; the *ex-officio* members, coming and going, registered about one hundred and sixteen upon call for the yeas and nays, but the greater majority were present from the first. One of the features of this is that upon the most important question, that of holding but one conference session per year, the decision was made upon the vote cast by delegates instructed by their districts as to their wishes in the premises.

Considerable discussion was had on many subjects, but a good degree of harmony prevailed among the members of the conference from first to last. The question of two conferences, or one, per year, was quite largely examined, and nearly all the delegates came instructed as to their action, and was finally disposed of in the greatest good humor.

The decision of the body to hold the sessson of April next at Kirtland, Ohio, was made after quite an animated debate, and in the belief that it would accrue to the advancement of the work.

Eight were added by baptism during the session. The preaching meetings were well attended; those of Sunday, the 25th, being very large. The whole country round about seemed to be present. The Saints at Lamoni had by committee erected a temporary tabernacle in the Herald Office grounds, capable of seating thirteen hundred, and this was well filled morning,

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afternoon and evening; the exercises being excellently well received.

The weather from first to last was splendid, a trifle cool at times, but still pleasant; no rain fell to cause a moment's delay until the Sunday after adjournment, October first, when the morning sermon, being delivered by Bro. Edmund C. Briggs, was broken in the middle, and the congregation driven out of the tabernacle to seek shelter in the Herald Office and the houses of the people adjacent. An evening meeting was held in the Chapel, that was but lightly attended, rain having fallen nearly all day, the first of moment for nearly two months.

The conference at Lamoni is declared a success, and will have its influence all over the country near to the village where it was held. Missouri, for miles south and west, contributed largely to the members in attendance at the preaching services. There were on Sunday at noon one hundred and ninety-two double and eighty-two single teams, together with fifteen tents and covered wagons, showing that the interest was most excellent.

The Elders who addressed the congregations had good liberty, and many of them show remarkable advancement; clearly demonstrating the important fact that those who have gone into the field of missionary labor have improved far, far beyond those who have remained inactively at home. Even those who have done local labor as the opportunities offered, are developing well as ministers for the truth. As a whole the session was a pleasing one. There was less of haste in the deliberations, and marked thought in much that was said touching current topics; and all conceded that the law, the word of God, should be paramount with Elders and people.

EDITORIAL ITEMS.

In considering the matter of the Kirtland Temple, it was ordered that Brethren Blakeslee and E. L. Kelley solicit subscriptions for the purpose, and put the building in good repair: about one thousand dollars is needed. Any one wishing to aid may do so by giving their names and the money to the Bishop's Agent of their branch or district, or send to G. A. Blakeslee, Galien, Michigan.

Bro. Heman C. Smith wrote from Oenavile, Texas, September 27th. He was heavily burdened with care and responsibility, and anxious to do the Master's will. He finds many openings for preaching the word; but also finds the adversary active in endeavors to prevent progress.

Bro. Thomas Taylor writes that the prospects of the work in England have improved of late, and the Saints feel well toward the missionary fields. Care and diligence are redeeming the good name of the Lord's work. Let his name be glorified evermore, and every where.

Bro. John Eames of Cheyenne is advertized in the *Sun* of the 1st, as follows: Mr. John Eames will preach this evening at Keefe Hall. Subject: "And Moses answered and said, but behold they will not believe me, nor harken to my voice, for they will say: The Lord hath not appeared unto thee."--Exodus 4th chap. 1st verse.

Sr. Copeland, formerly Sr. Marberry Robbins, is strong in the faith, and would be pleased if some of the Elders would come and see her. She thinks they could get the hall that is near by where she lives to preach in.

Bro. W. H. Kelley has sent us a lengthy and terse answer and explanatory statement to Bro. J. J. Cornish's letter, lately published by us.

This letter Bro. Kelley rather insists we should print; but, believing that he had no intent in his former letter to asperse any one, or to disparage and discourage Bro. Cornish, or any one else, but simply to give the general situation of a man in the field, and the possible consequences of a failure to sustain by indirect methods, and to show the feasibility of the better way, we fear a further controversy will be unprofitable. Ministers in charge are compelled, sometimes, to speak harshly for the sake of the general good, on the correct principle that it is better that one suffer, than injury result to the many. Too much disregard to the character and calling of the Elders in charge of missions and districts in the past, we fear; and it is now time to treat gravely and courteously those whom God has placed in the Church.

Much harm may accrue to the work by overresentfulness, and those having matters in their charge are usually better judges of those things occurring in their fields than others not so placed can possibly be. "Honor to whom honor is due."

Bro. Kelly wrote sharply and feelingly, but we hope it may rest here.

QUESTIONS AND ANSWERS.

1st. Is an Elder prohibited by law from acting in any other office than an Elder?

No. He may act in other offices below that of an Elder.

2d. Can he act as a branch officer if appointed by branch to the office of a Priest, Teacher or Deacon?

Yes.

3d. Has the branch power to make such appointment?

Yes.

Some time ago we published a letter from England signed H. C. in which a comparison was drawn between the manner of doing business in the Kewanee District and a district in England, apparently to the disadvantage of the brethren in authority in England. We thought at the time that though some fault was found no harm would come of it. We learn, however, that the facts hardly warranted the comparison made. We feel annoyed that we inserted the letter, as it was clearly *ex parte*, and would have hurt no person, or principle, to have been left out.

It has always been our intention to exclude personal allusions calculated to stir up angry replies, or to *publish ex parte* statements damaging in their nature; but have sometimes misjudged as to the effect likely to be produced from the reading of what was presented.

It was so in the case of the article referred to, and we hereby make apology to Brn. Thomas Taylor and others of the brethren who have had reason to complain in the matter, and fully agree with the sentiment of one who writes:

"I do think that when a person is appointed to a charge, by voice of the Church, he should be respected in his calling until lawful and just cause be shown that he is unfit for the trust reposed in him."

This ought to be the conclusion of all.

We shall use redoubled care that we are not misled to the injury and disparagement of coworkers in distant fields by seemingly fair statements which are clearly from one side only.

We trust that those writing us will also remember that our work in discriminating will be rendered much easier if disparaging *ex parte* personal allusions are left out. The proverb which says, "He that is first in his own cause seemeth just; but his neighbor cometh and trieth him."

Correspondence.

Hamburg, St. Charles County, Mo.,
September 18th, 1882.

Bro. Joseph:—I am an old latter day member of the Church. I was baptized into the Church in the year 1835. I believed the doctrine the first sermon I ever heard preached, I knew it was the pattern that Christ and the Apostles laid down for the people to follow. I wondered many a time why the preachers of our day did not preach the same doctrine that they taught, and the first sermon I ever heard preached by a Mormon I knew it was the true gospel. I shortly embraced it and was baptized, and I never for a moment have doubted the reality of the truth of the doctrine since. I moved and gathered with the Saints in Far West, Missouri, and when we were driven from Missouri I also went with them to Montrose, Iowa; and when we were driven from there I was not able to go with them. I was poor and had a large family to support, and had no means to emigrate with any part of the members of the Church. I finally moved to this county, (St Charles), and have lived here ever since. My wife died here, my children married here, and I am alone here as a member of the Church; but my faith has always been as strong as when I first embraced the doctrine. I have never heard a gospel sermon preached since I heard it preached in Nauvoo. I never believed in polygamy, but always believed in the first principles of the gospel, and all the rules that governed the Church. I did not know till two years past that the Church had been reorganized and that the work was progressing so rapidly as it is till I got letters from my brother at Galland's Grove, Iowa, and he sent me some of the Saints' *Heralds*, published in 1878 and 1879, which put new life in me; and I feel to rejoice that the work is progressing as rapidly as it is. I long to be with the Saints again, and would go to some branch if I could raise the means to go on; but I am old and feeble, and not able to work. I would like to be baptized into the Reorganized Church. I would like for an Elder to call in this section; it might be that some would believe and obey. I ask the prayers of the faithful that I may prove faithful to the end.

God be with you to the end,
John. H. Gough.

North LaCross,
September 28th, 1882.

Dear Brother.—I attended the West Wisconsin Conference, and we had a good time, and accomplished all we expected or desired at this time. All the distracting elements are "shaken out" of this conference according to the word of the Lord, and we had perfect unity; and it was a unity with Christ, and his word is law. There is not a vestige of distracting element amongst them, and if they are faithful you will have a good report from there soon. Pray for me, I am driving ahead to my appointed purpose. Write me often, your counsel does me good. Never mind fault finders, critics, and would be supplanters, but press forward to your appointed work, and the Master will supply all your wants.

Your brother in bonds,
Jobe Brown.

Green Ridge, Manitoba,
September 29th, 1882.

Bro. Joseph:—I feel anxious to let you know how we are getting along here, since the visit of Brn. W. H. Kelley and George A. Blakeslee. They are two noble men. Brother Blakeslee is a man in the right place. The people here as many as saw them, speak very highly of them. I was so busy with my harvest that I could not possibly go around and give them an introduction to those that were favorable to this gospel. They were here only one week, but it seemed the shortest week I ever witnessed. We had two sermons from Brother Kelley, but they were to the point, and where prejudice was not too deeply

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grounded, it took but a short time to make up the mind where the truth lay. Ten went to the Rosue River and obeyed the Master's call, and still rejoice in it, and are striving as much as is in their power to keep themselves in the narrow way. We wish an Elder could visit us soon as convenient. We ask an interest in your prayers. I still feel to rejoice in this latter day work.

Yours as ever in the truth,
A. J. HINKLE.

BEAVER CITY, Utah,
August 28th, 1882.

Bro Joseph Smith:—I have felt impressed for sometime to write to you for a little information. Will you please spare a little space in the *Herald* for the following. If I was baptized into the Church in the days of Joseph, the Martyr, and have come to Utah and have been baptized into the Utah Mormmonism, and have its practices to some extent, and had to be twice baptized; once after crossing the plains to Utah, and then again at the reformation; now, can I become a member of the Reorganized Church on my former baptism, or would I not have to be baptized to become a member of the Reorganized Church. Please answer through the *Herald* and oblige many readers of the *Herald*.

Your brother in the gospel,
WM. THOMPSON, SR.

Miscellaneous.

ORDER OF ENOCH.

The Board of Directors of the First United Order of Enoch met at the Herald Office, Lamoni, Iowa, September 25th 1882. Present: D. Dancer; E. Banta, I. L. Rogers, William Hopkins, C. A. Beebe and Alexander McCord.

Minutes of previous meeting read and approved.

On motion: A dividend of twenty per cent. was ordered to be paid December 1st, 1882.

The following preamble and resolution was unanimously adopted:

Whereas, The Order of Enoch has so far been prospered in its business affairs that the main object of its organization has been realized; and

Whereas, By reason of the immigration into the county of Decatur, Iowa, where the principal business place of the Order has been located, of large numbers of the Saints, who have bought and settled on lands bought of the order, and on lands adjacent thereto, necessitating the erection of a building for worship, at Lamoni, in said county; and

Whereas, The order has by its Directors declared a dividend on its stock of 20 per centum, which will be due and payable from the treasury of the Order on December 1st, 1882; therefore,

Resolved, That we consider it the duty of the Order to aid in the erection of said building, now in course of being built, and hereby ask the several stockholders to whom this dividend shall be paid, to authorize the Treasurer of the Order to pay to the Building Committee such sums as they may be willing to devote to this purpose for the general good of the Order and the Church, and deduct the same from the sum to be paid to them; giving said Treasurer notice, at once, upon the receipt of notication of the declaration of dividend, and directing said Treasurer to pay said amount so devoted, to Joseph Smith, treasurer of Building Committee, at Lamoni, Iowa.

The stockholders are requested to send their Certificates of Stock to the Secretary for endorsement, the same as before, as soon as practicable after the first of December.

DAVID DANCER, *president*,
ASA S. COCHRAN, *secretary*.

NOTICE—JESSIE LYNCH.

Whereas, Elder Jessie Lynch of Delaware Branch, of the Reorganized Church of Latter Day Saints, has both publicly and privately renounced the Doctrine and Covenants, and declares he will be subject to no law, except direct revelation to himself; and whereas he has been requested to cease preaching, and refuses to do so, but continues to preach and baptize; I take this means of notifying the Saints of South Western Mission, and all others whom it may concern, that his official acts from the time he was requested to cease preaching viz., September 4th, 1882, will be considered illegal.

HEMAN C. SMITH,
In charge of mission.
OENAVILLE, Texas, September 27th, 1882.

MICHIGAN AND NORTHERN INDIANA DISTRICT.

The district conference for Michigan and Northern Indiana will be held at Coldwater, Michigan, commencing October 21st, 1882. It will be held in the large brick school-house, on the road leading from Coldwater to Quincy. It is about two and a half miles west of Quincy, and near four miles east of Coldwater. Get off at either place. Enquire for E Whaley, or George Corless.

CORRECTION.

The minutes of the Spring River District appeared in the *Herald* for October 1st, 1882. Read I. R Ross instead of J. R. Ross, E. Llwellyn instead of D. Llwellyn, W. I. Staks instead of W. J. Stacks.

E. A. DAVIES *District Clerk.*

WANTED TO KNOW.

Nicholas Dillivian and wife are hereby requested to communicate with us, to let the North Coon Branch know whether they still wish to be considered members of the same.

By order of the branch.
B. SALISBURY, *President.*
E. KENDALL, *Clerk*

MARRIED.

BLAKELY—VANDRAN.—At the residence of Dr. David Pomeroy, Plano, Kendall county, Illinois, by Elder Wentworth Vickery, 1st day of October, 1882, Brother George C. Blakely and Sister Paulina VanDran; both of Plano Branch. Quite a number of friends were present, and a number of presents were made to Bro. and Sister Blakely, by friends and brethren; among which was a fine lamp to light them along life's journey; there was also a fine table castor and glass set. May their journey through life be a pleasant one, and may their lamps never go out.

SMITH—HUSCROFT.—At the house of William P. Smith, Union, Salt Lake county, Utah, by Elder William P. Smith, August 23d, 1882, Mr. John A. Smith and Sister Emma Jane Huscroft.

May their life be long and happy,
May friends surround their way;
May the future that awaits them,
Be as a lovely May.

STOCK—GOODMAN.—At Bridgehampton, Sanilac county, Michigan, by Elder E. Delong, August 30th, 1882, William Stock, of Reese, and Sr. Anna G. Goodman, of Bridgehampton.

WYMAN—ANN.—At the residence of the bride, Des Moines, Iowa, by Elder N. Stamm, Bro. George Wyman and Sr. Sarah Ann. Happy people happily married.

DIED.

BARNES.—At Bridgehampton, Sanilac county, Michigan, July 19th, 1882, of canker, or sore throat, Ettie, daughter of Bro. and Sr. Barnes. Services conducted by Elder E. DeLong.

REEVES.—At Amboy, Illinois, August 19th, 1882, of injuries sustained by falling into a kettle of hot lard, which his mother had set in the yard to cool, the son of C. W. Reeves and wife, of Amboy, Lee county, Illinois, aged 21 months. A sad blow to their parents.

LEWIS.—At the residence of Bro J. H. Meriam, Stewartsville, Mo., August 27th, 1882, Ira Meriam Lewis, son of Bro. John and the late Sr. Mattie Lewis; aged 7 months. Services by Elder John T. Kinnaman.

FREE.—At Girard, Crawford county, Kansas, on the 8th day of September, 1882, Anna Pearl, daughter of Bro. A. P. and Sr. Mary J. Free, aged 9 years, 10 months, and 11 days. She was a loving child, and was loved by all who knew her. She attended her Sunday School the last Sunday of her life, to which she was very much devoted. Funeral services by Elder D. S. Crawley.

One cheerful face in a household will keep everything bright and warm within. Envy, hatred, malice, selfishness, despondency, and a host of evil passions may lurk around the door, they may even look within, but they can never enter and abide there; the cheerful face will put them to shame and flight.

Lying supplies those who are addicted to it with a plausible apology for every crime, and with a supposed shelter from every punishment. It corrupts the early simplicity of youth; it blasts the fairest blossoms of genius; and will, most assuredly, counteract every effort by which we may hope to improve the talents and mature the virtues of those whom it effects.

Two of the most precious things on this side of the grave are reputation and life. And yet, strange to tell, the most contemptible whisper may deprive us of the first, and the weakest weapon of the second. Be more anxious, therefore, to deserve a good name than to possess it.

The first institution vouchsafed to our race was the Sabbath, the next marriage. So give your first thought to Heaven, the next to your wife.

A FARM FOR SALE.

Situated 1¾ miles south-east of Lamoni, consisting of 36 acres. One good and one small house: 53 apple trees, some bearing; plum and cherry trees. Plow land, timothy and clover meadow, and pasture. A pretty good well, and other improvements. 15oct E. H. GURLEY, on the place.

FARM FOR SALE.

A farm for sale in Decatur county, situated 3 miles north-east of Andover, consisting of 140 acres, fenced in two fields, with houses and well and small orchard on each lot; the 40 acre lot is timothy, the other plow land. Price $20 per acre. Apply by letter to Andover, Harrison Co., Mo., or on the premises to 15oct I. N. DELONG.

JOHNS & ORDWAY,
Manufacturers of the
SELF ADJUSTING BED SPRING.
We Want Every Brother

That is out of work to know that we can give profitable employment to one good man in each Township in the United States selling our new Self Adjusting Bed Spring. It occupies less than one square foot when packed, and weighs but ten pounds Ninety-seven were sold out of 100 left on trial. It sells for $3.50. Will send one bed, packed, with directions how to set up, on receipt of $2. Or send stamp for terms to agents. Address the manufacturers,

15oct JOHNS & ORDWAY, Peoria, Ills.

BUTLER & CLAY,
Manufacturers of
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903 North Third Street, St. Joseph, Mo.

LADIES' KNIT JACKETS.

Ladies' Knit Sleeveless Jackets, fine worsted	$2 25
Misses do. do. do.	$2 00
With Silk in Border	$2 50
Knit Jackets, wool, with sleeves, heavy	$2 75
Do. do. sleeveless do.	$1 50

MEN'S KNIT JACKETS.

Men's Knit Jackets, heavy, best	$3 00
Do. do. second grade	$2 50
Do. do. third grade	$2 00
Do. do. fourth grade	$1 75
Boys' Knit Jackets, best	$1 50
Do. do. second best	$1 40

WOOL MITTS.

Ladies' Wool Mittens, per pair	25c
Misses do. do.	20c
Children's do. do.	15c

WOOLEN HOSE.

Ladies' Wool Hose, two pair for	$1 00
Men's Wool Socks, three pair for	$1 00
Boys' do. four pair for	$1 00
Children's Wool Hose, three pair for	$1 00

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We thank our patrons for past favors, and hope for a continuance of the same. Yours in bonds,

1oct **BUTLER & CLAY.**

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The Saints' Herald.

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

Heman C Smith

"I saw another Angel * *, having the Everlasting Gospel to Preach to them that Dwell on the Earth * *, saying, Fear God, and Give Glory to Him, for the Hour of His Judgment is Come."—Rev. 14: 6-7.
"Sanctify them Through Thy Truth; Thy Word is Truth."—Jesus; John 17: 17.
"Hearken to the Word of the Lord, for there Shall Not any Man Among You Have save it be One Wife."—Book of Mormon; Jacob 2: 6.

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Individuality.

"And to every seed his own body."—Paul.

As the thoughts go out in contemplation of the various productions of the visible and invisible world, we see individuality stamped as a characteristic of each and all. The oak imbued with the powers of reproduction, bears seed after its kind, which successively germinates and produces, in paternal likeness, other forms endowed with similar characteristics, and like powers of propagation.

Marked distinction is noticeable, not only with reference to species, but in regard to each individual plant. Should we go in quest of two, or more natural objects precisely alike, our search would doubtless be vain. The young oak, offspring of its maturer parent, though similar in general appearance and inheriting like nature, is endowed with every attribute essential to self-existence and progression in the sphere affording the conditions necessary to its sustenance and growth—it is a thing or creature of itself, separate and distinct from all else.

Invested with organization and life-power, it is capable of appropriating whatever properties are suitable to its purpose in formation and growth; and strange yet true it is that the limitless varieties composing the vegetable kingdom, with few exceptions, find, in the same soil and atmosphere, those properties essential to their growth; and in the appropriation of which, adverse colors and flavors are created, and an endless variety of shades and tinges, both in flavor and color, are produced. By this we learn that the basis of character, embracing form, color, flavor, &c., is individuality. Destroy this principle so essential to order, and we would have acorns and apples growing on the same tree; corn planted would produce wheat, and onions and cabbage would grow on bean vines, which would be a condition of things more illustrious for novelty than utility and order.

Some varieties are so nearly allied in specie, that, when placed in near proximity, amalgamation takes place, which usually injures or renders entirely worthless the product so produced.

Turn our attention to the animal kingdom, and similar features are noted.

The smallest ant, gnat, or animalcule, is blessed with as perfect an organization, and is as well provided with every natural facility promoting its welfare, as is the horse, the ox, or the elephant. Endowed with the essential powers of vision, locomotion, &c., it is fully able, when in its proper sphere, to take care of self.

The prime distinction that marks and separates the animal from the vegetable kingdom is, that the former possesses intelligence, while the latter does not. Life power is as discernable in one as in the other—each possesses spirit essence. A grain of corn is a composition of elements found in earth, air, water, and fire, which its own nature has appropriated through channels prescribed by law. Two of these may appear to human sagacity precisely alike, while one is alive and the other dead—that is, the spirit or life-power remains in one, and has gone from the other. Where? Perhaps "to God who gave it."

In view of facts referred to, and convictions arising from observation, we conclude that intelligence and spirit are not always synonymous.

We look internally and discover that intellect resides in the brain—nowhere else, yet through every extremity of the body permeates the life principle of spirit. This essence, though not imbued with intelligence, is susceptible of pleasant, or disagreeable sensations, being thoroughly invested with the attribute of sensibility. Intellect discerns, weighs, decides, directs; in subordination the spirit acts and executes its prescribed measures. Man's preeminence over every other form of animal organization is due to his superior intellect. The brute creation recognize this superiority and obey him. Made in the image or likeness of his creator, he is capable of paying homage and rendering devotion not recognized nor understood by the lower order of beings. His intended sphere is an exalted one, but observation teaches that all do not make the same proficiency in appropriating those existing elements suitable to the promotion of intellectual and spiritual life. True, these influences do not always abound alike or in the same degree in every locality, but it will be observed that where similar, or even the same conditions surround different ones, the nature of one, by virtue of affinity's laws, will appropriate the good, while others inhale the evil.

Although there are certain similarities of feature, form and color, by which nationalities are distinguished, and peculiarities common to families in which the resemblance seems quite vivid, yet individual distinction is so great, as to make, upon close acquaintance, each one seem almost entirely dissimilar to all others; more especially is this true with regard to disposition.

To the casual observer, honey bees of a specie are precisely alike, but observation teaches that they—though they be numbered by the millions perhaps—know each other, and one from another; and should one from a neighboring hive make his advent among them, he is immediately interrogated, apprised of his mistake, treated as a spy, and, at the point of the bayonet, (bees have bayonets, I am a witness to this fact) he is escorted beyond the picket lines, with a higher appreciation of "home, sweet home." I suppose there are exceptions to this rule, as in cases of swarming, however, am not posted in "beeology."

Individuality marks every creature of earth, and doubtless millions of earths and Heaven above.

In Heaven "we shall know each other," identity will not be lost. Upon earth we look over the vast sea of human faces, each an index to character, feelings, hopes, desires, aspirations, and every emotion within; none are alike. The aged sire, the man in prime, the expectant youth, the prattling child, the dimpled new-born babe,—in each inheres *a disposition of its own.* Life's passage only serves to illustrate and develop the character of this germ. Surrounding and attendant influences may and do affect its development, but do not destroy its individuality. Adam in Eden, and Adam in Heaven were one and the same. Whatever we do in life, whatever we are, or whatsoever happiness we attain to in time or eternity, finds its basis in our individuality.

Repudiate this and the doctrine of Eternal Judgment, would be unjust and untrue. The judgment of men "according to their works," implies that the prime acts of life inhere, not in mere surroundings nor fortuitous circumstances, but in individual disposition.

The agency of man, so clearly declared in the word of God, embodies the sentiment which individual experience verifies, that man is endowed with all the faculties essential to "choosing" whatsoever is congenial to his nature; hence it is that men are held accountable for the manner in which they exercise this right. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "Evil deeds" were the result of choice, originating in disposition, indicated by the statement, they "loved darkness rather than light." Paul's description of the resurrection implies that all will be resurrected, judged, and assigned the sphere which, by virtue of affinity, is suited to their condition and development; which judgment and assignment are based upon the consideration and in pursuance of previous "works."

The glorious orb of day, that scintillates

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his shining rays throughout the boundless universe, holding, with his mighty powers of attraction, a system of dependent worlds too vast to number, being the highest visible type of magnificence, glory, and power, symbolizes the exalted state of bliss to which mortal man may attain; the pale faced moon with its clouded disc, prefigures the happiness of those whose inherent disposition lead them to no higher sphere, while the twinkling stars reflect the more remote rays of peace that gem the minimum crowns of delinquent ones, who at last did "bow the knee" and "confess that Jesus was the Christ to the glory of God the Father."

The paths leading to these several spheres of joy and peace are in the world, and, we think, ever have been. Though at times the one "straight and narrow pathway" pointing and leading to the zenith of glory, has been obscure to mortal vision, still the desires of every heart have been duly weighed; and faithful, weary feet that have diligently sought its passage, will find rest and happiness at its termination commensurate with labor performed.

Many things there are pertaining to our existence that finite wisdom does not fathom, but as we look upon the gospel of the Son of God, and our souls are filled with the sweet cadence of its celestial sounds, gentle chords of love and tenderness, untouched by other strains, are moved with ecstacy and delight. Slumbering fires and hitherto unawakened emotions are aroused, rekindled, and brought to a vivid glow. Each heart a sacred altar upon which is sacrificed, and from which ascends in curling wreaths, the pure incense of filial love and devotion. Needy and thirsty souls hitherto wandering in the darkness and sorrow of confusion, attracted, induced, and imbued by and with its crystal gleam are first made hopeful, then secure by its love, justice, and munificence.

Glory to God on high,
For the blessings and gifts of his love;
Our souls in rapture draw nigh,
As we feast from the manna above.
All honor and praise to Him.
No longer in darkness we roam;
Sweet songs of gladness we'll sing,
As heavenward journeying home.

G. S. HYDE.

Was Thomas Jefferson an Infidel?

THE above question is generally answered in the affirmative; especially by infidels.

They boast much of great men who were skeptical and always name Jefferson among the rest. It would make no difference to the writer whether he was or not; for he claims the right to think independently of Thomas Jefferson, or any other man; but as he has seen that such things have a weight with some he has looked up the matter; and gleaned some facts which has convinced him, that while Thomas Jefferson may not have endorsed any of the systems of religion taught in his days; yet he was a believer in the overruling power of God and the religion of Jesus Christ.

John S. C. Abbott says of him: "Mrs. Jefferson was a christian, a loving disciple of the Redeemer. But there were no cheering Christian hopes to sustain the sinking heart of her husband."

Was this opinion formed of him because of his disbelief in God, or because he did not endorse the prevailing systems of religion. We shall see. His first inaugural address closes with the following words:

"And may that Infinite Power which rules the destinies of the universe, lead our councils to what is best, and give them a favorable issue for your peace and prosperity."

This shows conclusively that Jefferson believed in a power which would control and direct the minds of men.

At the time of his daughter Maria's death, his other daughter, Martha, says of him: "I found him with the Bible in his hands. He who has been so often and so harshly accused of unbelief,—he, in his hour of intense affliction, sought and found consolation in the sacred volume.

The comforter was there for his true heart and devout spirit, even though his faith might not be what the world calls orthodox."

This solves the question; he believed in God and the Bible; but did not agree with what was called orthodox, and for that reason was branded as an infidel.

In answer to a letter of consolation from a friend he wrote: "We sorrow not, then, as others who have no hope, but look forward to the day which joins us to the great majority." Then he had hope of a future life.

In answer to a question regarding his religious faith he said: "Say nothing of my religion, it is known to my God and myself alone." It is said that he formed in a blank book such passages in the evangelists as come directly from the lips of the Savior.

Of this he wrote to a friend; "A more beautiful or precious morsel of ethics I have never seen. It is a document in proof that I am a real Christian; that is to say, a disciple of the doctrines of Jesus."

Thomas Jefferson Randolph, his grandson, wrote of him as follows: "In his contemplative moments, his mind turned to religion, which he studied thoroughly.

He had seen and read much of the abuses and perversion of Christianity; he abhored those abuses and their anthors, and denounced them without reserve. * * * * * A gentleman of some distinction calling upon him, and expressing his disbelief in the truths of the Bible, his reply was, "Then, sir, you have studied it to little purpose."

Though Thomas Jefferson is branded by historians and others as being an infidel. We see by the above authentic statements that he believed in an infinite power directing the councils of this nation; he believed in a future state of existence; he believed in the doctrines of Jesus, and in the Bible.

He was infidel to the abuses and perversion of Christianity, and unreservedly denounced them and their authors; for this he bears the name of infidel.

We are satisfied if those who quote great men as authority will manifest such infidelity as did Thomas Jefferson!

CREDULOUS.

GREAT MINDS.—Very few of the great minds of this country have come from the city, or the cradle of the rich. The farm and the workshop have supplied by far the greatest number of our eminent men.

Praise is not valuable unless it comes from one who has also the courage to condemn.

A New Departure.

H. W. BEECHER, the already famous preacher and Pastor of Plymouth church, Brooklyn, New York, has, if it were possible added another feather to his cap of notoriety. The following taken from the Chicago *Times* of October 11th will more readily tell the story. What is Orthodox Christianity coming to?

Beecher a Law to Himself.

HENRY WARD BEECHER astonished the meeting of the New York and Brooklyn Association of Congregational churches in the Park Congregational church, Brooklyn, October 10th, by withdrawing from membership. He had been assigned to open the discussion on the subject of "Spiritual Barbarism." He said it had occurred to him that this subject might have been selected on account of his expression of views in *The North American Review* last August, in which he had described some theological doctrines as barbaric. As this article had led to many inquiries and comments concerning his own theological views, he thought this a good opportunity to state his views fully, especially as he had determined to close his remarks with withdrawal from membership in the association. He said he felt as a Christian gentleman that it was not right for him to lay upon any one the responsibility of his peculiar position. His views had not materially changed in forty years. He had often felt that his ministerial brethren were called upon to bear an undue share of responsibility for him, and now he had definitely determined to keep this association, or its members, from such a position, and that his defense should be no further part of their duty. He believed that he should not be any the less in sympathy with them, but rather in closer bonds of love. He would do anything for them or their churches, even more freely and heartily than before. He then stated some views of the nature of God, as set forth in the Westminister confession. He said the eternal decree of God, as set forth, to create a large part of men and angels for the purpose of eternal torment, was barbaric. Such doctrines he rejected with an impetus that touched the very foundation of his soul. The doctrines of man's total inability to obey the laws of God, he also rejected, as well as the gross and physical representations of future punishment. He believed in future punishment, thoroughly, but he believed the wholesome influence of that doctrine had been largely destroyed by substituting the slaughter-house notion of hell. He rejected the whole doctrine of original sin as founded on the fall of Adam as barbaric. He expressed his full belief in a personal God, and utterly repudiated all patheism, and also the theory of Matthew Arnold that God is nothing but a tendency, a mere blind power not within ourselves. He believed, although he could not explain it, in the doctrine of the trinity. His own thought and faith were concentrated upon Jesus Christ. So literally did he believe Christ to be divine that he could not really pray to any other being. He sometimes tried to pray to the Father, but always ended by addressing his prayer to Christ. He also believed in divine Providence, both

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general and special. He believed in answer to prayer. He thought there were millions of prayers that were not answered, because they ought not to be. He believed in miracles because he believed that they were just as possible to-day as they ever had been, if only the same circumstances should happen. He emphatically believed in the two great miracles of the New Testament, the miraculous conception, and the resurrection of Jesus Christ. He did not believe in the verbal inspiration of the Bible, but he believed in the direct influence of God upon the souls of men who wrote the different books of the Bible, although in very different degrees.

Thus far Mr. Beecher proceeded without interruption, but when he passed to the subject of the atonement he was interrupted with many questions. The summing up of his statement was that he did not believe in the theory of substitution or in the doctrine that all punishment which belonged to the human race, or any part of it, was concentrated upon the head of Christ. He held that human souls may only be saved through suffering, and that Christ as the representative of the divine nature on earth suffered beyond all others for the sake of men and as an exhibition of the eternal love of God, and of God's willingness to suffer in order to save men. This part of his statement appeared to give the least satisfaction to the association, although several members expressed their approval He closed with a few words on the subject of future punishment, repeating in substance what he had said before. He then formally bade the association farewell, assuring the members of his continued love and of his belief that they would not be separated from him in heart or in sympathy, and they and he probably could work together in more complete harmony without having any special ecclesiastical relation.

Mr. Lloyd offered a resolution requesting Mr. Beecher to reconsider his withdrawal, which was referred by unanimous consent to a committee consisting of Dr. Storrs and the Rev. W. C. Stiles.

Thomas G. Shearman, of the lay delegates of Plymouth church to the association, said to-night, when asked concerning the significance of this step of his pastor: "Plymouth church does not withdraw from the association. This is only Mr. Beecher's withdrawal of his personal membership. He is not delegated by the church, and is not necessarily a member on account of his ministerial office. Several other ministers, members of the association, are in spiritual sympathy with him. The denomination permits its ministers perfect liberty in the matter. Mr. Beecher's chief difference of views is with reference to the doctrines of the atonement and of future punishment. It is now agreed that a minister is not to be excluded from the pastorate of a Congregational church by reason of holding these views of future punishment. That has been decided by two councils, one in Connecticut and the other in Illinois, representing fifty churches. It was unanimously held that such views are not a ground for refusing fellowship to a church or its pastor. Among the Congregational ministers whose faith is similar to Mr. Beecher's are the Rev. Newman Smyth, of New Haven, the successor of Dr. Leonard Baker, and the Rev. John M. Whiton, of Newark. I have no reason to think that Mr. Beecher's expression of his views will create any dissension in Plymouth church. He has expressed pretty much the same views at various times in detail, although never all at one time."

Gospel Antiquity.

An other evidence as to time and place of the origin of the new covenant, age or dispensation, is that upon which it is based, viz.: The *divinity of the crucified one.* This is the energising, life-giving, touch stone. It is that which underlies and gives strength (efficacy) to the whole structure of the new institution, temple, tabernacle, or kingdom. It is that which Peter confessed upon which Jesus said he would build his Church. The prophetic eye has not been closed to the important matter of laying this stone, neither to the effect, or result of it being laid. A tried, precious, rejected, corner, foundation stone. Isaiah 8:14 says, "And he shall be for a sanctuary, but for a stone of stumbling, a rock of offense to both the houses of Israel, for a sign and a snare for the *inhabitants of Jerusalem.*"

Again, Isiah 28: 14, 16: "Wherefore hear the word of the Lord, ye scornful people that rule in Jerusalem. * * * Therefore thus saith the Lord God, behold I lay in Zion for a foundation, a stone, a tried stone, a sure foundation, he that believeth shall not be confounded."

There might be much other, but these suffice to point forward to the beginning of the new temple agreeing with that foreseen by others, that it would be made with the house of Israel, house of Juda in Jerusalem. Exactly agreeing in point of time, place and people with the beginning of the gospel of the new covenant, and the time of making the new vessel, sanctuary, temple, or kingdom as described by the prophets otherwheres. The laying of this stone and the beginning of the new temple with its covenant law must run parallel with each other. But now let us go forward and look back. Paul, "Other foundations can no man lay save that is laid which is Christ Jesus." Not his body, a spiritual thing would not rest on a literal thing, but on his divinity. Paul determined to know nothing but Christ and him crucified. Resolved not to preach where Christ (the foundation) had been named lest he should build (he being a builder) on another man's foundation. And he warns other builders to be careful how they build. "This is the stone which you builders rejected." Peter exhibited this stone on the day of Pentecost in Jerusalem says, "Therefore let all the house of Israel and all the house of Juda know assuredly that God hath made that same Jesus, whom you have by wicked hands crucified and slain, both Lord and Christ."

When they heard this they were anxious to be builded on the foundation. Does this meet the prophetic specifications? Yes. Paul says, we preach Christ (the stone) crucified; to the Jews a stumbling block, to the Greeks foolishness, but to them who are saved the power of God and the wisdom of God." Paul speaking of the Jews says,—"they stumble at that stumbling stone" which was Christ. And so another straw is lost in the effort of trying to show that this institution, or some fragment of it existed away back, that therefore the gospel must have existed. I know that the stone existed, but it had not been made manifest, had not been laid as a foundation, was not part of the building in reality, but was only prepared to be. I don't know why men want more than the truth; we have got the truth of God in the principles of the gospel with the presence of God in sanction, and we do not need more. But we do need to loosen the wheels of Zion from all the rubbish that binds her that she may rest upom a solid foundation. "Yea, that she may roll forward and accomplish the purpose of the Head (Christ) even the gathering into one all things both in heaven and in earth even in him, (Christ the body the church.) Eph. 1: 9–11.

Again, it may be claimed by some that Melchisedec's priesthood, or the lineage thereof, can be traced back to Adam; and that therefore the gospel plan must have been extant then with this priesthood. But in the light of that which has already been adduced from the revelations of God's word pointing to the severing from every tie that would bind by law or covenant, and the induction of the new institution it would seem impossible for any thing to appear to the contrary unless it come in by the weakness of man. There are two reasons why I can, or can not believe a thing presenting its self to be divine, viz. 1st. If it is reasonable. 2d. If it is not contrary to that which has as good a claim to divinity. In considering the matter of Heb. 7, I shall consider that I am living in the days of Paul, that I am a Hebrew, the eldest son of my father; that he holds a certain position that he by a certain order pronounces his blessing on me; that I take a journey into a far country, knowing that I can not attain to this position during the life of my father, that I can only inherit it by lineal descent from my father at his death. After long years I return in the interest of my inheritance and finding that my father has just died. I would understand that by making evidence that I was the eldest male descendant of the deceased, the rule governing the case would give the inheritance to me. In short I would understand that this priesthood came by lineage, by descent, by father and mother and that it had a beginning of days at the end of life—that of the father. The Spirit of God frequently takes of things that we are well acquainted with to explain that which we are not. Paul speaking to me then, gives me this information, that the person he speaks of does not receive his priesthood by virtue of the things which gave me mine, but that he (Melchisedec) is Priest of the Most High God, King of Salem, (afterwards Jerusalem), king of peace; without father, without mother, without descent, not having a beginning of days at the end of life. Like that of the Son of God without the death of the Father. I will understand him clearly, Heb. 7: 13, when he tells me that "he of whom these things is spoken pertaineth to another tribe, of which no man gave attendance at the altar; that therefore there was no priests among them. And when he says that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood, I would think like

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Paul, that if there had been any priests there, Moses would have made some reference to them, and knowing that our Lord did not get his priesthood at the end of the life of his father, and as cited in 14th and 15th verses as there was no evidence that he (Jesus) came in a line of priests, I would think it very evident that this priesthood did not come by a lineal descent by the father and mother. I may learn further that the power that makes such a priest does not come by virtue of a commandment in a carnal law that can not cleanse from sin. But from a divine power resting in a spiritual law, perfect in its application for the cleansing from sin and that can give eternal life. I would be forced from the general discourse of Paul to believe that there was not only a change of the law and a change of the priesthood, but that both the law and the priesthood were very different; the new taking for its people and priesthood of every nation, kindred and tongue, without distinction of race, or color; nothing except the proper disposition of mind and heart. Now I confess frankly, and I hope honestly, if I know my own heart, that I fail to see any inspiration in that which would tell me that delegated power had no father and mother. Wonderful logic this. But I can see reason in the logic that it is without father and mother in that it is not dependent on such. I can also see reason in the thought of it having a beginning of days at the end of the life, that of the father when he would vacate it. But there is no reason in that this priesthood had no beginning of days and that it therefore has always existed. This is Judaism trying to link back. Think a little I pray you—delegated power have no beginning of days? Now power is not priesthood till it is put upon, or invested in another. Paul tells us that Jesus was made a priest and that he was not such till he had attained to it. Now who is there that does not know that every priest that ever lived on the earth, Jesus not excepted, had a beginning of days for his priesthood the very day that he was made such. I confess that I can see nothing in this but the greatest of weakness of man in trying to trace this lineage, since it is not only contrary to the teaching of this Apostle here but is also utterly contrary to the broad premises of the new covenant which gathers of every nation its people, putting them all on equality—one as likely to hold the priesthood as another; so far as lineage is concerned. And so far as the Aaronic priesthood is concerned I guess it passed away with the law that created it when it was nailed to the cross. Else there must be a piece of the old institution brought over and patched on the new; and if so, I fear the rent is worse as Jesus said it would be. What do you think, is it bettered? But the veil of their temple was rent in twain and the presence of the Lord deserted it when their covenant with the law thereof was taken out of the way, and we would have no need of them now for the Lord said "Sacrifices and offerings thou wouldst not, but a body hast thou prepared me." "Again in burnt offerings and sacrifices thou wast not well pleased." And this priest having offered his own body alive, the order is therefore in this new and living way for every one to offer his own body a living sacrifice, which is not only our privilege, but our reasonable service. I confess that I am sick of this mixing things, but I hope that no one will try to doctor me unless he is willing to be careful to observe the law of the Great Physician. I hope that no one will flatter themselves that there is no need of bothering ourselves about these things, for it is evident that if they are error they are a burden to the truth. It should certainly be a bad person that would object to us examining any and every thing presenting itself as the word of God, for truth alone will save, and we are all responsible for ourselves.

Another evidence of the origin of the new institution with its covenantial law, is the division of time which is distinguished by the following, some of which have been produced hitherto for another purpose. The end of the old covenant with the law pertaining to it having come, there was also the end of that dispensation, age, or world; creating a division of the time. The apostle recognized it, 1 Cor. 10: 11, King's translation. "These things happened unto them (in the wilderness) for ensamples unto us, and they are written (old scriptures) for our admonition upon whom (apostle and others) the end of the world has come." Again, Rom. 15: 4, "Things written afore time (before their time or dispensation) were written for our admonition and learning, that we, through patience and comfort of the Scriptures might have hope." Heb. 1: 1, 2. God who at sundry times and in diverse manners spake in the time then past, had in the last days of the Jewish age, or world, spoken unto them by his Son. The last days of a world would be near the end thereof. Well, the apostle says he (Christ) was not like the priests in the other institutions making many offerings. For then must he oft have suffered since the foundation of the world, (previous age, or world), but now once in the end of the world hath He appeared to put away sin by the sacrifice of himself. "So Jesus cried, It is finished," having filled the covenant, taking the law out of the way, the veil of the temple being rent in twain and it deserted as to the presence of the Most High. No more shining faces of the priests after this, no work of offering any more by authority in this earthly tabernacle, or temple made with hands, for the Lord did not dwell in such any longer. Acts 7: 48, "Old things are done away and all things become new."

It is remarkable that there is a space of nearly fifty days that there is no covenant in force on the earth, from the time of the crucifixion until the next Penticost (fiftieth day). Now as there has been a general disannuling of that which had become like an old garment, as spoken of by our Savior, there was no attempt to patch up the old with that which was new, but there is a general introduction and an inauguration of that which was new. There is the founding of not only the new spiritual temple, or tabernacle, but also the laying of this stone is the founding of the new age, or world,—so styled by the Apostles. This predestinating and choosing to the adoption of children (in Christ) did not occur before there was a world, or any one to choose, or fix the destiny of, and yet it is said to be done before the foundation of the world. Why do we not find such an expression in the Old Scriptures. Because the foundation of the world referred to had not yet been effected. The Apostle in Eph. 1, after using the relative pronouns '*us*' and '*we*,' referring to himself and the rest of his Jewish brethren,—says, "In whom ye also trusted (ye Gentiles) after ye had heard the word of truth, the gospel of your salvation." The Jews are the ones who had been chosen, predestined, elected; who are referred to by the pronouns '*us*' and '*we*.' Paul says, "I could wish my body accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites, to whom pertain the law, the covenants and the promises, and of whom Christ came." They were a peculiar people separate from all others by circumcision predestinated, foreknown, *i. e.* known before the foundation of the apostolic age or world. Paul says, "God hath not cast away his people whom he foreknew, for I also am an Israelite of the tribe of Benjamin of the seed of Abraham.

Christ who spoke in the last days of the Jewish age, or world, speaks of a sin that would neither be forgiven in that world; the one he was in, nor in the world to come. We may know what world was to come by their preaching the ushering in of the new age. Matt. 25: 34, Jesus says, "Then will the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Was this kingdom prepared from the foundation of the earth? I think it is better understood in this light,—about the founding of the new age, or world, Jesus went away, we are told, to receive for himself a kingdom, (the rights of a kingdom). He said "I go away to prepare a place for you, that where I am there ye may be also." In this way the king could say, "Enter into the kingdom prepared for you from the foundation of the apostolic age, or world, for it was at that time that he went to prepare it. Rev. 13: 8, we have the language, And all that dwell upon the earth whose names are not written in the book of life of the Lamb slain from the foundation of the world. Now he was not slain from the foundation of the earth, but more literally from the foundation of the apostolic age, or world; for then is when he was slain. Again, Grace given before the foundation of the world to certain parties, *i. e*, the new world.

There are many other passages that might be brought to bear, but these are sufficient connected with that quoted in regard to the founding of the new spiritual temple, to show distinctly that there is here not only the end of one world but the founding of another also. This time has not only been seen but has been pointed to by the prophets since the first transgression, which ought to forever settle the question relative to the ushering in of the dispensation of the gospel with the new and everlasting covenant. This new institution is seen by the prophetic eye and painted in the following manner by Isaiah, the stone was to be for a sanctuary. Abraham looked for a city, a heavenly. It is described as the tabernacle of God with men. John saw it, the holy city, New Jerusalem, adorned as a bride. Again he saw it having twelve foundations, having the names of the Twelve Apostles written therein. Paul speaking of the same thing (Heb. 11: 18, 22–24) says, "For ye are not come unto the mount that might be touched, and that burned with fire; nor unto blackness, and darkness and tempest. But ye are

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come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the General Assembly and Church of the First Born * * * and to Jesus the Mediator of the new covenant." He says they had come unto this holy city—Church of the First Born. Jesus is the "first born from the dead that he might have the pre-eminence in all things," we are told. Again, Paul speaking of the same thing, Eph. 1 : 11, 12 says, "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will; that we (we Jews) should be to the praise of his glory who first trusted in Christ." The same thing is referred to 1 Pet. 2 : 3–9, "If so be that you have tasted that the Lord is gracious, to whom 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, a holy priesthood, (any one could make an offering now—that of his body), to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scriptures (Old Scriptures) "Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on Him shall not be confounded. Unto you therefore that believeth he is precious; but unto them who are disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling and a rock of offense, even to them which stumble at the word, being disobedient. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that you should show forth the praises of him who hath called you out of darkness into his marvelous light."

The foundation of that represented by these various figures was made bare, or laid by the apostles witnessing the divinity of the Messiah, the Christ; in that of his resurrection from the dead, according to the prophets. No man can successfully deny this be he who he may. Paul says, "I as a wise master builder have (according to the grace which God hath given me) laid the foundation." We can see plainly how he laid it. "Other foundations can no man lay save that which is laid which is Christ Jesus, the Lord. Who then ever witnessed his resurrection and thus laid the foundation before he was declared to be the Son of God with power according to the spirit of holiness by the resurrection. When he was here he forbid the disciples to do so until he was raised from the dead. To the law and to the testimony in this matter.

I shall now bring a few passages pointing to a time when the system of the gospel was not published, and also to a time when it began to be published. It was not published in the days of the prophets spoken of by Paul, but was published in his day, and he an apostle of it. Rom. 1 : 1, 2, 3: "Paul an apostle of Jesus Christ separated unto the gospel of God which he had promised afore by his prophets in the Holy Scriptures." "The beginning of the gospel of Jesus Christ as it is spoken of in the prophets—Behold I send my messenger before thy face to prepare the way before thee, the voice of one crying in the wilderness, &c.—Mark 1 : 1–3

The salvation of the gospel first began to be spoken of by the Lord, but was afterward confirmed unto us by them that heard him. Paul, Heb. 2 : 3. "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest by the scriptures of the prophets, and according to the commandment of the everlasting God, made known to all nations for obedience of faith."

This gospel of the seed that was to bless all nations which was commanded to be preached to all nations, the mysterious union of all nations gathered, and made one in the Church —the body of Christ—even in him. This broad premises of the new covenant had been hid in God from the beginning of the world according to Paul, Eph. 3 : 3, 4, 5, 9, "How that by revelation he made known unto me the mystery, (as I wrote afore in few words whereby when ye read ye may understand my knowledge in the mystery of Christ), which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit. That the Gentiles should be fellow heirs and of the same body, and partakers of his promise in Christ by the gospel, (that is, that he would, as promised, bless all nations), and to make all men see what is the fellowship of the mystery, (of the gospel making all nations one in the covenant), which from the beginning of the world hath been hid in God."

Paul speaking of this same union of the Jewish and Gentile nations says, "God made no difference between them and us, purifying their hearts by faith and hath broken down the middle wall of partition between us and them making of twain (two) one new man, (new church), hence the exhortation to grow up in him into the perfect stature of a man, "Whereof I am made a minister according to the dispensation of God which is given me for you to fulfill the word of God, (promise of God) even the mystery which hath been hid from generations, but now is made manifest to his Saints." 2 Tim. 1 : 9, 10 : "Who hath saved us and called us, with a holy calling not according to our work, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, (given them by promise). But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Titus 1 : 2, 3 "Receiving the end of your faith, even the salvation of your souls, of which salvation the prophets have inquired and searched diligently. Who prophesied of the grace that should come unto you; searching what, or what manner of time, the Spirit of Christ which was in them did signify; when it testified before hand the sufferings of Christ and the glory that should follow, unto whom it was revealed that not unto themselves, but unto us they did (or would) minister the things which are now reported unto you, by them who have preached the gospel unto you with the Holy Ghost sent down from heaven, which thing the angels desired to look into"—1 Pet. 1 : 9–12.

I guess it had hardly been made known in any part of the world. "In hope of eternal life which God that can not lie promised before the world began, but hath in due time, (a time promised and therefore expected) manifested his word (promised) through preaching."—Titus 1 : 2, 3. "For verily I say unto you that many righteous men and prophets have desired to see those things which you see and to hear those things which you hear and have not heard them." "These things spake Jesus in parables that it might be fulfilled which was spoken by the prophet. I will open my mouth in parables; I will utter things which have beeen kept secret from the foundation of the world."—Matt. 13 : 17, 35; and Luke 10 : 22–24. By reading the parables you may know the things which had been kept secret, 1 Cor. 2 : 7, "But we speak the wisdom of God in mystery, even the hidden wisdom, which God ordained before the world unto *our* glory. Not that it had ever been made known and then hid, but that it was promised but kept secret till the due time of the Lord—when the fullness of time had come; when God would send forth his Son and institute and publish the plan.

Respectfully your brother in the hope of the triumph of truth and the speedy redemption.

SOLA.

"Try the Spirits."

IT is very important to know the kind of spirit we posess. When we through obedience, come into possession of the "Divine Spirit," the fruits are manifest, as well as the "gifts," by which we are to know of the truthfulness of the promise. Since I embraced the latter day work I have been a firm believer in the "gifts of the gospel," and have never doubted but that they were, and are, indispensably necessary; and that the Church is as much incomplete without them, as the human body would be without its members.

We must not forget that we are liable to err in relation to the different manifestations. If we through carelessness, or wilful disobedience, allow ourselves to be controlled by an impure spirit, we become subject to that spirit, and recognize the manifestations as those of God—hence we are deceived.

Some Latter Day Saints claim, that it is impossible for counterfeit manifestations to be made through them, and hence conclude that all and every manifestation is of God, and is to be received by all Saints as such. Truth never contradicts itself, but is always harmonious and consistent, and so long as we are in possession of the Spirit that guides into all truth, we will be able to detect the counterfeit. Every Latter Day Saint should understand that the enemy has power to deceive, and that power is being exercised, and in consequence of it, we find division in the branches, and some falling out by the way. We can not be too careful how we pronounce, "Thus saith the Lord." I believe God does speak through his servants, in dreams, visions and revelations, but the temples must be holy, for I understand that "His Spirit will not dwell in unholy temples," consequently, when anything is revealed, contrary to what has already been revealed, accepted and proven to be by the Spirit of God, it should be condemned.

The Elders can not be too careful in watching after this evil and checking the first manifestation of it. I have witnessed much injury done the Church by unwise action. Zeal is commendable; but, zeal without knowledge, works great evils.

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The so called Christian world is in an undecided state of mind; it is divided and subdivided almost indefinitely; and thousands are anxiously asking "What is truth?" Now, if they could only be satisfied, that one, of all the answers given to this question was true, they would cheerfully accept; but they lack confidence in all, hence the reason, why we find so much indifference. If we, as Latter Day Saints, would only live up to our privilege, posessing the "gifts," in connection with a pure life, demonstrating to the world the truth of the gospel we profess, we would soon see the effects, for it would be like, "leaven," and the result would be, the whole lump would become leavened. "By this, shall all men know that ye are my disciples, if ye have love one for another."

I have written in kindness hoping that it may result in good.

Is the Heart the Seat of Affection.

"FIDEI DEFENSOR'S" answer (?) to the above question sounded quite plausible when I gave it a superficial perusal. But noticing that some of the important questions where wholly left out, no solution of them attempted. I thought I would try and adjust the proposition of such reasoning, and I must say, I can see no analogy therein. The thread of his argument runs thus. Whereas "Appetite" as also "certain animal passions to which we owe our mundane existence, which reside not in the brain, but are nevertheless represented there." He concludes "the tender emotion, or affection, love, has its representative organ at the intellectual center, but does not necessarily reside there."

Now in my humble opinion, if questions numbers three and four of the first article were applied to this, they would successfully dethrone it, and leave it without a single prop. For as soon as the stomach is put out of order appetite is affected, and those animal passions referred to are affected, if not to all intents and purposes destroyed, when their well known place of residence is disabled.

But not so with that affection, love, for though the heart (muscle) may be so badly disabled that at times, one has to remain nearly motionless, and yet it can scarcely furnish enough nutrition to sustain life, or may be affected ever so bad with any or every disease that organ is heir to, but as long as life lingers affection remains unmoved. To my mind there is stronger proof that the liver has that honor, for when that organ becomes morbose, in some who are noted for their love, they become peevish, sullen and morose.

But the most rational location I can conceive of for this "heaven born" principle, love, is that intellectual center, the head

I am a little surprised at some of the brother's logic; he says, "Every attribute of the character, and all that pertains to the soul, originates and centers in intelligence." His first statement is "The brain is the seat of intelligence."

Now if "the brain is the seat of intelligence" and intelligence is the originator, beginning, cause or producer of affection, and there is where it "centers," I fail to see how the heart can be where it resides. I may be dull of comprehension. I have been called stupid, and perhaps this is why I can not see how a thing can be "center" in one place, and seated, placed, or settled in another. I love the cause of truth. I love to hear the gospel trumpet, let the seat, or center of that love be where it may.

EXPARTE.

MO., Sept. 12th, 1882.

Woman's Rule in Russia.

"WHO is now the leading spirit of the Czar's Government?" I asked a high official. "A woman, as usual," he answered. "Like other monarchical countries, we have always had some women at the top or at the bottom of of our Government.

During the thousand and twenty years of Russia's existence there have been eighty rulers, all told, of whom only five were women. But if we study Russian history, we shall find that nearly every Russian ruler has been ruled by a woman. Among Russian sovereigns there are seven canonized as "Saint," several are "Great," one is "Apostolic," one "Monomachos," one "Longarmed," one "Blessed," one "Soothsayer," one "Dark," one "Impostor," one "Brave," one "Proud," one "Terrible," one "Not-to-be-Forgotten," one "Moneysack" and one "Liberator;" but among the host of crowned heads that have ruled Russia for the past thousand years there was apparently but one "Wise" head, and that a woman's. The great Princess Olga of the tenth century, the first Christian sovereign of Russia, is known in history as "the Wise."

When the great Prince Vladimir, being yet pagan, consulted the representatives of his people as to what religion should be adopted, they answered: "The Greek religion, for were it not the best, your Grandmother Olga, the wisest of women, would not have adopted it;" and the worthy grandchild followed the example of his grandmother. The philosophers of to-day, however, would call her rather "the Smart" or "the Cunning."

After Olga for seven centuries no woman ascended the Russian throne. In 1725, when Peter the Great died, his charming and witty wife, "the Russian Asphasia," was proclaimed autocratrix under the name of Catherine. In course of time there were three other Empresses, Ann, the niece of Peter the Great and murderess of the boy Czar, Peter II.; Elizabeth, the daughter of Peter the Great and murderess of the baby Czar, Ivan VI.; and Catherine II., the wife and murderess of Czar Peter III. The poets sang of Catherine II. as "the Northern Semiramis," and by her great vices and brilliant deeds she fully deserved that appellation. As for Ann and Elizabeth, the classical name of Messalina would be perfectly applicable to both.

Mme. Pobedonostzeff, the leading spirit of the Russian Government of to-day, is the wife of the Chief Procureur of the Holy Synod and the most confidential counsellor of the Czar. She is young, beautiful and ambitious. She married Mr. Pobedonostzeff but a few years ago. Her husband, a very old gentleman, is in love with her. It is said of him that the knightly motto, "God and my Lady," he changed into "God and My Wife," and upholds it as devoutly as a knight of old. He rises early, prays to God, adores his wife, and then goes to see the Czar, or the Ministers, or the Holy Synod, and everywhere he tries his best to carry out the commands of his charming goddess. Meanwhile she herself is not idle. She receives hosts of fair visitors of high rank, who, while offering their homage, seize the chance of commending their husbands, brothers or cousins. Sometimes this or that Minister of State does himself the honor of paying his respects to her. Occasionally she visits her Majesty, the Czaritza, to cheer her soul in her golden cage. And the Czar himself is there always at hand. Thus it has come about that, while the Czar keeps away from the capital of his empire, Mme. Pobedonostzeff has somehow found herself to be the center of the Russian political world. Instead of the Czar's policy, or the Chancellor's, or the Minister's policy, we hear of the Madame's policy. With the modesty of an ascending star, she does not reveal her projects, but it is very doubtful whether any liberal reforms will find favor with her.

St. Petersburg Cor. N. Y. Sun.

Revelation to Emma Smith.

I HAVE been somewhat surprised of late to here some very severe criticism upon the revelation given to Emma Smith, found in Doc. and Cov's. sec. 24. The objectionable passage reads as follows: "A revelation I give unto you concerning my will, and if thou art faithful, and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion."

The opposer of the latter day work claims that this prophecy has failed of fulfillment from the fact that Jackson county, Missouri, was pointed out as the Zion of the Lord, and she never received an inheritance there. Others who do not endorse the position taken by Emma Smith; but who claim to have a faith in the work say that she did not receive the promised inheritance, which is conclusive evidence that she did not comply with the conditions; namely to be "faithful, and walk in the paths of virtue." A little thought will convince the most skeptical that this so far from being a failure of prophecy is a very singular fulfillment.

In July, 1830, when this revelation was given, Emma Smith had no permanent abiding place and no visible means of support. Her husband's time and her own were spent in the interests of a church that was both numerically and financially weak. She would have been more than mortal if she did not, under these circumstances, have some misgivings, and sometimes fear as she looked out upon what, from a natural stand point, would appear a hopeless future. The Lord, looking with compassion upon her in her trouble, cheered her with these words: "And thou needst not fear, for thy husband shall support thee in the Church." Now, was this promise of an inheritance realized? If we can show that it was, will it not be a peculiar fulfillment of prophecy, when we consider how little prospect there was of such inheritance when the revelation was given. Will it not also be conclusive evidence that Emma Smith remained faithful and walked in the paths of virtue? It is a well known fact that Emma Smith, after

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years of trial, received an inheritance in Nauvoo, Illinois, and held possession of it until her death, while the Church was driven from Zion and her stakes.

Will this fill the requirement of the prediction? Let us see. In Doctrine and Covenants 107: 18 we read: "Therefore, let my servant Joseph, and his seed after him, have place in that house, from generation to generation forever and ever, saith the Lord, and let the name of that house be called the Nauvoo House, and let it be a delightful habitation for man, and a resting place for the weary traveler, that he may contemplate the glory of *Zion*, and the glory of *this the corner-stone thereof;* that he may receive, also, the counsel from those whom I have set to be plants of renown, and as watchmen upon her walls." Emma Smith was not promised an inheritance at the center place (Jackson county) but "in Zion." If Nauvoo is a corner-stone it must of necessity be "in Zion." This so boastfully quoted as an evidence against the revelation, or the Elect Lady, Emma Smith, is then but another link in the chain of evidence that Joseph Smith was a prophet of God. No prediction was ever made with less prospect of fulfillment, and yet none have been more literally and completely fulfilled.

CREDULOUS.

The Christian's Sabbath.

THE Sabbath is recognized in the Constitution of the United States, and its desecration forbidden by statutes, both state and national. Its observance is inwrought with our social and religious customs, and constitutes a marked feature of our national life.

By law our legislative halls are closed upon the Sabbath, our courts of justice suspended, our school rooms are shut, our manufactories dampen their fires, and places of amusement cease to invite their votaries, shops may not offer wares, nor legal contracts be made upon that day. Railroads are commanded to suspend their traffic, and steamboats to lie inactive at their wharves; while the Sabbath Schools gather the children, and the churches throw wide open their doors, inviting all to respect the law of the land and to obey the law of God; and this by the observance of the Sabbath as a day of rest, not of toil—a day of worship, not of amusement—a holy day, not a holiday. Why do Christians give the Sabbath a place so prominent and important in their civil and religious life? Because they believe it to be of Divine origin, of perpetual obligation, and its observance essential to the welfare of the individual, the prosperity of the church, and the perpetuity of the state. Of Divine origin, for God rested from his creative work, and commanded mankind to follow his example. He made the Sabbath for man, and he showed man how to observe it, by resting from his labors as God did from his. He "blessed," the day that its rest might be a blessing. He "sanctified it," that is, withdrew it from secular uses, and set it apart to holy purposes and sacred employments.

And this he did in the outset of the race, ordaining the day for man as man, and linking it with that other institution of Paradise —the family—designing that they should ever stand together as they came from his hand, constituting the divine bases of all true and high human progress. Of perpetual obligation surely, not only because based in the necessities of man's nature, but because re-enacted thousands of years after its first announcement, in a moral code made for the race. It was not inserted in the civil, or ceremonial law of the Jews, but in the ethical law for all nations. It was embedded of the Ten Commandments, and buttressed on each side by moral laws forever binding and upon all men, and must needs stand with them and of equal obligation evermore. Nor does the fuller development of the gospel scheme in the New Testament, and the freedom given from the bondage of the Jewish code, afford any hint that the law of the Sabbath was abrogated. It had existed four thousand years, and must still exist unless annulled. No such repeal is found. But more than this is clear. The New Testatment explicitly recognizes its continued obligation, and the Savior in his wonderful Sermon on the Mount, after referring to some of the laws of the Decalogue—sweeping away the false glosses put upon them by Jewish Rabbis—re enacts the entire moral code, including the Sabbath of course. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. And that there might be no escape from this conclusion, he wraps up in a single phrase the original purpose, the right use, and the lasting obligation of this day: "The Sabbath was made for man,' and while man exists it must be kept.

That the right observance of the Sabbath is essential to the welfare of both the Church and the nation, is demonstrable by unlimited testimony.

Says God in Isaiah 58: 13, 14: "If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shall thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

And again: "Every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer," "For my house shall be called a house of prayer for all people."—Isaiah 56: 6, 7.

Says Voltaire: "There is no hope of destroying the Christian religion, so long as the Christian Sabbath is acknowledged and kept by man as a sacred day." Says Blackstone, "A corruption of morals usually follows a profamation of the Sabbath. The keeping of one day in seven holy as a time of refreshment as well as for public worship, is of admirable service to a state, considered merely as a civil institution. It enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness; it imprints on the minds of the people that sense of their duty to God so necessary to make them good citizens, which yet would be worn out and defaced by an unremitted continuance in labor without any stated time of recalling them to the worship of their Maker."

Says Bishop, on Criminal Law: "It is a mistake to suppose that Sabbath keeping is a thing merely of religious observance—the setting apart by the whole community of one day in seven, wherein the thoughts of men and their physical activities shall be turned into another than their accustomed channel, is a thing pertaining to the laws of nature as is the intervening of the nights between the days."

But why multiply witnesses when the fact that no nation can long prosper in material wealth, or high morality without a Sabbath, lies in the very nature of things. Persistent and intelligent labor is essential to material prosperity; but the rest of the Sabbath is essential for such labor; morality is essential to the perpetuity of free institutions; but a pure morality can not long exist without a properly observed Sabbath. While believing this, Christians do not ask nor wish the nation to enforce a religious observance of the Christian Sabbath. They only demand that the nation shall protect them in the exercises of their spiritual privileges, and shall not itself desecrate holy time by encouraging, or allowing secular employments on the day of rest. "They regard the civil Sabbath as essential for public morals and the self-preservation of the state;" The Christian Sabbath as essential to the progress of pure religion and the salvation of men. The spheres of the two—the civil and the Christian Sabbath—though harmonious, are not co-extensive; the civil prohibits desecration. The Christian does this, and also enjoins holy observances; and here runs the broad line between the duties of the Church and the nation. The nation should protect the Sabbath from injury; the church teach and incite men to spiritual improvement during its sacred hours. For the state or nation is no less responsible to God for the right discharge of its civil duties, than is the church for its spiritual functions. This view of the Sabbath as to its origin, perpetuity, binding obligations and infinite value to morals and religion, is a characteristic of our national life. It enter into the bone and sinew of every Christian. It is entrenched in the whole Christian habits; embodied in their belief and guarded by all good citizens and legislations; and should never lose hold on our affections and patriotism. Is it strange then if we plead for the preservation of the holy day both in its civil relations and in its sacred character and spiritual power? Ought we not to guard with holy jealousy that which is so essential to us as a people? Must we not protect its bulwark's, "The Christian's Sabbath," from all attacks, covert or open, from pretended friends or avowed enemies.

Take away the Sabbath and you deprive the man of his labor and toil, or poverty and sorrow, of his most humane and beneficient institution. Take away the Sabbath and you will destroy a mighty conservative force and dry up a pure fountain from which the Christian family, the church and the nation, receive constant nourishment and support. Take away the Sabbath and you shake the moral foundations of our national power and its prosperity; churches will be forsaken; Sabbath Schools emptied; domestic devotions will languish; the fountains of public and private virtue will dry up; a flood of profanity, licen-

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tiousness; and vice will inundate the land, labor will lose its reward, liberty will be deprived of its pillow, republican government would prove a failure and republican institutions would end in anarchy, confusion, despotism, and bloodshed. Yes! the end of the Sabbath would be for the United States, or any other nation, the beginning of the reign of Mammon, Bacchus and Venus, and finally overwhelm us in temporal and eternal ruin No, we can not; we dare not, God helping us. The Christians will not give up the Sabbath.

Lord we would all our Sabbaths spend,
In thy most blest employ;
That all our work's on earth may end,
In heavens eternal joy.

WILLIAM STREET.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, November 1, 1882.

A MAN calling himself A. W. Dehner, or Dennis, victimised the Saints at Plano, about the 12th of October, claiming to be an employe of the Herald Office, and sent out by Bro. Joseph to attend to appointing agents for the HERALD, collect moneys, and receive subscriptions.

He managed to collect several sums at Plano, and appointed a Sr. Abbie A. Horton as "sole agent" for the HERALD at Plano. He also artfully collected some money, ostensibly for the repairing of the Temple at Kirtland; receiving from Sr. Elsie Walker some $9 for that purpose, and perhaps from others some smaller sums. He represented that he was employed as a short hand writer in the office, attended to the correspondence, answered all letters, &c.

The Herald Office has not now and has never had such an agent as this A. W. Dehner, or Dennis, claimed to be; nor is he in any wise employed in the Herald Office, or for it in any capacity. He is a swindler obtaining money from the Saints upon false statements.

He further stated that he had received some $30 from the Saints at Chicago for HERALD, and to aid the repairing of the Temple; which if true, seems very strange; that citizens of that sharpest of all sharp cities should be so easily taken in.

The Saints of Plano should have known better. They know that no stranger would be employed in the Herald Office in so confidential a position to its Editor, or sent out on an errand of the kind, except notice had first been given through the HERALD. And then how strange it is, that the Saints should be so ready to listen to a man they did not know, having no credentials from us, and to pay him money, when they know so well how to send money for HERALD purposes; and to whom moneys for Church purposes may be paid.

We sincerely thank Bro. John S. Patterson for his timely interference at Plano, and his denunciation of this A. W. Dehner as a fraud. Bro. Patterson remembered that the Kirtland Temple matter rested with the Bishopric, and knew that we would not send a man out on their business; and he so stated to the Saints at Plano, for which we thank him.

We warn the Saints against this A. W. Dehner, and against paying moneys for HERALD, or Church purposes to strangers, when there are Elders, presiding officers, Book Agents, and Bishop's Agent, whom they know are authorized to receive it. Now in this case, a shrewd speculator has secured some hardly earned dollars from members of the Church, for which they will in no event receive any benefit. We hope the rascal will be caught. He stated at Plano, that he resided at Lamoni, had boarded at Bro. Joseph's, and was on his way to Galesburg, Burlington and Lamoni. Who he really is we do not at present know. If he turns up any where among the Saints after this HERALD reaches them, we hope they will see that he is dealt with as the law of the land directs, according to the statutes in such cases made and provided.

QUESTIONS AND ANSWERS.

BRO. JOSEPH:—Will you please answer me this question through the *Herald:* In St. John, it says that God is a Spirit. My question is this: If God is a Spirit, why did he say to Christ when he made man, Let us make man in our own image.

A. Because a Spirit has identity of personage. God and Christ were both Spirit identities.

Also, this question: If a member of the Church is detained at home, through circumstances over which he has no control, has an Elder of the Church any right to administer the sacrament to said member after the meeting, in the member's house.

A. Yes, he may do so.

Q. Can we judge a man's Christianity or faith with a righteous judgment, by the way he puts his hands in his pockets and the amount he draws up and out? (for the good of the Church I suppose is meant)?

A. No; the amount is not the best criterion by which to judge. By "the way it is" done, might do, if all the circumstances, and the conditions under which it is done, are known and are taken into the account in making up the judgment. Prudent men and wise seldom betray their condition in money matters to others, and little can be known except from parties themselves.

THE HERALD A WEEKLY.

IT is now expected that in January next the HERALD will be issued as a weekly, in the same form that it now has. It will be given a new dress, retaining as a whole its peculiar characteristics as a journal, increasing the subscription price thirty-five cents, that is $2 50 per year. This is only 35 cents for the doubled half.

We trust that this will meet with favor by our patrons; and that the same zeal to add to its usefulness, so long characterizing its correspondents and contributors will be continued in behalf of the weekly.

It is also expected that a portion of the paper will be devoted to the advertizing trade, as a means to aid in its continued existence as a weekly paper; for unless it is made to pay its way, the Board must need return to its semi-monthly issue again; which will be a bad step backward.

There are those who fear to see advertisements permitted in the HERALD, because that certain sorts are disreputable and unfit to appear in such a paper. "We don't want to see secular advertisements in our church paper," say they.

The point just where the legitimate and the illegitimate separate, the one stopping and the other beginning, is not very clearly laid down, and must very necessarily vary according to the way men view things; but the Board will in its management strive to suit every body at interest in the HERALD, except the unnecessarily critical and the unduly fastidious; to these no particular attention will be paid.

Those in charge of the HERALD will use every endeavor to prevent the paper from developing into a merely secular advertizing sheet. And further, there should not be much fear exercised that the Board will permit advertisements of a disreputable and doubtful character to be inserted. But in this connection one thing should be remembered by every body, and that is, that the Herald Office and its affairs are, by the articles of Incorporation, under the sole control of the Committee of Publication, or Board of Publication, as it is known to the Church. Hence, the only method proper to employ in correcting any persistent evils inflicted by said Board in its management of Herald Offie affairs, is by proper action at the conferences, by changing, or charging the Board.

THE UTAH MORMONS.

THE following statements made by Mr. A. N. Hamilton, the Editor of the Salt Lake *Tribune*, will probably give the situation in Utah in reference to the action of the Electoral Commission and the results obtained by the Edmunds Bill, so far as to facts. We quote from the *Globe-Democrat*, of St. Louis, for October 5th.

DISFRANCHISEMENT OF POLYGAMISTS FAILS TO SOLVE THE UTAH PROBLEM.

Mr. A. N. Hamilton, the Editor of the Salt Lake *Tribune*, is in St. Louis on a visit, the guest of George W. Parker, of the Cairo Short Line. In conversation with a *Globe-Democrat* reporter last evening he supplemented, with some interesting information and opinions, the rather startling news of yesterday morning from Salt Lake. The dispatches were to the effect that the Mormons had taken a position of open defiance to the Edmunds bill and were refusing squarely to surrender the offices to the appointees of Governor Murray.

"The Edmunds bill, as you know," said Mr. Hamilton, "disqualified polygamists from holding office and voting. As most of the county offices in Utah were held by polygamists, the effect would be to turn everything into confusion. To meet the emergency the Hoar amendment, as it was called, was attached. This provided for a special election in August, to fill all the offices, but the Commissioners who were to supervise the registration and exclude polygamists from the lists of voters, failed to reach Salt Lake in time to attend to the necessary work, and the election was not held. Under the amendment, however, Governor Murray was authorized, in the event of the failure of an election to fill by appointments the offices held by polygamists made ineligible by the Edmunds bill. This he has done, selecting good men, although the time was short. But, as the dispatches show, the Mormons refuse to surrender, and the matter goes into court."

To a question as to what the Mormons expected to gain by the course adopted, Mr. Hamilton said: "They think they can hold on to their offices until the next election, when they will be safe. There has been so much stealing by Mormon office-holders, and they are so afraid of

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exposure that they will not give up the records until they have tried every expedient to retain the offices. The last Legislature, Mormon as it was, passed a vote of censure on the County Clerk of Salt Lake County, one of the most important offices in the Territory, for refusing to give any account of his office. The whole Territory is in the same condition. The arrogance of the Tweed ring is intensified in the office-holders of Utah. No statements or exhibits are ever made of revenue and expenditures by county officials, and nobody knows what becomes of even the Territorial revenue."

A suggestion about official bonds Mr. Hamilton answered with a smile. Said he: "When Col. Nelson, of our staff, was appointed by Governor Murray to take the place of the polygamist County Clerk of Salt Lake, the one I mentioned as being censured by the Legislature, he applied to the Probate Judge to know what bond was required. The Judge was unable to tell him. This will illustrate the attention given by the Mormons to official bonds."

The Mormons have nothing on which to base their legal test of the Governor's appointments, in Mr. Hamilton's opinion, and he does not see how the appointees can be kept out of the offices longer than a few weeks. An appeal from the decision of the District Court to the Supreme Court of the Territory can not be depended on for much delay, because the Governor can convene the higher tribunal by proclamation immediately. The position that body will take can be easily predicted, from the fact that the three Judges recommended the Hoar amendment as providing a way out of the confusion which would be occasioned by the Edmunds bill passing and disqualifying the polygamist office-holders. A very few weeks ought to bring the issue to a determination. The Gentile appointees will hold until the next general election a year from November, and as soon as they are fairly in office the country may expect startling developments as to Mormon methods.

Mr. Hamilton does not hold the Commission blameable for the failure of the August election. There was not time after their appointment to make the revision of the registration, and indeed the result shows that the Gentiles would not have had the opportunity to investigate the offices but for the lapse of the election permitting the Governor to fill the vacant offices.

The conversation turning on the work of the commission, Mr. Hamilton said: "The commissioners, ex-Secretary Ramsey, Senator Paddock and their associates arrived in Salt Lake late in August, and proceeded to put the machinery for a new registration in operation. They were enabled to get Gentile registration officers in most of the counties, but in a few lying outside there were not Gentiles enough, and the registration was conducted by Mormons. The magnitude of the work may be estimated from the fact that the lists were completed only last Saturday. The result has been the disfranchisement of 20,000 Mormon voters for polygamy."

"It was predicted that there would be difficulty in the way of securing evidence to exclude the polygamists. How did the Commission get around that?"

"They issued very explicit instructions to their registration officers and clothed them with judicial powers to some extent. The old registration lists were used as a guide, and all persons, Gentiles included, were required to take a test oath before the names were entered. Even with the oath the registration officials exercised discretion. Evidence on polygamy could not be had. All records on that, if any are kept, are secrets of the Endowment House. The proof attainable was the general knowledge of a man's domestic relations. Undoubtedly many of the Mormon applicants for registration perjured themselves on this point, but the work of sifting them out was done so thoroughly that 20,000 were cut off."

"That leaves the relative strength of the Gentile and Mormon voters what?"

"The Gentiles have, in the new registration, from 8,000 to 10,000. The Mormons have double that number."

"How does the new registration help you, then?"

"It doesn't help us at all. The Edmunds bill is of no advantage to us. The Commissioners will only demonstrate how little can be accomplished under it. The measure, as Senator Edmunds said, is a starter in the right direction, and that is all. We hope for good through the recommendations the commission may make after they have put the provisions of the measure in operation and observed its ineffectiveness."

"What is your remedy?"

"Congress must deal with a union of church and state to be dissevered in Utah. The impression is general that polygamy is the great evil. It is a great evil to be sure. It goes back to the time of Moses. The Mormons are 4,000 years behind the times. The politics and religion are inseparable. Nothing is done there except through an order of the church. Everything originates in the church. All the political appointments are made in the church. Mr. McCullagh struck the right chord in his letters to the *Globe-Democrat*. It was a surprise to us that the situation was grasped so quickly by one a stranger in Salt Lake. We read those letters with great pleasure. It was encouragement to have a paper like the *Globe-Democrat* present the situation so truthfully and powerfully. It came to us like thunder out of a clear sky. The Gentiles appreciate the efforts of the *Globe-Democrat*. As was made plain in those letters, polygamy isn't the central and binding idea of Mormonism. It is the amalgamation of politics, business and religion. The Book of Mormon doesn't teach polygamy. It teaches monogamy. Legislating against polygamy won't meet the issue in Utah."

"What should Congress do?"

"The Government has exclusive jurisdiction over the Territory. What we want, and what the country will yet require, is the government of Utah under a commission—a legislative council. Congress must take everything out of the hands of the Mormons. The Legislature of Utah is paid by the United States Government, yet it is a political body utterly foreign to everything American. Congress should take citizens of Utah, not Mormons, and constitute them a council to govern Utah a certain number of years, until it is thoroughly Americanized. This will cost the Government less than Utah does now, and it is the solution of the problem beyond a doubt. The acts of the Mormon Legislature are only restrained in their pernicious effects by the absolute veto power of the Governor. We have a Governor in whom we all put implicit confidence. He is the best since the organization of the Territory. When he came he said he couldn't sit with his hands tied. He must do something. We owe him a great deal. Last winter he vetoed two-thirds of the acts of the Legislature, and that was a body above the average."

"The Gentiles can do nothing of themselves then to regenerate Utah.

"They could if they had been able to disfranchise women. As it is, they can not. The organic law of the Territories doesn't give woman the right to vote. The Utah law, enacted ten or twelve years ago by the Mormons, does. A test case was made by the Utah Gentiles, the ground being taken that woman suffrage was contrary to the organic Territorial law; it created a special class of voters. The Federal Judges held that the law was legal, and that banished all hope of the Gentiles helping themselves. A woman can come to Utah from another country to-day, marry a Mormon and vote to-morrow. That is the operation of the law. There is no naturalization—indeed, male Mormons have disregarded that requirement—and when the new registration was made, many who had been voting for years took out their papers of citizenship for the first time and the church paid for them. The Mormons vote the woman as if they were so many sheep. The Ward teachers or spies give them their instructions and put the vote in their hands. With the women and the polygamists disfranchised, the Gentiles I believe would have carried this election."

"You will at least get a new delegate?"

"Yes. The Edmunds bill retires Cannon and that class. He has been lost sight of so far as politics are concerned. But the new man will be a Mormon. The general impression is that John T. Caine will be the man. He is a counselor to Bishop John Sharp. Salt Lake is divided into twenty-one wards, each with a bishop and counselors. The counselor is a church officer. The disqualification of polygamists will change the character of the Legislature considerably. In the last body there were only three members who were not polygamists. The Gentiles may be able to do something in some of the wards in Salt Lake City. These, besides giving the county offices and the Territorial Treasurer and Auditor to the Gentiles for about a year, by appointments, a temporary advantage only, are the effects to be deprived from the Edmunds bill."

"Can't you count on the railroads, and the attendant developement of the Territory doing anything toward solving the question?"

"They might, if they employed Gentiles instead of Mormons. Heretofore Mormons have been employed in construction, in the machine shops, and in various positions. The completion of the Denver and Rio Grande will help the country greatly. It is anticipated the road will reach Salt Lake in a few months. That by the Atchison connection will bring us into close trade relations with St. Louis, and make Utah a natural field for this city. This extension of the Rio Grande opens up the grandest coal fields of the Continent, and a vast iron region in Utah. The mining resources of the Territory are very great, and all the development in that direction is so much added to Gentile strength, for the Mormons do not touch mining. The mineral production of Utah this year will be $12,000,000 at least. Within the last two or three years the

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Gentiles have been increasing more rapidly. The Mormon population grows at the rate of about 3,000 or 4,000 a year. A wrong impression, I find, prevails in many places as to the character of the Gentile population. They have been represented as a marauding element–adventurers. This impression has been fostered as much as possible by the Mormons. The truth is the Gentiles are progressing and enterprising citizens. They have gone there to make their homes. The majority of the business men of Utah are Gentiles. Gentiles pay two-thirds of the taxes, and thus far have never had anything to say in regard to the disposal of the revenue. Thanks to this element, business is good, and Salt Lake is growing faster than ever. It is no surprise to Gentiles to read that the Mormons ignore the Edmunds bill. They have not shown the slightest regard for it. They are going into polygamy the same as ever. As compared with the decrees of the church the Supreme Court of the United States is of no more significance than a Justice of the Peace. The Mormon leaders set themselves up to be the judges of the constitutionality of all legislation affecting them. The Commission can not but discover soon that they are unable to accomplish the objects for which they were sent, and must recommend more radical measures. In its present effect the Edmunds bill is of little consequence. The Gentiles are hoping that it may be followed up, now that Congress has given this much recognition to the need of legislation to suppress the evil. One thing should be well understood: Utah must not be allowed to come in as a State in the present condition. That is what the Mormons want most. It would relieve them of the vetoing power of the Governor and give them Mormon courts. The Territory has a population of 150,000, which the undue proportion of woman and children go largely to make up. The condition is bad enough now. It would be worse with a State organization."

Cousin Don C. Salisbury, of Lacross, Illinois sends us a copy of the Warsaw, Illinois *Bulletin*, for October 7th, in which the Editor, Mr. Phil Dallam, replies to an attack of Thomas C. Sharp, Editor of the Carthage *Gazette*, as follows:

The old fossil who presides over the bastard organ at the county seat would give us a character. Who is this man who presumes to speak for us? Would it not be well, if the truth is what he is after, for the old hypocrite to reproduce Col. John Hay's description of the cowardly murder of Joseph Smith, published in the *Atlantic* several years ago, and also publish a letter he received from W. K. Davison, when old Tommy undertook to gobble the former's printing office while Davison was off to the war. Or, perhaps, to recite the case from La-Harpe, wherein the man who sat as judge carried a retainer in his pocket from one of the parties to the suit at the time. We may be an awful, awful fellow—possibly a fit subject for mob violence, and probably we might expect such a fate if we were in a defenceless position and old quint essence of virtue had five hundred men at his back; but bad as we are, we don't have to bear the sin of a cowardly murder, or that of the meanest of robberies, nor the memory of having once worn judicial ermine ignobly, basely and dishonorably.

There seem to be continued surprises in store for the Reorganized Church; not the least of which is to see the justice of the law of compensation manifest in the foregoing editorial. It will be remembered that Thomas C. Sharp was Editor of the Warsaw *Signal*, in Nauvoo times, and that paper was a foe to the Saints. Now from Warsaw, and one of its journals, comes the Nemesis of retribution, and visits reproach on that same Editor, Thomas C. Sharp, for the cruel way in which he and others betrayed and slew a man innocent of the crimes they charged him with.

"Inscrutible are thy ways, O Lord, and past finding out;" and "Vengence is mine: I will repay, saith the Lord."

EDITORIAL ITEMS.

Bro. G. T. Griffiths got an excellent showing for the cause in the *Evening News*, of Scranton, Pennsylvania, of nearly a column in length. It is well written and comprehensive in its statement of facts and grouping of arguments.

Bro. W. O. Thomas, of Cheltenham, Missouri, sent us a copy of the *Globe-Democrat*, of St. Louis, containing a good notice of our late session of conference.

Mr. Frank James, brother to the famous Jesse, has surrendered to Governor T. Crittenden, of Missouri, asking amnesty and an opportunity to live as a law abiding and peaceable citizen should do. It is rather expected that the clemency of the state will be extended to this noted man, in view of the entire disruption of the gang of outlaws which for years has rendered the name of Missouri synonymous with crime and outlawry.

Bro. W. T. Bozarth, of Cameron, Missouri, was called home from conference by information that one of his children was dangerously ill. A card from him dated October 3d, says, "Our little boy is better, thanks be to God. I thought once he would die, but the Lord heard and answered us."

Bro. T. W. Smith wrote a card from Stewartsville, Missouri, October 13th, that his wife was very sick of chills and fever, and had been since returning from conference. Sr. Meriam had also been sick of the same disease.

Elders calling at Warren Station, Alabama, will find a home at Bro. Thomas R. Gibbs', who is anxious to see some of the brethren of the faith.

When Bro. R. M. Elvin reached Lamoni, and conference, he brought with him a box containing some of the products of Nebraska, in the shape of two onions, measuring each nearly five inches across, and five fine large peaches: of these, he made a free will offering to the Editor of the Herald. They certainly showed that Nabraska was not a barren, nor an unfruitful land.

EXTRACTS FROM LETTERS.

Bro. R. J. Anthony wrote from his home, Tabor, Iowa, October 12th, 1882:

"I arrived at home on the 9th inst; I spent one week at Lucas, and held several meetings there. I left our Advent friend there trying to convince the people that the only way to obtain salvation is to believe his message; that that the seventh day is the Edenic Sabbath, and that the disregard of that day has caused about all the trouble in the world. "What a pity the people are so blind, it is so easy to get right if they only would."

Bro. W. H. Kelly wrote from Chicago, on his way to his home and field of labor:

We held two preaching services here last Sunday. A respectful number was present, and we were blessed through the exercises. The cause moves slowly, but is getting on a sure footing; and we have great confidence that there will be a good work done in Chicago ere long. Our effort will be to do what is done—well. I will remain here, if nothing prevents, over Sunday next.

Bro. E. G. Culver wrote Bro. W. H. Kelley from Chicago, Illinois, October 17th, 1882:

Bro. Scott has just left for home this morning. He spoke well on Sunday; there were more outsiders in on Sunday evening than has been before for more than one year; the best of attention was paid.

Correspondence.

Rock Island, Illinois,
October 3d, 1882.

Bro. Joseph Smith:—Bro James Houghton wishes to be remembered to the Saints that know him, to whom and to yourself, he sends a hearty greeting. He wishes his testimony recorded; that when he left Liverpool, England, he was not a member of the Church of Christ; but on the voyage and journey to Nauvoo, being continually with the Saints and in conversation with them, he resolved if it were possible for him to receive proof satisfactorily that Joseph Smith was the prophet of God (that the Saints represented him to be) he would become a member of the Church, and live a new life. On arriving at Nauvoo the Martyr met his party going up from the river landing. Bro. Houghton saw him at a short distance, and at the same time a voice said to him, "This is the prophet of the Most High God." The brother was satisfied; believed, repented, and was baptized. This occurred a year or two before the Massacre of the two prophets, Joseph and Hyrum. He rejoices in having the privilege of being a member of the Reorganization, and wishes he could be instrumental in uniting the scattered Saints at Davenport, so that they could meet together in harmony and love as of yore.

We thank the Lord he has answered our prayers and has spoken through his chosen prophet to his erring children again. May each one of us do his whole duty and secure his Divine favor, and through his chosen instruments roll on the work of regeneration and restoration of all that was pronounced good, by our Father and our God, unto whom be all praise and glory ascribed, through Jesus Christ our Lord.

Yours for truth,
F. G. Dungee

Plano, Illinois,
October 15th, 1882.

Bro. Joseph:—We still continue our meetings as heretofore, and a friendly feeling towards all generally exists. The desk has been acceptably occupied of late at intervals by a few of the veterans in the cause: Father Woolams, Father Bronson and Father Wilsey, now deceased, and some of us think that though their whitened locks show plainly the ravages of time, they a e not wanting in valor in the fight against the foe.

The Sunday School still continues its work among Zion's Hopes.

This afternoon a very serious accident occurred; Sister Vickery and sister Patterson were out riding, and when near the Stone Church the horses took fright at the sight of an old boiler in the street, the consequence was the sisters were thrown out and very badly hurt. Dr. Jenks was called in, and I heard last evening that they were getting along well.

Mrs. Ursula Steward, of Plano, was laid away in her last resting place on Saturday last. Mr. Kinney, who preached the funeral sermon, said her life which had covered the years of the golden age of this republic had been a very useful one. She passed away peacefully at the age of eighty-one

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years, leaving a family of seven sons and two daughters. About two hundred were present at the funeral. Among the mourners were several great grand children Some of the most thrifty citizens of Plano represent her family.

I remain your sister,

A. A. H.

SONORA, Powesheik, Co., Iowa,
October 6th, 1882.

Bro. Joseph:—After Bro. I. N. White and I left conference on Thursday, we went to Ringgold county, cno mile north, and six miles east of Mount Ayr, to Mr Wm. McConnell's, (who is married to I. N. White's sister), when we got there we found their little daughter in the agonies of death; by midnight she had spasms so badly that they had to hold her fast so that she could not bite her fingers; the parents requested us to administer to her; we did so, and while yet in prayer she became calm and laid her hands down and did not stir any more, but fell asleep; and in two hours after, the angels conducted her spirit home to her place of rest without a move of the body.

Bro. Kent lived in that neighborhood once, and the people were so prejudiced, that on one occasion he was at a M. E. meeting, and the congregation took a vote that he should not be allowed to stay at their meeting. We had preaching on Friday night, Saturday at 11, Saturday night, and Sun day at 11, and at night. The house was crowded every time; and on Monday I baptized one. Several are convinced and almost ready for baptism. We could hardly get away, for they said they wanted to learn more about that way. We had pressing invitations to go home with several of them, which we did as far as we could. We promised to try and send some one if possible to preach to them for a week, soon. I think now is the time to work in that neighborhood. An Elder can stop with sister Lizzie McConnell, or Mr. Herman Johnston, a Presbyterian, or Mr. F. Rush and others. I had a letter from W. B. Hibbs one and a half miles from Bismark, Dakota Territory, if we had any Elders up there, asking if we had any Elders up there, and if we had they should call on him, and he would get a school house to hold meeting in. I think Mr. Hibbs almost convinced. I sent them the Scriptures and Voice of Warning, and they like them very much. Mrs. Hibbs is my sister. I hope some of the Elders up there will notice this.

I am yours in the everlasting covenant.

J. S ROTH.

October 1st, 1882.

Bro Joseph:—I have often thought I would like to tell the Saints how and what I have passed through since I have entered into the fold of Christ. I would tell a few of them if you think what I write will be a comfort to any. You may publish it, but say "what a sister has passed through," and not use my name.

It is twelve years since I started on the road that leads to eternal life. I came out of the enemy's ranks into the narrow way; Satan saw me and took after me; but there was light before me and darkness behind me. Then he said, I will overcome you. In a short time after I went to the house of prayer. On my way home three of my neighbors came along, they said that all the Mormons from old Joe Smith down, were thieves, high way robbers and murderers, and ought to be driven out of the country. I was alone, but I did not reply, for they were under the power of darkness I went home and into my closet and asked God to show me how I could do them good. I was in the light and wanted all to come to the light of the truth. But the great enemy of God and all of his Saints was not satisfied; but he took the love of my husband; then, not content, he took away from me the love of my child, my only child. You may ask what I did. In my great trials, I went to our Father; for it is written that he will be our help in time of need. I laid my cause before him that knew my heart, and I gained strength day by day. Let me tell all the Saints that my hope has grown brighter and brighter under all my trials. Now I have my child and most of her children with me in the fold of Christ. My neighbors are kind to me. I have ever sought to do them good, and God be praised for his tender care over me. Although my husband is not with me in the fold, yet he is kind and treats the brethren kindly. It is the power of God, and not man that I am as I am. Before I knew the way of life I could not do my enemy a kindness, and now I can; and I feel my heart burn with gladness and joy to think when I was in darkness the Lord sought me out. It is my heart's desire to serve him while I live, and in the day of battle, for he is my salvation, my all. Pray for me that I may ever do right.

DELHAVEN, Nova Scotia,
October 3d, 1882.

Dear Herald:—Permit me through your columns to add another testimony to the thousands that have already been borne concerning the work of God on the earth. Many of the California Saints remember the three days' meeting held at Bro. J. H. Lawn's, when Bro. D. S. Mills was president of the Santa Cruz Sub-District, and our esteemed and now departed brother, Hervey Green, was laboring on the San Benito with him; Bro. A. H. Smith also present. It is now nearly eight years, still, that three-days meeting is, and will ever be fresh in my mind. It was the first gathering of the Saints I had ever attended, being only a few months since we had heard the joyful news that the Lord had again restored the gospel of the kingdom to the earth, that the blessings enjoyed by the ancients could be again had in our day. In our simplicity our faith was very child like, and I believe was such as pleased God, for he manifested his goodness to us in great abundance. I realized the fact of being transplanted from the kingdom of darkness into a kingdom of light, even the kingdom of God's dear Son; and the brightness of that light contrasted so strongly with the darkness out of which I had come, that for a time I could scarcely contain my joy. My own experience did not differ from that of many at that time, consequently we assembled ourselves together with no other thought in our hearts than to feast on the good Word of God; and verily it was a feast. How eagerly we drank in every word that fell from the lips of those who spoke "the eternal truths of God," and instructed us, "babes in the kingdom," in the plan of salvation wrought out by the Son of God and delivered to the children of men. How new it sounded; how beautiful, and how grand. We hung on every word with an eagerness that told well how our souls had been starving for the bread of life. I love to linger over those days and taste again, and again, of their sweetness. At the close, after many had left the grounds, the writer was administered to by Elders D. S Mills, A. H Smith, Hervey Green and J. F. Burton. The administration was not conducted in the usual way, but all joined in prayer, after the first prayer was offered, Bro Green commenced speaking in tongues and D. S. Mills saw in vision, passing before him like a panorama, the writer in her native land standing on an elevation, in the center of a large circle of light, with arms extended, and an inviting expression; he saw her mother come up and put her arms around her neck and lay her head on her shoulder, And "I saw also one of your sisters," he said, "who resembles you very closely, come up and stand in the light." Another sister came within the circle of light, but had not got up to us, but was still coming. I was rejoiced when I heard the vision and did not for one moment doubt but some time I would go to my native land and be present when some of my people would come up to the "ensign," that has been raised to all nations; thou our circumstances at the time forbade the thought; but with God it was possible; and now has come to pass. The attitude he saw my mother in, best represents her position. The sister whose features and mine resemble each other, has come up to the light, been baptized and taken her stand, and a firm one too. The other sister is in the light indeed, and rejoicing therein; she is coming towards us, and perhaps before this reaches the Saints, she too will have taken her stand to war against the powers of darkness. May others soon follow is our united prayer. These I have spoken of are not the only ones here who are rejoicing in the light of the gospel, I speak of them because they were seen in the vision.

SISTER EMMA.

Bro. Joseph:—I wish to notice through the *Herald*, some of the points hinted at in Bro. J. B. Porter's letters. I have thought much on the "All things common" theory; having been taught it in my youth and early manhood; and like many others uniting with the Reorganized Church, brought my traditions with me; and I think from a careful study of the subject I may be able to show a little light.

Whoever undertakes to carry into effect an order of that kind, will find that he is left without a written law by which to be governed. The statement, "And they had all things common among them," is very vague and unsatisfactory, when we come to reduce it to practice. There are a great many contingencies arising in the practice of a theory that are overlooked in contemplation. And unless we are willing to yield and be governed by a head, that shall settle all matters of difference that may arise, in a similar manner as a father governs a family, we will find that of necessity we will have to part. The advocates of this "All things common" theory, have been in the habit of making the power that characterized the church in ancient times to depend on their temporal policy. I think this a mistake, and that it was the legitimate result of obedience to the gospel. And while I regard the gospel law in relation to our spiritual interests as remaining without change, yet the difference in the work to be accomplished in the two dispensations is so great that a difference in the means made use of would be necessary, and should have been expected. That was the day of Judah's scattering; the day of the fulfillment of the prophecies in the destruction of Jerusalem and the Jews, as a nation; while the dispensation of the fulness of times will be the day of Israel's gathering, so that what might then have been temporal wisdom, might now be the extremest folly. Now, if the angel spoken of in Revelations 14: 6, 7, has come and restored the gospel to man (Eph 1: 10) the dispensation that would gather Israel has commenced. And the Latter Day Saints need no further proof than is found in the facts of the altered condition of the Jews and the restoration of the land of Palestine to its now fertile condition to convince them of the fact. Additional evidence is found in the wisdom that was given to organize a church upon the apostolic order, having not only the same ordinances and officers, but the same gifts and powers as promised by the Savior; in fact, the signs following the believer. But our brother says, that this is not a true test; because the devil can work miracles. I suppose that the Lord knew he promised that signs should follow them that believe, that the devil was a counterfeiter. We read that he did some wonderful works in the days of Moses; but did that prove that God had not sent Moses, and that his witness to Pharaoh was not true? Again, if a ten dollar bill is counterfeited, does that affect the value of the genuine bill? I read in Revelations 19: 10, that the "testimony of Jesus is the Spirit of prophecy." Again, First Corinthians 12: 3, that "no man can say that Jesus is the Lord but by the Holy Ghost" It would seem by these, and a multitude of other

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evidences, that the signs that were to follow them that believe were inseparably connected with the reception of the Holy Spirit; and shall we say that because these grand and glorious blessings are sometimes counterfeited and otherwise abused, that their testimony is of no value, or binding force. The brother has given us what he considers a proper test. Now if he will turn to that same chapter and carefully read it, he will find what it is that bears witness. We read that it is "the Spirit that beareth witness," 6 verse. To my mind, when the promise made through the prophet of the last days, that those that obeyed the gospel as taught by the Elders of this Church should receive the gift of the Holy Ghost was fulfilled, it was good evidence of the divinity of his mission; and of their call to bear the message to the nations.

Now, dear *Herald*, will you tell us in what way we can better prove our love for our fellow men, and the work of God, than by preaching the gospel. If there is some way that would not involve the forsaking of all worldly interests, wife and children, and home, with all its endearments, I for one would like to know it. I accepted this work as the work of God, and as a consequence expect to be governed by the law that has been given, and believe that when the law is kept the Spirit of truth will be given that will make of Elders true witnesses.

GEORGE MONTAGUE.

JOHNSTON, R. I.,
October, 2d, 1882.

Bro. Joseph:—Having the privilege to attend the Massachusetts District Conference held at Providence, Rhode Island, September 24th, I was very glad that I did. In going I was blessed. We had the Holy Spirit with us, the gifts of prophecy, tongues and interpretation. I never enjoyed myself more in my life. People may talk about the joys and pleasures of this world, but thanks be to God and my dear Savior, who took my feet out of the miry clay and planted them on the rock of revelation, I would rather be in a prayer and testimony meeting one hour, than to have all the world and its pleasures for one moment. I have a testimony to bear to the world, and I intend to live the life of a true Latter Day Saint, but knowing that I can not do it in my own strength I have to rely, through faith and prayer,, on my Heavenly Master. I attend my meetings regularly; and as often as I can I go to the Scituate Mission. We have excellent meetings.

I remain your brother in the one gospel.

WILLIAM MARSLAND.

FONTANELLE, Adair Co., Iowa,
October 9th, 1882.

Bro. Joseph:—I am home again, and find myself relieved from some fears and anxieties, or cares, which had troubled me for nearly two years past. I was pleased to hear from your own tongue the cause of the new method of representing the branches of the Church; and though I saw and heard things at the conference that to me were painful, yes unpleasant, (not of the Lord), yet I heard and learned many things that were true and worth to me more than all the gold and silver I ever handled; because I see, and feel assured that we are the only true and living church upon the earth that the Lord acknowledges as his. I was pleased and made happy to see and hear men speak the principles and doctrines of Christ in such a manner, or order, that no learned divine of this generation can refute nor destroy. This is what I have often asked the Lord to do for his servants, or Elders; and now it is my prayer that this blessing may never be taken from them; under this principle Zion can and will be redeemed. So let it come.

Let me say to all who labor in the ministry who can spend a little time for the benefit of Fontanelle, now is a good time to come here. The Germans have a good house, but no preachers, I think. Let one of this class come and see what he can do. If any one will send me German tracts, or papers, I will see that they get them. Methodist and Congregationalists are almost dried up as to preaching. It is the best time now I have seen since I came here twelve years ago.

Respectfully yours,

B. ALDEN.

EAST SELKIRK, Manitoba,
October 8th, 1882.

Bro. Joseph:—Myself and family are living out here all alone; I say all alone, because we are here where we haven't the chance to go where we can hear the sound of the gospel explained in its fullness, as I have in times past and gone. There are no Latter Day Saints around here, and I haven't heard tell of any since I came to this country, with the exception of one which I noticed in the Herald of September 1st, where the Elders went to visit Bro. A. J. Hinkle at Green Ridge.

I emigrated to this country with my wife and two children, about the first of last May; I came from Rond Eau, Ontario, we were baptized at Buckhorn on the 19th day of February, 1882, by Elder Gorden E. Deuel, and I feel thankful to my Heavenly Father that I ever obeyed the gospel of Jesus Christ. I would be very thankful to receive any Latter Day Saint into my house; if any should call they shall be made welcome. We live at the above named place, twenty-one miles east from Winnipeg on the Canadian Pacific Railroad. I have been employed as engineer in a steam brick yard. I don't intend to live here all winter, I don't know where I shall go yet.

I remain your brother in Christ,

MURDOCK MCKENZIE

DOW CITY, Crawford Co, Iowa,
October 17th, 1882.

Bro Joseph:—Our conference was well attended, many outsiders were present and apparently interested. We had a peaceful and profitable time, hope you had at Lamoni; but I think the action of the conference in doing away with the Semi-Annual Conference is of doubtful propriety; for many reasons that might be mentioned. It certainly does not afford much consolation to think that the happy reunions we have had, and to which the Saints looked forward to with such joyous anticipations, are for the present at least amongst the things of the past. But I suppose the better way is to accept the situation and make the best of it we can, not forgetting the promise, that "all things shall work together for good to them that love God." Am thankful to say we are all well, hope you and yours enjoy the same blessing.

Yours in gospel bonds.

JOHN PETT.

NANTICOKE, Luzerne Co., Pennsylvania,
October 16th, 1882.

Bro. Joseph:—Since I wrote last to the *Herald*, I have labored in this district, with some good results. I have spent some of my time in Hyde Park, as the branch there was in a dormant state, when we arrived there. I preached in one of the public halls on main street. At times I had fair audiences and enjoyed excellent liberty in speaking. I had the pleasure of baptizing three; two ladies and one man. One lady had been a Catholic forty eight years, the other a Methodist twenty-eight years; the man was one of the old time Saints. I left more interested in our doctrine, some of whom promised me that they would be baptized when I returned there. I intend to open up the work in the city of Scranton within a few weeks. I must not forget to mention the kindness of the Hyde Park Saints in ministering to our wants, and all we can say in return is, God bless you for the same. We came to this place on the 5th inst., and opened up the work on the 8th in Snyder's Theatre Hall; preached three sermons on Sunday, had a large audience in the evening. Truly the Lord stood by me in the preaching of the word. I spoke again on Monday evening; also last night to a good congregation. I shall speak again to-night. I sincerely believe that there are a few honest people in this place who will unite with the Church ere long; and peradventure a branch be organized. Brn. L. B. Thomas, the president of the district, and Jacob Baldwin and wife live here; and they are all good Saints, doubtless they have an influence among their friends who are outside the Church that tends to good. I anticipate to leave here on the 18th inst. for Plymouth, thence to Hyde Park, then back to quarterly conference. I can say the work is onward in this part of the vineyard, and that the cause has received a new impetus; and may the good work continue to roll on until all the honest in heart are gathered in the fold of Christ,

Yours in the one faith,

G. T. GRIFFITHS

SALT LAKE CITY, Utah,
October 9th, 1882.

Bro. Joseph Smith:—Our conference closed last night after an interesting and profitable session of three days. Attendance was fair. The Spirit of the Lord was present in much power, and all pronounce the session the best by far of any ever held in Utah. Some old Mormons present said they had not witnessed such grace and power of God's Spirit since they lived in Kirtland, in the first and best days of the Church.

The outlook for our mission work is far better than ever, and all feel encouraged and joyful; and better still, they are determined to labor, and make every needful sacrifice to forward the work. This is true of both the ministry and the membership.

If the whole Church were under the same measure of love and power and light which pervaded the assembly at our two o'clock service, yesterday, there would be no want of energy, nor means, to push forward the gospel work they have committed to them of God.

It is painful to think how many in the Church are careless, negligent, and worthless to the Church, when at the same time they should work for and aid it.

Our Sunday School bids fair to be a success. Hope you may send us specimens of your Sunday School paraphernalia, soon, as we must soon selec;

Bro. R. Warnock is fully in accord with our mission work, and preaches with power, spirituality and a great measure of love. He is superintendent of Sunday School, also. It would do you good to now visit our Chapel, and many of the Saints hope the dear Lord may send you out here as a missionary, soon.

Yours ever,

W. W. BLAIR.

Dear Brother Joseph:—I love the cause of Christ, and my constant, longing desire, is that I may be instrumental in bringing others to a full knowledge of the gospel, many have been astonished at the doctrines we advocate, and exclaim, "Why! there is no Mormonism in that." I knew this was the Kingdom of God when I first found it, which will be five years next 14th day of May. Bro. Cook was the one who baptized and confirmed me. He let me read Spencer's letters, and told me about the priesthood, (or authority), and told me God had real living prophets, and I believed quickly. Before I had read many pages of the good little work, above mentioned, I received testimony, such as I shall never forget, such a sudden joy pierced through every bone and sinew of my body, and which lasted three days; it would go through me like shocks of electricity. It returned more after baptism; so you see, dear faithful servant of God, I have enough evidence to last

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me all my life if I never see the faces of any of the dear Saints again; I do love them all. I have not the privilege of going to meet with them; it is over a year since I went to Church; yet God has blessed me in a great many things, and at a great many times. I was healed of dyspepsia of many years' standing, and thanks be to our dear Father, I am well; entirely free from it, except when I get too careless about going to the throne of grace. The Lord gives me a little trouble to bring me to my senses, and that is right, for he chastens those he loves. I belonged to the Advent denomination for seven years, and was waiting for the Lord to come, as we were the only ones that were to be caught up in the air to meet Him. I was immersed by the author of the Emphatic Diaglot, who has persecuted me beyond all measure of endurance; but I pray God to forgive all of our enemies, for they know not what they do. I have a great deal more to write, but have not time, as my household cares are great.

Yours in Christ,

MARY H. LEE.

JOY, Mercer Co., Illinois,
October 19th, 1882.

Bro. Joseph:—Since conference I have been spending my time in this county. I held three meetings at Millersburg, and commenced meetings here on Friday evening, the 13th, and continued until Sunday night. I commence services to-night at a school house two miles south of this place: shall continue there as long as the interest lasts. I shall then probably go to Buffalo Prairie.

Yours in Christ,

H. C. BRONSON.

Conference Minutes.

POTTAWATTAMIE DISTRICT.

The above district met in conference at Downsville, Iowa August 26th and 27th, 1882. H. N. Hansen president, S. V. Pratt clerk *pro tem.*

Reports of Branches.—North Star 63. Crescent City 68. Council Bluffs 128. Weston Scandanavin contained 21 members; was organized about four or five months ago, and this is the first report.

Reports of Elders.—Hans Hansen, H. N. Hansen, J. F. Drabes, E. C. Briggs, Levi Graybill, P. W. Premore, R. M. Elvin, M. T. Short and Thomas Nutt. Bro. Nutt stated in his report that there was difficulty in Cass county. H. N. Hansen and J. F. Drabes were appointed a committee to investigate and report to the president at an early day.

H. N. Hansen and E. C. Briggs were elected delegates to the General Conference, and instructed to support the Danish Mission.

Elders R. M. Elvin, E. C. Briggs and M. T. Short were requested to labor in this district till the General Conference.

Elders Hans Hansen and J. F. Drabes were appointed to labor among the Danish.

H. N. Hansen was sustained president for the next quarter.

Preaching during conference by E. C. Briggs, M. T. Short and R. M. Elvin.

Adjourned to meet in Wheeler's Grove, Iowa, on the last Saturday of November, 1882, at half past ten o'clock in the forenoon.

NAUVOO AND STRING PRAIRIE.

A quarterly conference of the above district was held at Burlington, Iowa, September 2d, 1882. B. F. Durfee president, James McKiernan clerk *pro tem.*

Elders H. A. Stebbins had labored in Northern Illinois and preached several times in Burlington. O. P. Dunham had not been in condition to work, but had a desire to work for the advancement of the cause. J. McKiernan's labors were confined to Farmington, Iowa. F. Johnson's labors had been at Burlington and Montrose, and rejoiced in the performance of these duties; had preached several times in the Danish language in Burlington, and hoped to continue the latter labor. B. F. Durfee had preached every Sunday but one; preached two funeral sermons; met with all the branches but one during the three months.

Branch Reports.—Burlington: two baptized, two received by letter, two expelled. Rock Creek: no change. Montrose: no change; one marriage solemnized. Farmington report was received, with a motion that it be sent back to Farmington Branch for their approval, and then forwarded to the District Secretary and spread upon the minutes.

John Lambert, Bishop's Agent reported; on hand last report $19, received $36. June 24, paid Bishop G. A. Blakeslee $55 As District Treasurer, on hand as last reported, $8.52.

Bro. C. Wicks had endeavored to do the best he could as presiding officer of the Burlington Branch.

H. A. Stebbins was elected president of the district.

John Stevenson was sustained as District Secretary, and John Lambert was sustained as District Treasurer.

The next conference will be held at Farmington, Iowa, on Saturday, the second day of December, 1882, at ten o'clock in the forenoon.

SALT LAKE DISTRICT.

The above district conference met in the Mission Chapel, Salt Lake City, Utah, October 6th, 1882, and organized by choosing Elder W. W. Blair to preside, and Ethan Barrows clerk.

Pres. Blair gave many encouraging words in respect to the past, present, and future condition of the work of the Church.

Elders Wm. Gibson and John Taylor spake encouragingly, as did also Elders John Brown, Ethan Barrows and Thos. Burt.

In the afternoon session Elder Blair addressed the audience, reviewing the rise and progress of the Reorganization, demonstrating in a clear and powerful manner that Joseph the son of Joseph Smith the Seer, is the legal and proper president of the Church of Christ, and the only one to whom the Saints should look for revelations in respect to the doctrine and law of the Church.

On Saturday afternoon, after the usual exercises, the president called for branch reports. Provo reported 7 added by baptism, and 2 removed by letter. Branch in good condition, and prospects excellent.

Elder John Taylor reported that the Plain City Branch was in a growing condition, and thought six or eight had been added of late by baptism.

Heber City Branch was reported by letter from Pres. Wm. Aird. Two added by baptism and three removed by letter.

Pres. Thomas Burt reported the Springville Branch as in fair condition One baptized, one expelled, one removed, and one ordination.

Beaver City Branch reported by letter. Four received by letter, three removed Four Elders, one Priest, one Teacher and thirteen members; total 19.

Elder William Gibson reported the Lehi Branch: Members 40; Elders 4, Priest 1; total 45. Baptized 1, died 2. Condition good.

Salt Lake City Branch was reported verbally by Elder Blair, as in an improving condition. There had been eleven additions since last report, April 6th, 1882, and a Sunday School organized and progressing.

Santaquin, lately organized, reported 12 members, with fair prospects.

Elder Wm. P. Smith reported Union Fort Branch Total 42 members, 3 Elders, 2 Priests, 1 Teacher, 1 Deacon; 2 baptized, 1 died, 1 married.

Kaysville, Hennifer and Wanship branches, not reported.

In the afternoon Elder Gibson reported his labors, and said he was much encouraged in the work, and intended to do more ministerial labor than hitherto. Elders John Grimmett, Thomas Burt, John Taylor, E. Barrows, Henry Marriott, Joseph Merriott, Wm. P. Smith, John Brown, John Johnson—all expressed a desire to aid in the further spread of the work; and these, with Elders R. Warnock, Chas. E. Malmstrom, and all other ministers in the district were by vote requested to labor as they could find opportunity.

Elder W. W. Huetchings reported by letter.

Elder Wm. Gibson was continued president over the district for next six months.

On motion, Ethan Barrows was chosen secretary of district.

Pres. Blair read a letter from Pres. J. Smith and a revelation given to Pres. Smith, September 28th, 1882.

Preaching services were held on Friday, Saturday, and on Sunday evenings; also Sunday forenoon. The sacrament and testimony meeting on Sunday afternoon was large, spiritual, and highly edifying. It is said to be the best ever held in Utah. The Spirit testified of the onward movement of the Lord's work in all this mission.

R. Warnock, treasurer of the Rocky Mountain Mission reported; Receipts $208.60, and a balance in hand due the mission of $13.85.

All the exercises passed off without a jar; zeal was renewed, hopes confirmed, and all felt assured and joyful.

Between thirty and forty dollars were subscribed toward repairing the Kirtland Temple.

Conference adjourned to meet in same place, April 6th, 1883, at ten o'clock in the forenoon.

SOUTH-EASTERN OHIO AND WEST VIRGINIA DISTRICT.

A conference of the above district was held on DeWitt's Run, Ohio, September 23d and 24th, 1882; L. R. Devore president; A Kirkendall clerk.

Elder's Report.—L. R. Devore, T. J. Beatty, D. Thomas, Thos. Matthews, (baptized 3), James Moler (baptized 1), and A. B. Ervin (baptized 1), reported in person. Priest Leiws Walters reported in person. Teachers James Spann in person, and John L. Williams by letter.

Branch Reports.—Liberty 18, baptized 1. Syracuse 57, baptized 3, expelled 1, died 2. Lebanon, and Union Grove, no change. Jackson and Wayne, no report.

L. R. Devore was sustained as president, and A. Kirkendall as clerk.

Preaching Saturday evening by Elder J. Craig, of Monroe Branch, assisted by L. R. Devore and T. J. Beatty. Sunday morning preaching by Elder T. Matthews, assisted by James Moler. Testimony and sacrament meeting in the afternoon in charge of D. Thomas. The evening preaching was by James Craig, assisted by James Moler.

Adjourned subject to call of president.

EASTERN IOWA DISTRICT.

Conference met at Clinton, Iowa, September 23d, 1882. Called to order by Bro. James Johnson, and prayer by Bro. Jerome Ruby. Bro. C. C. Reynolds president *pro. tem.*

Elders Reports.—Jerome Ruby had met with the Saints at Montrose and Burlington. James Johnson had been doing all that he could. Had preached nine times at Clinton, twelve times at Jackson Branch, two at Buffalo, and held several meetings at other places. Blessed three children and administered to several sick. Had traveled between two and three hundred miles, and had spent more money in traveling and giving than he had received. Liked the work and had been wonderfully blessed and thought there ought to be something done to help the Elders in the field. The district is in a very bad condition. Clinton Branch is very good, and Jackson Branch was doing very well two months ago. Warren Turner had been chiefly confined to Clinton; had baptized four since last conference; had endeavored to do what he could. Went to Davenport and had a talk with some of the brethren. Could not attend the conference at Butternut Grove, because he could not get ready after Bro. McDowell declined to go. M. G. Maudsley reported that he had not done much since last conference; having met only three times with the Saints: twice in branch and once in prayer meeting. The last time we met in Baldwin, had a pretty good meeting, although the branch is in a very bad condition. Bro. M. O. Briggs, Teacher, had not much to report, not having any branch report made out: the branch having met with the brethren at Rock Island.

Committee report on Davenport Branch accepted and committee discharged.

Moved and seconded that Bro. Turner make a statement of the facts in the case of Bro. McDowell, and send to the *Herald* for publication. Carried.

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The resignation of Bro. James Johnson, as vice-president of the district was accepted.

Whereas, Bro. E. Larkey has sent his resignation to the General Conference, and has notified the secretary of the Eastern Iowa District; Therefore, Resolved, That we relieve Bro. Larkey, and that this conference extend to our beloved brother a vote of thanks for valuable services rendered to the district, and we pray God to bless the brother. Carried.

Moved and seconded that C. C. Reynolds act as president of this district.

Amendment moved and seconded that we make it a subject of prayer in regard to the appointing of the president. Carried.

Resolved, That in the future, members coming from branches having no report, nor accredited delegation, shall not be privileged to participate in the deliberations, nor be entitled to a vote. Carried.

A vote of thanks was tendered Bro. Turner for his labors as district clerk, and for the kindness of his family during our conference. Carried.

CENTRAL NEBRASKA DISTRICT.

The above district conference was held at Deer Creek Branch, Nebraska, September 23d and 24th, 1882; Geo. W. Galley president, Levi Gamet secretary *pro tem.* Brn. Oehring and Gamet addressed the Saints.

The district clerk was authorized to procure a District Record.

Elders G. W. Galley, Robert Oehring, Levi Gamet, Chauncy Loomis and Oscar Bebee, reported in person. Elders H. J. Hudson, C. Brindly and H. O. Smith, by letter; also, C. N. Hutchins, Priest.

The president made some very appropriate remarks touching the duties of the officers of the Church and the work at large.

Clear Water, Columbus, Deer Creek and Ceder Creek branches reported.

The several officers in the district, also the general authorities of the Church, were sustained in righteousness.

Preaching in the evening by Bro. G. W. Galley.

Conference adjourned to meet at Columbus, Nebraska, on the 2d and 3d days of December, 1882.

FREMONT DISTRICT.

Conference convened on the 25th of August, 1882, at Keystone, Iowa; J. R. Badham in the chair, J. M. Stubbart secretary.

The preaching during conference was good and well attended.

The order of last conference referring Bro. Waterman to the First Quorum of Elders was rescinded.

Branch Reports.—Farm Creek 29, baptized 1. Plum Creek 94. Mill Creek 21. Shenandoah 110. Keystone 47; baptized 7. Elm Creek 29. Hamburg 22; baptized 9. This branch was organized June 18th, 1882. Hazle Dell not reported.

Elders John Leeka, E. J. Moore, N. Taylor, J. W. Calkins, R M Elvin, (baptized 1), J. R Badham (baptized 18) and E. C. Brand, reported by letter. S. S. Wilcox, G. Kemp, R. J. Anthony, Wm Leadingham, G. Lush, D. Hougas, (baptized 1), S. Dykes, Wm. Leeka, J. Good and J. M. Stubbart reported verbally. Priests E. Weed and L. C. Donaldson reported. Teacher Clines, and Deacon W. Scheick, reported.

The request of the Mill Creek Branch for the district authorities to make out licences for L. C. Donaldson and J. F. Comstock was refused and the matter referred back to the branch.

The committee on Sr. Adamson's case reported that they sustained the action of the branch.

Brn. E. Weed and A. D. Hougas were continued in the mission to the Fen neighborhood. Bro. E. L. Kelley was continued in Malvern. J. M. Stubbart and Geo. Kemp were appointed on the Bartlett mission.

Bro. Badham, district president, reported that some of the branches are doing well, others not as well as they should. Many persons were not willing to take the advice of their spiritual teachers. One great difficulty is to select competent officers for the branches. One thing needed is the labors of competent ministers.

District president's financial report: Total receipts $96.45; total expenditures $120 53; leaving the district in debt to him $24, which amount was made up during conference.

District Treasurer's report: Total receipts $96.45. Which amount was payed over to the district president.

John W. Navert was ordained to the office of an Elder, under the hands of R. J. Anthony, S. S. Wilcox and D. Hougas.

Brn. J. R. Badham, Wm. Leeka, S. S. Wilcox, D. Hougas and J. Good were appointed delegates to cast the vote of the district, which is 70, and were instructed to vote for two sessions of General Conference per year, but on other questions were to use their judgment.

J. R. Badham was sustained as District President.

It was decided to hold District Conferences but once in six months.

A committee was appointed to consider the propriety of sustaining Bro. Badham as traveling Elder in the district, and reported that they highly appreciated Bro. Badham's labors, but thought a man's family could not be sustained by the vote of conference only; so recommended that it be ascertained how much the several branches could raise by subscription, and if that be sufficient, he should continue to labor as previously appointed.

Bro. J. R. Badham was authorized to secure a hall for worship in Imogene and other places, if he saw fit.

Adjourned to meet on the first Saturday and Sunday in March, [3d and 4th], 1883.

ST. LOUIS DISTRICT.

This conference was held October 7th and 8th, 1882, in the Saints' Hall, 1302 Broadway, St. Louis, Missouri; Joseph E. Betts president, John G. Smith clerk.

Branch Reports:—St. Louis Branch 188 members, 3 received by baptism. Cash on hand June 25th, 1882, $75 40, received since $29; total of $104 40; expended $24; on hand September 24th, 1882, $80.40. Freewill offering, September 24th, 1882, $20.75. Belleville Branch 79 members. Alton reported 30 members. Freewill offering $5. Cheltenham reported 34 members, 1 baptized. (In *Herald* of August 1st, page 242, Cheltenham 33 should have been 33). Moselle reported 6 members, 4 removed by letter. Alma Branch reported 44 members, 2 baptized.

The Caseyville, Gravois, Boone Creek, and Whearso branches, did not report.

The recommendation of the court of Elders in the case of Edward Hubbard of Moselle, Mo., that he be expelled from the Church for unchristian-like conduct, was adopted by the conference.

Elder's Reports:—Wm. Still and John Beaird and Wm. Smith, reported in writing. B. V Springer had labored in Alma, Chaltenham, Gravois, Moselle and St Louis branches. Wm. Anderson reported his labors, and stated he was about to leave the St. Louis District, and tendered his resignation as first counsellor to President Betts; which on motion was accepted.

Elder Joseph E. Betts tendered his resignation as president of the St. Louis District; which on motion was not accepted.

On motion Elder B V. Springer was sustained as a missionary in this district.

Preaching on Sunday forenoon by Elders A. Reese and Wm. Anderson. The afternoon session was devoted as a sacrament and testimony meeting. Preaching in the evening by Elder James Whitehead.

Adjourned to meet in the Saints' Hall, 1302 Broadway, St. Louis, Mo., on Saturday afternoon, January 6th, and on Sunday, January 7th, 1883, at 10 o'clock in the morning.

You can never catch the word that has once gone out of your lips; therefore, take care what you say. Never speak an unkind word, an impure word, a profane word.

Be industrious. Improve each day as if you expected to die on the morrow. Indolence, debt, and disease, are brothers.

Good thoughts, like rose leaves, give out a sweet smell if laid up in the jar of memory.

News Summary.

The editor of the St. Louis *Post-Dispatch*, John A. Cockerell, shot and killed Colonel A. W. Slayback on the 13th in the editorial rooms of his journal. Slayback had come to demand an explanation of an assault on him through the columns of the paper of a political nature, and as alleged, was attempting to draw a revolver, when Cockerell anticipated him, and he fell a corpse.

The recent cyclone in Cuba caused a considerable loss of life and great destruction of property. At Herradura 300 huts and houses were demolished. Two thousand palm trees were blows down. At Consolacion del Sur 760 houses were destroyed. The bodies of fifteen persons drowned by the overflowing of rivers were recovered, and many more persons were missing.

On the 10th, according to reports received by the National Board of Health at Washington, there had been 1,300 cases of yellow fever and 113 deaths in Pensacola, Fla.

Thirty-three new cases of yellow fever and six deaths were reported at Pensacola, on the 12th. At Brownsville, Tex., six new cases developed.

Forty-six new cases of yellow fever and five deaths were reported at Pensacola, on the 13th. An earnest appeal for aid was issued by the Board of Health.

There were sixty-four more new cases of yellow fever and four deaths on the 15th at Pensacola.

Up to the 12th nearly 200 deaths from diphtheria had occurred in Pittsylvania County, Va, including twenty pupils in one school district, and there was not a family but mourned the loss of a little one.

An Arkansas planter busied himself a few nights ago in poisoning watermelons, and then ate the wrong one himself. He died from the effects of the poison.

The Sheriff of Laclede County, Mo., a few days ago shot and killed Bob Taylor, one of the three murderers who recently killed the Sheriff and Deputy Sheriff of Hamilton County, Tenn.

At Tipton, Ind., a counter feiting gang, consisting of seventeen persons, was broken up by the arrest of all the members.

In a difficulty at Tifton, Ga., a few days ago, nearly fifty shots were fired between Green B. Mayo and Martin Harrell, whose friends took part. Both principals were mortally wounded, and a sympathizer with Harrell was shot.

Conductor Bledsoe and two other men were killed by a collision on the South Park Road, near Alma, Col., a few days ago.

A virulent type of hog cholera has appeared in some portions of Ohio.

A train went through a bridge over Sweetwater Creek, between two and three hundred miles west of Dallas, a few nights ago. One report says three men were killed, and another says six were killed and many wounded.

Two aged inmates of the Soldiers' Home at Dayton, Ohio, engaged in a political dispute the other day which ended in a murder.

At Cincinnati a carpenter at work on the tower of St. Xavier's Church, fell sixty feet to the stone floor below, and was instantly killed.

Employes of the North Pacific Railroad, to the number of 2,500, struck a few days ago because the boarding bosses raised the price of board fifty cents per week. In union there is strength.

At Natick, Mass., two little girls on their way to school were run over and killed by a freight locomotive.

While the dedication services of a soldiers' monument at Beverly, Mass., were being held, a platform fell with a large number of spectators, five of whom were seriously injured.

A little girl, three years old, was fatally poisoned at Cohoes, N. Y., by eating the seeds of a plant known as "Snow on the Mountain."

It was recently discovered by the people of Wilkesbarre, Pa., that three children of a German immigrant family died of starvation in the midst of plenty. The parents had been prostrated by disease, and nothing was known of the sufferings of the household until too late.

Recent Panama advices state that the district of San Blas, Mexico, had been swept by a tidal

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wave, and that several villages were destroyed and seventy persons drowned.

Witti, the explorer employed by the British North Borneo Company, was murdered in the interior of the island by the head-hunting Dyaks.

Pierre D. Rottot, for twelve years a clerk in the post-office at Montreal, was recently caught stealing letters containing money. When he had been taken to jail, the police found in his room $5,000, which he confessed to be the fruit of robberies.

At Cairo, on the 12th, the number of Egyptian prisoners awaiting court-martial was 143. Arabi Pasha made an able defense of his conduct before his examiners. The Khedive informed a native Masonic delegation that his obligations to England for the service rendered were beyond computation.

On the 12th, fifteen deaths from yellow fever occurred at Mier, Mexico, and the epidemic was still spreading among the ranches on that side of the Rio Grande.

A telegram from Alexandria on the 11th, states that the army of Egypt will comprise ten thousand men, under Turkish or Circassian officers, and that no man suspected of participation in the revolt will be retained.

Father Sheehy, of Dublin, was recently the recipient from his parishioners of a testimonial valued at $10,000.

A report unfavorable to the project for a tunnel under the British Channel has been made by Sir Archibald Alison.

A constable of Toronto, Canada, who shot a boy he was pursuing, has been convicted of murder and sentenced to be hahged.

Ingestre Hall, the Earl of Shrewsbury's mansion, near Stafford, England, was destroyed by fire a few days ago. Loss about $2,500,000.

The German steamer, *Herder*, from New York to Hamburg, was lost on the Newfoundland coast. Her passengers, 288 in number, were saved.

Miscellaneous.

BISHOP'S REPORT.

Financial Report of Bishop George A. Blakeslee, from July 1st to September 30th, 1882.

CHURCH CR.

July 1,	By Balance		$ 700 14
11,	Mrs. F. W. Grady	Illinois	5 00
12,	A friend	Freeland, Ills.	100 00
20,	J. W. Shipman	Conn.	20 00
24,	Interest on Money on Deposit		5 68
25,	Thomas R. Allen	Iowa	10 00
	Ann Corliss	Michigan	25
	Cornelia Lockerby		25
	Chancy Smith		25
	Charlotte Whaley		1 00
	Catharine Ball		50
	Edward Whaley		1 00
	James Lockerby		1 00
	William Lockerby		4 00
	Dudley Lock		1 00
	Ann Corliss		50
	Phoebe Corliss		1 00
	Dudley Lock		1 60
	Phoebe Corliss		1 00
	Frank Granger		50
	Cornelia Lockerby		50
	Samuel Stroh		50
	Elsie Lockerby		50
	William Lockerby		2 00
	Chancy Smith		25
	Louisa Smith		25
26,	John Allen	Iowa	2 50
Aug. 8,	John Weedmark	Michigan	5 00
	E. S. Allen	Chicago	2 00
	Sr. Johnson		20
	John McMulkin	Ontario	1 00
	Robert Ouldcott	Illinois	2 35
	A saint		5 00
	C. and S. Hall	Iowa	10 00
31,	Joseph Squire	Brooklyn, N. Y.	7 00
Sept. 1,	John Bailey	Michigan	41
	Albert Bailey		25
	John Merst		78
	Gillis Smith		57
	Isabel Smith		14
	Flanders Smith		80
	Charles Watson		20
	Mrs. Watson		15
	Jacob Yager		1 40
	Mrs. Yager		75
	Melvina Smith		25
	Mary Smith		10
	Ada Vanduser		20
	— Harvey		35
	Mrs. Harvey		25
	— Brintnell		25
	Mrs. Bailey		5
2,	John E. Reese	Montana	20 00
	M. Halkin	California	8 50
	A brother	Wyoming	25 00
	Corn sold from Church farm		212 75
Sep. 6,	John X. Davis, Agent for Des Moines Dist.		50 00
21,	John Roberts, Agent for North Cal. Dist.		65 00
	Chris. Danielson	Illinois	20 00
	Corn sold from Church farm		100 00
	Jacob Ford	Indiana	50
	Sr. Jacob Ford		50
	Perry Lee		1 00
	G. F. Skank		10 00
	A friend		20 00
	Dividend on Certificate Stock, O. of E.		20 00
25,	George Burham	Connecticut	2 30
	Sr. Burham		2 70
30,	Ellis Short	Missouri	20 00
	Nathan Spicer	Iowa	10 00
	John Allen		1 00
27,	Sr. Webster	Michigan	45
	Conolly		50
	Webster		25
	Williams		30
	Conolly		25
	Webster		50
	Case		10
	Conolly		25
	Bro. and Sr. Robertson		45
	Conolly		15
	Sr. Hulse		1 00
	Bro. Robertson		1 00
	and Sr. Manse		45
	Crawford		10
	Manse		10
	Sr. Conolly		25
	Bro. and Sr. Williams		10
28,	Sr. Eliza Hanson		75
	Jane McKarry		65
	Brintnall		1 00
	Hiram Brintnall		40
	William Stock, Jr.		35
	William Stock		39
	Aaron Brintnell		5
	Charity Stock		35
	Charlotte Forton		25
	Names not known		81
	Catharine Betzer		75
	Peter Bailey		1 25
	Sr. Sarah Bailey		1 50
	Susan Bailey		50
	Mary Colbetzer		10
	Lorinda Chandler		25
	Jonathan Emrich		15
	Mary Emrich		10
	Philip Felkey		75
	Philip Houseman		1 00
	Catherine Houseman		1 25
	Ella Houseman		72
	Rebecca Houseman		73
	Alvin Patterson		1 00
	Della Patterson		1 00
	Andrew J. Smith		30
	Peter Smith, Jr.		25
	Percilla Smith		25
	David B. Teeters		50
	Susan Teeters		25
	Mary Teeters		25
	Branch Funds		7 05
	Balance from G. A. Blakeslee's Bishop's Agents book		2 87
June 4,	Cyrus Thurston		50
	John Shook		50
	Robert Alcott		25
	James Howell		25
	Laura Howell		25
	Lydia Blakeslee		00
	Sarah Fry		30
	James Wheaton		25
	Charles Butler		25
	Frank Allen		25
	Frank Birzley		25
	Dora Shook		25
	Cyrenius Washburn		50
July 1,	John Shook		50
	Sarah Fry		50
	Frank Butler		25
	Robert Alcott		25
	J. D. White		25
	Frank Allen		25
	Lydia Clark		50
	Lydia Blakeslee		1 60
	James Howell		25
	Laura Howell		25
	Jane Roberts		10
	Mary Roberts		10
	Kate Alcott		50
	Belle Bangs		1 00
Aug. 6,	Sarah Wheaton		5
	Robert Alcott		25
	Lydia Clark		50
	Mary E. Wheaton		50
	Frank Birzley		18
	Frank Allen		20
	Zora Davidson		20
	Fanny Butler		25
	Kate Alcott		25
	Mary Roberts		10
	Dora Shook		25
	Sarah Fry		25
	Lydia Blakeslee		1 00
Sept. 3,	Robert Alcott		25
	Kate Alcott		25
	James Howell		25
	Lydia Blakeslee		1 00
	Lydia Clark		25
	Dora Shook		25
	Sarah Wheaton		5
	Sarah Fry		50
	Zora Davidson		20
	Sr. A. Davidson		25
	Laura Howell		25
	Charles Butler		25
	Cyrus Thurston		50
Oct. 1,	G. A. Blakeslee, Jr.		1 00
	Lydia Blakeslee		1 00
	Lydia Clark		25
	Zora Davidson		10
	John Shook		1 00
	Dora Shook		25
	James Howell		25
	Robert Alcott		25
	Eddie Blakeslee		25
	Kate Alcott		25
	Fanny Butler		25
	Jesse White		25
	Sarah Fry		50
	Mary Roberts		10
	John Pett, Agent,	Iowa	167 65
	Total Receipts		$1,715 32
	Balance due Bishop G. A. Blakeslee		91 46
			$1,806 78

CHURCH DR.

July 5,	To Paid E. L. Kelley		$ 40 25
	Heman C. Smith		25 00
	Alexander Smith		110 00
6,	Joseph Luff		10 00
13,	Joseph F. McDowell		15 00
15,	Miss Gordon Deuell		15 00
17,	John S. Patterson		50 00
20,	W. H. Kelley		150 00
	W. T. Bozarth		50 00
	J. U. Lake		25 00
21,	Stationery		20 00
24,	A. J. Cato		30 00
	Money Order fee		25
	Expenses of E. L. Kelley attending debate at Kansas City with Eccles		20 76
	Lumber to fix doorway of Kirtland Temple		1 50
	Paid poor		1 00
27,	Charles Derry		25 00
Aug. 8,	Sr. B. V. Springer		20 00
	Sr. E. M. W ldermuth		15 00
	Bro. Hudson for Sr. Wildermuth		36 84
	Sr. Glaud Rodger		50 00
	G. T. Griffith		40 00
	Joseph Burton		20 00
	T. W. Smith		20 00
	The poor		5 00
	Frank P. Scarcliff		30 00
	Registry fees		30
	H. A. Stebbins		20 00
12,	C. Scott		5 00
16,	Mrs. G. E. Deuel		15 00
31,	W. H. Kelley		32 80
Sept. 2,	A. W. Smith		100 00
	W. T. Bozarth		20 00
7,	R. J. Anthony		30 00
6,	T. W. Smith		20 00
13,	George Montague		20 13
14,	C. Scott		20 15
20,	John Thomas		80 00
25,	W. T. Bozarth		10 00
26,	R. J. Anthony		10 00
	A. H. Smith, Abstract of Title		30 00
	G. E. Deuel		10 00
	E. H. Gurley		5 00
	Sr. E. M. Wildermuth, by E. Banta		45 00
	Sr. Glaud Rodger		20 00
	Sr. B. V. Springer		10 00
	Repairing Church Farm fence		1 80
25,	John T. Davis		15 00
	Charles Derry		25 00
	John H. Lake		25 00
26,	Joseph Luff		85 00
	Joseph McDowell		6 00
	John S. Patterson		25 00
28,	T. W. Smith		25 00
	Alexander H. Smith		25 00
	E. C. Brand		3 00
30,	Joseph R. Lambert		25 00
	B. V. Springer		170 00
May 28,	C. Scott		15 00
29,	C. Scott		6 00
Aug. 10,	W. H. Kelley		1 00
Sep. 30,	W. T. Bozarth		25 00
	Totat expenditures		$1,806 78

G. A. BLAKESLEE, *Presiding Bishop.*

The Bishop informs us that in his last published quarterly report we omitted to credit "Mrs. M. A. Dempster, Iowa, $1." On looking the matter up, we find he is correct, and hereby apologize.

THE "ADVOCATE."

We now intend publishing some more important letters of Joseph Smith the Seer, also his explanation of some of the Savior's Parables with other valuable matter, all going to show the views of the Seer and the Church, on essential points in regard to the affairs of the Church, and of the State. This seems necessary just now, as "Mormonism" is attracting the attention of not only our own nation, but of the civilized world; and it is of the highest importance to the Church that the genuine doctrines and principles of the Church from 1830 up to 1844 should be so clearly displayed that all who will may learn just what those doctrines and principles were and are, in contradistinction to the heresies and perversion of the great latter day apostacy.

We have received many words of commendation for our little paper in the past. Progress and improvement is our purpose.

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of each issue. To do this we *must* have *paying* subscribers. Send in your subscriptions please, and procure us as many as you can, and remit to Joseph Smith, box 82, Lamoni, Iowa; or to the Editor, box 417, Salt Lake City, Utah.

W. W. BLAIR, *Editor.*

KEWANEE DISTRICT.

The several branches composing the Kewanee District, are hereby earnestly requested to send from each a representative to attend the sitting of our next quarterly conference, to be held at Kewanee, Illinois, the 2d and 3d of December, 1882; also a statistical report of each branch. Elders George A. Blakeslee and E. L. Kelley, of the Bishopric, have promised to be present. I trust and pray that we may have a good representation and a good time in the Lord.

H. C. BRONSON, *Pres. of Dist.*

CENTRAL MISSOURI DISTRICT.

As I have been notified by Bro. W. C. Kinyon that nearly all the Saints have moved from the Valley Branch, where our district conference was to be held in December next; I therefore give notice to the Saints of the Central Missouri District, that our next conference will be held in the Wakanda Branch, on the 2d and 3d of December, 1882. All the Elders are invited to come.

W. L. BOOKER, *President of District*

PITTSBURG DISTRICT.

At the last Pennsylvania Conference, held at Pittsburgh, a resolution was made and carried that the secretary of the district send a notice to the *Herald* Office, stating when our next quarterly conference will be held; so that the priesthood who are scattered may see the notice and govern themselves accordingly. The conference will assemble at Saints' Hall, Fourth Avenue, Pittsburgh, on December 9th and 10th, 1882.

JAMES BROWN, *president.*

SUNDAY SCHOOL REPORT.

Report of Crescent City Sunday School, for the half year ending September 19th, 1882:—Total attendance 729; average attendance 345 7. Cash on hand at the beginning of the half year, $12 11. collected during the half year, $8 59; total $20 70. Paid out $11 13. Balance on hand $9 57. Officers for the ensuing half year: S. V. Pratt, superintendent; C. W. Lapworth, assistant; Emma Harding, treasurer; Samuel Harding, librarian John Adams, janitor.

JOHN KIRKWOOD, *Secretary.*

MARRIED.

HAYES—MILLER.—At the Parlor of the Barnum House, Nebraska City, Nebraska, October 17th, 1882, by Elder Robt. M. Elvin. Mr. James D. Hayes, of Miron, Iowa, to Sr. Helen Miller, of Otoe county, Nebraska.

FRAME—RUDD.—At the residence of the bride's father, in Paradise Township, Crawford county, Iowa, by Elder Charles E. Butterworth, Mr. John E. Frame and Sr. Mary S. Rudd, daughter of Bro. A. F. and Sr. Lovisa E. Rudd.

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

DIED.

TYLER.—At Birmingham, England, May 22d, 1882, of heart disease, Samuel, youngest son of Charles and Maria Tyler, aged 16 years and 21 days. He was baptized by Elder C. H. Caton, November 4th, 1879; was a good saint, and would have been of great use in the Church had he lived. Funeral sermon by Elder H. C. Crump. The Saints showed deep respect for the parents.

MCCONNELL.—Gracie E, infant daughter of William and Sr. Lizzie C. McConnell departed this life September 29th, after an illness of five days, aged 1 year, 9 months and 8 days. Funeral service by Elder J. S. Roth, at the house of the parents, seven miles north-east of Mt. Ayr, Iowa.

WILSEY.—At his residence, on the east side of Fox River, near Milbrook, Kendall county, Illinois, October 4th, 1882. Bro. Archibald M. Wilsey departed this life, passing peacefully into the beyond to join the mighty host of those redeemed by the blood of Christ. He was born in New York, January 18th, 1800, and died aged 82 years, 8 months and 16 days. He united with the Church about the year 1830; followed its fortunes to Nauvoo; but discovering that the leaders, after the death of the Martyrs, had gone into apostacy, he declined to follow them, and waited for the Reorganization, with which he united about the year 1858, and has since been a a faithful and true witness for the Master. At his death he was a member of the High Priests' Quorm. He leaves an aged partner, a large family, and many friends to mourn his departure. Services conducted by Elder J. S. Patterson, assisted by Elder W. Vickery, October 6th, from Psalms 116: 15.

DUNWOODY.—Near Hatfield, in Harrison county Missouri, September 10th, 1882, Bro. James A. Dunwoody aged 56 years; born in Saint Field, Down county, Ireland; came to America in 1850, enlisted in 1861, and served during the war; obeyed the gospel in 1876. He has been a member of the Church for six years, and was always ready to bear his testimony, and to discharge every duty devolving on him. He has fought the battle of life, and now rests in peace with full hope of being raised in the first resurrection. Funeral services conducted by Bro. C. H. Jones.

SUTTON.—Elder John Sulton departed this life at Gravois Mo., Sept. 18th, 1882; he was born in Staffordshire, England, December 21st, 1817, and was in his 65th year at his death. He was baptized and united with the Church, January 9th, 1865, under the hands of Elder David Davis, in St. Clair county, Illinois. A large number followed his last remains to his then earthly house. Elder W. H. Hazzlidene conducted the funeral services.

PERKINS.—At Camp Creek, Calhoun county, Iowa, August 25th, 1882, Bro. Frank, son of Bro. Rufus and Sr. Perlina Perkins. He was born October 18th, 1867, and baptized July 24th, 1881 He departed in hope, leaving a father, brothers and sisters, with friends to mourn his departure.

SCRAPS.

Gathered by the wayside, from many fields of research, and compiled for the readers of the *Herald.* May they prove both interesting and useful, is the wish of the collector.

MATTHEW HENRY:—"Especially make the Bible your study. Many get wisdom by books; but wisdom toward God is to be gotten out of God's book, and that by digging. Most men do but walk over the surface of it, and pick up here and there a flower; a few dig into it. Read other books to help you to read that book. Fetch your sermons from thence; the volume of inspiration is a full fountain, always overflowing and has always something new.

DOCTRINE AND COVENANTS.—"And verily I say unto you, that it is my will that you should hasten to translate my Scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion."

BISMARCK —"How, without faith in a revealed religion, in a God who wills what is good, in a Supreme Judge, and a future life, men can live together harmoniously—each doing his duty and letting every one else to do his—I do not understand."

WILLIAM H. SEWARD:—"The whole hope of human progress is suspended on the ever growing influence of the Bible."

CHRYSOSTOM:—"An intimate acquaintance with the Holy Scriptures is a secure haven, and an impregnable bulwark, and an immovable tower, and imperishable glory, and impenetrable armor, and unfading joy, and perpetual delight, and whatsoever other excellence can be uttered."

BOYLE:—"I use the Scriptures, not as an arsenal to be resored to only for arms and weapons, but as a matchless temple, where I delight to contemplate the beauty, the symmetry, and the magnificence of the structure; and to increase my awe and excite my devotion to the Deity there preached and adored."

THOMAS JEFFERSON:—"I have always said and always will say, that the studious perusal of the Sacred Volume will make better citizens, better fathers and better husbands."

NAPOLEON BONAPARTE:—"Christ proved that He was the Son of the Eternal by His disregard of time. All His doctrines signify only, and the same thing, eternity."

DR. ADAM CLARKE:—"From this word all doctrines must be derived and proved; and from it, every man must learn his duty to God, to his neighbor, and to himself."

Epitaph on the tombstone of the Hon. Daniel Webster:—"Lord, I believe Help thou mine unbelief. Philosophical argument especially that drawn from the vastness of the universe in comparison with the apparent insignificance of this globe, has sometimes shaken my reason for the faith that is in me; but my heart has assured me that the gospel of Jesus Christ must be a divine reality. The Sermon on the Mount can not be merely human production. This belief enters into the very depth of my conscience. The whole history of man proves it."

A FARM FOR SALE.

Situated 1¾ miles south-east of Lamoni, consisting of 36 acres. One good and one small house: 53 apple trees, some bearing; plum and cherry trees. Plow land, timothy and clover meadow, and pasture. A pretty good well, and other improvements. 15oct E. H. GURLEY, on the place.

FARM FOR SALE.

A farm for sale in Decatur county, situated 3 miles north-east of Andover, consisting of 140 acres, fenced in two fields, with houses and well and small orchard on each lot; the 40 acre lot is timothy, the other plow land. Price $20 per acre. Apply by letter to Andover, Harrison Co, Mo., or on the premises to 15oct I. N. DELONG.

JOHNS & ORDWAY,

Manufacturers of the

SELF ADJUSTING BED SPRING.

We Want Every Brother

That is out of work to know that we can give profitable employment to one good man in each Township in the United States selling our new Self Adjusting Bed Spring. It occupies less than one square foot when packed, and weighs but ten pounds Ninety-seven were sold out of 100 left on trial. It sells for $3.50. Will send one bed, packed, with directions how to set up, on receipt of $2. Or send stamp for terms to agents. Address the manufacturers,

15oct JOHNS & ORDWAY, Peoria, Ills.

BUTLER & CLAY,

Manufacturers of

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WOOLEN MITS, &c.,

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LADIES' KNIT JACKETS.

Ladies' Knit Sleeveless Jackets, fine worsted	$2 25
Misses do. do. do.	$2 00
With Silk in Border	$2 50
Knit Jackets, wool, with sleeves, heavy	$2 75
Do. do. sleeveless do.	$1 50

MEN'S KNIT JACKETS.

Men's Knit Jackets, heavy, best	$3 00
Do. do. second grade	$2 50
Do. do. third grade	$2 00
Do. do. fourth grade	$1 75
Boys' Knit Jackets, best	$1 50
Do. do. second best	$1 40

WOOL MITTS.

Ladies' Wool Mittens, per pair	25c
Misses do. do.	20c
Children's do. do.	15c

WOOLEN HOSE.

Ladies' Wool Hose, two pair for	$1 00
Men's Wool Socks, three pair for	$1 00
Boys' do. four pair for	$1 00
Children's Wool Hose, three pair for	$1 00

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We thank our patrons for past favors, and hope for a continuance of the same. Yours in bonds,

1oct **BUTLER & CLAY.**

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The Saints' Herald.

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

OBSOLETE

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 29.—Whole No. 501. Lamoni, Iowa, November 15, 1882. No. 22.

HYMN TO THE SAINTS OF ——.

TUNE—"*Redeemer of Israel.*"

Why grope ye in darkness
At noonday, O saints;
And why are ye troubled and sad?
The sun of God's love
Beameth brightly for aye,
Then walk in its light and be glad.

He hath not forsaken
His children—his own;
But, oh! we have wandered from him;
No rest have we found,
While afar thus we roam,
And the light in our lamps is so dim.

Can we not discern now
The signs of the times,
Which good to his Israel portend?
Awake, ye! Awake!
Gird the armor anew,
And faithfully strive till the end.

Sweet peace ever broods o'er
The pathway of right,
'Tis guarded by Him who is strong;
Arise! let us gladly
The pathway pursue,
And sing as we journey along.

Aug. 31, 1882. V. V. SHORT.

Is the Baptism of Water Essential to Salvation.

IN considering this question, it will ne necessary to ask another. Is the baptism of water merely an ordinance of human enactment, or was it commanded and ordained of God? If it was of human origin, then, as human beings could not have any right to determine the conditions of salvation, and as they are not the dispensers of salvation, no decree of councils, synods, or churches, can endue with saving power, any ordinance, rite, or commandment that such councils, synods, or churches may, or have enacted. On the other hand, they would be utterly powerless to abrogate any law, or nullify any ordinance that God has ordained. In all spiritual matters we are commanded to obey God rather than man. But if the ordinance was of Divine appointment then it follows, that since we are dependent upon Him alone for salvation, and as he has decreed that "Every man shall be rewarded according to his works, and as our works, must be works of obedience, or of disobedience; and as he has never promised salvation only to the obedient, it follows that none but the obedient can have any claim to the priceless treasure. Moreover, as disobedience, in the Garden of Eden, brought banishment from the presence of God, and made mankind aliens from the kingdom of God, they thereby becoming the servants of sin; (John 8: 34. Rom. 6: 16); and as "The wages of sin is death," (Rom. 6: 23), and as the same cause will produce the same effect; then, in order to have the gift of God, eternal life, it follows that we must obey God's laws and ordinances; for it is written that Jesus, "Became the author of eternal salvation unto all them that obey Him." (Heb. 5: 9). And again, "The Lord Jesus shall be revealed from heaven in flaming fire, taking vengence on them that know not God and obey not the gospel."—2 Thes. 7: 8.

From the above facts it follows that if baptism is an ordinance appointed by Divine wisdom, it is absolutely essential to our salvation.

For evidence on this question we will go to the written word of God. Not in the light of human commentaries, but in the simple light of that word, as God has preserved it for our guidance.

Our Lord once asked the Jews, "Was the baptism of John from heaven or of men?" but they, dreading his scathing reply, and the peoples faith in John, durst not answer. (Mark 11: 29, 33). But the Scripture says, John "was a man sent from God." (John 1: 6). And he declared that God sent him to baptize. (John 1: 33). Here is evidence that John's baptism was of divine origin. It was accepted and obeyed by Jesus, and this act of obedience was acknowledged by heaven, and the Divine seal, as promised by John to those who believed in him, was given to the Divine Son, viz., the baptism of the Holy Ghost. Read Matt. 3d, Mark 1st, Luke 3d, and John 1st. Of this baptism, Jesus declared, "All the people that heard him justified God, being baptized with the baptism of John."—Luke 7: 29. Here we pause to ask, In what sense was God justified by these people. In Mark 1: 4, 5, We read, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Here then we learn what baptism was for. "And there went out unto him all the land of Judea and were baptized of him in the river Jordan confessing their sins." When therefore they came repenting of their sins, and obeyed the ordinance which God had ordained for the remission of sins, He was justified in forgiving their sins according to his word. "But the Pharisees and lawyers rejected the counsel of God against themselves being not baptized of him."—Luke 7: 30. From these words it is evident that the baptism of John was essential to salvation. Obedience to it secured the promised blessing; disobedience brought the curse. Is stronger evidence needed? Remember, these are not the words of commentators, but of the Son of God.

But some say John's baptism was not Christian baptism. Were there any truth in this quibble it would make our position stronger, if possible; for, if John's baptism was inferior, and yet fraught with such tremendous results, what must be the consequence of obedience to, or rejection of, the greater baptism? But we have no Scriptural evidence of any distinction between that which Christ sent his apostles to administer and that which John administered. We find God was the author, Christ obeyed it, and the heavens acknowledged it, and the same blessings followed; as, see Peter's sermon in Acts 2: 38. And when Jesus submitted to John's baptism, He said, "Thus it becometh us to fiulfill all righteousness."—Matt. 3: 15.

But did Christ teach the baptism of water? We have already seen that he recognized it as a part of righteousness. That he declared "God was justified by the people's obedience to it. And that those who disobeyed, "Rejected the counsel of God against themselves." Now turn to John 3d chapter, Nicodemus is sitting at his feet. The Master is teaching him of the kingdom of God, and recognizes the awful fact that man is an outcast from that kingdom. Hear Him! "Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God." This was a strange utterance to Nicodemus, he was ignorant of the "new birth," he asks for an explanation. "How can a man be born when he is old?" Mark the the answer! Note the difference, in Christ's definition of the new birth, from that of the so called evangelists of modern times. "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." The trumpet gives no uncertain sound here. Surely the Great Teacher needs no interpreter. Are you outside the pale of God's glorious kingdom? You must enter by the door. The one who utters the above words "Has the power to open and no man can shut." "He can shut and no man can open." Will he falsify his word, can mercy rob justice? Will he be justified in admitting you by any other way, and without that due preparation of the heart, and submission, which God's unchanging law demands?

Answer the above questions in the light of holy writ. By what authority did Jesus teach these things? He tells us, "My doctrine is not mine, but his that sent me. (John 7: 16). Again, "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." John 12: 49. Do you ask Is there any saving virtue in it? He replies, "I know that his commandment is life everlasting." (v. 50). And he further declares,

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"He that rejecteth me, and receiveth not my words hath one that judgeth him; the word that I speak that shall judge him in the last day."—John 12 : 48. Reader, can you truly be said to receive Gods words while you reject this great command? By treating it lightly are you not subjecting yourself to its condemnotion in the last day? Jesus not only taught this doctrine to Nicodemus, but in the great commission given to his apostles and ministers. He said "Go ye into all the world, and preach the gospel to every creature, he that believeth and is baptized shall be saved." Mark 16 : 16. From this we are assured it is a saving ordinance. When the apostles stood forth for the first time to fulfill this mission, their cry was, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2 : 38. Here we find, as in the case of John's baptism, it brought the remission of sins, and was a preparation for the baptism of the Holy Ghost. Ananias told Saul to "Arise and be baptized and wash away thy sins, calling on the name of the Lord." Acts 22 : 16. Paul declared he was "buried with Christ in baptism," and said, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6 : 4, 5. The same apostle informs Titus that God had "Saved him by the washing of regeneration and renewing of the Holy Ghost."—Titus 3 : 5.

All these testimonies bear witness to the saving and remitting efficacy of God's holy ordinance, when we "Bring forth fruits meet for repentance." If it possesses this efficacy, then as we need that salvation, and as there is no other way marked out but believing and obeying the same, baptism is essential to our salvation; and those who teach to the contrary, are not sent of God, for "He whom God hath sent speaketh the words of God." John 3 : 34. "To the law and to the testimony, "If they speak not according to this word it is because there is no light in them." Isa. 8 : 20. But you ask, "How can it be a saving ordinance?" I answer, because God has pledged his Eternal Godhead, that, "He that believeth and is baptized shall be saved." And "He is faithful that promised." The blood of Christ has purchased this boon for us. The glory of the Eternal world must forever fade before God shall be unfaithful to his promise. "The word of God must endure forever." "Heaven and earth may pass away but my word shall not pass away." When Israel for their sins were bitten by the fiery flying serpent, and Moses was commanded to make a serpent of brass, was the healing virtue in the brazen serpent, apart from God's command and promise? Yet as many as looked upon it were healed. God was faithful to his word; but the disobedient perished. Was the virtue in the water when the Syrian General was told to go and wash in Jordan seven times that he might be healed of his leprosy? Or was it in God's word, when Naaman bowed in obedience to the same? Reader, bitten by the serpent of sin, filled with the leprosy of corruption, would you be healed and cleansed? Then bow to God's word, obey his ordinances, then you shall prove the truth of John's testimony, that, "If we walk in the light as he is in the light, we shall have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." And remember that a true and lively faith always leads to obedience. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned.—Mark 16 : 16.

CHARLES DERRY.

A Dream Which was not all a Dream.

THE other day we were riding past a large farm, and were much gratified at a device of the owner for the preservation of his tools. A good plow, apparently new in the Spring, had been left in one corner of the field, standing in the furrow just where, four months before, the boy had finished his stint.

Probably the timber needed seasoning—it was certainly getting it. Perhaps it was left out for acclimation. May be the farmer left it there to save time, in the hurry of the spring work, in dragging it from the shed. Perhaps he covered the share to keep it from the elements, and save it from rusting. Or, again, perhaps he is troubled with neighbors that borrow, and has left it where it would be convenient for them. He might at least have built a shed over it. Can any one tell what a farmer leaves a plow out a whole season for?

After we got to sleep that night, we dreamed a dream. We went to that man's barn; boards were kicked off, partitions were half broken down, racks broken, floor a foot deep with manure, hay trampled under foot and wasted, grain squandered. The wagon had not been hauled under the shed, though it was raining. The harness was scattered about—the hames in one place, the breeching in another—the lines were used for halters; we went to the house; a shed stood hard-by, in which a family wagon was kept for wife and daughters to go to town in. The hens had appropriated it as a roost, and however plain it was once, it was ornamented now, inside and out.

We peeped into the smoke-house, but of all the "fixings" that we ever saw! A Chinese museum is nothing to it. Onions, soap-grease, squashes, hog's bristles, soap, old iron, kettles, a broken spinning-wheel, a churn, a grindstone, bacon, hams, wash-tubs, a barrel of salt, bones with the meat half cut off, scraps of leather, dirty bags, a chest of Indian meal, old boots, smoked sausages, the ashes and brands that remained since the last "smoke," stumps of brooms, half a barrel of rotten apples, together with rats, bacon bugs, earwigs, sowbugs, and other vermin which collect in damp dirt. We started for the house; the window near the door had twelve lights, two of wood, two of hats, four of paper, one of a bunch of rags, one of a pillow, and the rest of glass. Under it stood several cooking pots. As we were meditating whether to enter, such a squall arose from a quarreling man and woman, that we awoke—and lo! it was a dream. So that the man who left his plow out all season may live in the neatest house in the county, for all that we know; only, was it not strange that we should have dreamed all this from just seeing a plow left out in a furrow?—*H. W. Beecher in Christian Union.*

Be courteous to all, intimate with few, and let that few be well tried.

Genius is the gold in the mine. Talent is the miner who brings it forth.

Heaven's Argument.

"EVERY truth passes throughthree stages: First, it conflicts with the Bible; second, it has been found out before; third, we always believed it." When I first read Heaven's Argument, I found some things that seemed to conflict with former revealed truths; the next time, I thought it all had been revealed before; but when I took the time to read its references, I thought I had believed it long before the author was old enough to know what he did believe. Hence, Heaven's Argument looks to me very much like truth.

"Mormonia" on Prophets.

For the sake of brevity we will pass by the points of coincidence between Heaven's Argument and the Book of Covenants, and briefly notice the points of seeming conflict. "H. A." speaks of Christ as Michael; B. C. speaks of Adam as Michael, Prince of the ancient of days. A careful analysis of the Bible and B. C. reveals two Michaels, one of whom certainly is Christ. B. C. "Michael, mine Archangel shall sound his trump, and then shall all the dead awake." For proof that this Michael was Christ, read John 5: 25–29. It is true, Adam has been called the son of God, but he was never called the son of both God and man. Rev. 12th speaks of a Michael who fought and prevailed against the dragon. This Michael can have been no less a person than the captain of our salvation, a Christ. There is a Michael spoken of in two or three places in Daniel; and in Jude 1: 9, who was most probably some one else, Adam our Prince.

"H. A." speaks of Gabriel and Angelina as parents of all spirits, whether steadfast or fallen; B. C. says man was also in the beginning with God. Intelligence and the light of truth is not created, or made; neither indeed can it be. The word, 'beginning,' is sometimes used in a limited sense, the Bible, (I. T.), plainly tells us that God made man spiritually in the heaven's before he was naturally on the earth. Doubtless the light of truth by which he was created is self existent, but that as separate intelligences we had a beginning, the Scriptures plainly teach.

"H. A." speaks of a time when there were no existences but self, (God), and boundless "nothingness." The revealments of science seemingly prove, and most Latter Day Saints believe that matter is self existent and eternal; that it is absolutely indestructible; hence uncreated. This expression in "H. A." is poetry, similar to the words in Job. "He spreadeth out the north over the empty space, and hangeth the earth upon nothing." The words naught and nothing need not mean a vacuum, but may mean no organized, or created thing. "H. A." speaks of God as being "self born forth from the womb of might." This is poetry. Put it in prose and we have something like this. "God dwelt alone in night, when he said, Let there be light and there was light." Then he was self born from night into day; there is here no conflict with the words "From everlasting to everlasting, Thou art God."

"H. A." "To you is given the seal that seals for God." B. C. promises the keys of the kingdom to Joseph Smith and his successors in this world and the world to come. Whether the words seal, and keys, do, or do

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not mean the same thing it matters little; for Christ himself holds both as Lord of all. Rev. 3: 7, 8. And no man can either lock or seal any one who loves him and keeps his commandments out of the kingdom, but every servant of Christ should endeavor to call all men unto him. The Holy Ghost is the seal that seals for God, and one of the keys of the kingdom is the prayer of faith that moves the arm of God. What some of the other keys may be we will not discuss. "H. A." speaks of two temples from one of which to fall is possible, and from which some did fall; from the other descended none nor could. B. C. speaks of the sons of perdition as being those who knowingly blaspheme against the Holy Ghost after having received it. These two propositions seem to be a flat contradiction and are the only ones that I had the least difficulty in reconciling at a second glance, and this only because of the revealments of the last half century, have seemingly proved that many who have prophesied in the name of Christ, and in his name done many wonderful works, have afterward become very wicked.

It is well known that no prophecy or revelation must or can contradict a known fact, but there is one witness more potent than the revealments of time, and that is the revealments of eternity. But as we have not reached eternity yet, we can only examine this witness by the revelation of the Almighty. We read in the Book of Covenants, "There were liars and hypocrites in the Church from the beginning, who had deceived some, but they should be reclaimed, and the liars and hypocrites be destroyed." I do not know how, when or where, those who have wandered far in sin and darkness, following these liars and hypocrites, are to be reclaimed; but true, as it is God's word, it will be done. I have in my mind a man spoken of in B. C., as the Lord's servant, whom those who knew him told me, was a political demagogue before he came into the Church; a hypocrite, pious libertine, all the while he was in it; a defamer and persecuter after he left it. Does any suppose that he was ever the Lord's servant in the sense of being a Saint? He was the Lord's servant in some other sense. Nebuchadnezzar, Cyrus, Columbus, have all been spoken of as the Lord s servants; but not in the sense of saints. The lectures on faith, convey the idea, that it is possible for Saints, even in this life, to be sealed up unto life eternal, and "H. A." admits the possibility of saints falling from grace. In the lines, "The stars that fell from heaven grieve me most, for those who knew my love then fell as they, * * * when God's are sealed, and time has come to end, professed lovers sealless fall to death."

"H. A." tells us probation will end December 1st, 1882. The Bible and B. C. both speak of a time, "When men will curse God because of their plagues, but repent not of their sins." It is the Spirit of God that moves upon the heart, and leads to repentance, and the Lord says, "My Spirit shall not always strive with man." As the Scriptures in many places tell us that the time will come when the wicked shall be given over to hardness of heart, and "H. A." tells us that the time will be December next. It is certainly not the philosopher, or prudent person, who will live as though he was sure that time would never come. Probation may not end next December, but I believe that for certain classes of sinners, and for one class of Saints, it will; and so believing, wish that the prophet's warning could be spread throughout the world, that sinners may have another call to repentance, and Saints to make their calling and election sure. I do not know exactly what the close of probation may imply, and it is not best that any of us should know; but one thing it does not mean, that those who are thus lost shall never be reclaimed throughout the countless cycles of eternity; for the Scripture speaks of the time, "When every knee shall bow, and every tongue shall swear allegiance to Christ. It is a mistake, that Mr. Lay definitely fixed December 1st, 1883, for the second advent of our Lord. The words in "H. A." are, "When three years are past, till then the wicked prosper as they may, the righteous flourish as was never known." Then a long list of events, war, plagues, volcanoes, and then, "When hell and night meet, heaven and day becomes." Months and even years might intervene, and still this prophecy be true.

"H. A." speaks of the earth "As the shrine at which eternal providence makes possible that final death relive." In all the writings of W. K. Lay, this is the only place in which pre-existence is remotely hinted at. I am writing to wise men and women; be your own judge which is most in harmony with the goodness of God; to give this probation in mercy to those who have erred in spirit, that the dead may have another chance to live; or to fling the steadfast angels, weak, helpless, and ignorant, into the terrible vortex of life, that the living might have another chance to die. But the Book of Covenants seems to teach the same idea in the words, "Christ having redeemed man from the fall, man became again in his infant state, innocent before God." Man can not become again innocent, unless he has once lost his innocence. I admit that the book of Abraham plainly declares, "That Abraham and many other honorable spirits were present at the council of God, when it was determined that Christ should be the redeemer of the world." We are told that John the Baptist was a man sent from God; that Jeremiah was ordained a prophet before he was born; and probably every true prophet and reformer, who has made the world better by having lived in it, was sent from God, on purpose to be a savior of men; but among them all, only one, has passed through this life unstained and sinless; "For none are free from blemish since the fall, And love divine has paid one price for all."

I have in my mind two prophecies of Joseph Smith the martyr, which, taken separately, mean nothing very definite, but taken together, lead us to expect the advent of our Lord between the years 1884 and 1890. However, to the last date there is an if, which makes it still more indefinite. There is also in "H. A." an if, which makes it just as indefinite, "This tell the Bride, if now she will prepare, true as God's word, a marriage feast will be with Christ, and Spirit will officiate." But if she will not prepare, what then? I can not answer this question, but Jesus says, "You shall not see me again until you shall say "Blessed is he that cometh in the name of the Lord." Looking back over the world's history, there are many times when Christ has seemingly drawn very near; when he has stood at the very doors of the Church and knocked, but the Bride was never ready, because the call never came at the right time, in the right way, the right place, nor from the right person; and as long as the gospel car moves in the time worn ruts of stereotyped theology, it never will. Nathaniel was an "Israelite indeed, in whom there was no guile," yet he questioned if any good thing could come out of Nazareth, and the pious Pharisees were sure that no prophet could arise out of Galilee.

In some of Mr. Lay's arguments, he seem. ingly claims that he is the Elias of Restoration. John 1 : 20, Inspirid Translation, represents Christ as the Elias who shall restore all things. Though Mr. Lay does not use the word, Elias, in referring to Christ, he conveyed precisely the same idea in his answer to the first letter I sent him, which letter at the proper time I will offer for publication. Perhaps I should here remark that I have his permission to make any quotations from his letters I choose. After speaking of the great work of restoration commited to himself and others, (I quote from memory). "It is but as drops to the ocean, compared to the great work of Christ, when he shall have redeemed every created intelligence, and presented the kingdom to his Father."

There are a few other points which I should like to notice, and some questions closely allied to this, I should like to discuss; but I know I have already had more than my share of the *Herald's* columns. I will discuss the other topics through some other paper. I thank you, Bro. Joseph, for permitting me to speak to the Saints through the *Herald*, and wish to remind those who think Bro. Joseph does wrong to permit heretical views to be expressed through the *Herald* that God could silence all heretics, but he does not, and we are commanded to be like him. Silence is the argument of tyrants, reason is the argument of God. To those who think that Deuteronomy 13 : 1, 3, applies to Mr. Lay, or the God who sent him, I would say that for half a century the Saints have been telling the world that the reason why the signs do not follow the churches, is because Christians have ceased to believe the truth. Who was it said them that believe shall cast out devils, * * * and lay hands on the sick and they shall recover? If such a sign, given in answer to humble prayer of faith in Christ, is no true sign at all, who else was a false prophet besides W. K. Lay? I request you, reader, to prayerfully study Mark 3 : 21, 30, and then be careful that you too, do not create Gods that neither we, nor our prophet, nor our Christ, have known. If the words "become a spoil and a prey" refer to Mr. Lay, I answer he has never preyed upon any one's purse but his own, and that is a matter between himself and God. I do not think he ever spoiled any one's faith, I am certain he never spoiled mine. He only put into words thoughts which burned in my brain and heart before he was born; but which I had not courage to speak or write. If the words, "need not complain," refer to me, I never did complain, I had brains of my own and knew what they were for, before he had any. He is in no sense responsible for my faith, nor any thing I have written. In his answer to some of my letters he has said God does not

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speak to him, and he can give no advice. In this, as in nearly every thing else, he obeys the command, "If you receive not the Spirit you shall not teach." He observes the word of wisdom, better than many who profess to believe it. He contends against no church; he has never reviled our God, nor abused our prophet, nor ridiculed our faith, nor misrepresented any of us. Reader, are you sure you never misrepresented him?

The words, "Thou shalt not be afraid of him," do not fit me either, for I never was afraid of him, nor any other prophet, false or true, living or dead. I am a reasonable human being, and expect my religious teachers to appeal to my reason, not my fears. His message was just what the Saints have been saying for half a century: "Fear God and give glory to him; for the hour of his judgment is come."

I have read, and do believe all the promises made to Joseph Smith III; but I understand it differently from some; perhaps I am wrong; I do not know the whole council of God; and, pardon me reader, neither do you.

There may be many Eliases, but Christ is the great restorer of all; there may be many Zerubables, but Christ is Judge of all; there may be many Joshuas, but Christ is leader of all. Let not the sun reject the moon; the moon the stars; nor the stars the feeblest lamp that lights the darkest corners of the earth. If any man on earth or heaven, thinks he is the sun, he makes a mistake; for Christ is the sun that lights us all, and the nearer we can come to him the more of his light we reflect.

I believe in authority. It is ordained of God and approved of men; it is to the spirit of truth, what the prism is to the light of the sun. It arranges and sets the Church in order; but as the light of the sun is better for most uses without the prism; so the Spirit of truth is wider in its range, and more perfect in its results, when it flows to all without the prism of authority.

The Influence of Example.

THERE is on the borders of Connecticut a small town, which, though weak and feeble, still with the help of the "Home Missionary Society," supports a minister and maintains regular divine worship.

About the time when it became necessary to pay the minister's salary, there moved into the place a man who gained a living by carting coal and other similar labor. It was noticed that this man was very regular in his attendance at church, but in a pecuniary point of view he was not considered a valuable acquisition. One fine morning Deacon A—, a man of considerable means and considerable penuriousness, started out, subscription paper in hand, to see how much he could squeeze out of the parish for the support of the minister. The first person he met was the above mentioned coal-carter, moving along the road with a cart load of that material. The deacon considered within himself that it might be worth while to ask him to contribute, seeing he was a good sort of person, and every little helps; and so he accosted him with "Good morning, Mr. B, are you willing to give anything to the support of the pastor?" at the same time handing him the paper.

The man stopped, stood thoughtfully for a moment or two, drew a pencil out of his pocket, and with his dirt begrimed hand he headed the list with the sum of $50.

The deacon was so taken by surprise that he could hardly believe the evidence of his eyes, and thinking the man had made a mistake, and not wishing to take advantage of him, he asked him, "Did you not mean that for 50 cents?" The coal-carrier turned and drew himself up to his full height and with great earnestness replied, "I do not value the gospel at 50 cents a year." This answer placed the case in a new light. The deacon went immediately to the pastor, related the incident, and said, "If that man can give $50, I can give $500."

The same spirit actuated the rest of the parish on hearing the story, and in a few days the salary was raised by the people themselves without the necessity of applying for outside aid.

Did Christ go to Paradise?

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in Paradise."—Luke 23:42, 43.

THE above question has been one of much comment, and I have heard a variety of opinions expressed respecting the same. I have heard it said that Christ did not go to Paradise during the day referred to in the text, but that he (Christ) went and preached to the Spirits in prison, who were disobedient in the days of Noah, and that he was thus occupied during the three days that his body was in the sepulchre. This argument is used to do away with the idea that Christ went to Paradise on the day that he expired on the cross.

I frankly confess, that I have been of the same opinion myself, until I made the subject a study, and after a careful investigation, my views have materially changed concerning the matter, from the significant fact, that I fail to find one passage of scripture, either in the New Testament, or Book of Mormon, that proves emphatically that our Savior spent his entire time preaching to the antediluvians. Neither is there adequate proof to establish, satisfactorily, to my mind, that he visited the prison-house during the interval that his spirit was absent from the body.

"But," says the objector to this, "does not the Apostle Peter write that Christ went and preached to the spirits in prison?" Let us read what Peter wrote: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison."—1 Peter 3:18, 19. I fail to comprehend that the language of Peter affirms that he preached to the prisoners at all in the spirit form. He simply asserts that Christ went there at some time, but does not specify any particular time; suffice to say he was taken there by the power by which he was quickened, (or brought forth from the dead). Hence there has not been sufficient proof adduced by the objector to prove that Christ did not go to Paradise; whilst, on the other hand, we have ample proof, "For he that spake, as no other man spake," said unto the thief, "To-day, (not a thousand years) shalt thou be with me in Paradise." Again we meet the objection that Paradise and the prison-house are one. I think those who make such objections are not acquainted with the teachings that are contained within the New Testament and Book of Mormon, for they plainly teach us, that Paradise and the prison-house are two distinct and separate places.

Paradise is said to be a place which God has prepared for the righteous departed spirits, and they are to remain in this place of bliss, until they are permitted to unite with their bodies, at the first resurrection. The prison-house is hell, or a place of confinement, to which the spirits of the unrighteous are consigned and reserved until the judgment. "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. 2:7. Read 2 Corinthians 12 chapter, "Wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel." O, how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the bodies of the righteous, &c. 2 Book of Nephi 6:4, 5. Also read Alma 19:5, 6.

I shall now endeavor to prove that our Savior's voice was heard by the inhabitants of this continent, while his body was in the grave. I do not contend, that the Nephites saw him until after his ascension into heaven. In the Book of Helaman, 5 chapter, we have an account of a prophet, called Samuel the Lamanite, who gave the people of this continent a sign, the import of which signified that certain events would transpire during the time of Christ's death, and would continue the three succeeding days: "But behold, as I said unto you concerning another sign, a sign of his death, behold, in that day that he shall suffer death, the sun shall be darkened and refuse to give his light unto you; and also the moon and the stars; and there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead," &c.—Helaman 5:7. We ascertain from Nephi, grandson of Helaman, that the predictions, of Samuel the Lamanite, were fulfilled to the very letter, "And it came to pass that there was thick darkness upon all the face of the land, insomuch, that the inhabitants thereof who had not fallen, could feel the vapor of darkness. * * * And it came to pass that it did last for the space of three days, that there was no light seen; and there was great mourning, and howling, and weeping among all the people continually; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them. * * * And it came to pass that there was a voice heard among all the inhabitants of the earth, upon all the face of this land, crying, Wo, wo, wo, unto this people; wo unto the inhabitants of the whole earth, except they shall repent, for

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the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen. * * * O, all ye that are spared, because ye are more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you? Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended toward you, and whosoever will come, him will I receive; and blessed are those who come unto me. Behold I am Jesus Christ the son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name. I came unto my own, and my own received me not. * * * And now it came to pass that after the people had heard these words, behold they began to weep and howl again because of the loss of their kindred and friends. And it came to pass that thus did the three days pass away."—Book of Nephi 4: 4, 5, 6, 8, 11. There are several points in the above passages I desire to call the attention of the reader to. First, the voice heard, is declared, in the 8th paragraph to be Christ's. Second, this voice spake to the people *during* the three days of darkness, (not after), his body at this time being in the grave. Third, I fail to see how Christ could have spent his entire time, preaching in the prison-house, and at the *same* time, be speaking to the people on this continent. It is obvious from the above examination, that Christ visited Paradise, the day referred to in the text and that he spake to the people on this continent during the three days. The above are views on the question, whether correct or incorrect I leave them for abler minds to decide. Hoping the brethren will throw more light on the subject, because I believe it to be of importance to all.

G. T. GRIFFITHS.

Unpunctual People.

YOU may take it for granted that unpunctual people are thoroughly selfish. Their own inclinations are paramount to the convenience of others. The unpunctual man is apt to think that the greatest evil he occasions by his special infirmity is temporary inconvenience or disappointment. But this is not so. If one of his delays should disturb only the arrangements for one day of a single person he may congratulate himself. What bitter disappointment, and what serious annoyance and loss, may come from a letter a little too late for the mail, a bill paid after the promised time, an appointment not kept, a commission deferred! Note for yourselves and think on these things. Punctual people are always reliable. Do all that you promised to do, and all that you are rightfully required and expected to do as certainly, so far as it depends upon yourself, as the sun rises and sets, so that the hearts of all with whom you are in any way connected may "safely trust" in you. Then you will become "pillars of support" in the family and in society instead of broken reeds. Let your word be as good as your bond, and when you say you will do a thing, do it.

Hear, and Then Judge.

EDS. TRIBUNE:—It is often held that the doctrines and practices of the Brighamite Mormons are the exact reflex and necessary outgrowth of original Mormonism as found in the standard books of the Church and the ministerial teachings of Joseph Smith the Seer. Nothing can be more untrue. There is not one word in the sacred books of the Church, nor in the published teachings of Mr. Smith, commanding or justifying polygamy; neither is there one word teaching or justifying disloyalty to civil government, disobedience to civil rulers, or resistance to civil law. However much Mr. Smith and the Mormons of his time may have erred in their conduct, the teachings of the authorized Church books, with the letters, editorials, and pulpit utterances of Mr. Smith, do not contain the first sentiment contrary to good morals and upright citizenship.

In August, 1831, Mr. Smith taught the Church as follows, in regard to obedience to civil laws and rulers, which, if obeyed by the Mormons now, would solve and settle the difficulties now existing between them and the civilized world in the matters at issue. He said: "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,"—a time yet in the future. This command, if obeyed in good faith, would now bring the Utah Mormons into complete harmony with the laws of our nation. The Utah leaders tell their people this was binding at the time it was given, but is not now; yet the text says it must be observed until the personal coming and reign of Christ.

This law of the Church will yet prevail in Utah, in connection with the laws of the land, and the cunning craft of corrupt teachers will pass away as the blackness of darkness at the incoming of glorious day.

In 1839 Mr. Smith wrote a pastoral letter to the Church from Liberty, Missouri, in which he said, "There is a duty which we in common with all men owe to governments, laws, and the regulations in the civil concerns of life. These guarantee to all parties and denominations of religion equal and indefeasible rights, all alike interested, and they make our responsibilities one towards another in matters relating to temporal affairs and the things of this life. The former principles do not destroy the latter, but bind us stronger and make our responsibility, not only one towards another, but unto God also. Hence we say that the Constitution of the United States is a glorious standard; it is founded in wisdom; it is a heavenly banner, and is to all who are privileged with the sweets of its liberty like the cooling shade and refreshing water of a great rock in a thirsty and dreary land."—*Times and Seasons*, vol. 1, p. 134.

Mr. Smith's views of the power of Congress under the Constitution are pertinent and valuable just at this time. In a letter to John C. Calhoun, the great "nullifier," who held that the people of a State were greater in their rights and powers than the people of the entire United States in some matters of national interest, Mr. Smith wrote as follows:

"Why, sir, the power not delegated to the United States, and the States, belongs to the people; and Congress, sent to do the people's business, has all power."—*Times and Seasons*, vol. 5, p. 395.

In the same year, 1844, Mr. Smith gave to the public his "Views on the Government and Policy of the United States," and therein says: "In the United States the people are the Government, and their united voice *the only* sovereign that should rule; the only power that should be obeyed; the only gentlemen that should be honored, at home and abroad, on the land and on the sea."—*Ibid*, 533.

These, Mr. Editor, were the sentiments of Joseph Smith and the Church from 1831 to 1844; and when persons teach contrary to them they violate the fundamental law of the Church and the public teachings of the founder of the Church. We confidently believe the Utah Mormons will yet see their errors and abandon them.

Very truly,

W. W. BLAIR.

Smoking—Its Effects Upon the System.

SEVERAL years ago Dr. Decaisne, of the notabilities of the Societe d'Hygiene, startled the smokers of Paris by drawing attention to the fact that the use of tobacco had a peculiar effect on the pulse, which he styled intermittency, and by tracing the phenomenon, then for the first time accurately described, to a rhythmically intermittent action of the heart, without organic disease, and due especially to the narcotic action of the nicotine and other potent alkaloids present in the tobacco-leaf. He had at that time carefully studied the cases of eighty-one inveterate smokers, in twenty-three of whom the intermittent pulse was a confirmed trouble, not associated with any real heart-disease. The intermittence vanished when the habit was abandoned even for a few weeks, and reappeared as soon as the use of the poison was resumed. In conjunction with this series of studies on adults he investigated the influence of tobacco on the circulation of boys from 9 to 15 years of age, and discovered that not only did it produce palpitation of the heart and intermittency of pulse, but also a peculiar condition of the blood itself allied to anæmia. Laziness, stupidity, and indisposition to apply the mind to study were traced, with probable accuracy, to the habit of smoking in many of these lads, and, when formed early, he found that smoking gradually brought a predisposition to alcoholic stimulants, and that, in some instances, the starting point of a criminal career dated from the first secret indulgence of the vice—producing by slow degrees, when acting upon a constitution still extremely flexible, a complete moral and intellectual transformation as well as physical degeneracy. M. Decaisne, according to a Paris medical journal, has just contributed to the annals of the same society a valuable appendix to his former paper, in which he takes up the effect of smoking upon women, forty-three cases of which have come under his observation since 1865, when he commenced this special series of studies. Besides disturbance of the digestive function which was common to them all, eight presented a marked

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intermittency of the pulse without organic disease of the heart. No medical treatment proved of the least avail to correct the distempered function, tonics and sedatives being equally powerless. At length he was compelled to insist on his patients discontinuing the use of tobacco, and in each case where smoking was actually given up—the cautious writer says actually because he found women more inclined to deceive than men in this regard—the trouble was immediately relieved and ameliorated; and when the suppression of the habit was persevered in for a few weeks with steady purpose, the alarming symptom disappeared altogether, M. Decaisne offered no rationale of the action of the narcotic, and enters into no analysis of the disease now familiar to popular parlance as smoker's heart; but here his observations are supplemented by those of a careful microscopic observer, who has discovered that all narcotics —opium and its preparations, hasheesh, etc., as well as tobacco—act in a peculiar manner upon the colored corpuscles of the blood, producing the phenomenon styled crenation—that is the margin of the corpuscle, instead of possessing the absolute regularity of margin noticed in the condition of health, presents a series of scallops somewhat irregular in their distribution. When viewed by oblique light under the microscope, this appearance is found to be due to the conversion of the corpuscle into a minute sac, apparently containing some hundreds of spherical bodies about one four-thousandth of a millimetre in diameter. In a few hours the sac ruptures and the imprisoned germs or organisms escape into the surrounding plasma to form bacteria when the conditions are favorable. A few such crenated corpuscles, in the proportion of one to 350, occur in the circulation of persons in normal health, not addicted to narcotics; but in the opium and tobacco habits, when of long standing, the ratio is sometimes as high as one degenerated corpuscle to ten healthy ones, and often attains the figure of one to twenty five or thirty. In such cases the countenance is pale and almost cyanotic; dark circles appear beneath the eyes, which lack lustre and are deeply sunken, and the respiration is weak and easily disturbed, while the heart palpitates violently upon very slight muscular exertion. An incident allustrating the sequel of this appearance of the blood occurred a few months ago in the office of a manufacturing optician in this city. As the Professor of microscopy in one of our medical colleges dropped in, a gentleman of evidently large wealth and finished intellectual culture was just leaving the office with a cigar between his lips. He was a wealthy amateur, and had selected a valuable microscope, using a drop of blood from his own finger as a test object. The instrument was still adjusted, and the slide still beneath the lens. The Professor glanced at it; then moved the slide to and fro, so as to study one field after another; then counted a few fields, and made a rapid computation. The optician looked on in astonishment. "That gentleman is one of our best customers," he said; buys more heavily than half a dozen professors." "And this a drop of his blood?" inquired the man of science, musingly. The purveyor of lenses assented. "Very well," replied the Professor, "tell your best customer, if you can without impertinence, that unless he stops smoking at once he has not many months to live." But he did not stop. A few weeks later he went to Europe, thinking a sea voyage might recruit his wasted energies. In a few weeks more his death was announced by telegraph from Paris, where the doctors styled his disease a general breaking up.

Charity.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."—1 Cor. 13:3. Strange indeed does it appear to persons in this nineteenth century, that a man may give all of his goods to feed the poor, and yet not be a charitable man. If a man in this age gives of his abundance, but a very small portion, to buy food for the hungry, or clothing for the naked, he is considered a very benevolent man, and he is sure to be very highly praised by the press of the country. When a certain gentleman, in New York, subscribed fifty thousand dollars to the fund for the relief of the sufferers in the Chicago fire, we remember how the papers talked about Mr. so and so's munificent gift. And yet the gentleman was said to be worth, at that time, about fifty millions, and so we see his gift was really about one thousandth part of what he possessed. But, the Apostle says, though I give all my goods (not a small portion) to feed the poor and have not charity it profiteth me nothing. It is right that we should give our goods to feed the poor, that we should succor those who are in need of help, that we should raise up the fallen, cheer the faint harted and do all in our power to relieve their wants. But it is not enough that we do all these things. They are good so far as they go, but they do not constitute charity in the full sense of the term. We should have the same love toward our brethren that Christ had toward us when he laid down His life for us. "Greater love hath no man than this, that a man lay down his life for his friends." We are commanded to love one another even as Christ loved us. And moreover we are commanded to bear all things patiently. If any one should seek to provoke us to wrath we should remember that "Charity suffereth long and is kind." If we feel inclined to envy our neighbors we should remember that "Charity envieth not." How many of us can truthfully say that we possess charity, the greatest of Christian graces? Remember, dear Saints, that if we do not have charity we are told that all other virtues profiteth nothing.

W. H. Brown.

The Baptism of John—Its Nature.

Order is Heaven's first law. If first, all other laws will be governed by it in their nature and application. God, the author of law, is governed by this first law in his very nature, without which he would not be perfect, and hence all law devised by him, must move in perfect order to manifest the nature of the Creator by the creature. For a law to operate in any degree contrary to order, proves the law itself not to be of God, or that opposing influences are operating against it in its movements. God has revealed a law—"The perfect law of liberty"—to redeem man from sin, and bring freedom from all the effect of sin, which is not only perfect in its formation, but it must harmonize in its operations to answer the result of its creation. Did it not harmonize in all its parts and movements, it would bear the impress of its own death; for that which is divided against itself can not stand, and hence, instead of proclaiming itself the law of life, would proclaim the opposite.

The law, or principle of baptism introduced by way of the messenger, John, bears the impress of its continuation in the object for which it was sent. The object, remission of sins, is necessary as long as there are sins to be remitted, and the law of baptism revealed by John will remain until the object for which it was sent is accomplished, for the word of God will not return to him void until it shall have accomplished that thing for which it was sent.—Isa. 55:8 to 11.

If, then, this law of baptism promises that result by its application which is necessary today, and in all ages of the world until it shall have attained the object for which it was sent, it proves its present legality and necessity of application. We are sinners, and need remission therefrom. No power on earth or in the heavens can remit sins save the power of God, and as God expresses his power by law, we must look for some law coming from him in order to gain this blessing, and to see that law remain in full force till this blessing is gained by all to whom the blessing will prove beneficial. Any law pretending to come from God should be investigated in order to rightly understand its nature, which to receive a right understanding of will give us the evidences whether it is of God or not, and if from him, to know how to apply it to receive the blessing.

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan confessing their sins." (Mark 1:4, 5)

The first requisite, as shown by the above quotation, necessary to comply with this law of remission as preached by John, is that of repentance, or confession of sins. To truly repent we must confess our sins to Him against whom we have sinned. We have sinned against God, hence to him we confess, which we would not, nor indeed could not do unless believing that he is. We would not be led to repent unless we believed we should be rewarded by so doing. Faith comes by hearing the word of God, through which means we gain access to the fact that he is a rewarder, and the nature of the reward. We learn by the word, that the blessing to be obtained by repentance is the remission of sins, and that repentance is the preparation necessary to be made in order to receive the blessing, and that without this preparation, faith in God and repentance, the blessing could not be obtained. If the preparation must be made to God, and the promise to us by obeying the law must be obtained of him, we can safely conclude that we must look to him as the author and finisher of the law, and that we need not believe in vain for the reward promiseed. God has given the law, made the

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promises to be obtained by obeying it, and to understand the true nature of the law is but to understand the true nature of God, and to obey it is to show our faith in God. We must do as well as say, for to say we have faith in God and yet not do those things commanded we bring upon us the judgment "Depart from me." "Faith without works is dead." We have now noticed the preparation to be made, but as yet have not noticed the ordinance itself, but will now undertake to solve the nature of the ordinance of baptism, scripturally. "And were all baptized in the river Jordan," by which quotation we notice that being baptized and being in the river Jordan are two quite different acts, and yet one is an explanation of where the other was committed,—the act of baptism being done in the river Jordan.

Great stress is placed upon the phrase in the wilderness, some endeavoring to force the argument that being buried in the water is not baptism more than being buried in the wilderness is. This argument we will admit as true when applied to this particular passage, but not true in the light that baptism could not have been obeyed in other parts of the river than that which coursed its way through the wilderness, and yet been true baptism as well, nor in the light that the expression in the wilderness excludes the force of the expression in the river, for both expressions are full of meaning peculiar to themselves. John and those who came to him for baptism, might have gone into the wilderness and then into the river Jordan and no baptism take place, but in the wilderness and in the river tell us where the act was obeyed. John and those with him might have gone into the wilderness of Judea and then into the river Jordan and not baptized, but to be baptized in the wilderness in the river Jordan, without going into the wilderness and then into the river Jordan is an impossibility. We could not say that they were not baptized in the wilderness, if they were baptized in that part of the river Jordan which coursed its way through the wilderness of Judea, but if we desire to be understood, as to what part of the river Jordan, John baptized, we would be forced to say in the wilderness. We can as truly say that they were baptized in the wilderness as well as in the river Jordan, but we must understand that the water in the river Jordan was that in which they were baptized, instead of the trees of the wilderness. One is reasonable and the other is an absurdity, but the absurdity of the man of straw, does not destroy the reasonableness of the true facts.

This argument when used shows to what extremity a man is forced who pretends to believe the record of God's word and yet try to disbelieve in the nature of John's baptism as that of a burial or birth, or a submerging of the one to whom the law is applied in the water, that they may be hid from the world, and then arise a new man in Christ—being freed from the sins of the past as the result promised by compliance therewith.

Ministers, like lawyers, have a case to plead, and those for whom they are counsel pay the fees, and they feel that they must use all the means in their power to win the case, or at least to make it look plausible to their constituents, that they may think their cause is just, although the judge—the word—may decide against them, all of which is done that the fee may be obtained without trouble, and they be continued in the case. I do not wish to be understood that the true minister of God is thus, for they have no fee to influence them this side of the other shore. They without purse or scrip must go, laying up treasures in hedven where moth and rust doth not corrupt, and from thence do they look for their reward. They who are of God heareth God's words, and teacheth them.

Jesus, after he was baptized came up out of the water,—he being one of those who were baptized in the wilderness in the river Jordan, and the Spirit of God attested the fact of its God-like nature, and that he, God, was well pleased with his son in having obeyed the ordinance which he did. He certainly would not have been pleased had his son made a disorderly example in obeying the law which he had just obeyed. The mannner of obeying the law, as well as the preparations prior to obeying it must have been heeded to the very letter to have pleased the law giver, and to have been a pure example of righteousness, and of perfection, to which, by following his example we are striving to attain. His coming up out of the water proves that he must have been in the water, to which place he went to receive the object for which he came, even baptism of John.

John was sent as the porter to open the door and let the Shepherd in, that He might walk in the way of the Lord, which way John was sent to prepare, and in which way we are to walk to obtain life, which we could not do unless He had obeyed it first, and yet follow Him. Jesus would not have gone into the water unless it had been necessary. He presented in His life no unnecessaries, but what was done by Him was to fulfill the will of the Father, and to accomplish the result desired to show forth the nature and power of God. "John was baptizing in Enon near to Salim, because there was much water there, and they came and were baptized of him." Strange that John would go where there was much water unless much water was necessary in which to baptize! Strange that this man sent of God as the Elias, would spend his whole life in fulfilling unnecessaries! Strange that Jesus would accept John's baptism as fulfilling righteousness! Strange that Jesus would call the baptism of John the counsel of God! Strange that God would declare Himself pleased with His Son fulfilling an unnecessary command! Strange that God would send His Holy Spirit to seal Jesus as the Lamb of God, upon His accepting this unnecessary (?) ordinance! Strange that Jesus would go into the water to receive this ordinance if it was unnecessary so to do! Strange, very strange!! Anything that comes forth to affirm that the baptism of John is of heaven, and the one true baptism is also accounted as a strange thing. How beautifully do the Apostles and Elders in their teachings harmonize with the teachings of John. Says Peter, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Says Ananias, "And now why tarriest thou? Arise, and be baptized and wash away thy sins, calling on the name of the Lord." Says Luke in writing concerning Philip and the eunuch. "And he answered and said, I believe that Jesus Christ is the Son of God; and he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing." God's ways are unchangeable, without variableness or shadow of turning, hence the way of the Lord preached by John is and must be the way of the Lord, whoever preached by and whenever preached. The ordinance of baptism was devised by God, who is all-wise, for the remission of sins, and as surely as God liveth and changeth not, so sure will the principle of baptism remain the same in its nature, application and effect. God's ways are not man's ways. Why should we wish to change His ways to suit our ways? Is man more wise than his Maker? Shall the thing framed say to Him, who framed it, Thou hast no understanding? Is the way God has devised for our welfare too inconvenient, or too simple? Too high or too low? Does it look possible that God devised wrongly? Does it look impossible for the remission of sins to follow obedience to this law when God has promised it? God has all power, and why should we doubt his fulfilling it. The blessing of remission of sins is needed to-day, and we must look to God for it. It would be far beyond the reach of faith to believe that God would remit sins or could remit them in a way He has not promised, and yet would not, or could not, remit them in the way He has devised for that purpose.

God has not promised our sins believed away, nor repented away, when as yet not His children, unless we subscribe to the law formed for the remission of them. God will not change to suit man's sincerity. No matter how sincere we believe our sins are remitted without we obey that form of doctrine devised for their remission by God, our faith is vain, and our hope is also vain.

Faith is founded upon the promises in God's word, and He invites us to believe as He has spoken, but warns us to not depart from His word and expect otherwise than He has promised. Too many are the examples of the past of expectations unfulfilled because of not conforming with the conditions to obtain that for which man expected.

John's baptism was fulfilled by going down into the water, obeying the ordinance while in the water, and coming up out of the water in the past, and as it was fulfilling righteousness, and pleasing to God then, so it will be to-day, and forever, as the Lord is the same yesterday, to-day, and forever, who was the Author of this law for man's good. John's baptism is Jesus' baptism, and as He fulfilled His Father's will, God's baptism, and all that is left for us to do is to accept it as such with a faithful, repentant heart and we will receive the blessing of heaven as promised by God; and after accepting this law—pleasing God thus far—and continuing through life to please by fulfilling righteousness—doing His will—we have the promise of Eternal Life, and the acceptation of one of those who have been faithful,—entering into the joys of thy Lord. May God add His blessing, that these thoughts, homely clothed in language, may be as bread cast upon the waters, and fraught with good is the prayer of

J. FRANK MINTUN

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Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, November 15, 1882.

THE following editorials, we publish the first from the Chicago *Tribune*, the last from the Ogden *Pilot*. We insert them to show how thoroughly the fact that early faith of the church and the polygamic Mormonism of Utah, are not only widely different, but the latter is a perversion of and a departure from the first, is being desseminated. Thanks to the persistent policy of the Reorganization, it is now within the reach of any public spirited journal, and every reading man of the world to show, beyond possibility of refutation by these Utah transgressors against the good laws of God given to the Church through Joseph, the Seer, that Mormonism, pure and plain, never was, and can never be polygamic in any feature of its faith and practice. Keep it before the people.

MORMON AUDACITY.

It begins to look as if the act directed against polygamy in Utah were a *brutum fulmen*, and as if the Edmunds Commission, while flattering itself it is dealing strong blows at polygamy and purging the poll-list of polygamists, were in reality making no progress at all. Elder Cannon may be accepted as a representative Mormon. He is one of the Twelve Apostles, and exerts an influence upon Mormons not inferior to that of President Taylor himself. Substantially he is the Mormon Premier, and what he says carries conviction. This man a few days ago made a public speech to the Saints, which for its boldness and craft recalls some of the addresses which Mahomet used to make to his wavering followers. In the course of this speech he said:

"My brothers and sisters not in polygamy, do not think you are to be the saviors of the Latter Day Saints. If this people are saved it will be through the men and women who have obeyed this divine command—and this is as true as if spoken by an angel from Heaven. Let not the fear of the world extinguish the love of God within you. If we can not obey the laws of our country and God, better far for us to obey God. Let us go from this conference and obey the revelations we have heard better than we have heretofore. If we had obeyed the counsels of the prophets of God we would have kept these people from getting a foothold here. We have warmed a viper in our bosom, and it has stung us."

Notwithstanding the declaration so frequently made that polygamy is an institution not recognized by the Book of Mormon and not contemplated by the founder of Mormonism, it is evident enough from these declarations of Elder Cannon, who speaks with authority, that polygamy is the very foundation-stone of Mormonism, and that the church now regards it as the essential feature of its doctrines and the test of its membership. Under such circumstances what confidence can be placed in the statement of any Mormon that he is not a polygamist, since if he is not a polygamist he acknowledges that he is not a Mormon?

The Mormon propaganda is not satisfied with defending polygamy as the corner-stone of Mormonism in the very face of the commission; its missionaries were never more busy than now. While the Edmunds Commisssoners are unquestionably doing their best to check the evil in Utah, the Mormon missionaries have literally carried the war into Africa, and are swarming all over the South searching for recruits for the Salt Lake harems. The Southern papers announce the arrival of Elder John Morgan at Chattanooga a few days ago with fourteen missionaries consigned to different parts of the South. He boldly proclaimed his mission, and in an interview hesitated not to say that they were there in the interests of polygamy. In the course of this interview he said: "Why, look at the census of Tennessee: it shows an excess of 17,000 women. What is going to become of these poor women! Under the laws of the State they must violate the command of God to marry. We fix it differently, and think it the duty of a man to take care of as many women as he can. They are entirely dependent upon men. God said: 'Multiply and replenish the earth,' and we try to do it." In keeping with this doctrine was his subsequent announcement that he was going to send missionaries into various Southern States to secure, if possible, young women to send to Utah for polygamous purposes. The mountainous regions of Tennessee and Georgia have in years past furnished many female recruits for polygamy, but it was done quietly, and the victims were obtained from among the poor whites. Now they propose to recruit openly. Fortunately, some of the Southern States, particularly Georgia, are aroused on the subject and will take measures to thwart the rascals in their infamy. Nevertheless, it is a fair illustration of the audacity of Mormonism that its principal and most authoritative leader warns the Saints at home that those who do not practice polygamy will be eternally damned and are not Mormons at all, but apostates, and that its missionaries travel through different States openly announcing that they want young women to fill up the harems of polygamists—and all this while the Federal Government is attempting to crush out the evil in Utah and has sent its commission there for that purpose!—*Tribune.*

MORMONISM.

When writing from time to time in such pronounced language in reference to the Mormon Church, we do not wish to be understood as directing our remarks to that class of Mormons known as Josephites, who, as is pretty well known, some years ago made a distinct issue with the President and bishops of the Mormon Church upon the question of polygamy, and who have, we believe, faithfully carried out the principles then advocated by them. We have no quarrel or contention with these. It is with the pretentious, arrogant, venal, hierarchy of bishops whose assumptions both of a temporal and spiritual character are of a nature to disgust every intelligent American. We say it is with these we propose to wage a war until their downfall is accomplished.—*Ogden Pilot.*

EDITORIAL ITEMS.

OUR readers and all having business with the Herald Office will please remember that we prefer money orders, or drafts, on Chicago, as much of our business lies there and vouches for money payable there, are more available than money orders on other places. Look at our instructions on this point in our business advertisement and take it for granted that we know what we want, and mean what we say.

Bro. Joseph Lampert wrote from Oshkosh, Wisconsin, a good letter concerning his connection with the gospel and the Church, relating many of the trials to which he and his faith have been subjected, and the sacrifices he has been under the necessity of making by reason of his desire and determination to preach the gospel. The letter gives the experience of a great many beside Bro. Lampert, but from its length and personal nature we do not print.

In this case, as in hundreds, perhaps thousands, the obedience to the Lord's commands brought the purifying and sanctifying influences. Among their sacrifices and distresses, oppositions and adversities come, frequently, and if faith survives it is beeause the grace of God, sufficient to the work is given. Bro. Lampert's faith survives, and a grand triump is surely waiting for him if he "endure unto the end."

We learn by letter from Bro. Wm. J. Curry, of Rushville, Illinois, that the conference of the district failed to hold a session, for causes said to be good at the last appointment. Since the death of Bro. Darius J. Weatherbee, but little preaching has been done in the district or the Rushville Branch.

Bro. Thomas R. Gibbs of Warner Station, Alabama, has a copy of the Book of Mormon and one of the Doctrine and Covenants, in the Welch language, which he will sell or exchange for copies in the English. Address him Warner Station.

A brother wishes to sell a complete set of HERALDS, the first twenty-three volumes, bound; also the 2d, 4th, 5th, and 6th, volumes of the *Times and Seasons*. Address J. H. Hansen, Crescent City, Iowa.

The population of Kansas, as shown by statistics gathered by the Assessors shows an increase over 1881 of 26,958.

Sir Garnet Wolseley, who is certainly a competent authority, stated in a recent letter that 90 per cent of the crime in the British army could be traced directly to strong drink.

BRO. JOSEPH F. BURTON'S work in Nova Scotia will be seen by the following from the Halifax *Mail*:—

Pereaux is the vanishing point of the fair vale of Cornwallis. The shadow of Blomidon falls upon it, and the pleasant waters of Minas Basin kiss its shores. The spot is beautiful for situation, and in fruits and field products rich as the garden of the Lord. The inhabitants are virtuous, pious and happy. To this land, in June last, Elder Joseph Burton, a son of Rev. William Burton, formerly a Baptist clergyman in Halifax, and afterward in Hantsport, N. S. Mr. Joseph Burton, his son, was a member of the Baptist Church, and a sea captain of no inconsiderable attainments. In California Captian Burton was converted to the Mormon faith, and gave such evidence of preaching power, that he was sent by the society of the Saints to convert his friends to Mormonism. He came to Cornwallis, took a hall at Pereaux, and went to

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preaching. His early efforts were crowned with success. First a prominent Baptist, a deacon or other official was won over, who, with his wife, were re-baptized, according to the rules of the Mormons. This accession was followed by that of other equally sturdy Baptists. A worthy lady convert was made a prophetess. She received a divine message the first day of her official life from a man of her acquaintance, who did not look favorably upon the dispensation. The revelation was to the effect that the recipient had sinned away his day of grace and was a lost soul. She delivered her prophecy with due impressiveness, but the man was not disposed to accept the heavenly warning. He had a better hope of his spiritual state and general prospects. An attempt was made to organize a Mormon mission in Canning but it failed. Mr. Burton is not a polygamist, and does not believe in the Brigham Young faction of the Latter Day Saints. Some say that it is the lack of the attraction of polygamy which has prevented the further success of the mission. Whatever may be the cause, the work has not the measure of prosperity that its early success gave reason to expect.

NEW subscribers are wanted for the weekly HERALD. We have been waiting long to get the requisite number, and now every name is of importance. Let the Presidents of the Districts and Branches see what they can do to encourage the Saints to take the HERALD. Let the agents use all proper means to increase their lists. Let us have a year of good solid work for the forwarding of the cause; the future is full of grand possiblilities for them who work.

The Elders in the field will please act as soliciting agents for subscribers to the HERALD, HOPE, and the ADVOCATE. Send in the names; send them in.

THE following extract from the *Christian Commonwealth*, published at London, England, for October 12th, 1882, will be read with pleasure by all lovers and advocates of temperance reform. It shows clearly that there is a gradual working up in the tone of public opinion in favor of abolishing the use of intoxicating liquors as a beverage from good society. Let the good work go on.

We see by late minutes of a conference of the Saints, held at Oakland, California, that a resolution was adopted strongly endorsing the present temperance movement going on in that state as elsewhere in the union.

OUR REVENUE FROM DRINK.

It will be a source of unbounding satisfaction to all right-minded persons to find that from the Revenue Returns for the quarter and half year just ended there is again a falling off in the income derivable from intoxicating drinks, and this notwithstanding the fact that the improvement in trade has been gradually going on now for about three years.

For the half-year just ended we find that the Excise exhibit a decrease of £90,000, in addition to which the Customs exhibit a decrease of £4,000, showing that as the year advances the revenue from this source steadily declines. The decrease for the last three months, compared with the corresponding period of last year, is £94,000. All this implies that the falling off in the revenue from this source, to which Mr. Gladstone referred in his Budget in April last, is still going on. For this we feel profoundly grateful, inasmuch as it reveals the fact that progress is still being made among the people in the direction of total abstinence principles.

Last year the Beer Tax realized £8,580,000, or less by £92,000 than the average of the malt duty for the previous six years. It, therefore, is clear that the consumption of beer must have fallen off. This will be all the more readily understood if we take into consideration what Mr. Gladstone pointed out, that the entire revenue from drink fell from £31,029,000 in 1874-5 to £28,444,000 last year, or more than 2 per cent., and it still goes on decreasing.

All this means that the people are learning wisdom, and that the money formerly spent in drink is spent in a better manner, and is finding its way into the homes of the people in the shape of comforts and blessings, over which we must and ought to rejoice. It is evident that the missions, whether "Blue Ribbon," "Gospel Temperance," or by whatever name they may be known, are leading to these glorious results, and we trust that during the coming Winter a still greater change for the better may attend such efforts. The loss in this way to the revenue means a real gain to the people.

But what does all this imply? Is it not this,—that in proportion as the revenue is enriched, the people are impoverished; and in proportion as the people shake off the curse of drink, the national exchequer will be emptied? Better that this should be so, we say, than that the people should be degraded and ruined. Long ago John Wesley truly said, "that revenue is bought too dear which is bought with the price of the flesh and blood of the people." Yes, we say, perish any revenue which is raised by the moral ruin of the community; and is it not suicidal for any Government to depend upon such a source for the maintenance of its position? If "righteousness exalts a nation," it follows that wickedness ruins a nation, and, therefore, a revenue which is derived out of the vices of the people must sooner or later bring its own retribution. It would be a grand thing if Mr. Gladstone and his colleagues, now that these facts are compelling them to face the question, could see their way to take the only legitimate course which an enlightened Christian opinion has long dictated, viz., to cease to do evil, and to forego raising a revenue from such a demoralizing traffic, and to say with the heathen Chinese Emperor, when asked to license the opium traffic, "Nothing will ever induce me to derive a revenue out of that which will degrade and demoralize my people." A sober, moral, and godly people are worth any price to preserve, while nothing is more pernicious than tempting a people to evil for the support of a national exchequer.

HENRY WARD BEECHER wrote the following to the Boston *Traveller* in reply to an invitation to expresss himself against the critics who have been examining his late renunciation of his ministerial association with the Congregational fraternity.

BROOKLYN, Oct. 26th.—My Dear Sir: I thank you for the letter and papers. I have read somewhat largely the expressions of these many and excellent men in regard to my orthodoxy, consistency, influence, and general merit without wishing for a moment to reply, as you kindly request me. When a dead man is lying on the dissecting table under the hands of experts, it would be unbecoming for him to rise up suddenly and discuss with his surgeons the propriety of their methods and the truth of the results. It is not often one can see himself as others see him, and especially as Boston sees him; and more than all, as Boston clergymen see him. I am reduced to pulp, but, thank heaven, not to ashes. When you suggest a reply to these, I am sure you can have no conception of the subdued and enlightened state of my mind. I am bent on improvement. Laying aside all my old notions of my beliefs and of my standing, I am carefully putting together the real man that I now am taught that I am. When I get my new personal identity together and in working shape I intend tostudy theology somewhere, though in my present confusion I can not yet see whether I shall study at Andover or Boston. New Haven is nearer, but Dr. Smyth has been settled there and I fear laxity of doctrine in his neighborhood. Princeton is not far to the south of me, but Dr. McCosh is a christian evolutionist and it would be folly, after what I have suffered, to come under the malarial influence of that philosophy. On the whole, I incline to study at Park street, but wherever I may go, I am determined before I die to find a theology which will pass muster at Bangor, at Andover, at Cambridge, at New Haven, at Princeton, at Alleghany, at Oberlin, at Chicago, and at Park street. Then I shall willingly die. Yours,

HENRY WARD BEECHER.

It might be a most excellent thing for Mr. Beecher (it will hardly do to say now Reverend H. W. Beecher) to do at this juncture while he is in the pulpy state, to adopt the doctrine and gospel of Christ, as his system of theology, and with that batter into supreme nothingness Andover, New Haven, Boston and the rest of the places where ministers are made.

EXTRACTS FROM LETTERS.

Bishop George A. Blakeslee, of Galien, Michigan, wrote October 27th, 1882:

I had expected to go to Kirtland next Monday, but shall not go until a week from Monday, to try to get a roof on the Temple this fall. I have received on the Temple account up to this date a very little over $300. Our conference held at Coldwater on the 21st, 22d and 23d, of this month was an excellent one; we had a large attendance and the Elders had excellent liberty in presenting the word.

Bro. J. J. Cornish wrote October 27th, from Richmondville, Michigan:

Bro. Barr baptized a young lady lately who has been troubled with fits, but who has been healed. The sister had been given up by three doctors, but God, the Great doctor, healed her.

Bro. C. C. Reynolds of Buffalo, Scott county, Iowa, writes:

With Bro. David Holmes of Buffalo Prairie I went last Sabbath, five miles below Buffalo, on the Illinois side of the river, and assisted in baptizing and confirming one man and his wife, a Bro. Amos Roberts; seed sown by Bro. Holmes, one of the faithful Elders, who never puts his hand to the plow and looks back.

Sr. Catharine Salisbury, sister to Joseph and Hyrum, of Fountain Green, Hancock county, Illinois, writes:

I wish you could come and see your Aunt Lucy and make us all a visit, we would all be very glad to see you. I wish you would send some good Elders this way; we will board them as long as they will stay.

Bro. David McGoon, of Volney, Alamakee county, Iowa, writes:

I am strong in the faith of the gospel in its fullness. I am an old Mormon; was baptized in 1832, the same year you was born. I am not ignorant of the work of the last days, but am not able to do much. I shall be seventy the first day of February, if I am spared. I rejoice in God, my Savior, that you have become old enough to

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take your father's place and carry on the work that he laid out to be done, under the power of inspiration. I don't preach much, only at funerals; I am helping in the Sabbath School, at present. I am lonely since my wife died, but if I am faithful I shall meet her soon in the paradise of God, with those gone before.

QUESTIONS AND ANSWERS.

Questions and answers on page 323, HERALD, present volume, fail to give satisfaction to some here, as it only answers one side of a controversy that has continued here for years; therefore I submit the following. I am a disinterested party.

Yours in Christ,

ROBT. M. ELVIN.

Are not the Spirit and genius of the law governing in the priesthood of this Church, that those receiving the Aaronic priesthood, are ordained to the end and with the understanding; that the office shall be utilized to the good of the Saints, and the exoneration of the incumbent? Yes.

2. Is honor done to whom honor is due, by a branch imposing upon an Elder the duties of Priest, Teacher, or Deacon, to the discouragement and determent of those holding the office of Priest, Teacher or Deacon; and furnishing the Elder an excuse to neglect the magnifying the calling and duties of his own office?

Not necessarily so. If the Priest, Teacher, or Deacon be unavailable for any legitimate reason, (and there may be several), an Elder may properly be chosen to act. Nor should the so acting as a Priest, Teacher, or Deacon hinder an Elder from magnifying the higher office and calling if it be a higher one. He that is not faithful in small things will not be in greater ones. No Elder who is above performing the duties of Priest, Teacher, or Deacon in a proper spirit of meekness and simplicity, can fully comprehend the nobility and proper characteristics of an Elders office, and hence can not fill the office of Elder well.

News Summary.

Oct. 28 —At Cincinnati, Ohio, Florence Wilson, colored, shot and mortally wounded James Shannon, colored, she was arrested.

At Pittsburg, Pa., a woman named Weyman, while drunk, threw an oil lamp at Mrs. Mary Goggins, exploding the lamp, and burning Mrs Goggins so badly, that she died the next night.

At Cincinnati, Ohio, at half past 7 o'clock, Emil Trampeter, stabbed Anton Delano, instantly killing him. The murderer walked away, telling the people he had killed a man, and was not arrested.

At Eureka, Nev, the accumulation of the Eureka Consolidated shaft, burst with a tremendous noise, shivering the shaft from top to bottom, killing no one; but shattering the arms of Supt Read painfully. Damage $25,000

At Lyons, France, troops occupied the railway and all strategic points in the city. Soldiers forbidden communication with civilians.

The forts dominating Lyons are prepared at word of command to lay any portion of the city in ashes.

The Archbishop and Director of the Post office have received threatening letters, which abound. These persons are both carefully guarded. Late in the evening the police seized forty kilograms of dynamite.

Oct 29.—Gales again prevail in England. On the east and south coasts they have resulted disastrously to shipping, and many small vessels have been seen to flounder in the Gulf of Panama.

The Cabinet Council of Vienna discussed measures of relief in view of the of Tyrol floods in Tyrol. The Governor renewed attended. It is believed the damage will reach 15,000,000 florins. Railways have been stopped, houses carried away, and in a few instances lives have been lost. The bridge on Wildbad Gaste, in the road, was swept away. The cemetery at Bruneck is flooded, the graves laid open and coffins carried away. The Town of Lienz was completely inundated. The rivers Poe, Adige, Dagliamento, and Brenta overflowed and inundated the country. The distress in the flooded districts of the Tyrol and Corinthia is beyond description. People are taken to flight, destitute of everything. The inhabitants of some of the smaller towns talk of emigrating to America.

In North Italy rain has been falling incessantly for some time past, and the condition of the rivers begins to be menacing to crops, towns, and property in general.

BELGRADE.—The Servian Ministry have resigned. They give as a reason for the step that King Milan expresses dissatisfaction with the measures they have taken to discover the authors of the plot which resulted in an attempt to assassinate him. The King at once notified his Ministers that their resignations would not be accepted, showing thereby his confidence in their honesty and fidelity of purpose. A dozen arrests have been made of people suspected of complicity in the affair.

HONOLULU.—United States Minister Daggett, by invitation of Gov. Dononis, will make an excursion through the country.

The British bark Niagara was wrecked at the entrance of Honolulu harbor. Eleven hundred tons of wheat were lost.

The planters' Company have made arrangements, conjointly with the Government, to introduce large numbers of immigrants. Five thousand Japanese are expected within twelve months; also two thousand Portuguese and one thousand Germans The Government pays the passage of women and children.

Premier Gibson has just issued a proclamation that the coronation of the King and Queen will take place Feb. 12th. The receipts of customs for the year reach $500,000. Exports for the year reach over $7,000,000 in value. The incoming sugar crop is now estimated at 150,000,000 pounds.

The Village of Grindelwald, thirty five miles west of Berne, was almost entirely destroyed by a hurricane.

The steamer *Grief*, of Panama, from Japan for Bremen, stranded off Zulderhaaks. Twenty two persons were drowned.

Oct. 30 —At New York fire destroyed the Park Theatre. Two men were seriously injured, and another is missing. Loss about $280,000.

Judge Hunter this morning delivered his decision in the mandamus cases of Douglass and Pratt to compel the Salt Lake Sheriff and Territorial Auditor to surrender their books and offices to Douglass and Pratt, appointed by the Governor to the respective positions under the Hoar amendment to the Edmunds law. The Judge denied the writ on trivial grounds, and his decision has caused many uncomplimentary remarks and great disgust among the Gentiles, who think so plain a law should have been put in force without delay or quibble. Hunter, they say, has always sided with the Mormons on questions at issue between Mormons and Americans Many openly declared on the streets that he has been bought by the Mormon Church, and as he is not in sympathy with any movement toward the reformation of this Territory, President Arthur would be doing the whole country good service by speedily removing him. An indignation meeting is talked of to publicly denounce him and call for his removal At Ogden to day, in a similar case, Judge Emerson decided in favor of the Government's appointees, and they will be at once installed. His decision receives the highest praise by the law-abiding people of the Territory, and is in marked contrast with the shuffling of Hunter.

When we rise above our fellow man, our head is a mark for their missiles.

Be anxious, when you relate anything, to tell it just as it occurred. Never vary in the least degree.

We may mend our faults as easily as cover them.

Correspondence.

COLDWATER, Michigan,
October 30th, 1882.

Dear Brother Smith:—Our quarterly conference held here the 21st 2d and 3d, was a decided success. Was largely attended by both brethren and friends. The large school house in which it was held, was crowded to overflowing three times on Sunday. A good impression was left on the minds of those who came to hear, as expressed by many since. The preaching was refreshing in the main, and very impressive. Bro. E. L 's effort on Monday, to the Saints on finance, was rather extra. The spirit of his mission was recognized as being with him. Two were baptized by Bro. Wm. Kelley, The Spirit's power attended the preaching, baptisms, confirmations, consecrations, administrations, and blessing of children. Business was transacted in great unity of feeling, and all were encouraged to press on in the narrow way.

We are spending a few days here and preaching to interested audiences. And we feel blessed in our efforts, the oldness of the field notwithstanding.

Bro. Joseph, I rejoice to know that God still recognizes the work, and reveals his will in regard to it. The revelation of September 28th, 1882, to me seems so concise, perfect and so beautiful in its very construction. And it seems to me that nothing could be more consistent with the present circumstances that surround the Church, than this revelation. I sometimes fear I am one of the unfaithful ones referred to in the last paragraph. I hope to be more faithful in the future. I hope you will pray for me.

Are you able to supply us with a copy of Articles on Representation, as they now are? Would like a copy.

Bro. W. H. Kelley is now in Chicago, and E L. is in Clear Lake, Indiana. Brn. A. Barr, E Delong and M. H Bond were at the conference.

Hoping for success,

C. SCOTT.

ELKHART, Anderson Co., Texas,
October 20th, 1882.

Dear Herald:—Since my last letter in your columns, I have been busy, and have been rewarded by seeing some good done, I think. Bro. Montague joined Bro. Luff and me, in the Indian Territory, on August 10th. Together we labored and counseled for a few days, when Bro. Luff took his departure for home; and Bro. Montague and I continued together until September 4th. I had the pleasure on August 13th, of seeing Bro. Montague immerse two in the clear, sparkling waters of Grand River. I enjoyed the labor and company of the two brethren named above.

We had some seasons of joy in our communion with the spirit. Prospects there for the work are not so good as we could wish; but there are some well meaning Saints there, who, I trust, will grow strong in the work. I arrived at Elmwood branch, September 5th, and soon after commenced meetings; and was blest with the spirit, while expounding the word to large, and well interested audiences.

The Lord blest us in a remarkable manner in healing the sick, both in and out of the church. One case out of several I will briefly relate. A Mr. Skinner, afflicted with some disease, the name of which I do not know, but he was suffering severely, and the family thought he was dying. They sent in great haste for Bro. H. L. Thompson and me. We found him in a suffering condition, the cords in his leg were so contracted that he could not straighten himself. We asked him if he had faith to believe the Lord would heal him through our prayers. He replied "I do." We administered to him in the usual way; and he arose and walked into the kitchen, and ate supper; and has gradually grown stronger ever since. Praise God for his goodness!

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The morning of the 15th before we started for conference we baptized one. Conference at Cook's Point September 16th and 17th passed off pleasantly, though but few attended. At conference I met Bro. A. J. Cato, and have been with him ever since. We remained a few days at Cook's Point, and then to Elmwood, where we held a week's meeting, which was well attended; and resulted in the baptism of six more, including the Mr. Skinner, who was healed as mentioned above. From Elmwood we went to Central branch, where we remained a week and baptized one. We arrived here on the 13th inst., and have held a few meetings; but the weather being bad, has millitated much against us. Two are to be baptized to-morrow, and so the good work goes on. Bro. Cato is with me, but is in very poor health. We trust he will soon be restored, so his usefulness will not be diminished. Bro Montague was yet in the Territory when last heard from. The work in this part of the mission was never in better condition. The interest in many places is increasing, and the fieds open so wide we are constrained to pray for more laborers to be sent into the vineyard. We are not without our trials, however. Many things threaten our peace, which we anxiously wait the developement of. But on the whole, we feel encouraged and also feel well in the work. It seems to me that the work has become part of my very existence, and without it life would be a burden. The minister's life is in many respects a hard one. It is hard to preach this gospel; but much harder not to preach it.

I am in bonds of love for zion's cause,

HEMAN C. SMITH,

LINDLEY, Missouri.
October 22d, 1882.

Bro. Joseph Smith:—We are living out of reach of any branch, and consequently are deprived of hearing any preaching from the Saints, except what we hear through the *Herald*. We wish you to state in the *Herald*, that any Elder coming this way will find a welcome home, as long as he sees fit to stay. We have a large meeting house, and it is said to be open for all denominations; and the school houses are mostly open for preaching, and there are some that want to hear the doctrine. The Adventists have been preaching here, and have broken down prejudice to some extent. Any one coming by rail, can get off at Gault Station, on the Wabash road, running from Quincy, Illinois, to Frenlon, Grundy county, Missouri. Any one wishing to correspond, may address E. Moorman, Lindley, Grundy county, Missouri.

As ever, yours, in the one faith,

E. MOOREMAN.

ST. LOUIS, Missouri,
October 31st, 1882.

Bro Joseph:—Have just returned from a tour in Illinois, where I held forth every night last week, at Caseyville and Alma, alternately. The result for good, (if any), remains for the future to disclose. One thing is certain, I mean to do all that lays within my power to roll on the good work, by magnifying my calling. I find the Saints to some extent manifesting their faith in the gospel, by living in harmony with their profession, while in some localities I am sorry to say they are quite indifferent, seem to be tired, and wish a rest. One thing certainly is a puzzle to me, and that is how Saints, who have, (as they claim), received a testimony of the truth of the work, with all that this knowledge implies, can become careless and unconcerned, sit down supinely still, because, forsooth, some one has done wrong, according to their standard of right. I have yet to learn that wrong doing of others is an excuse for wrong doing by me. If I shall succeed in obtaining the great reward, it will be due to my individual, persistent efforts to do right; and only by a voluntary willingness to exercise my powers in that direction, can I claim divine assistance so to do. I am made sad sometimes while contemplating the magnitude and character of this work, when I see in the secular news papers announcements for political stump speaking by our Elders, who instead of devoting their time and talents in the service of the Master are aiding and abetting a set of political tricksters, and demagogues, who are clamoring for spoils; and while I would not ignore the right and duty of Saints, who are a part of the government, to exercise the elective franchise by voting for the best and wisest men to represent us in the national councils; and while I recognize the principles of the political party in power; while I remember the noble work done in perpetuating our Union of States, the grand principles of the platform, and so forth, it is now a thing of the past, and is only to be seen on paper. The principles I cherish still, but the party—as such—is corrupt, and rotten as a rope of sand. The hand writing is on the wall, its days of power are numbered; and I do hope and pray, that the time will soon come, when the Elders of Israel will find some more *noble* employment than political stump speaking, to get the applause and hurrahs of the rabble. May God speed the day when they shall rise to a higher plane.

As the *Herald* excludes politics from its columns, I desire to say that the foregoing lines are not partisan, neither faultfinding; but I believe sound, therefore, not objectionable; and as I have neither time nor opportunity to make spread eagle speeches from the stump in Iowa, I ought to be allowed to say this much through the columns of the *Herald*. I leave to-morrow for Moselle, and Sulivan, Missouri. Shall probably extend my trip to Oregon county, returning again to the city about the last of December, and shall strive, by the help of the Master, to preach the gospel; but no politics in mine, thank you.

Kind regards to all. Fraternally,

B. V. SPRINGER.

EAST DES MOINES, Iowa,
October, 1882.

Dear Herald:—If the sister who wrote to me a few months ago will send me her address, I will try to answer her letter, which has been mislaid. We expect to have our church completed by the second or third week in November, and expect Bro. Joseph Smith to dedicate it. God has blessed us greatly in all our undertakings in raising funds to build it.

L. B. MERRILL.

WHEATVLLE, Crawford Co., Wis.,
October 11th, 1882.

Bro. Joseph:—I have not written to you for some time. I am happy to say there is a change for the better in this district, and I believe it will work out all right. We had a good conference at Excelsior, September 23d and 24th, the best we ever had in the district. I believe it will prove of good to the cause in this district. The Spirit of God was with us. We give God the praise. I could not travel over the district as I should have done, on account of the affairs at home, sickness, and so forth; but will endeavor to give a correct report between now and next conference. There were two baptized at the last conference by the writer. I will endeavor to give the items as I have them. Pray for me and the district.

I remain, as ever, your brother in Christ,

A. L. WHITEAKER.

KENT, Illinois.

Bro Joseph:—I am as strong in the faith as ever, but get lonesome once in awhile,—none of our Church being here, except mother and myself I think my wife would be baptized, if an Elder would come here. I think if an Elder would come and preach our doctrine, and say nothing against other churches, and come in the early fall before other protracted meetings begin, with a little care and patience there might be a good work done here. Bro. J. H. Lake could build up a branch here.

Ever praying for the welfare of Zion and the work, although I can't do much at present, I still remain firm in the frith.

Pray for me.

LEVI CHENEY.

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823 Henry St., WEST OAKLNAD, Cal.,
October 18th, 1882.

President Joseph Smith:—Our late conference held in Oakland, on the 6th instant, was a grand success. The weather was really delightful, the last two days in particular. Our meetings were well attended, and the Saints all enjoyed themselves, the good Spirit being with us throughout the conference, and two more precious souls were added to the fold. Bro. Carmichael was re appointed President of the District. Bro. T. J. Andrews was recommended to the Bishop by the unanimous voice of conference to have him appointed the Bishop's Agent for this district.

Under date of October 23d, 1882 —The work is looming up in Oakland. We had an excellent meeting last night. Bro. Price preached to a full house. I was glad to see in the *Herald* that the brethren had taken action to repair the Temple at Kirtland. I shall contribute my mite to such a noble work.

Yours, respectfully, in Christ,

WM. HART.

RICHMONDVILLE, Michigan,
October 27th, 1882.

Bro. Joseph:—Just a few lines to let you know that I am still alive. I am busy every Sunday, preaching to the people one place and another. I work every day through the week in the mill. I have preached every Sunday but four this year; most of the time in a school house five miles north and west, a new place, and have been blessed abundantly; seven there have been baptized, all heads of families, except one, and the leading people of the place; I have baptized eight in all within the last three months, and there are about ten, or twelve who seem to believe, some of whom will obey the truth. One mile from where my mill now stands there is a protracted meeting going on. I went down, and after meeting, we had about three quarters of an hour in conversation with the minister, (United Brethren), I am sure the truth was made plain, as the people expressed themselves. This is close to the place where I held a debate with three ministers about four years ago, when so many were won to the cause. All around those places where we have been, they have held protracted meetings but failed to get any new converts. Sometimes some of the old ones fall back, and in their protracted effort they get them up to the bench again, &c. I went again to the protracted meeting and shortly after he got started, he let out a little on miracle power, stating that those who believed in miracles now as in Christ's time were a disgrace to the country, &c. Before he could get it all out, two young men came in and said that a horse had fallen into the well. All the men went out except three with myself, that broke up his report against the Saints. I spoke to him after meeting, and tried to reply to what he had said. But he said he did not want to speak to me. When the people saw that he had made statements, and after meeting would not and could not meet them, they hooted him, and he left as soon as he could. They said they wanted no preacher around there who could not stand to his doctrine. Since then, but few come out to hear him.

Bro. Joseph I tell you it is no use for other ministers to try to get up revivals and such like after Latter Day Saints have gained a foothold Nearly all the young folks who hear the gospel, if they do not join never believe in any thing else.

My license was burned at the time of the fire. I was sorry; for about four months ago I might have preached in a church several times, if I could have shown that I was an ordained minister, as the church is opened to all such.

I shall be glad when I can devote all of my time in the ministry. I see to preach once every Sunday is scarcely enough in a new place.

Yours in the faith,

JOHN J. CORNISH.

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Box 1046, Salt Lake City, Utah,
October 24th, 1882.

President Joseph Smith:—I reached this city late on the evening of the 22d. On the following day, (Sunday), I put in an appearance at our new chapel, where I met and was welcomed by Brn. Blair, Warnock, and a number of the Saints. At the close of Bro. Blair's discourse in the afternoon, I spoke for a few minutes, and in the evening addressed the congregation again.

My health is good, and if so continued I hope to labor diligently while I remain here.

While I was in the Indian Territory this summer, my brother came from Canada to Independence, Missouri, and on my return there I met with him, after some four years separation. On the last Sunday I was there, prior to coming here, I had the pleasure of baptizing him into the Church. May the Master bless him, and "reveal unto him the abundance of peace and truth," that his usefulness may be proportioned with his days He suffers from partial blindness—one eye being covered by a cataract, and the other weak—I ask for your prayers that he may have his perfect sight restored

I can not write concerning this mission till I become better acquainted with it; but the fruit of the labor already performed is beginning to come forth. Charity, wisdom, patience, are quite as essential here as zeal, in order to accomplish or reach the object in view. I feel the need or want of these qualifications, and for this reason hope to be remembered by you in prayer.

In hope of final triumph, as ever,
Joseph Luff

Chicago, Illinois,
October 30th, 1882.

Editor Herald:—The Michigan District Conference was held, as per announcement, on the 21st, 22d, and 23d instant, with an excellent attendance, both by Saints and outsiders. It was in every way a success. Some expressed that it was the best yet held in the district. All felt happy and not a note of discord was heard throughout the entire session. No shade of dissension or strife was seen or felt. I was led to ask in my mind the question, whence cometh strife and opposition any way?

The preaching was fair to good, and what was best of all, the Spirit of the Lord was sensibly present at times, to confirm the word to the believer, and impress the unbeliever that this is the revealed way of the Lord. Altogether, the cause was certainly honored, and new life, strength, comfort and courage imparted to the believer The house was crowded at the preaching session, and the enquirers manifested more of an earnest and direct interest in what was said and done than at any previous session. The interest still goes on, and Bro. C. Scott is there responding to the further desire to hear, the meetings being well attended. Two were baptized and others expressed a desire to be with us soon.

It has come that the faith of the Saints in and about Coldwater, is no object of reproach, save it may be with the possible few, who persistently refuse to hear and fairly judge, but are bent on walking as they have without being able to assign a reason for it.

The weather was fine all through. We met with pleasure, rejoiced together, parted with grief to be confirmed and encouragdd to still sacrifice and labor to strengthen and build up the cause of Christ, to his glory and the good of men. May all succeed. Bro. E Delong returned home and Andrew Barr returned to North Michigan to do some labor for the cause. Bro E. L is at Steuben, helping te encourage the cause, and the writer at this place, where the Lord and Bro. Weston stood by him yesterday morning, and evening in the presentation of the word. The audiences were good, especially in the evening, and the Lord gave unquestionable assurances of his determination to permanently plant his work in the city of Chicago. Things are looking up, and we are encouraged. Will be gratified when Bro. Lambert arrives to lend a helping hand, and even then there will not be enough to do the work a tithe as completely as it should be done, and of course results must be something accordingly. Bro. T. A. Phillips takes charge of the branch in the absence of Bro. Lambert, assisted by others, and brethren are trying to honor the work. Bro. George F. Weston will preach in the city next Sabbath.

Laboring for the success and triumph of the cause I am as ever, a fellow workman,
Wm H. Kelley.

Sandwich, Illinois,
October 23d, 1882.

Bro Joseph:—I have just returned from Mission Conference, and found your letter of the 18th waiting my return. I have done all I could to warn the churches against A. W. Dehner, and have also sent a description of him to Bishop Blakeslee. It is truly surprising that our people are not more on their guard against such characters. We had an exceptionally good time at conference, and the brethren who spoke acquitted themselves well. We had crowded houses, and good attention, and an overflow of the Holy Spirit, in our sacrament and fellowship meeting, and tears of joy wet many faces, both of the aged and the young, and we believe that the influence for good will be felt by many in the future. Bro. F. G Pitt, of Sandwich, was unanimonsly elected for recommendation to Bishop Blakeslee as his agent, for this district Sr. Vickery is much better at this writing; but my wife is still suffering from the effects of her injuries. I shall take the field again as soon as her condition will permit. We intend, if possible, to make a steady, united effort for the cause in Northern Illinois.

Yours in bonds,
J. S. Patterson.

Council Bbuffs, Iowa,
October 25th, 1882.

Dear Herald:—I gave the last of thirteen discourses on the evening of September 25th in the vicinity of Bunker Hill, Russell county, Kansas. Three adults were added to the Church. Among the three, was Bro. Joseph Menezie, formerly of the Bickertonites. His brother William, also resides in the neighborhood, who was baptized by Bro. Jarvis, of Scranton, two years ago. They are men of good repute, and able defenders of the faith.

Leaving on the 26th I touched Kansas City and Wyandott. Made a brief stay in the latter place, receiving a warm reception from old friends, with invitations from Bro Wm. Newton and the others; which mark of kindness I appreciated, and would have been glad to have accepted the invitation, but hinderances loomed up. Traveling some distance from Kansas City, the sound of St. Joseph saluted my ears, bounding from the cars; tarried long enough to greet, shake hands, and receive marks of kindness from old acquaintances. Will they and the Wyandott folks accept my thanks, and believe, I regret my inability as I partially promised, and then expected, to see them again on my way through Kansas. As the development of circumstances compel a change, or departure, from plans mapped out in my mind. I had not expected to have come this far east until spring, but home matters rendered it necessary—which being known—kind Saints extended aid—which we shall ever remember—only remembering with pity the croakings of those, whose non-pious souls—are so excercised—at the thought of Elders traveling in rail-road cars. As it generally happens that those who make a fuss about money matters, are those who keep their purse strings tight. Any Elder abroad, feeling the responsibility of his calling, will never allow (physical strength permitting) a walk of ten or twenty miles to stand between him and duty. Nor will he miss a chance to ride, to satisfy croakers. As the acceptation of invitation to visit localities here abouts would necessitate a longer stay, and as that is impracticable, I trust those thus inviting will accept this explanation.

In hope,
James Caffall.

Bro. Joseph:—One of the greatest pleasures derived from reading the *Herald*, is to me the perusal of the correspondence. In it we find the pleasures and pains, the hopes and fears, the joys and sorrows of our brethren and sisters depicted, and our hearts respond to the feelings expressed as though they were our own; we rejoice with them that do rejoice, and mourn with those who mourn. To me the correspondence stands next to a Saints' meeting. Through it, though hundreds of miles separate, and have never beheld each other in the flesh, space is anihilated and we feel in the presence of old friends. There is a magnetism about Mormonism that is possessed by nothing else under the sun. The Spirit of the living God permeates through the whole and makes us one in Christ Jesus. And though our minds may be cast down, though circumstances may weigh upon us heavily, and we feel to be traveling in the valley of despondency, one cheering letter in the *Herald*, one beaming countenance, and one grasp of the hand from a Latter Day Saint will scatter all the blues that ever congregated. Whatever the world may think of Mormonism, to me "'tis good to be a Saint of latter days"

From your brother,
Wm. Hawkins.

Fontanelle, Adair Co., Iowa,
October 25th, 1882.

Dear Herald:—Your information of the death of Bro. Wilsey brought sadness to my heart such as I seldom ever felt. To me he was a worthy brother.

Joseph Young was the first defender or preacher I ever heard. His second sermon was in my house. Elijah Reed was the second laborer I ever heard. Bro. Wilsey was the third, with whom I have often been in his ministry when in his branch, and who set me to preach my first in his branch, on the first day of January, 1837. He had the November before, baptized my sister, and the next fall with Bro. Kellogg, ordained me an Elder. In March he baptized my wife, and on the fourth of June after preached her funeral sermon. Afterwards he baptized my son Stephen and my Bro. William, and in may, 1864, at Plano, perfermed the necessary ceremony that makes my present wife and myself one.

In June, 1862, he called on me in Wisconsin. We went on to the shore of lake Michigan, and in a week's time baptized 21, and organized a branch twenty miles above Milwaukee. If you would like to see one of them, call at the house of Peter Harris; his wife is one of them, as you can see by her.

I have been reading the above, or trying to read you may think, and fear it will try your patience. If it does, lay it by until the last or until you have plenty of time.

Bro. Wilsey's ways and manners are still with me this morning. I have been corresponding with him for a year or two. In some of his letters he informed me he did not expect to stay long. I think he was not taken by surprise. It is well with him, though I should, yes, I would like to have gotten a few lines from him to my last letter.

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But I shall now have to wait a short time and we shall be together I trust. My love and respect for Bro. A. M. Wilsey still live with me, and will while I stay on earth, and I know not now why they will not continue forever, yea, forever and forever.

BRIGGS ALDEN.

WARNOCK, Ohio,
October 24th, 1882.

Bro. Joseph:—The good work moves slowly here for the want of labor. I am doing what I can in my weakness. Have been laboring in the Lampsville Branch. Have got it fully organized, and feel fearless. Baptized one last Sunday, and three Monday. Will go to Monroe county, next week.

H. ROBINSON.

OTTUMWA, Iowa,
October 23d, 1882.

The books and your communication came to hand all right. I neglected to hand you the enclosed scraps when I saw you. I have had a running fight with the Campbellites which I do not wish to refer to in detail now. They acted improperly in the debate. Good was done, however. I go east on to-morrow. Kind regards to all and love to the lovable. The Saturday Advent at Lucas, was too weary to debate, but just right to preach!

Forever and a day I work away, for Zions weal,

M. T. SHORT.

CAMBRIDGE, Iowa,
October 30, 1882.

Bro. Joseph Smith:—I have "been holding a series of meetings" in the above named place for over two weeks. Have delivered eighteen consecutive lectures. Have had full and crowded houses, constantly. Intelligent auditors, attentive listeners. Eleven of our discourses were delivered in the upper room of the school building, when the preceptor entered objections to any further services being held there. We asked what the objections were. The answer was! "Hem—well—ah—I'm —a—satisfied it is detrimental to my school!" We now have a large hall. The secret is out. Our services were not proving beneficial for the M. E. Church, which "holds full sway here." Many good members of it attend our meetings. There is an interest manifest—some are almost ready for baptism. We continue all this week, weather permitting. The weather has been delightful for two weeks past. I am well. Feel strengthened in the blessed gospel—what is more precious than it?

I am fully persuaded that the religion we present is the grand embodiment of all truth, all good. That no other religion possesses a good that is not already embraced in "ours." It reaches out its God-like arms, and lays hold upon, and embraces all that is good, pure and lovely; kind, gentle and merciful; righteous, holy and just. It loves virtue, and hates vice; embraces truth, and shuns falsehood; it teaches freedom and disdains bondage; it accepts right, and discards wrong! It seeks for truth and goodness, gleaning the same from every flower, every shrub; from "The forest dark and grand;" from every bird of plumage bright; from the gold fish, and the crystal fountains' spray. From the turbulent oceans, and roaring seas; from the rolling rivers, and laughing brooklets; soaring through illimitable space where e'er God's works exist. It does this because it is the truth of God, and we teach it in all the grandeur and purity of its plenitude; and we invite people everywhere, to come, and drink, not from the stinted flow of sulphured water issueing from the contracted tube of a prescribed creed, but of the water of life—everlasting life, sparkling with the brightness of God's love, filled with the beauty of immortal truth! Upon its placid bosom they may launch their barks, and be wafted by heavenly breezes, filled with the fragrance of the flowers of Paradise, into the haven of everlasting joy, peace and happiness, where they may be filled with joy unspeakable and full of glory!

I have never imbibed of the preciousness of any creed. When I accepted the gospel, I did not receive it as a "piece of new cloth" with which to patch "an old garment." Nor as "new wine to put into an old bottle." And I'm a thousand times glad of it.

I have many calls, and shall respond as rapidly as possible.

Pray for me. Yours,

J. FRANK MCDOWELL

SCOTTSVILLE, Indiana,
October 27th, 1882.

Bro. Joseph Smith:—I see by minutes of the last General Conference, that I was assigned a field of labor in Southern Indiana, under Bro Wm. H. Kelley. I accept the field, though a hard one; for the opposition in this part is composed mostly of old war horses, who have the advantage of all the great blunders we have committed in this District; but we hope to profit by our past experience. I have done but little for Christ this Summer, save that in which my family holds a large share of interest, and no wonder, since my family consists of my wife and eleven children at home, and most of them too small to earn anything My first duty is to God and my family, then what time I have I will spend in looking after others. In keeping with this sentiment I have labored hitherto, and intend to proceed in the same way in the future. If the Church says that I shall do more than I have in the past, and says it in the right way, I will make the effort, but I do not approve of the course some have pursued in the past,—going out to preach, leaving their financial matters in such a condition that damage to the work follows them at every step. Such a course, in my opinion, will always result in damage to the work. I have tried to preside over this district ever since it was organized, with the exception of Bro. Springer's short term, and by experience I have learned, that one reason why this is a hard field in which to sustain the work, is, that about the time we get a branch in good working order, some of its good staunch members sell out and go west. This seems to weaken the energies of those that remain, and there are but few branches in this District but what are in this condition. But we console ourselves with the thought that our loss is their gain. I have not written this for publication, unless you see fit.

Yours,

H. SCOTT.

Conference Minutes.

ENGLISH MISSION.

Abstract of minutes of the English Mission Annual Conference, held at Hanley Staffe, England, May 27th, 28th, 29th, 1882.

Bro. Thomas Taylor, presiding, Bro. Charles H. Caton, secretary.

Delegates were present from Birmingham, London, Hanley, Manchester, Stafford, Sheffield, Burton-on-Trent, and Summerfield (Birmingham)

Meeting opened by singing and prayer, followed by a short address by the president. Minutes of previous conference read and approved.

Reports of Districts—Birmingham, by Bro. John Seville, District President, embracing the following branches: Birmingham, Hanley, Stafford, Clay Cross, Burton-on-Trent, and "Summerfield." Excepting Clay Cross, they were reported to be in good condition. Bro. Sevill spoke very encouragingly of the prospects of the work in that district.

Manchester, by Bro. Joseph Dewsnup, District President, embracing the following branches: Manchester, Farnsworth, and Sheffield. The district was said to be in very good condition, with fair prospects for its advancement.

London, by Bro. James Jerrard, District President, embracing Limehouse, Hackney, and Enfield branches, reported not to be in so good condition as could be wished, yet trying to spread the knowledge of salvation.

Sunday, May 28th. Morning preaching by Brn. J. Jerrard, George Beale, Ed. Potts, E. A. Webb and Robert Baty.

Afternoon, testimony meeting, Bro. John Seville in charge. This was a time of rejoicing.

Evening, preaching by Bro. Joseph Dewsnup, followed by C. H. Caton,. Attendance at each service very fair.

Business meeting, may 29th. The President called attention to the question of publishing a periodical in the interest of the English Mission, laid on the table last conference. It was allowed to lapse.

The Mission Secretary's report read and approved by vote. The Secretary stated he hoped to complete record of district soon.

Bishop's Agent, (Thos. Taylor), presented a financial report up to March 1st, 1881. which was committed to Brn. G. S. Greenwood and H. C. Crump, to audit. They afterwards reported it correct. Report received, ordered spread on the minutes. and committee discharged.

Bro. Thomas Taylor tendered his resignation as Bishop's Agent for the mission; but at the solicitation of the conference he withdrew it.

Resolved: That we petition the authorities of the Church to lay before the next Annual Conference of the Church, (in America), the advisability of pulishing a small hand-book, relating to the different Quorums of Priesthood, and their distinctive powers and duties, in relation to each other and the Church.

The following were presented by Brs. A. C. Crump and J. Jerrard on Church property, and are here given as amended.

1st, That a responsible person be appointed as trustee, for the purpose of holding in trust all property, called Church property, belonging to branches of the Reorganized Church of Jesus Christ of Latter Day Saints in each district now formed. That the words "Church Property," be understood to mean those things purchased by the branches from their common funds: and all things received by gifts, or donation to the branches.

2d, That all such property in future do belong to, and may be claimed from, each branch, by the district body corporate, for the benefit of the district in general in which such branch of the Church may have become incorporate. And for this purpose District Presidents shall be appointed sub-agents to the Bishop's Agent, to act as overseers to trustees of branches.

3d, But that no district shall be empowered to lay claim to, so as to seize on, the Church property, in the use of any branch of the Church, except in case a branch may be dissolved, or otherwise cease to exist.

4th, That should a district in conference decide on the necessity of disorganizing any existing branch, no such district shall be able to lay claim to any property in use in that branch, unless the branch has had one months clear notice to attend conference, either *en masse*, or by delegation, in order to approve or disapprove of the action taken by such district; and further, if the branch gives notice of appeal to annual conference, against the decision of the district, they, (the branch), shall be left in full possession of their property, pending the verdict of annual conference.

5th, That no branch shall,—while waiting appeal to annual conference,—(in any manner whatever), dispose of one particle of property under their charge. Neither shall they in any way damage the same, in a wilful manner, and should they do so, they shall be dealt with as annual conference may decide.

6th, That each branch is in duty bound to, as soon after these clauses become law, as is practicable, make out an itemized list of all properties owned by them, and cause the same to be forwarded to the Secretary of the Mission, who shall as soon after as is convenient, forward the same to those who may be appointed sub-agents for a district. And further, it shall be the duty of said sub-agents, to render every six months a correct account of all such properties intrusted to his care, to the Bishop's Agent, who will, in virtue of his office, hold such sub agents responsible for the safe custody thereof.

7th, That all present, and future districts, and branches be govered by these rules.

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8th, That the above mentioned be understood as relating to the English Mission only.

On motion, resolved: That the foregoing rules be spread on the minutes of conference, and that they do now become law.

On motion, Resolved: That any of the foregoing rules may be altered, amended, or struck out, by action of any future Mission Conference; providing, that due notice of such alteration shall be made known to the branches, (in writing), at least one month before the assembling of conference at which it is proposed to make the proposition.

Resolved: That this conference do now appoint a committee, consisting of the President of the English Mission, the district presidents, and, if convenient to them, the Welch Presidency, to draw up a memorial, to the proper authority, setting forth the difference between the Brighamites and the Reorganization, that the recognition of the Reorganization as the true Latter Day Saints Church by the American authorities, be not forgotten. Moved by H. C. Crump and C. H. Hassall.

On motion the following was adopted: Be it Resolved, by the house, that in future all new business, such as appeals, motions, or notices of motions, changes of any nature, or any other matter intended for the consideration of General Conference of English Mission, shall be forwarded to the Mission Secretary, or President, Secretary preferable as being in order, all such matter at least two months before any such General Conference shall convene, in order to afford the Mission Secretary time to prepare an agenda, to have the same printed, and to send the same to the various district secretaries, who shall forward the same to the clerks of branches.

Resolved: That in future the President of the Mission charge all branches the lowest price possible for all literature supplied them by him (The above refers to tracts, &c., printed in England only. C. H. C).

Resolved: That the general authorities in America be requested to consider the advisability of issuing all tracts, pamphlets, etc., uniform in size, so that they may be bound together in volumes.

Resolved: That in future, all reports of districts to these annual conferences, be submitted in writing.

Regarding the legacy of Bro. John Haywood, (deceased), to the Church. After remarks concerning the part of "will" relating to printing press and its effects, it was Resolved: That this conference empower Bro. Thomas Taylor, as President of the English Mission, to dispose of the same, or use it, as may seem good unto him.

Resolved: That when this conference adjourns it does so to meet again in Stafford, on Whit, Saturday, 1883.

The authorities of the Church in America were sustained by the unanimous vote of conference.

Brn. Thomas Taylor and C. H. Caton were sustained president and secretary, respectively, by unanimous vote of conference.

A vote of thanks was given to the Saints at Hanley, for their kindness to visiting brethren and s sters.

NORTHERN ILLINOIS DISTRICT.

The conference of the above named district was held in Mission, Lasalle county, Illinois, October 21st, 22d, 1882. Bro. John S. Patterson president, and W. Vickery clerk. After singing; prayer was offered by Bro. F. G. Pitt.

Minutes of last conference read; and corrected so as to show in district treasurer's report fifty cents on hand after balance of delegates fare, ten dollars, was paid. Also to show that Bro. Patterson was our delegate to the Semi-Annual Conference, held at Lamoni, Iowa, September 20th to 29th, 1882.

Branch Reports.—Plano, 170, 4 baptized, 1 removed by letter. Mission, 109, no change. Sandwich, 81, 1 baptized, 4 received by letter. Leland, no change. Streator reported as being no change for the better. Braidwood, by letter; 2 removed by letter.

Resolved that the case of the brother mentioned in last conference minutes, be referred to committee of three, to be appointed by the chair. The chair appointed F. G. Pitt, Jacob Stanley, Thomas Hougas, as such committee.

Elder's Reports. H. A. Stebbins, M T. Short, by letter. There were also present, Elders J. S. Patterson, F. G. Pitt, T. Hougas A. Hayer, J. Stanly, G. Scheidecker, O. Jacobs, W. Vickery.

Financial clerk, F. G. Pitt, reported: Balance on hand last report 50c.; Sandwich Branch $1.75, I. L. Rogers $6; J. Hoyle $3; S. Williams $1; Plano Branch $2; Bro. Fisher 25c. Total $14.50. Paid J. S. Patterson $14; Sr. Patterson 50c.

In compliance with the action of General Conference F. G. Pitt offered his resignation as District Treasurer, which was accepted.

Resolved: That Bro. F. G. Pitt is hereby recommended to Bishop G. A Blakeslee, for appointment as Bishop's Agent for the Northern Illinois District.

Resolved: That a committee of three be appointed to draft preamble; and resolutions, in regard to to the Chicago Branch, and report to this conference, said committee to be appointed by the president.

The president appointed as such committee T. Hougas, W. Vickery, F. G. Pitt.

Bro. J. S. Patterson was chosen president of the Northern Illinois District for the next four months.

Letters from Bro. Brighouse, and Sr. C. E. Leland, were read.

Report of Committee.—We your committee appointed to examine into the advisability of Bro. E Griffith's having his licence, as an Elder, restored to him, beg leave to report: It appears that Bro. Griffith having been disfellowshipped from the Church, since which time he has been re-baptized, we believe it would be unlawful for his former licence to be restored to him, or that he be authorized to act in the office of an Elder without re-ordination. F. G. Pitt, Jacob Stanley, T. Hougas. Committee's report accepted and committee discharged.

Case referred back to the Braidwood Branch for their action, granting them the right to so ordain him.

Report of Committee on Chicago Branch. To the Northern Illinois District of the Church of Jesus Christ of Latter Day Saints in conference assembled, greeting: We your committee appointed to draft preamble and resolutions, regarding the action of General Conference in deciding that the Chicago Branch was not connected with the Northern Illinois District beg leave to suggest, that the following preamble and resolution be presented to the Church at their next April Conference:

Whereas, we learn from the report of our delegate to General Conference and also by minutes of General Conference as published in Saints' *Herald*, that General Conference has declared that the Chicago Branch is not connected with the Northern Illinois District, notwithstanding the fact that the said Chicago Branch was formerly turned over to the Northern Illinois District; at a conference in Streator, in the fall of 1880, by M. H. Forscutt, the missionary then in charge at Chicago, and has reported at every district conference since that time.

And, Whereas, by the action of General Conference in this matter the Chicago Branch has been severed from the Northern Illinois District, without the district having any voice in the matter; Therefore,

Resolved: That we the Northern Illinois District in conference assembled herewith enter our protest against this action of General Conference, and respectfully ask the Church at their next Spring Annual Conference, to reconsider their action in this matter, and correct the mistake which we believe they have made.

And be it further resolved, that we endorse the action of the president of the district. The president of the Chicago Branch, (Bro. Brighouse), and those who have stood by him in these their endeavors to resist what we believe to be the unlawful exercise of authority, and we assure them of our sympathy and support, and admire the noble spirit that they have manifested from the beginning of this most unpleasant affair. Thomas Hougas, Wentworth Vickery, F. G. Pitt, committee.

Report adopted and ordered spread upon the minutes, and published in the *Herald*, and committee discharged.

Preaching at 7: 30, by Bro. J. S. Patterson. Sunday, at 10: 30, Bro. F. G Pitt preached. At 2: 30, Sunday afternoon, the Saints met for a sacrament meeting, meeting in charge of Brn. Jacob Stanley, and Thomas Hougas. A time of spiritual enjoyment was had. Preaching at 7: 30, by W. Vickery, assisted by Bro. J. S. Patterson.

A vote of thanks was tendered the Saints of the Mission Branch for their hospitality.

Adjourned to meet at Sandwich, February 17th, 18th, 1883, at 10: 30 a. m.

TEXAS CENTRAL DISTRICT.

Conference convened at Cook's Point, Texas, September 16th, 1882, at 10 o'clock a. m.

Opened with prayer by Bro. W. W. Belcher. Bro. Heman C. Smith was called to the chair, and Bro. Belcher appointed to act as Secretary *pro tem.*

Minutes of previous conference were read and approved.

Branch Reports.—Elmwood 26 members, including 3 Elders, 1 Priest, and 1 Teacher. Two received by letter. Texas Central 18 members, including 1 Elder. Three received by vote. Live Oak 11 members, including 1 Elder. No report from Cheeseland. Elkhart Branch report too late for conference.

Elders Report.—H. C. Smith (baptized one), W. W. Belcher and H. L. Thompson, in person. H. Grim, J. W. Bryan, W. G. Allen and E. Land, by letter.

A letter from the Secretary was read in regard to mistakes in the minutes of the two last conferences, and the following resolution was adopted:

Whereas there has been some misunderstanding in regard to some mistakes in the minutes of former conferences; we, therefore, in conference assembled, declare that no reflection was meant to be cast on the secretary or any other person; but it was the intention of the conference to correct mistakes made by former conference.

At 2 o'clock p. m, conference again convened. Prayer by the president.

Brn. H. L. Thompson and W. W. Belcher, were appointed a committee to setile difficulties in the Cheeseland Branch, and Bro. Belcher was authorized to choose an assistant in case Bro. Thompson could not go.

Resolved: That when this conference adjourns, it does so to meet with the Elmwood Branch, December 16th and 17th, 1882.

The following officers were sustained by vote: Bro. W. W. Belcher as District President; Sr. R. S. McMains as Secretary; Bro. Belcher as Bishop's Agent, and Bro. G. W. Ballew as Treasurer.

The mission authorities, including H. C. Smith as President, and G. Montague, J. Luff, and A. J. Cato, as his associates were sustained; also all the spiritual authorities of the Church.

It is resolved that Friday, December 15th, 1882, be set apart as a day of fasting and prayer for the success of the work.

The following two days meetings were appointed: At Elmwood, September 30th, and October 1st; Texas Central, October 7th and 8th; Elkhart, 14th and 15th; and at Live Oak 4th and 5th of November. The three first in charge of H. C. Smith and A. J. Cato, and the 4th in charge of W. W. Belcher and Elias Land.

Officers present, 1 Seventy, 4 Elders.

Saturday night preaching by Bro. Belcher. Sunday morning at 9 o'clock, prayer meeting, in charge of Bro Thompson. Preaching at 11 o'clock by A. J. Cato. Sacrament meeting in the afternoon in charge of Bro. Smith, and at night preaching by Bro. Smith.

DECATUR DISTRICT.

Quarterly conference, of Decatur District, Iowa, met at Lone Rock, August 26th, at 10: 30 o'clock a m. Officers present, J. V. L. Sherwood, Secretary. The President being absent, Joseph Snively was called to preside, who opened the session with prayer. The President, O. B. Thomas, having arrived, the regular order of business was taken up.

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Branch Reports.—Davis City, 53; received by letter 2, died 1. Wm. Cunnington president, M. B. V. Smith clerk. Lucas 157; baptized 1, received by letter 4. John R. Evans president, S. W. Powell clerk. Greenville 17; received by letter 2. I. A. Bogue president, O. J Thomas clerk. Lone Rock 40. C. H. Jones president, I. P. Baggerly clerk. Allendale 32. H. Pinkerton president, Wm. Birk clerk. Redding 14. Andrew Hines president, Jarvis Huntsman clerk. Little River 95. A. Ruse president, H. W. Moffit clerk.

Reports of the Ministry.—Joseph Smith of the First Presidency reported had labored locally and had assisted in dedication of the Saints Chapel at Boonsborough. Z H. Gurley, of the Twelve, had labored locally, and had also opened up one new field in Mercer county, Missouri. Had been ably assisted by Brn. M. M. Turpen and Chas. Prettyman. E. Robinson and George Derry of the High Priests; C. H. Jones, I. A. Bogue and Jas. Gillen of the Seventy; E. Banta, John Johnson, Robert Lyle, O. B. Thomas, Joseph Snively, H. Bartlett, I. P. Baggerly, J. P. Dillon, J. V. L. Sherwood, Charles Sheen, A. J. Ames and S. Madden, Elders. L. Conover and J. Brown, Priests' reported.

Bishop's Agent reported nothing received or paid out.

Reports of Committees.—Committee appointed to adjust difficulty in the Allendale Branch, presented their report, which on motion was adopted and committee discharged.

On motion the President and Secretary of the district were authorized to carry out the recommendation of the Court. Committee of Arrangementsf or Fall Conference reported progress, and were on motion continued.

On motion the difficulties existing in the Lone Rock Branch, as reported by the president of the branch, C. H. Jones, were referred to the president of the district, with power to take such steps as he may see proper to adjust said difficulty.

A communication from the president of the Lucas Branch, setting forth the state of affairs in that branch, and a request for some action of the conference in relation thereto was read. On motion the matter was referred to the president of the district for such action as he may deem best.

On motion Joseph Snively, L. Conover, and A. W. Moffit were appointed delegates to represent the Decatur District in the General Conference to assemble at Lamoni, September 20th, 1882.

On motion, the President was authorized to make the appointments for preaching during the sessions of conference.

Committee appointed at last conference to open up the work at Bethany had C. H. Jones added to it, and was continued.

On motion, request of Highland Branch, at Creston, for admission into the district was granted, and then the report referred back for correction.

At 2 p. m. opened with prayer by Joseph Smith. President stated that the terms of the president and secretary expired with this session.

On motion, O. B. Thomas was unanimously chosen president of the district for the ensuing year, and E. C. Mayhew secretary.

The Spirit of peace was enjoyed, and conference adjourned to meet at Lamoni, on the 1st Saturday and Sunday in December, at 10 a. m.

NORTHERN CALIFORNIA DISTRICT.

Conference convened at Oakland, October 6th, 1882, at 10 a. m. Organization effected, and Bro. John Carmichael chosen to preside, and Bro. D. J. Phillips as assistant. T. J. Andrews Clerk.

Morning session devoted to prayer and testimony. A meek and harmonious spirit prevailed over the assembly.

President Carmichael presented a letter from one Ira Grey, requesting baptism, he having made a previous application to the San Francisco Branch, the matter was referred to that branch.

Branch Reports.—Watsonville, 51 members, including 1 Elder, 2 Priests, 4 Teachers. Oakland, 72 members, including 10 Elders, 1 Priest, 3 Deacons, and 1 Teacher.

Scramento, 80 members, including 8 Elders, 2 Priests, and 2 Deacons.

San Francisco, 27 members, including 4 Elders, 2 Priests, 1 Teacher, 1 Deacon. 1 died since last report, and 1 baptized.

A letter from H. P. Brown was read to the conference asking permission to be allowed to withdraw his resignation previously tendered to the Church, and to be restored to full fellowship in the Church.

To the president, officers, and members, of the Church of Christ, for the Northern District of California, in conference assembled.

Having in an evil hour resigned my membership of the Church of Jesus Ohrist of Latter Day Saints, and asked to be cut off without notice for not believing that Sunday was the Sabbath of the Lord; and whereas over eighteen months have elapsed without any action having been taken in the matter, through the abundant charity of the brethren of my quorum of High Priests, I hereby desire to withdraw my resignation of membership of said Church, and branch of said Church at Oakland, and be restored to the fellowship of the same, as I stood before said resignation; reserving to myself the right of individual, private opinion; subject, however, to the highest tribunal in the Church of God, which is the *end* of *all* controversy. And I further take opportunity to ask the pardon and forgiveness of all my brethren and sisters whom I have in any manner offended; and can freely say, that I feel to forgive all who have offended me.

I can only point to my past history as pledge of my fidelity to the present truth; and wishing the Church of Christ "God speed" I remain fraternally.

Your brother in Christ,

H. P. Brown.

Oakland, Cal., Oct. 6th, 1882.

The following resolution was presented and carried unanimous.

Resolved: That we accept Bro. H. P. Brown into full fellowship in the Church, and restore him to all the rights and priveleges he enjoyed previous to his resignation.

Elders Reports —Elder J. Carmichael reported as follows: Have visited various places and branches, and found some branches in a condition of inactivity and partial disorganization, owing, I believe, to a lack of proper material to keep them working; found many Elders completely idle, and suggested that the conference take some active measure in the endeavor to maintain proper Church discipline with such. Thanked the Church for its support to him, and tendered his resignation as President of the District.

Elder D. J. Phillips reported: In presiding over the Oakland Branch had done the best he could, and was happy to say that his branch was in pretty fair working order.

Elder G. S. Lincoln reported. Had labored in San Francisco exclusively, since our last conference, had preached and distributed in the city 12,000 tracts.

Elder Joel Edmonds reported, that he is greatly blessed in his old age, (84), in spreading the truth amongst his neighbors.

Elders McLane, Joseph Vernon, Steele Heinan, and T. J. Andrews reported their services, also Brn. Daniel Brown, of Watsonville, and T. Daly, of Grisly Flat, by letter.

Priest's Report.—Richard Ferris reported his general labors in Oakland, distributing tracts, fireside preaching, &c. Priest Owen Dinsdale, reported his labors, and expressed his desire to be always found for the truth. Priest Hawkins, a member of Santa Rosa Branch reported its condition as poor, and partialy disorganized.

Teacher's Report.—Teacher, Charles Monckom, reported his labors in visiting the sick in San Francisco.

Resolved: That the President of the district shall have the power, and it shall be made his duty, to demand and receive the licences of all Elders, who have power, but who will not magnify their offices and callings in the ministry, or of those who appointed to a mission, refuse or neglect to fill said mission.

Resolved: That this conference proceed to appoint a committee of three Elders, to select in its judgment a suitable person for District President, and report to the conference at the close of sacrament on Sunday.

Resolved: That Brn. T. J. Andrews, E. H. Webb, and Wm. Hart be said committee.

To brethren and President at Oakland, now assembled in Conference. Being quite unable to travel, and feeling the responsibility resting upon me as Bishop's Agent, I deem it wisdom to offer my resignation as such, hoping you will accept it without controversy and recommend some one at this conference, to the Bishop, for appointment.

I remain respectfully yours,

John Roberts.

Resolved: That we accept the Bishop's Agent's resignation, and select and recommend to the Bishop some other person for that office.

Resolved: That we recommend to the Bishop of the Church, the appointment of Bro. T. J. Andrews, as his Agent for the Northern District of California.

Resolved: That Bro. William Hart be appointed District Treasurer.

Resolved: That this conference tender a vote of thanks to Bro John Roberts, for his services as District Treasurer, and Bishop's Agent.

Report of Committee on Presidency. After a careful consideration of the matter submitted to our care, we have arrived at the following conclusion: That in view of the scarcity of available material, it seems to us there remains but one suggestion for us to offer you, *i. e* the re-appointing of Elder John Carmichael for the next term, expiring at our next conference; we do so because we can not see how you can do any better. So far as we are enabled to determine the present sentiment, it is that he should be re-appointed, not only from his availability to serve, but from a duty of respect, that we owe him; that we fully appreciate his services in the past, and that he should stand for us in that capacity again.

Resolved: That the committee's report on presidency be received, and committee discharged.

Resolved: That Bro. John Carmichael be accepted as the President of the Northern District of California, for the term expiring at the next conference.

Resolved: That our next conference be held in San Francisco, commencing on the morning of the first Friday in March, instead of April 6 h, in order that it may provide for a proper representation at the next General Conference of the Church.

Resolved: That this conference tender a vote of thanks to Elder Carmichael for his past services.

Inasmuch as the Northern California District of the Reorganized Church of Jesus Christ of Latter Day Saints, considering the great importance of the Temperance question as one of the Christian graces; And as there is now a great temperance movement afoot, and we feel it a duty to show our position on the question; therefore, be it

Resolved: That we are in full harmony with the movement, endorsing it as a great measure of reform as we do every other legitimate movement of reform, having in view the salvation of the human race. The great question of Prohibition has our hearty support, and pray it may be successful in eradicating the great bane of the human race.

Resolved: That this conference uphold all the Church authorities in righteousness.

During the conference two persons were baptized, and two children blessed. The attendance was quite good. The feeling was pleasant and harmonious. Fortunately the last word from above to the Church reached us intime for conference, through the thoughtfulness of Bro. Glaud Rodger and Bro. George Adams, and proved a source of much encouragement to all present.

The preaching exercises were conducted by Elders A. Haws, H. P. Brown, G. S. Lincoln and T J. Andrews.

ADDRESSES.

Joseph Luff, box 1046, *Salt Lake City, Utah.*
P. C. Briggs, Whitesboro, Mendocino county, Cal.
B. V. Springer, 1511 *Madison street, St. Louis, Missouri.*
Heman C. Smith, Osnaville, Bell county, Texas.
Bishop George A. Blakeslee, Galien, Berrien county, Michigan.
W. W. Blair, Box 417, *Salt Lake City, Utah.*
Alexander H. Smith, Independence, Jackson county, Mo.

GERMAN BOOKS.

Books of Mormon and Tracts in the German language may be had of Bro. Ad. Richter, Burlington. Iowa as, follows: Book of Mormon, morocco, $2 10; The Baptism 6 cts; the Repentance 5 cts; the Principles of the Gospel, 6 cts.; the Epitome of Faith 2 cts.; the Sixth Trumpet, a 54 page pamphlet, 25 cts., including postage.

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Miscellaneous.

SOUTHERN INDIANA DISTRICT.

The attention of the Elders and Saints of the above District is called to the fact, that the next Quarterly Conference will be held at Hall's Ridge, Jefferson Co., on November 24th, and 25th, 1882. All who can, are urgently requested to attend, especially the Elders. We earnestly request the Secretary of the District to be there, if possible; if not, send the minute book by some one.

H. SCOTT, *President.*

CHURCH RECORDER'S NOTICE.

I thank all district and branch officers who have sent reports and corrections of records since April last, and as I expect to leave the ministry field and return in November to my work as Secretary and Recorder of the Church, I request that all who have not sent such reports and corrections as to numbers and items, will do so as early as possible this Fall and Winter, that with the reports already in hand, a still better correction of the records may be made than even at present exists. Address me at Lamoni, Iowa.

H. A. STEBBINS.
Church Secretary and Recorder.

FREMONT DISTRICT.

The Elders and Saints of Fremont District are hereby notified that a special conference of the district will be held on the 25th and 26 November 1882, at the Ross school house, for the purpose of electing a District President, and transacting whatever business may come before said conference.

J. M. STUBBART,
District Secretary.

NAUVOO AND STRING PRAIRIE DISTRICT.

Certain business having made it necessary, as agreed by the officers of branches and by others in the district, notice is hereby given that the next conference of the above district will be held November 25 and 26th instead of December 2d and 3d, 1882. Farmington, Iowa, is the place where it will be held, and it is hoped that all who can attend will do so.

H. A. STEBBINS, *Pres. of Dist.*

WANTED TO KNOW.

The whereabouts of William Barton Hendricson is greatly desired by Margarette Hoagland, his sister, of Wanship, Utah. He left Garden Grove, Iowa, in 1850, and shortly after married

BORN.

COMSTOCK.—To Bro. and Sr. John T. Comstock, at Mill Creek, Fre[illegible] county, Iowa, October 14th, 1882, twin boys. Mother and boys both doing well.

MARRIED.

KEMISH—WILKINS.—At the residence of Bro. D. Chambers, Harrison county, Iowa, on Sunday, October 22d, 1882, by Elder James Caffall, Bro. Charles Kemish to Sr. Caroline Wilkins.

May this aged couple find
Joy and peace, that is sublime,
As down life's troubled stream they go,
And glorify their God below.

SMITH —WHITEHOUSE.—At the residence of the bride's parents, at Lucas, Iowa, on September 26th, 1882, by Elder Thomas A. Johns, Clark Smith, to sister Sarah Whitehouse.

DIED.

BROWN.—At the residence of Elder Daniel Brown, at Watsonville, Santa Cruze county, California, October 12th, 1882, Sr. Mary A. Brown, Sen, in her 77th year. Sr. Brown joined the first Church in 1838, moved from Canada to Missouri just before the expulsion of the Saints from that State. She never followed the Salt Lake faction, but lived in Iowa and Missouri until 1853, when she crossed the plains to California; joined the Reorganized Church at Watsonville, in 1865, and lived a consistent and exemplary life until her death. She leaves a large family of children to mourn her loss. Funeral sermon by Elder John Carmichael, at the Methodist Chapel, October 13th.

THOMAS.—At Plymouth, Luzerne county, Pennsylvania, September 25th, 1882, James J., son of Bro. John J. and Sr. Mary Thomas; born at Merthyr Tydvill, Wales, June 16th, 1871; therefore was 11 years, 3 months and 9 days old at his demise. Was sick only nine days. Funeral sermon by Elder G. T. Griffiths.

BUTRICK —Orphia Arthur, infant son of Bro. F. and Sr. E. Butrick; born, April 25th, 1882, died, June 13th. 1882.

WALKER.—In Keystone Branch, Mills county, Iowa, September 25th, 1882, of consumption, Sr. Dorcas J. Walker. Less than a year before death she was left a widow with six children, only two of whom are self supporting. She was baptized twenty three days before her death; after baptism she suffered no pain, slept away in rest and peace. She was 43 years, 1 month, and 28 days, a sojourner on earth. Funeral sermon by Elder Robert M. Elvin, October 22d, 1882; at Keystone School House to a large and attentive congregation. Text: 2 Tim. 1: 10.

THOMAS.—At Hyde Park, Lackawanna county, Pennsylvania, Catherine, daughter of Wm. J. and Sr. Emma Thomas, aged 1 year, 5 months, 22 days. Funeral sermon by Elder G. T. Griffiths.

FREEMAN.—Died at his residence, in Pocahontas county, Iowa, on March 12th, 1882, Bro. Charles H. Freeman. Was born in Beaver Dam, Dodge county, Wisconsin, October 19th, 1857. Was baptized by brother Hiram Robinson, June 24th, 1881. He died in the hope of coming forth in the morning of the first resurrection.

HANSEN.—At Lamoni, Iowa, October 29th, 1882, of Typhus fever, Willie J. Hansen, aged twenty years and twenty days. He was a young man of good parts, steady habits and of fair promise. The funeral services were conducted by Elder James P. Dillon, at the Saints Chapel. Sermon by Elder J. Smith.

LAMAY.—At Deer Creek, Madison county, Nebraska, September 15th, 1882, Mattie S. A., infant child of Charles F. and Mary F. Lamay, aged 4 months and 10 days.

SIMSON.—Albert George, son of Bro. Wm. and Sr. Claria Simson. Born June 17th, 1882; died August 8th, 1882.

COMSTOCK.—At Mill Creek, Iowa, October 13th, 1881, Ellen Comstock, infant daughter of Bro. and Sr. John and Sarah Comstock. Born April 15th, 1881.

HUGHES.—At Caseyville, Illinois, September 19th, 1882, Sr. Mary Ann Hughes, aged 49 years. She was born in Llanelly, Wales, in 1833; emigrated to America in 1857; baptized into the Reorganization in 1867. She passed away in the hope of eternal life, Funeral services conducted by Elder B. V. Springer, October 29th, 82.

[P]UBLICATIONS ISSUED AND FOR SALE

BY THE

Board of Publication of the Reorganized Church,

AT THEIR PUBLISHING HOUSE

IN LAMONI, DECATUR COUNTY, IOWA.

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Miscellaneous:

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FARM FOR SALE.

A farm of 160 acres for sale, four miles South East of Davis City, Iowa, all fenced. Ninety acres in cultivation. Two houses, good orchard, plenty of timber and water. Twenty dollars per acre.

15nov3t M. M. TURPEN, Davis City, Iowa.

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A brother who is a good worker with tin and sheet iron, and can repair Stoves, &c., can find steady employment in Stewartsville, Mo. Correspond with L. T. Moulton, Stewartsville, DeKalb Co., Missouri; or brother T. W. Smith will give all necessary information. 15nov1t

Farms for Sale.

South-East ¼ of section 12, township 66, r 28, in Harrison county, Missouri, about eight miles S. W. of Lamoni, Iowa; fenced and broke; good barn for four horses, good granary, lots for feeding, and a cheap dwelling. Price $20 per acre. Terms, all down; or one half for a term of years to suit purchaser, at eight per cent.

Also, 100 acres adjoining; 63 acres under a good fence, 40 acres of which are in clover, rest corn land; about 40 acres timber. Price $20, same terms.

1nov1lt CHARLES RUNDQUIST, Eagleville, Mo.

A FARM FOR SALE,

Situated 1¾ miles south-east of Lamoni, consisting of 36 acres. One good and one small house: 53 apple trees, some bearing; plum and cherry trees. Plow land, timothy and clover meadow, and pasture. A pretty good well, and other improvements. 15oct E. H. GURLEY, on the place.

FARM FOR SALE.

A farm for sale in Decatur county, situated 3 miles northeast of Andover, consisting of 140 acres, fenced in two fields, with houses and well and small orchard on each lot; the 40 acre lot is timothy, the other plow land. Price $20 per acre. Apply by letter to Andover, Harrison Co., Mo., or on the premises to 15oct I. N. DELONG.

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1oct **BUTLER & CLAY.**

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The Saints' Herald.

Heman C Smith

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

"I SAW ANOTHER ANGEL * *, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH * *, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 29.—Whole No. 502. Lamoni, Iowa, December 1, 1882. No. 23.

A Good Enterprise.

IN THIS day of prosperity and speculation, it becomes necessary for the Saints of God to do all they can, honestly, to keep up with the progress of the age, and avail themselves of all the benefits of this day of "God's preparation," in which science and arts are teeming forth in all the grandeur that the intellect of man can produce.

It is said, That the children of this world are wiser in their generation than the children of light. While this sentiment is true, it is also true that the children of light may avail themselves of the benefits of the age in which they live. It is said of Mormons, that they are a people that discourage education and advancement.

I should be glad to see the time when the world will be constrained to say that the Latter Day Saints are first and foremost in science and knowledge.

The Latter Day Revelations tell us that we should seek knowledge out of the best books, and become acquainted with kingdoms, countries, things in the earth and under the earth, and things in the heavens, &c.

We also learn from the Book of Abraham, that he was a great astronomer, and that he wrote very largely upon that subject, at least as far as he could with the means that they then had. We find that the people of God at different periods of the world's history have been highly endowed with scientific wisdom, so much so that the monuments of some of their works have remained as an evidence of that superiority. We might refer to the erection of the Tabernacle in the wilderness with all its surroundings.

The molten calf produced by Aaron, also the building of Solomon's temple, one of the most magnificent structures that the world has ever produced. We learn that connected with this work they had their choir of singers, as well as their musicians, bespeaking a high degree of refinement and enterprise. It seems that no time, nor means, were spared to beautify and qualify for the work that was there authorized of Jehovah. We read of the city, New Jerusalem, whose streets are paved with gold, with its twelve foundations builded upon the most precious stones that nature can produce, with its four gates, and magnificent wall, and towering temples, &c.

I do not suppose that this wondrous city, with all its surroundings, will grow; but it will require mechanism, the knowledge of architecture, fine paintings, chemistry, brazen work; in fact it will combine all the sciences of the ages, and will require workmen in all the arts.

I stop again and think and consider, that the children of this age have all the advantages of book education that can be obtained, and schools are so free, and so little expense that all can have a knowledge of the sciences.

Then I ask again, how many of our people are skilled in those things? How many Professors can we produce? What is the matter with us?

There is scarcely a religious institution in the world but what sustains an educational college. It is very true that their institutions, both scientific and religious, are of human origin; but it bespeaks energy, thrift, and a will *to do*.

Why can not the Latter Day Saints rise up and redeem themselves from the censure of not being an educational class, and as a *church* establish a *Normal College?* Those of our brethren who have means to invest, do so; it would be self sustaining, and bring in a nice income.

Let it be comparatively small at first, and grow as it can. We need something of that kind in which our children could be educated under the influences of our own people.

There could not be a better enterprise for Lamoni than a college; it would bring hundreds of Saints to that county.

We need more enterprise as a people. Throw our means together and take stock upon business principles, and seek to establish ourselves in accordance with the age in which we live.

I do not mean that we should follow the sins of the world, but use the things of this world for their uses and benefits.

The old idea of our going out of the world, or withdrawing from among the people, to get clear of the sins of the world, is a matter of the past. But throw our interests together, in one direction, pull one long, strong pull, all together, then we can do something.

It is all summed up in three little words, "Be ye one." From my reading the divine writings, there must be a system of oneness among the people of God, on temporal things as well as spiritual; for they are inseparably connected, and until the time when there is a spirit of oneness in every respect, we will not be what God designs us to be, and we will fail to arrive at the perfection as presented by the apostles.

Those who read this article must not misapprehend me, and think that I am a believer in common stock, or of a promiscuous throwing together of temporal means. Such a course would bring anarchy and confusion; but I do see the need of Saints aiding each other, and getting confidence in temporal as well as spiritual things.

The foregoing is an introductory to some thoughts which we will present upon the temporal or finance question, if we can collect our thoughts for that purpose. J. R. B.

"Gospel Antiquity."

UNDER the above caption, an article in three parts has been published in the *Herald*, and has caused some talk thereon; and some have been to the pains of canvassing the church text books upon the subject.

As the author of the article is in the enjoyment of a reputation of being a profound student of the peculiar theology and idiosyncrasy of the Church, likewise the several scientific problematical investigations, but more especially in antique researches, I therefore read with care and interest, and was some little disappointed; not being satisfied, and giving him the benefit of the doubt that perhaps I did not properly understand the subject, I reread the lengthy production. From this second reading I arose with increased doubts in my mind as to the correctness of the brother's summary and conclusion. I therefore scrutinized it the third time, and concluded that the brother was a latitudinarian, as compared with the accepted books, literature, and the avowed faith of the Elders of the Church.

Not for the purpose of "mixing things," but in the hope of gaining an influx of knowledge, and to increase the investigation, I am prompted to pen this. The brother confesses to being sick, but is very particular as to shall be permitted to administer the panacea.

"And again, the elders, priests and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach." Doctrine and Covenants, sec. 42: 5.

I herewith pledge my fidelity to the foregoing, and supplement it with the following:

"And again I say unto you, ye must repent and become as a little child, and be baptized in my name, or ye can in no wise receive these things. And again I say unto you, ye must

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repent, and be baptized in my name, and become as a little child, or ye can in no wise inherit the kingdom of God. Verily, verily, I say unto you, that this is my doctrine, and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come, and the winds beat upon them."—Nephi 5:9.

I will not attempt to answer point by point, but in the aggregate, and give the proposition as I understand it; *viz:* that the gospel was neither preached nor practiced before the day of Pentecost. I glean this from the statement of Bro. "Sola," that when Christ bowed his head upon the cross and said, "It is finished," that was the end of the old covenant; and as there was no patchwork, and fifty days space, with no covenant in force, from these I am impressed with the conviction that we are asked to believe that Peter and his compeers did the first preaching that was authoritative.

For more than half a century the Elders of the Church have proclaimed as one of the cardinal, constituent parts of our faith, the unchangeability of God and therefore the unchangeableness of the gospel, and this was a bulwark from which we could not be dislodged; and until the following are all explained away, I shall still think we "hold the fort." "I am Alpha and Omega, the beginning and the end, the first and the last."—Rev. 22:13; "I am the beginning and the end."—Gen. 1:2. In this union of expression and thought, we feel justified in preaching, that since the earth has been the abode of man, Christ has been the light and savior of the world, through the principles of the gospel, which are: 1st. faith; 2d, repentance; 3d, baptism; 4th, laying on of hands; 5th, resurrection; 6th, eternal judgment.

In this order must the gospel be accepted and obeyed. How comforting it is to read, "Who hath saved us and called us with a holy calling, not according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. 1:9, 10. "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."—2 Tim. 3:15.

Timothy was an ordained minister at the time Paul wrote to him, A. D. 64; and as he was thirty years or more, at time of ordination, and as Matthew was written A. D. 38, thus we perceive that "the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also," (2 Tim. 1:5), was the result of their familiarity with the writings of the Old Testament. "Without faith it is impossible to please him;"(God). Heb. 11:6. "For whosoever shall call upon the name of the Lord, shall be saved." 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? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! So then faith cometh by hearing, and hearing by the word of God."—Rom. 10:13–16.

The requirements and conditions essential to place any one in a saved condition, are in the above clearly outlined, and before the bondage of the grave is vanquished, and the spirit and body are united in the triumph of the resurrection, the principles of the gospel must be first presented, understood and accepted.

I think none will attempt to deny this plain statement, therefore I ask your consideration to this: "And the graves were opened, and the bodies of the saints which slept, arose, who were many, and came out of their graves; and after his resurrection went into the holy city, and appeared unto many."—Matt. 27:56, 57. As this opening of the graves of the Saints, occurred three days after Christ said "it is finished," and during the interim in which "Sola" states no covenant existed, and forty-seven days before the enactment of the gospel covenant, we are left to choose from the following: the gospel was preached advantagiously prior to Christ's time, or the people prior to Christ's time obtained the right to, and benefit of the resurrection, upon some other plan, than that of the gospel. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

"In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God. The same was in the beginning with God."—John 1:1, 2. "Jesus Christ the same yesterday, and to-day, and for ever."—Heb. 13:8. Here are three periods of time, presented to us, "To-day," the period in which the apostles were the workers, that the arms of the other two periods be equal, and the equilibrium thereof regarded and sustained, inspiration is the witness, "When shall the blood of the righteous (Christ) be shed, that all they that mourn may be sanctified, and have eternal life? And the Lord said, it shall be in the meridian of time, in the days of wickedness and vengeance."—Doctrine and Covenants, sec. 36:9. "Hearken and listen to the voice of him who is from all eternity to all eternity, the great I Am, even Jesus Christ, the light and the life of the world; a light which shineth in darkness, and the darkness comprehendeth it not; the same which came in the meridian of time unto my own.—Doc. and Cov., sec. 39:1. "His soul shall be at ease; and his seed shall inherit the earth. The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. 25:13, 14. This is explained in the following: "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; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether."—Ps. 19:7–9. It would seem a superfluity to here bring together evidence to establish, that this "perfect law" was the gospel It accomplishes for man, all that the gospel promises to accomplish, and as we have already discovered, gave the ancients the right to obtain the resurrection.

Faith and its consequences are as clearly taught in Numbers 20:12, and Isaiah 7:9, as anywhere in the gospel economy. Repentance is as certainly taught in Ezek. 16th and 33d chapters, and Joel 2:12, 13, as ever spoken by the mouth of apostle; and the antiquity of the gospel is assuredly confirmed in the following extract, as truth can be presented to mortal man:

"For behold I say unto you, there be many things to come; and behold, there is one thing which is of more importance than they all! for behold, the time is not far distant that the Redeemer liveth and cometh among his people. Behold, I do not say that he will come among us at the time of his dwelling in his mortal tabernacle; for behold, the Spirit hath not said unto me that this would be the case. Now as to this thing I do not know, but this I do know, that the Lord God hath power to do all things which are according to his word. But behold, the Spirit hath said this much unto me, saying, "Cry unto this people, saying, repent ye, and prepare the way of the Lord, and walk in his paths, which are straight; for behold, the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth. And behold, he shall be born of Mary at Jerusalem, which is in the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed, and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God: and he shall go forth, suffering pains, and afflictions, and temptations of every kind; and this that the word might be fulfilled which saith, he will take upon him the pains and sicknesses of his people; and he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh to succor his people according to their infirmities. Now the Spirit knoweth all things; nevertheless the Son of God suffereth according to the flesh, that he might take upon him the sins of his people, that he might blot out their transgressions according to the power of his deliverance; and now behold, this is the testimony which is in me Now I say unto you, that ye must repent, and be born again; for the Spirit saith, if ye are not born again, ye can not inherit the kingdom of heaven: therefore come and be baptized unto repentance, that ye may be washed from your sins, that ye may have faith on the Lamb of God, who taketh away the sins of the world, who is mighty to save and to cleanse from all unrighteousness; yea, I say unto you, come and fear not, and lay aside every sin, which easily doth beset you, which doth bind you down to destruction; yea, come and go forth, and enter into a covenant with him to keep his commandments, and witness it unto him this day, by going into the waters of baptism; and whosoever doeth this, and keepeth the commandments of God from henceforth, the same will remember that I say unto him, yea, he will remember that I have said unto him, he shall have eternal life, according to the testimony of the Holy Spirit, which testifieth in me."—Alma 5:2, 3.

Here the whole platform of human redemption is as positively set before us as language can convey to the human mind, and accepted and obeyed some eighty years before the birth of Christ. Once more let a jewel from the casket of divine truth cast rays of light upon this question:

"Wherefore I beseech of you, brethren, that ye should search diligently in the light of Christ, that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ. And now, my brethren, how is it possible that ye can lay hold upon every good thing? And now I come to that faith, of which I said I would speak;

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and I will tell you the way whereby ye may lay hold on every good thing. For behold, God knoweth all things, being from everlasting to everlasting; behold he sent his angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing. And God also declared unto prophets by his own mouth, that Christ should come. And behold, there were divers ways that he did manifest things unto the children of men, which were good; and all things which are good cometh of Christ, otherwise men were fallen, and there could no good thing come unto them. Wherefore, by the ministering of angels, and by every word which proceeded forth out of the mouth of God, men began to exercise faith in Christ, and thus by faith they did lay hold upon every good thing; and thus it was until the coming of Christ. And after that he came, men also were saved by faith in his name, and by faith they become the sons of God."—Moroni 7:3.

The last prophet of the Nephi Saints, understood that the gospel was the same, in every age of the world's experience, and that there was but one plan of salvation, that the same cause will produce the same effect in every age, under like circumstances.

"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."—Doc. and Cov. 28:12.

The prophet, who sealed his testimony by death at the Carthage tragedy in 1844, stands a unit with the Nephi prophet who testified some fourteen hundred years before.

"Wherefore the Almighty God gave his only begotten Son, as it is written in those scriptures which have been given of him; he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father, that as many as would believe and be baptized in his holy name, and endure in faith to the end should be saved; not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end."—Doc. and Cov. 17:5

"And it came to pass that Enoch continued his speech, saying, behold, our father Adam taught these things, and many have believed and become the sons of God, and many have believed not, and perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them. And he gave unto me a commandment, that I should baptize in the name of the Father, and the Son, which is full of grace and truth, and the Holy Ghost, which bears record of the Father and the Son."—Pearl of Great Price, page 3.

"And the Lord ordained Noah after his order, and commanded him that he should go forth and declare his gospel unto the children of men, even as it was given unto Enoch. And it came to pass that Noah called upon men that they should repent. And it came to pass that Noah continued preaching unto the people, saying, hearken, and give heed unto my words, believe and repent of your sins, and be baptized in the name of Jesus Christ the Son of God, even as our fathers did, and ye shall receive the gift of the Holy Ghost, that ye may have all things made manifest, and if ye do not this, the floods will come in upon you."—Ib., page 17.

I now quote in conclusion, from the clearest and grandest revelation of the Father's will unto the children, upon the immutable, unchangeable scheme of reconciliation.

"And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so, when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know how to prize the good. And it is given unto them to know good from evil; wherefore they are agents unto themselves. And I have given unto you another law and commandment, wherefore, teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God. For no unclean thing can dwell there, or dwell in his presence; for in the language of Adam, Man of Holiness is his name; and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous judge, who shall come in the meridian of time. Therefore I give unto you a commandment, to teach these things freely unto your children, saying, that by reason of transgression cometh the fall, which fall bringeth death; and inasmuch as ye were born into the world by water and blood, and the spirit, which I have made, and so became of dust a living soul; even so ye must be born again, into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin; and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory; for, by the water ye keep the commandment, by the Spirit ye are justified, and by the blood ye are sanctified. Therefore it is given to abide in you, the record of heaven, the Comforter, the peaceable things of immortal glory, the truth of all things, that which quickeneth all things, which maketh alive all things, that which knoweth all things, and hath all power, according to wisdom, mercy, truth, justice and judgment. And now, behold I say unto you, this is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time. And, behold, all things have their likeness; and all things are created and made to bear record of me, both things which are temporal and things which are spiritual. things which are in the heavens above, and things which are on the earth, and things which are under the earth, both above and beneath; all things bear record of me. And it came to pass, when the Lord had spoken with Adam our father, that 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. And the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man. And he heard a voice out of heaven, saying, Thou art baptized with fire and with the Holy Ghost; this is the record of the Father and the Son, from henceforth and forever. And thou art after the order of him who was without beginning of days or end of years, from eternity to all eternity. Behold, thou art one in me, a son of God; and thus may all become my sons."—Gen. 6:57–71.

Had I presented each of my proofs with the full scope of the analytic deduction they were susceptible to, this essay would have been four times longer. Nor are the evidences upon the question exhausted. May no one become a valetudinarian, as to the faith in the antiquity of the gospel, is the prayer of

ROBT. M. ELVIN.

Declivity of Rivers.

A VERY slight declivity suffices to give the running motion to water. Three inches per mile in a smooth, straight channel gives a velocity of about three miles an hour. The Ganges, which gathers the waters of the Himalaya Mountains, the loftiest in the world, is, at 180 miles from its mouth, only 300 feet above the level of the sea, and to fall the 800 feet in its long course the water requires more than a month. The great River Magdalena, in South America, running for 1,000 miles between two ridges of the Andes, falls only 500 feet in all that distance; above the commencement of the 1,000 miles it is seen descending in rapids and cataracts from the mountains. The gigantic Rio de la Plata has so gentle a descent to the ocean that, in Paraguay, 1,500 miles from its mouth, large ships are seen which have sailed against the current all the way by the force of the wind alone,—that is to say, which, on the beautiful inclined plane of the stream, have been gradually lifted by the soft wind, and even against the current, to an elevation greater than that of our loftiest spires.

Card Playing.

THE playful shuffle of a few pieces of pictured and spotted papers in a parlor does not look significant of evil at first. It seems as innocent as swinging the mallet on a croquet sward.

Those who first devised that seductive and sin nourishing game may not have intended to do harm. But they have. For who shall estimate immortalities and miseries which have flowed from the play? It has been a course of doing harm, with no known excuses or results to palliate its pernicious consequences. It has made so many noble lives base; upright people dishonest; rich people poor, and poor people painfully more impoverished. That game has a dark indictment against it in the court of heaven.

Other games have indeed been used as instrumental causes of injury. The once innocent use of boat and oars, the ball and bat, the field and foot-race, have been seized by sin as instruments for gambling. But all and each of these has something noticeable to stand upon as a defense and plea for their preservation and practice, in spite of these abuses.

The race course develops muscle in the athlete, and also leads to the useful practice of walking for exercise. The bat and ball, with betting left out, lead to physical development, which all must approve. The oar and boat broaden the chest and make the liberated lungs beat with life.

But who can say what good gaming cards have ever done for physical development, for intellectual enlightenment, for æsthetic culture? What excellent part of the nature are they known to improve? What wit do they sharpen which would not be better left blunted? What skill do they train which would not be better left stupid.

If they are admitted to some respectable homes and a little decent society, are they not always admitted to the places of sin and shame? Granted that some reputable people play, do not all those who are disreputable? You may find families on fashionable streets, who profess godliness, giving time, much time, to card playing. But I am sure you will not find one solitary drinking saloon, nor one house of unmentionable sin, nor one pirates' forecastle, nor one den of desperadoes, where the pack does not hold the prominent place of honor. It has on it the odor of all outlawed habitations. The game is a friend of all whom virtue has reason to fear. Why

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then should those who are virtuous be friendly to such a wily foe?

Do I preach against cards?

I simply let cards preach against themselves. Let me summon the soiled and soiling pack into this presence, and inquire of it: What good have you ever done mankind, as offset to the immeasurable evils which have come by your use? What have you done to spread knowledge, chasten taste, develop industry; to promote uprightness; to encourage religion; to elevate the circles and communities where you have commanded time and attention, money and men? There is no need to denounce card-playing. Looked at in the light of reason and religion, it is self-condemned.

DR. WITHROW.

Tithing.

EXTRACT of a sermon delivered by Bro. Wm. Lewis, at Saints' Church, near Stewartsville, Missouri, September 10th, 1882, he having been recently appointed as Bishop's Agent.

Prepared by J. M. Terry.

We have in this church, order. A Bishop with his agents, duly appointed, to attend to the finances of the church. There has been a law of tithing in all ages, and some have even gone beyond it and sold all their possessions, and given to the Lord. I shall not consider it my province to tell Bro. A. B. or C., personally, that I think they should pay tithing; but will teach the law in a general sense, and leave each one to apply it to himself, according to his own conscience.

In a revelation given in 1838, we read as follows:

These men were not satisfied in their minds as to what the Lord considered it their duty to give. Some assume to say the first paragraph here is not binding now, only the second, but until such time as the Lord shall change it, I shall continue to teach both as of equal force.

There is a danger of extremes. The Utah organization went to one extreme by requiring one tenth of all that was earned. If ten dollars per week were earned, and it took twelve to provide for the family, the one tenth of the amount earned was required as tithing all the same. Those coming into the Church, and being thus taught by the priesthood, exerted every power to comply; and it is said they would, after working hard all day, put in extra hours, that they might have the more to give the Church as free will offering. The greater the effort put forth, the more avarice was manifested by the priesthood.

The Lord has said that this law of tithing shall be a standing law unto the Church; yet we hear some saying they will not pay another cent, as some are receiving so much, and doing so little. This is not the proper course. If the moneys of the Church are not equitably distributed, there is a proper way to treat the case. Your withholding may be the cause of the Bishop's withholding (because of lack of means) from some truly worthy brother, and thus the cause be crippled.

Now let us hear the answer to the inquiry as to how much the Lord requires.

Says the Lord, "I require all the surplus property."

The inquiry arises: What is surplus property? If I have a home paid for, and am engaged in a business requiring two hundred dollars cash capital, my brother has a home and in a business requiring ten hundred dollars capital. If I wish to commence paying tithing, and find I have two hundred and fifteen dollars,—the extra fifteen dollars is surplus, and is what the law requires, as surplus, or the beginning of tithing. My brother finds he has an extra twenty dollars, this would be surplus, and required to be paid as tithing. One year passes, and I find by invoice that I have gained, over and above my necessary expenses, fifty dollars. My brother has gained two hundred and fifty dollars extra. The law requires not all this gain again, as tithing, but only the tithe or tenth thereof,—making my amount five dollars, and my brother's twenty-five dollars, leaving the balance as mine, to be used for myself. I might contract for a piece of land, and get into debt, and make it as an excuse not to pay tithing; but we should not make any such dodge. If we dodge at all, it should be in favor of the law, and not to avoid its claims on us. If we are legitimately allowed to continue to contract debts, we might continue, and never think ourselves in a condition to pay tithing. Some have complained that they paid tithing, which was used for the good of other districts, and not their own.

I pay ten dollars as surplus, as the commencement of tithing; and because of not being satisfied because other localities get more benefit than mine, I conclude to give my next as free will offering, that it may be used in my own district. Now, this is not according to the law; for that given as free will offering can not answer as tithing. There is no evading the law. If we pretend to pay tithing, we can not do otherwise than pay it as tithing, and the law requires it to be sent to the Bishop, or used by Agent as he may direct. The Lord complained at one time, that there was a spirit of murmuring among his people, and they did not impart of their substance for his work; and there was enough, even then, for the redemption of Zion; if they would but impart it.

There is great wisdom and equity in the law; for the amount required is in proportion to the amount gained, which should be in proportion to amount of capital invested. If we can not pay tithing, we can pay free will offering, according to our desires. The purpose of the law is to support the ministry; so let us live to the law of God, and he will bless us. Amen.

Hot and Cold Drinks.

A CORRESPONDENT of *Knowledge* calls attention to some of the disadvantages of hot drinks. Cold drinks, he says, are natural to man, though most people nowadays are so used to hot drinks that they do not feel satisfaction—really stimulation—unless they have them. Hot drinks are injurious to the tongue, for they deaden its sensation, and, after taking hot soup or drink, the tongue becomes quite numb, and unable to taste the finer flavors of a dish. The teeth are greatly injured by them, and many dentists say caries (decay) is due to them alone. They crack the enamel, and thus allow caries to set in. When caries has once set in, hot drinks are a common cause of neuralgia.

Hot drinks are especially hurtful to the stomach. They cause irritation of the stomach, and consequent mild inflammation of that organ, so that after a hot drink the stomach is red and congested; in time a debilitated condition is set up. A temperature of 100° Fahrenheit also destroys the active ferment of the gastric juice—pepsin—and so leads to indigestion. If the stomach is at all disordered, hot drinks give rise to much griping pain, and in many cases to vomiting. In cases of diarrhea, too, hot drinks only increase it, while cold ones tend to lessen it.

Thirst is not common in Winter, unless sugary, salty, or hot spiced foods have been taken. In cold weather, the air contains more moisture than in hot, and in cold weather there is less perspiration. Hot drinks increase the volume of heat in the body, and if that is not required, it is quickly got rid of by the skin. Water is the best thirst quencher, but if simple food is taken, the need of drinks will be small. Many vegetarians drink nothing from month to month, the only fluid they get being the juices of the fruits which they eat. But pleasant drinks, like tea, coffee, etc., may be taken lukewarm for a long time with little apparent damage. The least injurious is cocoa, made with plenty of milk, and allowed to stand until nearly cool. A good test is to apply the little finger to the drink, and if it be not hot to it, then it may safely be taken.

Postal Curiosities—Unmailable Matter—Carelesness of Letter-Writers.

In spite of official warnings and notices almost without number, people still continue to send to the post-office articles which can not be handled or delivered. In the New York office within the past month the searcher department has found in the mail-bags and held as unmailable matter the following:

Received alive.—Rattlesnakes, black snakes, copperhead snakes, moccasin snakes, cats, grasshoppers, bees, hornets, wasps, alligators, canary bird, potato-bugs, horned frogs, tortoise, turtles.

Received dead.—Mice, butterflies, humming-birds, rats, insects, squirrels, quail, bugs, pheasant.

Cooked articles.—Plum pudding, boiled quail, ham, sandwiches, bread and butter, cake, crackers, bread pudding, jelly, custard, cheese, sausages.

Miscellaneous.—Pistols, loaded cartridges, torpedoes, medicines, glassware, clothing, soiled undergarments, baby clothes, hosiery, hair brushes, combs, carpenter tools, pieces of machinery, fence wire, gold and silver watches, jewelry, novelties and notions of all kinds, shrubs, roots, scions, herbs, fresh and dried; fruits and flowers, six cases of dynamite, which were thrown into the East River to prevent serious disaster.

But it is not only in posting matter which can not be mailed that the public is careless to a degree almost beyond belief. Hardly a day passes that letters unsealed, unaddressed, and containing sums of money, checks, and other valuables are not dropped into the boxes. During the past six months, 1,153 unsealed registered letters were received at the New

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York office. They contained in cash $649.21, and in checks, drafts etc., $204,615.56, making a total of $211,464,77 posted in unsealed envelopes. Not long ago a well-known city bank posted $1,500,000 worth of United States bonds, which were unregistered and easily negotiable, in an envelope so flimsy that it broke open before it left the stamper's table. Similar instances of carelesness could be repeated almost without number. Indeed, it is hardly to be wondered at that the officer who related these circumstances felt called upon to exclaim in conclusion: "The post-office has to deal with a great many curious people."—*New York Times.*

Letters From Bro. John Macauley.

Bro. Joseph:—I have seen in several *Heralds* that the woman in Revelations 12, that was clothed with the sun and the moon under her feet, with the crown of twelve stars on her head, was the same church that apostatised in Revelations 17th chapter.

Now I can not find anything in all the Bible to cause any one who knows his Bible to believe any such thing.

She represents the Jewish Church, clothed with the Priesthood, the sun, to whom the kingdom belongs, represented as the moon and she standing upon it, (as it was under her feet), with the crown of twelve stars, (the twelve tribes, for this is what we see in Gen., chapter 37, verse 9; 1 Chron. 5 : 1, 2; Jer. 31 : 4, 5, 6, and 9 verses; Ps. 80: 1, 2. I refer the reader to these passages to save me from the trouble of writing them.

The child she brought forth is Jesus, when he finished the work that his Father gave him to do, he ascended on high to the Father, and he as King, will rule all nations with a rod of iron. Ps. 2: 8; Rom. 9 : 1–6, with chapter 15, verse 8.

Now I ask, would God carry this beautiful building of his to the wilderness of the people who were God's and their bitter enemies, with the dragon, (devil) their king? Surely not. Honest reason says no. Surely she was securely hidden, when seated upon the back of the devil, (shut out from God), when the devil had all control of her, so that she deceived the whole world. Her first head, Constantine, said he saw a cross in the air, saying, "By this, conquer." But I ask, was this the Church, (the woman of Revelaions 12). Answer, no, it was her seed converted Heathen, with her Bishops and Priests, and her Deacons, but without Apostles and Prophets.

Now I would ask all the Elders and Saints, what has become of the Jewish Christians?

There were many thousands of these in Paul's day. Acts 21 : 20. The three thousand that were baptized on the day of Pentecost, were all Jews and for several years after Christ ascended, they would not receive a Gentile, until the Lord rebuked Peter, saying unto him, "Call thou not common or unclean what I have cleansed." Acts 10. And when they did receive them they kept each their several churches. It was to the seven churches of the converted Heathen that John wrote.

Now we will notice the proofs of God's hiding his people, both in the Book of Mormon and the Bible. That there are three places where he hides his people from the face of the devil. In Ezek. 5 : 1–3 one third part was burned in the midst of the city, a third part to be smitten with his knife, a third part to be scattered to the winds. He was to take a few and bind them in his skirts. This alludes to their last dispersion and the destruction of their temple and city. Now, as it alludes to this time, see verse 9–13, with Matt. 24 : 18, 19; Luke 21 : 17. Of the same time Jesus said, that not a hair of their heads should perish. Paul says, Rom. chapter 11, speaking of what God said of Elisha, when he thought that all his prophets were slain but himself, "I have reserved to myself seven thousand that have not bowed to the image of Baal." Verse 5, "Even so then at this present time also, (the present desolation that was then upon them), there is a remnant according to the election of grace, (gospel grace)."

Now we see that God has hidden the Jewish Church and she is to come forth from her hiding place, "Clear as the sun, fair as the moon, and terrible as an army with banners." For this army with banners, I refer you to Isa. 41 : 15, 16; Jer. 51 : 20, 25; Ps. 149 : 7, 8, 9; Ezek. 5 : 38, 39.

I often wonder why it is that Latter Day Saints are so divided on the word of God, especially when they have it inspired by our dear martyred prophet. How is it that they should believe and write it to the *Herald*, to go abroad to both Saint and sinner, that the baptism of John and Christ's baptism were the one baptism, and like our old orthodox preachers, nail it down by the Scriptures, saying it must be so, for John's baptism was from heaven.

Surely they must know that the law given to Moses was from heaven, but that Christ fulfilled it, (not in offering the blood of bulls and goats), but in loving the Lord God with all the heart and mind, and their neighbor (all men whether Jew or Greek, white or black, bond or free). What our fallen nature could not do.

If they would read the 5th chapter of Matt. they would see the contrast. The blood they offered under the law, and their washings and baptisms, were all of no avail when Christ was nailed to the cross. He nailed all these ceremonies to his cross. They died, but when he rose he established a new order of things. Read Hebrews 9th and 10th chapters. "Having therefore, brethren, boldness to enter into the holiest of all by the blood of Jesus. By a new and living way which he had secured for us through the vail, (that is to say his flesh)." 21st verse, "And having such a High Priest over the House of God, 22, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

I think this reading shows quite a difference between the water John used and that of Christ's, (not that there was any difference in the water, but in the power that was given to it). The blood of Jesus alone could wash the robes of the Saints. Rev. 7 : 14. "These are they who came up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

John's baptism was for repentance, as was Alma's in the Book of Mormon, of those who were afraid of King Noah. He baptized Helaman. This was the first baptism of this people; for there were none it seems had the authority to baptize; for Alma said: Helaman, having authority of Almighty God, as a testimony that ye have entered into a covenant with him to serve him until ye are dead as to the mortal body, and may the Spirit be poured out upon you.—And after Alma had said these words, both Alma and Helaman were buried in the water. He also gave power to ordain Priests to teach them concerning the things of the kingdom of God, yea, even commanded them to teach nothing but repentance.

Now remember that the authority that Alma had received was the authority of the priests of Moses; because they had got the Lord's authority; and their baptisms, (not the washings of the law), were like that of John and hence their power was greater than the law.

Jesus did not come to fulfill the carnal law of Adam, or levitical; but he came to fulfill the law that was given to Moses. God had promised that in Deuteronomy 18: 17, 18.

Neither John nor Jesus called upon them to wash their flesh and clothes in water, but began to baptize, John being sent before Jesus. John could not come in by Jesus, but Jesus came in by John. God has order in his Church. Here in this first Baptism I agree with my brethren as being the same; but if we examine the baptisms in the Book of Mormon and their teachings, they were very particular to teach them to keep the law of Moses, and to look forward unto the Messiah for the remission of sins.

One other circumstance I will introduce of the Nephites in this land. Although Jews there must have been no circumcision among them, and this one circumstance alone proves that the present Gentile Churches in the sprinkling of their babies, take it from the Jewish circumcision. It shows that covenant was an assurance of their land for an everlasting possesion, and the uncircumcised soul should be cut off from among his brethren. (That is the land of Palestine).

But Joseph gave to Ephraim this land without condition or covenant. But when his (Joseph's) seed came into its possesion, then God laid contitions upon it. But when Jesus came to them he gave it to them for their inheritance, so that there is no need of certain things,—keeping the law of Moses, but it is given on keeping the law of Christ.

Now I think if the Saints in reading the Scriptures, would pause to see to whom the word is spoken,—for it is this mistake that is a stumbling block to the Gentile Churches,—for instance, in reading the 5th and 6th of Matthew they apply the teaching to all the members of their Churches, whereas it exclusively belongs to the Priesthood. And so the teaching of Jesus to his disciples in this land, and plainly so with the epistles of the apostles. Hebrews, James, and 1st and 2d Peter are exclusively to the Jews and the scattered tribes; 1st and 2nd Corinthians, Galatians and Ephesians are to the converted Gentiles; Romans is to both the converted Jew and Gentile. Paul to the Galatian Church, because some Jewish brethren were striving to persuade them that they must be circumcised or they could not be saved, strives to point out to them that the law was fulfilled,

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and their circumcision would not now profit them without obeying the Gospel law. For said he: "Circumcision is nothing, neither is uncircumcision, but a new creature; for as many of you as have been baptized into Christ have put on Christ. For there is neither Jew nor Greek, bond nor free, male or female, but ye are all one, (in Christ)." Gal. 3: 28, 29; Eph. 4.

Paul here was writing to the converted Ephesian heathen, showing them that they with the Jewish Church were one. Verse 3, "Endeavoring to keep the unity of the Spirit in the bond of peace, (between Jew and Gentile), in one body and one Spirit, even as ye are called in one hope of your calling, 5, one Lord, one Faith, one Baptism, 6, one God, and Father of all, (Jew and Gentile), who is above all and through all, and in you all." Here then is the one baptism that brings all, Jews and Greeks, and bond and free, male and female, into Christ. Under the law there were no women allowed, but they are in the Gospel Church baptized into Christ.

Now, dear Bro., I send you these that you may know my views, as I am not a good pen man, I am infirm and trembling with age, (in my 84 year). My eyes are dim, but I love the truth. Error, (especially with the Saints), I can not bear. I always wrote my mind and thoughts to Bro. Stebbins, but I do not know where to write to, or I would have sent it to him. May God keep you, dear brother, from all Satan's wiles and wicked men, and also from false brethren, that you may finish the work laid upon you, as did your dear lamented father.

Your brother in the New Covenant,

JOHN MACAULEY,

DUNVILLE, Wis., October 1st, 1882.

Sabbath Excuses.

WHAT a host of them there are, and how readily they come out at our slightest beck or call! One would suppose that Satan stood ready with a sort of a Pandora's box, filled with them, and suited to every occasion.

Saturday night's dissipation or over work, calls for an extra nap, and is a sufficient excuse for entering Church or Sunday School at a late hour, if at all. Then how easy it is to be sick on Sunday. Were there ever such distressing headaches as Sunday headaches? And, are there any things so incurable as Sunday headaches, of every description? The physician who could find a remedy for this class of diseases, would confer a blessing on many a pastor and Sunday School Superintendent.

If one's garments are getting threadbare, how astonishing it is, and how much worse they look on Sunday than any other day. They can be renovated and made quite presentable, and respectable for every occasion, except that of church-wear.

Then how much harder it storms on Sundays than on any other day: fog and mist are magnified into drops of rain, and drops of rain are imagined hail stones, and a squall of wind is nothing less than a tornado.

As to the cold, the thermometer never ranges so low as it does on Sunday. And how solicitous we become, all at once, in reference to our health.

One would suppose that all mankind were more susceptible to disease on the Lord's Day, than on any other day. Even the warm, pleasant sunshine brings with it an excuse. A hot week-day is bearable, but a hot Sunday who can endure.

Ah these Sunday excuses, how plausible they are, and how easily they quiet the guilty conscience. But there is a day coming when all excuses to idle away a Sabbath, will be in vain. I know a man who led a useful and upright life, who was not ashamed to go to Sabbath School with a patch on his pants when a boy, and who became a preacher and lecturer, in the town of Rochdale, England.

How far fine clothes affect personal piety, I am not able to say; nor do I conjecture. They always say fine birds will flock together, and the church is no exception to this rule. The fact is, that churches now a-days are so fluttering with silks, satins, and feathers, that no sorrow fowl will venture in. No person can attend the services of any of the churches in large cities and towns, and worship God without distraction. One needs continually to ask, "take off mine eyes from beholding vanity."

By request I am at present teaching a Bible class at a Baptist Sabbath School in Chester, (our faith), and previous to Sabbath School picnics, anniversaries, &c., scholars attend by hundreds; but a few Sabbaths after, what a falling away! Excuses are plentiful. When dress and fashion, sin and folly, reign supreme, who dare enter in. I am glad of those words uttered by the great teacher, "The poor ye shall always have with you."

WM. STREET.

Science and the Bible.

The Research of Scientific Astrononmers speaks thus on page 347: "What are these stars" these millions upon millions of luminous orbs, scattered above, below, and on every hand through the depth of space? We can not view them, being as they are the production of infinite wisdom, as having been called into existence for no other purpose than to throw light and splendor over the solitude of immensity; nor can we suppose that they have been formed to give light by night upon the earth; for that would be absurd, as one small additional moon would give more light than they all. Besides this, there is comparatively but a small portion of them visible to our world. Myriads of them lie far beyond the reach of the unassisted eye. For what conceivable end, then, have these globes been created? Like our sun, each of them is placed at an immense distance from all others; like our sun they each one shine by their own light; like our sun, as far as observation has reached, they each one turn upon their own axes. Why then, may we not suppose that like our own sun also, each of them is the center of a system, and gives light and heat to numerous planetary worlds revolving around it? This, at any rate, is the most rational conclusion that we can offer, and is the view entertained by astronomers generally. "Worlds rolling in these distant regions," Says the eloquent Chalmers, "And these worlds must be mansions of life and intelligence. In the canopy of heaven we see the bright aspect of the universe, where each shining point presents us with a sun, and each sun with a system of worlds, where the Divinity reigns in all the grandeur of his attributes. Where he peoples immensity with his wonders, and travels in the greatness of his strength, through one vast and unlimited monarchy."

On page 51: "I am a great King, says the Lords of Hosts," and the extent and magnificence of his dominions, as revealed by astronomy, prove him to be such indeed. Cast our eyes in any direction we please, or stretch our imagination to the utmost of its power and we can not tell neither where these dominions begin nor where they end. It has been calculated that there are within the reach of the best telescopes, more than two billions of worlds, and men of solid minds and profound intellects, have advanced the supposition that were even all these to be swept away, into nothingness and oblivion, the universe of God would be still left in its grandeur, and that its glory would suffer no more by the event, tremendous as it seems to us, than would the forest by the dropping of a single leaf. What then must be the whole realm of God? And if we advance still farther, and suppose in accordance with what seems to be probable, that the innumerable worlds embraced within his vast dominions, have all their days and nights, seasons and years; that they are peopled with an endless gradation of intelligent beings who can reckon these days and years, and employ these seasons in the pleasing duties of mutual benevolence and united devotions."

Compare the contents of the above result of the deep research of those who stand in the foremost ranks of the learned, with the contents of the 7th chapter, 36–43 verses of Genesis of the Inspired Translation by Joseph Smith, and how completely do they harmonize. Here it is. Says Enoch: "And were it possible that man could number the particles of the earth, yea, and millions of worlds like this, it would not be a beginning to the number of thy creations, and they are stretched out still, 43 verse, and among all the workmanship of my hands there has not been so great wickedness as among thy brethren."

The language plainly infers that these myriads of worlds are populated with accountable beings. The inspiration of the Psalmist confirms the observation of science, and the Bible, as the Spirit gives him utterance, thus: "He shall call to the heavens above and to the earth beneath, Gather my Saints together." And we are informed in the Book of Covenants, that the earth and all the planets comprehended; so that if in the mouth of two or three witnesses every word is to be established, we think this essay has passed the ordeal.

G A.

The Origin of Churches.

"Every plant which my Heavenly Father hath not planted shall be rooted up."—Christ.

The text embodies a sentiment worthy of the consideration of all. The line of demarcation is clearly drawn, between the creeds and systems of men, and the church government inaugurated by the Great Law Giver, Jesus Christ. The declaration is prophetical, and points to a time when confusion will have an end, by reason of the final triumph of truth.

The moral worth of every system will be tested by the "perfect law of liberty." And who will not say, that just so far as these

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systems compare unfavorably with the "perfect law" their adherents shall suffer loss. How lightly will popularity weigh in the balance against actual worth, in opposition to truth.

That those who have labored faithfully and well, to bring about "reformation," will receive "a just recompense of reward," we do not question; but "every man's works shall be tried."

If there is any compromise in the gospel scheme, we have failed to discern it as yet. Men may "depart from the faith," and in so doing diverge from the line of right; but the gospel does not follow them. Paul recognized the possibility of there being a "falling away" from Christianity proper, but evidently did not entertain the idea for a moment that the eternal principle of truth would become corrupted by reason of puny man's refusing to abide in it. The Savior acknowledged that the "kingdom of heaven [church militant] suffered violence," and seemed to predict that the violent would "take it by force;" but probably did not think that "its righteousness" would be subverted. John saw the church represented under the figure of an abominable "woman," courted and admired by the kings of the earth, but rejected of God; her spiritual power, not subverted, but withdrawn, as is shown by the figure in Rev. 12th chapter.

That the world has become partially conscious of its poverty spiritually, is evidenced by the efforts of different ones to reform the "church." As to how well they have succeeded it is difficult to determine. In some respects "the rent is made worse." Much good has been done, however, by way of gaining freedom of thought and action, and doubtless thousands have been made better, happier, and hence drawn nearer to God, by the work very properly called, "the reformation." But the sentiment taught in the parable relative to putting "new cloth upon an old garment," and "new wine into old bottles," is well exemplified by the efforts of these men to bring back primitive christianity by "reformation." Those who have filed their objection to direct restoration by reorganization, seemingly have forgotten that "new wine" must be put into "new bottles. But many seem to verify the statement, "And no man also having drunk old wine, straightway desireth new; for he saith the old is better." How well this illustrates the force of tradition, and the bias of religious education. How needful it is that men should obey the Savior's injunction, "Seek first the kingdom of God, and his righteousness." This does not imply a careless observation, but an earnest, prayerful and diligent searching after the Church of Christ.

One of the prime causes of the spiritual lassitude in the nominal Christian world, is carelessness relative to the things of God, together with a non-appreciation and disregard of the plain teachings of his word. Thousands become identified with churches, apparently without a thought in reference to their origin, or as to whether their organic laws and executive officers, are such as are specified in the word.

Why is it that men who are cautious and shrewd in secular affairs, and who exercise commendable discretion in nearly everything pertaining to present life, are willing to base their hopes of future happiness upon a careless and superficial investigation of religion. "Blessed are they who do hunger and thirst after righteousness," does not apply to those who make religion a secondary object. "Ask and it shall be given you, seek and ye shall find," does not mean that men should drift carelessly along through life, waiting listlessly for something to turn up that shall set them aright, without any effort on their part. Neither does it imply that they should base their hopes of future felicity upon the opinions of others, Reverend or otherwise, only so far as light is reflected upon the written word. It were far better if more would believe the promise, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally; and it shall be given him." Surely the promise is to all who truly desire to know, and do his will.

Unbelief, in ten thousand forms, is stamped upon the world, infidel and professional. A manifest lack of confidence in the plain promises of Jesus Christ, disseminates confusion, mistrust, and doubt throughout the entire religious fabric, giving to Christianity a countenance that is anything but prepossessing.

The gospel makes each one morally responsible for a due exercise of his or her reasoning faculties, and recognizes each as being capable of exercising all needful faith in God, provided their desires for "righteousness" are sufficiently strong. And if the saying of Christ be true, that his word shall judge us at the last day, will not a failure upon our part to "seek" properly for a knowledge of his truth, enter into the account greatly to our debit.

Notwithstanding the scriptural interdiction, the inclination of "man to trust in man" is painfully discernable, concerning whom "it is written," They "shall not see when good cometh." The elders of the Church of Christ are made practically acquainted with the force of this scripture, while presenting the precious truths of a restored gospel to the people, many of whom seemingly prefer to trust in the traditions of their predecessors, together with the opinions of so called Divines, who deny the very principle essential to the call, and qualification of a minister of the gospel of Christ. And thus it is, that when they sacrifice all mercenary considerations, together with the companionship of wife and offspring, devoting their time, and the energies of their souls in seeking to persuade the people to believe in and lay hold of the spiritual blessing of God, they are told by certain ones, "these things are not for you;" and these parties knowing (for they must know, else they do not read) that their assertion is unfounded in truth, and will not bear a proper investigation, and comparison with the word, raise the hue and cry of "impostor."

In many instances, (thank God not in all), sympathy, charity, love, justice, and every pure instinct of the soul seems to depart, while prejudice, malice, and intolerance run high in the minds of the people. And while claiming more for the Bible than it claims for itself, its moral worth is forgotten if ever understood, and its teachings disregarded; and thus they fail to "see when good cometh," by reason of "trusting in man."

But to the consideration of the text, "Every plant which my Heavenly Father hath not planted, shall be rooted up."

Just how much Divinity has had to do in bringing the various churches into existence, it is not our province to say. We hope the offense may be pardonable however, if we are not so capacitated as to believe that God calls and qualifies a hundred men to preach as many doctrines. We believe that much, very much, is left to man's agency, and that proportionally as they teach truth, either by precept or example, they may be blessed of God, and we see nothing in the text that need cause any to fear that any good thing is going to be taken from the people.

The elders of latter day Israel have been cautioned to "contend against no church, save it be the church of the devil;" which I can but interpret to mean, that so far as men in any denomination, or out of any, teach truth, we are to encourage them in so doing; but to oppose by every honorable means, the encroachments of evil, whenever and wherever they may be found. They have also been commanded to "declare nothing but repentance to this generation;" from which we understand that the gospel now, as in former days, is an authoritative message, and that nothing short of obedience to its requirements is an evidence on the part of the people, of their acceptability with God. As "The Son of Man came to seek and to save that which was lost," so has the gospel been restored in "the latter times," not to subvert earthly governments, nor to undo the good that other churches (though they be churches of men) may have done, and are doing, but to usher in the reign of peace, and spiritual power, which can only be done through obedience to law, even the "perfect law of liberty." And whatever others have done, or may do, the motto of the writer shall be, "Peace on earth, good will toward men."

That the origin of a church is a matter of vital importance to all who are concerned, none can well deny. We see the primitive church towering far above all other cotemporaneous systems, by reason of its author being sent of God. We have confidence in the ministrations of the prophets, apostles, evangelists, pastors and teachers, because "God set them in the church as it pleased him." Its members did not envy the popular Pharisees, Sadducees, nor Essenees, who made such loud profession of love for "the law," of whose true merit and genius they were entirely ignorant; they were willing to endure such persecution as would arise by reason of their peculiar faith, and to suffer death if necessary, all because their doctrine and church had their origin with God.

Nearly two thousand years have elapsed, and "signs" fulfilling, betoken the near approach of the event that all who are prepared should welcome, the second coming of Christ. Query, has God, who it is said, is "without variableness, or shadow of turning," given the theological machinery into the hands of uninspired men to be run according to their fancy, till the day of crisis shall come? or will he act like himself, and fulfill the promise of his word, and send another angel "with the everlasting gospel to preach to them that dwell upon the earth," that "this gospel of the kingdom" may be preached for a "sign" or a "witness" of the "end of the world?

Preferring to believe the latter, and rejoic-

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ing in a knowledge of its truth, we offer the following in vindication and explanation of the claims of the Church of Jesus Christ of Latter Day Saints: It claims first, that the terrible apostasy as predicted by the prophets and apostles, has occurred. Second, that the Scriptures promise a restoration of the gospel, with all its privileges and powers. Third, that in fulfillment of this promise it has been restored, together with the priesthood, which comprehends the authority to preach the gospel and administer its ordinances. Fourth, that the gospel, like its author, is unchangeable, and hence the same gifts and blessings should, and do follow now, as primitively.

Respectfully,

G. S. HYDE.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, December 1, 1882.

EDITORIAL ITEMS.

REV. R. G. MCNEICE is enlightening the good folks of Salt Lake City upon the subject of Mormonism, and of the personal short comings of Joseph Smith, the founder of that faith as the human administrator. Bro. Blair writes that either himself or Bro. Luff will look after him a little. Bro. Blair sends us the second discourse of the series, in which special regard is paid to "Joseph Smith as a Prophet." From the reading of the sermon, we can believe that had Rev. McNeice been favored to listen to Brn. Joseph R. Lambert and James Gillen, in their last efforts at Lamoni, November 5th and October 29th, respectively, he would have been far better prepared to draw a just conclusion on the subject.

The Utah politicians, polygamic, in a campaign document issued and circulated in the city and country, rate Bro. W. W. Blair "Among the total half hundred notorious anti-'Mormon' anarchists in the city. Gov. Murray, P. T. Vanzile, M. M. Bane, Rev. R. G. McNiece, H. W. Lawrence and a number more, more or less known, make up the list; and it is stated that John Sharp, chairman of the People's Central Committee, pays more tax than all the fifty. Thirty-four names are given who pay $755.58, while J. Sharp pays $1,252.39.

Bro. George Hicklin wrote from Corinth, Ontario, November 6th, that he was there laboring for the time being. He states that they had a good conference at Zone, where good was done. He visited London, but was called back by the death of Bro. Matthew Pearson, of Michigan, at Corinth, where he was visiting his parents.

We have printed for the brethren in California, (three of them), on special orders, from March to November 30th, of 1882, 35,000 tracts, viz: William Anderson 11,000, George S. Lincoln 19,000, W. N. Dawson 5,000. These were for distribution in the Golden State. Bro. Anderson wrote us in the early Spring that he and Bro. Lincoln intended to make it snow in California this season.

Bro. E. G. Culver wrote from Chicago, November 2d, that "the man Dennis, referred to in HERALD, of November 1st, must have made a mistake about obtaining thirty dollars from the Saints in Chicago. He must have stopped at some small town on the way, and they gave so liberally that he supposed it to be Chicago, as every one that wants to get along easy comes there to obtain the good things of life. For it is known, far and near, that Chicago is a "good cow." No difference who brings the pail, she does the best she can to fill it." We are not advised about the giving qualities of the goodly city; but are glad that A. W. Dehner, or Dennis, did not victimize the Saints there. Bro. Culver also states that Bro. W. H. Kelley spoke in Chicago, October 29th, and had a good number of outsiders in."

Bro. Jobe Brown writes from Morth LaCrosse, Wisconsin, his home. He is still trying to bear faithful witness to the truth. He wrote on the 5th of October.

Bro. W. Anderson is a maker of, and dealer in candies. He sent a box of samples to the sanctum, not long since and they were delicious.

Brn. Clay and Butler call attention to their stocking weaving establishment at St. Joseph, Mo. Saints in need of hosiery, knit jackets, &c., would do well to give them a trial.

THE branch at Lamoni, Decatur county, Iowa, the place where the Herald Office is located, now numbers over four hundred members, and others are added by conversion and baptism, and by reception on letters of recommend from other branches, every few days. There are two places of meeting, at which the Saints congregate; one two and a half miles south west of town, in what is called the Old Church, standing on the premises of Bro. E. J. Robinson; and the other just within the limits of the settlement called Lamoni, west of the railway depot, called the New Chapel, a small building owned by Sr. Rosalia H. Dancer, and used as a chapel by the branch. Neither of these buildings will seat above two hundred, without crowding, and at no time now, in fair weather is either large enough to hold the comers to worship. There is great necessity for the house of worship now in process of being built.

Bro. Joseph R. Lambert moved into his new home on the 10th of November, and is now domiciled as a resident of the suburbs of Lamoni, near neighbor to Bro. Joseph Smith.

Bro. Glaud Rodger and family removed from Lamoni, to Independence, Missouri, about the 22d of November. Lamoni is sorry to lose Bro. Rodgers, but can safely commend them to the Saints at Independence. Bro. Glaud Rodger, Jun., and family also remove with the family. Bro. Joseph, the younger son of Bro. Glaud is a young man of excellent promise, an ingenious and steady mechanic, one of the plastic workers, that shape and build up the world. The circles of the Saints where this family goes will receive a good addition to their number.

The impression has somehow obtained among some that the county of Decatur, in which Lamoni is situated, is poor in soil; but it is certain that good beef and pork are raised, and good butter made. For some other products see what Bro. Abram Reese, of Pleasanton, twelve miles east of Lamoni, has done: "Mr. A. Reese raised nine kinds of potatoes this year, among that number he found the Surprise to be an extra good potato and very prolific. He ordered from St. Louis two potatoes which cost fifty cents apiece, one called the White Elephant, weighed 5½ oz. and produced 249 potatoes, which weighed 39 lbs. The other, the Vermont, weighed 6½ oz., produced 269 potatoes, weight 45½ lbs. While at St. Louis last Fall he bought another variety called the York, which was raised on his place down there. A bushel of them took first premium at St. Louis Fair this year. The seed came from California."

From Pleasanton items in the Decatur county *Journal*, we clip: "Elder Duncan Campbell preached Sunday morning from 1st Peter, 2d chapter, on the subject of sanctification. He made all his points well and cleaned up this mystified subject in a logical and concise manner. He also preached at night."

THERE are now but one more number of the *Herald* to be issued, before it will enter upon its weekly state and mission. We are very desirous, as its editorial guardian, that the venture as a weekly may be crowned with great success. And as a member of the Board of Publication, we can express for them the same desire. Everything that can be done by the committee and those engaged at the office in direct labor on the *Herald* will be done to make it welcome to its readers.

We ask of our patrons their continued support. Not only renew your own subscriptions for the weekly, but give us a lift in the direction of an increased list, by securing one or more additional subscribers; and also by sending a copy to some friend or relative, as a present for the whole, or half year.

If it is to be an engine of war against the common enemy, why not use it; that is, everybody use it, as everybody can and may. Do not be chary of the influence the *Herald* may exert for the good of the Church, and the advancement of the cause. It is hoped that we may be able to give Lamoni, and its vicinity something more of a notice in the *Herald* than heretofore, that the Saints who may be desirous of becoming acquainted with the location and environs of the office, may have an opportunity to do so.

We shall take it for granted that all our present subscribers will want the *Herald* in its weekly form, and shall continue it to them; the thirty-five cents extra, being so small an advance upon the price, that every one can afford to pay it.

Bro. W. N. Dawson, now of Nortonville, California, writes, "I was much surprised when I read that the extra price for weekly *Herald* was to be only thrity-five cents; it is a very small advance for so much given in return."

Bro. James A. McIntosh wrote from Egermont, Ontario, that he was much pleased at learning that the *Herald* was to be made weekly. He proposed to push the getting of subscribers for it.

Sister Sarah Chester, of California, sends $5.00 for two copies of the weekly *Herald* for 1883. These are among the first names received; but nearly everyone that names the change welcomes it.

MR. A. G. CAMPBELL, the man who contested the seat of George Q. Cannon, as delegate from Utah to Congress, last year, in a conversation respecting the late election in Utah and its results, said to a *Times* reporter in Chicago:

"It is to be presumed that he will not neglect to do what he can for that sect. Judge P. T. Vanzile, who is an able and popular man, was the gentile candidate, and he ought to have re-

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ceived in the neighborhood of six thonsand gentile votes, besides the votes of the Josephites, who are good citizens. They believe in the Mormon religion, but are not polygamists."

QUESTIONS AND ANSWERS.

1st. Why are not the Elders of the Reorganized Church sent out as provided, in Section 115, Doctrine and Covenants?

The only reason that can be given. It is not expedient.

2d. Can the Elders have confidence in God, while there is a failure upon the part of the Church to honor his revelations?

Yes.

3d. Have the Elders any promise of a full protection and guidance of the Holy Spirit, and still be a party to the ignoring the letter of the law?

We believe not.

In Sec. 104, par. 40, Doctrine and Covenants, these words are found: "This president is to be a Bishop." Question: Can other than a Bishop act as the president of a Quorum of Priests? If so, why?

Yes. Because he is chosen. The words quoted do not refer to the subdivision of forty-eight priests.

THE following is certainly very ingenious, and comes from *The Christian Commonwealth*, a religious journal published in London. The Editor evidently does not intend to be found unwilling to defend the Bible. The Inspired Translation says that Cain took one of his brother's daughters to wife; quite as good and farther removed than a sister.

WHERE DID CAIN GET HIS WIFE FROM?

There are large numbers of thoughtless people who suppose this question to be unanswerable, and workingmen of the Freethought school never tire of putting it. The answer is very simple. We read in Genesis 5:4, "And the days of Adam after he had begotten Seth were eight hundred years; and he begat sons and daughters." Now Adam's age when he died was nine hundred and thirty, so that he was one hundred and thirty years old when Seth was born. The birth of Seth was shortly after Abel's murder by Cain. We have no distinct data as to the age of Adam when Eve was formed, neither do we know certainly how long after the Creation the fall took place. There can be no doubt that Adam's adaptation to, and fitness for, the high position of dominion given him by God (Gen. 1:26–30), was a result of many years of study and training, in which God Himself was the great teacher, educator, and counsellor (Gen. 3:8). Probably we shall not be far wrong in placing the birth of Cain at the time when Adam was eighty years old. Supposing the murder of Abel to have taken place when Cain was fifty years old, this will bring us near to the date of the birth of Seth. That his birth was followed by other sons and daughters we have already seen, and the rational and Scriptural position is this, that Cain, after an interval of twenty-five or thirty years, took to wife one of his father's daughters. The question of incest under the circumstances is quite beside the mark. God's law in relation to consanguinity had not at that time either room or place. It is interesting to observe that the fact of marriage to one as yet unborn is not unknown to the statements of Scripture. When Naomi endeavored to persuade Ruth the Moabitess to return to her home on the ground that as a young widow she might yet find a home and a husband in Moab, she uses this argument in these words, "Should I have an husband and bear sons, would ye tarry for them till they are grown? would ye stay for them from having husbands?" (Ruth 1:12, 13). It will be said by some, But the history of Cain taking his wife is found in Genesis 4:13, and you are quoting from the 5th, which is subsequent to the events narrated! No, not subsequent in its history, but in the order of the chapter. It is a common thing in Scripture statement for one chapter and history to overlap or go back into another. The first and second verses of the fifth chapter give proof of what we affirm. This arises from the exceeding brevity of the record, and does not in the least invalidate the accuracy of Scripture testimony.

THE following is from the Ogden *Pilot* for November 4th, and shows to what extent the reigning element in Utah have forsaken the traditions of the early Church; for in those days any one would be heard without being interrupted, but now whatever is opposed to Utah, must not be heard. Alas, how are the mighty fallen.

MORMON HOODLUMS.

We were considerably amused by reading in last evening's *Deseret News* a letter from Joe West, of Ogden, to the London *Chronicle*, in which the statement is made that "the 'opposition' and 'disturbances' incidental to open-air meetings in London have nothing to do with us. (Mormons). The meetings of the 'Josephites' (an apostate sect of the true Mormon Church) have, unfortunately, often given rise to disturbances and provoked angry opposition. Joe signs his letter to the *News*, "Your brother in the gospel." There is not a man or woman in Utah but what knows that the reverse of the above statement is true. The Josephites are peaceful, law-abiding, God-fearing people, and there is no opposition to them or their teachings except such as comes from the Utah polygamous organization styling itself "the true church." Here is a case in point: Elder W. W. Blair, a Josephite and also a gentleman of irreproachable character, lectured at Plain City last night, on the subject of "Obedience to Civil Law." The audience was small, owing partly to the threatening condition of the weather. The hoodlum element (Mormon) was numerous outside the building and sought to disturb the exercises in various ways. Mr. Blair urged simply obedience to civil law and no "going back" on the laws until they have been pronounced unconstitutional by the highest judicial tribunal. He voiced the sentiments of his church.

LET the thoughtful Elders of the Church examine the following:

The Rev. Dr. Hepworth defines the faith-cure as "that religious idiosyncrasy," and says it is "the product of the emotional nature when it is swayed by an inexplicable mysticism and becomes indifferent to such a low order of materials as facts and law." He devotes an *Independent* article to a consideration of recent cures claimed as miracles, and concludes: "Suppose my father to be attacked with typhoid fever, shall I resort at once to those means of recovery which have been providentially afforded and which the educated physician is acquainted with, or shall I send for the officers of the church to make a prayer? I think I ought to do both, but especially to send for the doctor. The messenger who does my errand should go to the physician first, and to the minister afterward. If either of them is out of town, I earnestly hope it may not be the doctor. If I ignore the agency of God in the cure of disease, I am an infidel; and if I ignore the fact that the Lord has provided for just such an emergency in the skilled physician, I am without that ordinary common-sense which the Lord expects me to use."

Is it not a wonderful thing that a man who stands in the sacred desk, ostensibly to point men to the way of life, and who presents the Word of God from the Bible, should forget that the same God who formed man and "ordained those means of recovery," (if there are any), of which he so learnedly discourses, also made man's "emotional nature" and gave it the possibilities to become indifferent to "facts and law."

By "facts and law" Rev. Hepworth can only mean material facts and the law governing man's material (physical) existence. Of course pain, disease and suffering are facts, and according to Rev. Hepworth, the sufferer may possibly become indifferent to them by a "religious idiosyncrasy." Does the gentleman forget that the first teacher of the "Faith Cure," so far as the Christian economy is concerned, was Christ? Is it possible that he would have us believe that Christ, instead of teaching men the truth of "facts and law" in cases of disease when he healed them and charged his disciples to do likewise, only played upon their emotional natures by means of an "inexplicable mysticism?" As for instance, the case cited in the eighth chapter of Matthew, of which Christ himself said, "I have not found so great faith, no, not in Israel." In this case the centurion was idiosyncratic, according to Hepworth, and believed that a word from Christ, the Master, could and would heal his servant. Was Christ, in this instance, also idiosyncratic? Was he "swayed by an inexplicable mysticism" and "indifferent to facts and law?" The fact of the servant's sickness was recognized; and without the aid of an intelligent physician the fact of his restoration was effected. Was this the result of a disregard to the law of life, a case of double dealing on the part of the Great Teacher? It seems strange to a careful and honest reader of the Bible, that a man who proposes to teach Christ as the Way of Life, should dismiss a subject of such import in such a cavalier and unbelieving fashion.

Learned and intelligent physicians now say of the very fever mentioned by Rev. Hepworth, that so far as a "Knowledge of the disease sufficient to predicate a remedy for its cure" is concerned, that it has not been reached. Suppose then, that Mr. Hepworth, senior, is attacked by typhoid fever, to what intelligent physician can he apply; to the one who honestly acknowledges that he knows of no remedy to which the fever will yield; the popular man whom fortuitous circumstances have placed as the leading one of the vicinity; or to some late fledgling of the medical college, who has been coached through his examination, and is sent out to experiment upon human life and trifle with human affections and fears? There can be but a few eminent men in every profession; and allopath, hydropath, or homeopath, not many very learned or skilled are found; and the great mass of those who are sick, it attended by physicians at all, must be content to suffer the ministrations of those who are not yet eminent, but are winning knowledge and experience out of the sad sufferings of the sick?

If Rev. Hepworth really believes the words and in the mission of the Christ, and he ought if he preaches him, how can he cast discredit upon him; for he commands his disciples to "lay hands on the sick," and promises that "they shall recover." But the reverend gentleman would send for both, the physician first, then the elders; and pray that if either could not be found that one should not be the doctor. This places first trust in man; and then, if there is room for other trust, to God. So be it, let them who choose so put their trust in the arm of flesh; but men who are willing to accept the word of God as the man of their council, ought to be as willing to die by it as to live by it, if need be.

It is such men as this reverend sneerer at the

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sublime faith taught by the Savior, that has given place and success to such men as Mr. R. G. Ingersoll. When men, professedly in the ranks of believing Christians, openly throw discredit upon the direct statements and commands of Christ, and covertly sneer at men who accept them as being simple minded, or the victims of idiosyncratic psychology, it is not to be wondered at that other men who seek for an occasion to disregard the claims for Christ made upon them, because they do not choose to put their lives upon that form of probation, should become bold and arrogant; and taking it for granted that these captains in the salvation army, properly reflect the principles and polity of their great leader, should argue that if these do not place sufficient stress upon the positive commands of the Word, how can it rightfully be required of us to pay heed to them. This is a sufficient indictment to found a case of resistance upon hard to be defeated; and the result is that the lukewarm defenders and apologists of God's word go to the wall while their bolder antagonists pass them by in triumph. Of them we can safely echo what Ingersoll says: "They tell me that statesmen and poets, philosophers, heroes, scientists, and inventors come by chance; that all other departments depend entirely upon luck; but when God wants exhorters he selects." And to this add, if he selected such men he made full many mistakes, while chance and luck have made by far many a better choice.

WE clip from the Chicago *Tribune*, of a late date, the following pious protest of the Pope against the lapse of temporal power from the occupant of St. Peter's chair at Rome. It may be sad to Pope Leo XIII, but to the real Christian it is the handwriting on the wall announcing that Papacy has been weighed and "found wanting."

THE POPE STILL HOWLING "PERSECUTION."

In replying to the address presented by the French pilgrims who are returning from Palestine, Leo XIII. said that in kneeling upon that holy ground they must without doubt have meditated upon the ingratitude of those men who had prepared Calvary for the Son of God. The Church Militant, which reproduces on earth the image of the mortal life of the Savior, must consequently expect to be treated by men as her Divine Founder was. They saw, in fact, that she was the object of the incessant contempt, persecution, and hatred of the impious. To him to whom upon earth was confided the awful charge of being the supreme head of the church, there could not be reserved other than at all times a large share in these sorrows, but, nevertheless, they seemed to have surpassed the ordinary measure, since impiety had violently established its seat in Rome. The sovereignty still recognized as belonging to the Pope recalled the purple robe and sceptre of our Lord in the Prætorium. The calumnies and insults to which he is continually subjected were a souvenir of the humiliation inflicted on the Son of God, and the Supreme Pontiff, deprived of his liberty, is at the mercy of the Powers hostile to him, as his Divine Master once was.

The Pope then went on to speak of France: As we have to-day the consolation of addressing you, we repeat the words the Savior used to the pious women who followed Him to Calvary—"Daughters of Jerusalem, weep for yourselves and for your children." One shudders, in fact, at the sight of the efforts impious sects are at present making to corrupt France and strip her of her glorious character as a Catholic nation. One is terrified at the sight of the war which has there been declared against religion and even against God. At this moment of unquestionable gravity, and in the presence of such dangers, an imperative duty is incumbent on you, beloved sons—that of watching over the salvation of your country, and of working with redoubled zeal and activity for the defense of the religious interests thus jeopardized.

EXTRACTS FROM LETTERS.

Bro. M. R. Scott, wrote from Scottsville, Indiana, November 11th:

I have lost three of my family in eighteen months. Who can sympathize with us? It seems that there is no permanent peace in this life. Every day brings its trouble; hence we seek that rest that all the ancients sought for. Peace be with you.

He adds:

"You shall find favor," &c. I had the honor to be the nominee for State Senator, for the joint counties of Floyd and Washington, of the Republican and National Greenback parties.

Bro. W. W. Blair wrote, November 7th:

I had a pretty good trip to Ogden and Plain City of late. Our work is gaining in that region. Politics has been the chief topic in Utah, of late.

On the 8th:

I am to go south on the 9th or 10th inst., to be gone ten to fifteen days.

Bro. Joseph F. McDowell wrote from Collins, Iowa, November 13th:

Closed my meetings at Cambridge on the 2d inst. Delivered twenty-one discourses; baptized three. Commenced meetings at Harsh School House, four miles south of here, on the 5th inst. Delivered nine discourses, and baptized two, a young man and his wife, of good report. Expect to go to Warren county, next.

Mrs. O. C. Merrill, of Chatfield, Minnesota, wrote November 14th, 1882:

I have read several publications of the Reorganized Church of Jesus Christ of Latter Day Saints, and I believe their teachings are divine. I take the *Saints' Advocate*.

Bro. Joseph C. Clapp wrote from Moscow, Idaho, October 30th:

I have just read, with much interest, the minutes of the late Conference, and while I am thankful to the Conference for liberating me from the Rocky Mountain Mission, I very much regret that I am so circumstanced that I can not take a more active part in the great harvest field. I feel very keenly the admonition given in the late revelation, but trust that as the Master knows my condition, that he will extend the hand of mercy. I have been preaching of late, and have had good liberty, considering. I have been working at a saw mill about nine miles from home, and after my day's work, each evening last week I preached to the mill crew, something over thirty men, and aroused quite an interest among them. I expect to do all I can to forward the work wherever I am. I have labored very hard here to kill out prejudice, and have made much advancement in that direction. The difference between Latter Day Saintism and Utahism is well understood in this vicinity.

BRO. C. M. Fulks sends the following suggestion which we adopt.

A convention of Christian workers has been in session during the past week in the city of Chicago, and has been grappling with the problem of evangelizing our large cities. Many good suggestions have been offered, but we think that sufficient prominence has not been given to the fact, that the great lack of city and country is a revival of apostolic christianity; not in formed theory only, but in spirit and practice. The gospel, the ancient gospel, preached in life and deed, as well as in word, would be "the power of God." We doubt whether an apostle would recognize the religion that he preached, and for which he died, in the worldly, fashionable, formal, emasculated christianity often found, now adays.

Bro. W. D. McKnight wrote from Chicago, lately:

Prayer meeting to-night at Bro. Phillips'. All want to see Bro. Lambert. Sunday School is not progressing. People are willing to hear at meetings. This is the best place I know of for preaching. Branch feels better.

BY act of the Canadian authorities, the Post Office at Blenheim, Ontario, which has been known as Rond Eau, is now changed to Blenheim. The Saints having occasion to address those living there will please remember this. The following shows the official action:

Post Office Department, Canada.
OTTAWA, Nov. 1st, 1882.

DEAR MR. SMYTH.—In compliance with the request contained in yours of the 28th ult., which reached me this morning, I have given instructions to have the name of the Rondeau Office changed to that of Blenheim.

Yours truly,
JOHN CARLING.

Henry Smyth, Esq, M. P.,
Chatham.

Correspondence.

MAGNOLIA, Iowa,
Nov. 13th, 1882.

Bro. Joseph:—Since leaving Lamoni, I have preached nearly every Sunday, when I have been able. I have had a severe attack of ague, but by the aid of God, my Father, I was relieved, and I am regaining my natural strength again. Met Bro Anthony at Galland's Grove, on the 29th and 30th of last month, and we enjoyed our trip well. Would that God would send more laborers into his vast and overripe vineyard, that were as humble and God-like as Bro. R. J. Anthony. May God bless him in his labors. I am collecting information as to the prohibitory law in Kansas, and will send some items to you soon. I start on the mission westward next Monday—nothing preventing. Had not sickness overtaken me, I would have been there ere this, or tried to very hard. The Branch at Magnolia, seems to be enjoying more spiritual life than usual, but there are some dead or sleepy members.

I am as ever your humble servant,
J. FRANK MINTUN.

WHEATVILLE, Wis.,
October 15th, 1882.

Dear Brethren in Christ:—Our last session of conference in this district was held at the Excelsior Branch, September 23d. We had a good time through all of our meetings, and especially in our business sessions God met with us by his Spirit. We adopted the law of tithing as set forth by our estimable Bishop, in the *Herald* of June 15th, 1882, and in doing so, God poured out a blessing upon us, which made us adopt it with willing hearts. O, that the Saints would all bring their tithing to the store house of God. Then there would be no idle servants in this Latter Day work. Bro. Jobe Brown, from Lacross, met with us in Conference. We thank him for his labor with us during this conference, and may God bless him in his effort for Zions weal.

Bro. Joseph, I love this Latter Day work, and long for the day when Zion will be redeemed. Pray for me. As ever I remain your brother in Christ,

W. A. MCDOWELL.

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OENAVILLE, Bell Co., Texas,
October 11th, 1882.

Bro. Joseph:—Bro. Heman C. Smith and A. J. Cato, have just closed a protracted meeting here, which has resulted in six being baptized into the Church; making seven in all at this place, since Bro. Smith returned to this part of his field of labor. It seems as if a new era had dawned, or is being ushered in with the Elmwood Saints. Not only have sinners been aroused to a sense of their danger, but Saints are also awakening from a lethargic state, and express resolutions of more faithfulness and diligence in the future.

For about a year the cause has been languishing at this place, and in this branch, notwithstanding, the faithful, warning voice of those who are as watchmen upon the walls we slept, while the enemy approached, and as it were, almost stormed our fort. But thank God, we now feel "To shake off the coals from our garments," and no longer rest in slothfulness and inactivity, while there is so much to engage the *true* soldier of the cross. We feel grateful indeed, that Bro. Smith has been returned to this mission, for we are confident that nothing escapes his vigilance, and although this field *must* be a hard one, and one from which *some* of the Elders shrink with dread; yet we are grateful to, and have confidence in those *who do* make the sacrifice, since we believe it is nothing but the love of God and their fellow men that prompts them.

One of our number who has lately come into the Church is my son, my eldest child, and O, what joy to see him won away from the broadway of sin, while yet in his childhood, and before the toils of the evil one had closed around him.

May God bless and nourish the little branch planted here at Elmwood, and prosper the work through out this mission, and elsewhere, is the profound hope of

Your sister in the covenant,
R. S. MCMAINS.

EDENVILLE, Iowa, Nov. 1st, 1882.

Bro Joseph:—Our time has been mostly occupied in field since General Conference. Held a series of meetings in Warren county, where I was both tried and blessed. Good hearted Saints and friends cheered me at a needed time.

Just returned from a visit to Grinnell, the city that suffered so terribly from tornado, last June. The poet could truthfully say: "Fearful hearts be still!" We tried to calm their troulbed ocean, (as was said) by one of our "best efforts." God stood by us in making the first opening in that fated city. Left one lady of note, both for wealth and piety, ready for baptism, really a convert by the labors of sisters Phebe and Cass Dumbaulds. Invitations were pressing to come back. I am now at home, probably for next two weeks, to take care of Post Office while my brother Alfred is looking a home in Nebraska. I have a discussion pending with one Rev. A. F. Russel, and if it ever comes off, will be in Adell, county seat of Dallas county, and will be the first opening there Questions, viz: 1st, That the Holy Scriptures translated and corrected by the Spirit of revelation, by Joseph Smith, is a revelation from God. 2d, That the teachings of the Church of Jesus Christ of Latter Day Saints, are not in harmony with the teachings of the Bible. Bro E zenhouser, takes the field this week, and expects to continue during Winter. Bro. McDowell is doing a good work in Cambridge; he baptizes one this week, and others believing. Bro. J. S. Roth will soon be at work, and if faithful, will make one of our best laborers. Bro W C. Nirk is trying to shake off the "love of mammon." If he succeeds, can do much lasting good in ministry. There seems to be a general move in the "authority" of our district for the better. The smarting words of the revelation given during our late General Conference, force themselves before my vision almost daily; who can dodge the issue? "Let no one deceive himself, that he shall not account for his stewardship unto me." I feel well in the work, and expect to continue my miniiterial labor if finances admit.

I dreamed a few nights ago that I was on a large ship It was slightly moving to and fro, on a troubled sea. All on a sudden it hove to land; I, with others, was sitting in small boats in the stern. The captain in the cabin came to the front, and cried, "All on shore." With a little reluctance we obeyed, as we thought the time early to quit the ship, when we had so much to do With some difficulty we ascended the perpendicular stone wharf. When on shore, I perceived I was on the very grounds where shipwrights had been laboring, as there were timbers of nearly every description scattered around. Above me, I heard people singing in a loud voice, a hymn commencing: "The harvest is over, &c; after every verse was a chorus commencing: "The reaping time is past," &c I felt some peculiar power that caused me to readily join in the music, and the singing awoke me. I feel anxious, and would like the interpretation. I am yours in bonds,

I. N. WHITE

WEST FORK, Crawford Co, Indiana,
October 21st, 1882.

Bro. Joseph:—There was a terrible storm in our part of the country on September 29th, 1882 The waters were higher than ever known, sweeping everything before them, fencing, logs, crops of all kinds, thrashed and unthrashed grain, hay and fodder, buildings of various kinds, stables, cribs, smoke houses, hen houses and one dwelling, that was my own. My house floated off the pillars eighteen minutes after nine o'clock at night, with all of my family and other contents in it, floating about one mile down stream, through fields, over bushes and saplings, landing us in the mouth of a little branch, the house resting on each end, across the branch. We got out all right,—safe; but the house was not sound. J. S Baggerly's corn cribs floated some distance, and are now resting on part of his wagon. I have my house back again. It took nineteen yoke of oxen to bring it back. We were kindly treated by all of the citizens, for which we feel thankful. May the giver of all good be praised for the mercies received.

W. H. ROBERTSON.

WASHINGTON CORNERS,
Alameda Co, California,

Bro Joseph:—I have not changed my faith in the Latter Day work yet, and hope I never shall I have not been actively engaged in the ministry for about one year and a half. The reasons are, I got into debt while trying to feed my family on conference resolutions, and I found that they would not pay for wood, flour, beef or potatoes; so I had to stop preaching and go to work, and thank the Lord I have been prospered wonderfully, and have a good business and am almost out of debt. If the Lord spares my life, and still continues to prosper me, I shall try to get into the field again. While writing the above it occurred to me what an easy thing it has always been, for the Elders to assemble together and resolve that we sustain Bro. so and so in his mission, with our faith, and prayers and means, but there was no collection taken up of the means promised at that time, and the prayers and faith could be given at any future time, and in many instances all three fail, because our zeal cools when we get home Thus from conference to conference we continue, not realizing that the Bro. has been out, trying to fulfill his part of the contract; going from place to place, not knowing where the next meal or night's lodging is to come from; an outcast in the sight of the world; the finger of scorn pointed at him and in the midst of all his other troubles, a letter comes from his dear wife, "The flour is all gone and I am in debt. I do not know where the next load of wood is to come from; the childrens clothes are so shabby I am ashamed to take them to meeting; you must come home, or we will have to go hungry." It may be he has left a good business of some kind to go into the field to preach, and now he begins to look around and back, and he can not help thinking, if I had stayed at home, as the great majority of my brethren do, my family would not have come to want, neither would I be in debt. I could be at home, enjoying the company of my family, and laying up something for my old age, like the rest of men. Are these not natural feelings? All shall receive a reward according to their works. Oh how this promise should encourage all that are making sacrifices, and the same promises should stir up those who are waiting to see whether the work is going to amount to much or not.

Your brother in the gospel,
A. HAWS.

PLEASANTON, Iowa, Nov. 12th, 1882.

Editor Herald:—Sickness in my family, in the form of malarial fever, prostrating one of my children for three weeks, will delay my departure for the east. I have made some arrangements, however, for the Winter's campaign, and hope to reach Washington in December Elders now at work in the mission, report favorably. I have the pledge of some prominent statesmen, to assist us in giving truth and right the victory.

As ever, and in bonds,
Z H. GURLEY.

THREE RIVERS, Jackson Co., Miss,
October 26th, 1882.

Bro. Joseph:—The Scriptures and reason both teach me, that where our treasure is, there will our hearts (minds) be also." Now, if our treasure is divided, part on earth, (in temporal Zion), and part in heaven, will not our minds be divided. And if so, wont we be unstable in our ways. And can't this be applied to a church that is aiming after both of these? Can a vessel steer to two points of a compass at once

And now I wish to ask some more questions on another subject If the Spirit leads into all truth, and brings all things to the understanding which he has said, how is it that we, (the church), are commanded to take what is written in three books to be God's law? I fail to find any quotations from any of the doctrines and covenants, or any acknowledged laws in the apostle's times, that a law, manifested through lifeless and senseless letters, on cold and senseless stone, was anything but weak and without power. Then how much stronger is that written on paper?

I believe that these books are taking the place of the Holy Ghost in a great degree. I am in doubts upon these points, and desire truth.

JOHN B PORTER.

STEWARTSVILLE, Dekalb Co, Mo.,
November 16th, 1882

Dear Bro Joseph:—I returned from Burlington last night, I spoke eleven times, commencing on Sunday the 5th inst, and closing on Tuesday night the 14th. I spoke in the Saint's Hall, except on last Sunday, when I used the old Court House, or Marion Hall. There were not many non members present, at any time. The few who came out, expressed themselves as being well pleased with what they heard I could not wish for more liberty than I had in preaching There was but one active officer in the Branch when I went there, namely, Bro Nicholas, the Priest. In connection with Bro Stebbins, whom I met there, I helped set the Branch in order Bro. Nicholas was called and ordained an Elder, and chosen as Branch President. Elder Fred. Johnson was appointed Teacher; and on last Tuesday night Bro. Schade was ordained a Deacon, and elected Deacon of the Branch, Bro. Gaither, resigning. The Saints claimed to have been much edified by my efforts—as the themes were generally such as

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were suitable for men and women in the gospel, although much was suited to babes. We endeavored to give each their portion in due season. A young Spanish lady, raised a Catholic, heard several discourses, and is convinced: 1st, that Catholicism is not the doctrine of Christ, and 2d, that our faith is vastly superior to her own, or that of the Protestant Churches. I think that she will yet see her way out of Babylon, and into the true Church of Christ. Some who were administered to in a prayer meeting were immediately healed; others were benefitted. The Saints have a nice little Hall on Jefferson St, near 5th. It is quite a good place to speak in. I came home as I had not got everything fixed as I considered necessary to be done before I left for considerable length of time. I think that I can be ready in a week or ten days. I am ready to hear from you in regard to labor, and will endeavor to go where you say the Spirit intimates.

Your brother in Christ,

T. W. SMITH.

TAHITI, Sept 12th, 1882.

E to matou taeae here, Rui Parauni, oia hoi, Louis Brown, E to matou here e!

Very Dear Brother:—We love you with love which can not be estimated, and the churches in this place, as well as in all others, send you their greetings for the success of our great work.

We send as our delegate to you, our dearly beloved brother, Thomas Coffin, and he will tell you everything respecting the success of our labors in the Lord, in these islands.

We have now in our hands a large extent of land, in the metropolis of these islands, Papeete We have already secured among ourselves a small sum; but we require the assistance of our brethren, and above all their prayers. "The prayers of the righteous availeth much," Do, then, all you can to assist us in framing and building our new church. We will do all we can to assist, and the Lord Almighty will not fail to assist us in this good work, done for his honor and for our good cause. I am still the Elder in charge of the church at Papeete, where I can assure you that I endeavor by every means,—by preaching and by advice, to advance our sacred cause. Pray for me. Torohia is my assistant; I love him as a brother beloved in the Lord. He is a great assistant.

We beg you then, to continue in your earnest prayers for us in general, for the cause, and for each individually. We are in number, at the present time, about one thousand, and many others are being daily admitted. Pray, pray for us. The cause of God is all we desire, all we ask for, all we pray for; may we succeed. Perhaps, by your means we may have a little success by pecuniary means; if so, please address to the care of the American Consul, a gentleman esteemed by all.

Your brethren in the Lord,

TEHOPEA,

TOROHIA,

And all the members of the Church of Jesus Christ of Latter Day Saints.

LONDON, Ontario,

November 11th, 1882.

Joseph Smith, Dear Bro:—The conference of the London District has closed. We had a pleasant session. The branches of the district were quite well represented. Brethren Duel, Meriam, Hicklin, McIntosh were present, and James Robb. Bishop's agent of the Kent and Elgin district, was with us. They all seemed to feel well, and to take new courage for the battle, Brn. Merriam and Duel, are to labor in the Kent and Elgin District, and the western part of the Dominion; Bro. Hicklin and Samuel Brown are to go north into Usborn and Carlingford, and Egermont, and so on as the way opens for them. Bro. McIntosh to return east, where he has been laboring since July, and where the Pictou Branch has been organized. My health has been very poor since the Fall Conference at Lamoni. Inflamation of the lungs, with a severe cough. At times almost prevents me from filling my appointments. I have been kindly cared for by the Saints and friends. At present writing, I think I am getting some better. I hope so, at least. Please remember me in your prayers, that God may deal with me according to his loving kindness. Most of the Saints seem to be encouraged over the reports from the Fall Conference. And many are pleased that the Spring Conference is to be held at Kirtland, Ohio. And I must say, since I have had more time to reflect over the question of the Spring Conference being at Kirtland, I have not yet felt to regret the act of the conference in that respect; but I have been thinking over the instructions the Lord gave to the Saints years ago, that the Church was under condemnation, and would remain so until they returned, and remembered the new covenant, the Book of Mormon, and the former commandments; not only to say, but to do. Now the question is, if we are the Church, have we returned, and are we remembering, not only to say, but are we doing the former commandments? If so, we may expect the Lord will meet with his people, and bless them as he has in former years. I hope the Saints will think of these things, and seek to gather at the Spring Conference in meekness and under the favor of the Lord, and his Spirit, with its inspiring, cheering, and guiding influences, be enjoyed by his people. More might be said, but I forbear, lest I might weary you. I remain your brother and friend in the bonds of peace,

JOHN H. LAKE.

RIVERTON, Iowa,

November 6th, 1882.

I thought a few lines from Mill Creek would be interesting to the readers of the *Herald*. We still hold our branch together, and meet together as often as we can. We do not have as large assemblies as we did before the branch was divided. Part of our members were organized in the Hazel Dell Branch, and another part with the Hamburg Branch. I expect we will hold a protracted meeting here as soon as Bro. Milton Daugherty comes to help us. The Wesleyan Methodists have promised us the use of their Church. We hope good will be done.

Yours,

L. C. DONALSON.

BROCKTON, Massachusetts,

November 13th, 1882.

Bro. Joseph:—From present indications the Latter Day work seems to be prospering in this (Massachusetts) District, to an extent never before equaled. The facilities obtained and now being used, and the necessary expense called for in building chapels and maintaining halls for places of worship, show that the seed of the gospel of latter days has taken deep root in many honest and valiant hearts.

The Providence, Rhode Island Branch, have engaged a very fine large hall at 281, High Street, the best ever had since the Branch was organized. It is easy of access, well lighted, well ventilated. The Saints have neatly and tastefully fitted it up for divine worship, and here the word is preached every Sabbath; and as they have sole control, it is expected that a course of lectures will be given on some of the week nights during the Winter months. They have gone to considerable expense in fitting up this place, but now they can take pride in inviting all to come and meet with them at their place of worship. Besides this, they are vigorously prosecuting several missions in places bordering on the city; viz, Scituate, Georgeville, Hebronville; so we conclude that Providence is alive to the work.

The members of the Plainville (Mass) Branch, who have held their meetings at the house of Bro. C. A. Coombs, for a number of years, have now decided that the work demands a greater effort; and they are erecting a meeting house upon land adjacent to Bro. Coomb's house, which is situated on the most public street in the village. Their energies and their means, are being called into requisition to accomplish the project. Three weeks ago the foundation was laid and paid for. May their zeal for the work of God continue.

Boston (Mass.) Branch, has met in a little hall at 2373, Washington St, for sometime past, which answered every purpose, no doubt, when it was first engaged; but "Give us room that we may dwell," was the sentiment, when we were with them recently, and a much larger hall has been engaged at the corner of Union Park and Washington Sts., in a large marble front building, up one flight. The hall is larger, finer, and better every way, of course at an additional expense. They are to take possession December 1st.

Fall River (Mass.) Branch has a fine Chapel, 25x53 ft. On my recent visit there, I found them, (brethren and sisters), working like beavers in their endeavor to maintain the cause. They have just put in a new furnace, so the house is heated by registers, instead of by stoves. They have built the furnace themselves, of brick, thereby saving considerable expense. The cost I think is between fifty and sixty dollars. The brethren have worked all day at their employment, and then worked nights on the chapel. I know something of this kind of work by experience. When the chapel here was first built, many a night have we labored by moonlight or lantern light, digging and rolling rocks for the basement, &c. We did not think it any disgrace to dig and drive a tip cart for the Church one day, and then preach the next. The brethren and Saints deserve all praise for their effort, which has called for such an outlay of money, labor and brains; may their efforts be blessed to the saving of themselves, their families, and the honest hearted souls about them.

New Bedford (Mass.) Branch, which continued to meet in private houses for sometime after the "little flock" was organized, is alive to the needs of the hour. They have recently engaged a hall for Sunday services in a most public place, where they hold forth the "word of life" to the people, their numbers are not many, but their love for the cause is great; as is manifested by their works and labors of love.

Douglas (Mass) Branch, have a little Chapel where they meet and hold divine service. Recent advices from there show that the Saints are alive to the work, and are contributing of their means for its advancement.

Brockton (Mass) Branch is a little band of Saints, who are struggling to maintain the cause, seemingly against great odds. They hire a hall in "Clark's Block," Main St, where they meet every Sabbath, and try to reason with those who come in, and testify to the people of what they know to be true. We preached twice here yesterday, (Sunday), and had fair liberty. Some are on the eve of obeying.

Dennisport (Mass.) Branch have a Chapel where they meet regularly, and continually for the service of God.

North Plymouth (Mass.) Branch, but recently organized, is striving to uphold the "ensign." They meet at their houses at present. Occasionally when we visit them, they hire a fine Chapel for us to preach the word in.

Thus the work is being pushed on and is gradually gaining. I remember when the District was first organized there was but one branch (viz, Fall River), and we met in a small room in the fourth story of a wooden building. We had to make the ascension up a dark, dingy, winding stairway. Yet the spirit was with us, and it was then stated at the Spirit's dictation, that this was laying the foundation of a great work, that should be accomplished in the East, if we were but faithful. I do not think that the work then spoken of, has by any means been accomplished; but we are simply yet working, laying that foundation; and that part that has been done is an evidence that it is being surely and securely laid. There is yet a great and glorious work to be done in the East. Many of the Saints are making sacrifices for the advancement of the work, which is laying up treasures in heaven. To God be all the glory.

Yours in bonds,

JOHN GILBERT.

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REESE, Michigan,
November 11th, 1882.

Bro. Joseph:—I am at home at present. I expect to remain home until the latter part of this month; then if all is well, I shall try and further the cause, somewhere. I attended the conference held at Coldwater, the 21st of November. The conference was one of the most cheering ones, for me, that I have attended. I saw a large number of strange faces. There was a large gathering of Saints, and those not Saints; I was pleased to meet so many from Indiana. There was not much business done, not much to do. The preachers consisted of Brn. W. H. Kelley, C. Scott, E. L. Kelley. This latter day work is a glorious reality; experience teaches every one this. I am satisfied the longer we live saint like, the more we can appreciate its intrinsic value. We are not increasing very fast here in numbers, but in faith we are gaining. Since arriving home I have preached twice in Vassar, and twice in Reese. We have a branch organized in Vassar, consisting of twelve, one Elder. Everything, nearly, seems to be working for the side of right. I am thankful to get the voice and favor of General Conference; I shall try and prove myself a worthy man, and devote myself to the appointed field of labor. I want to work for our heavenly father, so when my pilgrimage shall end, he will say, "Well done, good and faithful servant, enter thou into the joy of the Lord." Our Savior labored and toiled while here below, and the work is not all done yet. May each one do his duty, and gather the lost one into the fold is my prayer.

I send you another item from a paper published in Vassar, called the *Pioneer*.

"A company of Latter Day Saints gathered at the river, just below the dam, Sunday afternoon, and two of the number, Mr. and Mrs. Hancock, were immersed by Rev. DeLong. A large number of spectators witnessed the baptism from both banks of the river."

Your brother in Christ,
EDWARD DELONG.

MILLESBURG, Wy. Ter.,
November 7th, 1882.

Dear Brother Joseph Smith:—I hope you are well. I am pleased to tell you my wish is to do good in my Father's work. I feel thankful to the Lord, that he has brought me to love and serve him, and has counted me worthy to have a standing in his church, and to bear his holy priesthood. My desire is to be very humble and prayerful, very wise and faithful. I am happy to tell you I preach every good chance I get. I got here last Friday night. I preached last Saturday night. I went to Heartville last Sunday, which is about five miles from here, and preached at three o'clock; I had about fifty miners to hear me. I came back here and preached at night. I preached at a place called the Chuge Water, at H. B. Kelley's. His place is fifty miles from Cheyenne, on the way here. I came on the stage, and we had to lay over that night. He keeps a large place to accommodate the passengers and freighters and teams. There were two large trains of mule wagons and teamsters, about a hundred men were there. I asked Kelley if he would be willing for me to preach in his bar room. He gave his consent, so I preached, and was treated very kindly. In the morning at six o'clock, I saw our Minister of the Presbyterian Church, Mr. Cowback. He said I wish I had known you was going to speak last night, I would have come and helped you, and preached a little myself.

This is a most beautiful place for a city; it is one hundred miles from Cheyenne. This city is laid off into town lots, on the North Platte River. In five years from now, it will be a large city. To-day we have about fourteen houses almost built. I am in a dugout to write this. I have six men at work for me. I am building a two story house. We have laid off this city, one mile square. There are thirty-two members of the town city company, and they count me worthy to be their President of the company, by which I feel highly honored. I feel our Church shall be the first in this city, Millersburg, and in the new city, Heartville. These will both be cities in a short time. Our mines are good.

We have a large copper stamps almost finished, and the city Heartville, is building up fast. I shall build a house there as soon as I get this done here. This will be my church till we can have meeting there. All are going to help build a church for me. No one has preached in Heartville and Millersburg but me; and I want us, as a people, to have the first church in these two cities. Good-by, dear brothers and sisters, and I pray the blessed Lord to bless you all.

Your brother,
JOHN EAMES.

ALLISTON, Simcoe Co., Ont.,
November 14th, 1882.

Bro. Joseph:—I have just returned from my field of labor to conference, held in London. Had a peaceful and good session. I have been laboring alone (so far as man's help is concerned) since our last June conference. The field is entirely new, and separated far from any of the branches. I have baptized twenty-five since July, and the prospects are good for more in a short time. I did not write to thank you for the bundle of tracts you sent to me, but I do so now, and assure you they were of immense value in aiding me, as I found they were in most cases eagerly perused, and the result was that during the stay of three and a half months, the prejudice of the people was so far overcome by their reading, and my feeble preaching, that during the visit I never once heard a single word disparaging to the cause; no vile slanders, as on former occasions, in other new places.

Pictou, the town where I have been laboring, is a place of about three thousand five hundred inhabitants, situated on what might almost be called an island, in Lake Ontario, being joined to the main land by a norrow neck. The interest seemed to be as good when I left, as at any time during my stay, and I am returned to the same field of labor by conference. I was very highly pleased to meet the staff of Elders sent by General Conference, and especially our beloved brother, J. H. Lake. I esteem him very highly, but was sorry to see that he was somewhat afflicted with a very bad cough. There is a general good feeling kindled in the hearts of the Saints at the thought of Conference being held at Kirtland next Spring. Several intend visiting, and I hear a general report of satisfaction in regard to the *Herald* becoming weekly, at the small advance in price. I will do all I can to aid in getting subscribers, &c I desire to do all I can for the Master's cause, but I am very weak, and prone to err, and therefore desire your special prayers for me, that I may be kept from the present evil and temptation.

My poor feeble prayer is for you personally, and the cause in general. May God bless you and yours. Expect to go home for a few weeks, to put domestic affairs in order for the Winter, then off to the war again.

J. A. MCINTOSH.

IONE VALLEY, Amador Co, Cal.
November 11th, 1882.

Dear Brother Joseph:—I desire to say to the Saints, that they (myself with the rest), should not become afraid, nor excited. Let the government make such changes as it may see fit. We are required to pursue a straightforward course, to keep the commandments, keep humble and faithful, and to prepare to meet God.

I ask an interest in all your prayers, that I may be enabled to overcome all evil.

Yours in bonds,
EDWIN T. DAWSON.

PHILADELPHIA, Oct. 31st, 1882.

Dear Brother:—I have just returned from my mission in York county, Pennsylvania, and Maryland. I was absent twenty-eight days, held thirty-three meetings, preached one funeral sermon, and feel that good has been done. I find that I have removed the prejudice existing against our church in that section, and have reached the ears of many who would not give me a hearing before. I preached in places this time where I could not get permission when I was there last Summer. The same places are now offered to me when I come again, with a request that I will give them a series of lectures on our faith, as they can see no fault in it. That is what I have been working for, that they might learn the true principles of our doctrine. I find that this time in the year is not a good time to be there as the Saints are scattered in different places, and some far away, assisting in canning fruit, (which is carried on there to a great extent), for they can make better wages at it than at any other work they can do; therefore it is a harvest for them. The farmers are also very busy, gathering corn and Winter stores. Also their tobacco, which is raised in abundance in this section, for which they get good prices. I have promised to return to them again in January, God willing, when they will all be home and at leisure, and I hope much good will be done, as there are several convinced that our doctrine is Bible doctrine, and no fault can be found in it. I have made as many promises to preach in new places when I return, as I will be able to fill while I am there; but expect to remain there all that month. I will mention one little circumstance that occurred while I was there. A gentleman and his wife, who were so very much prejudiced against us that they would not hear us, came very unexpectedly to Bro. Matthew's house, one Saturday evening, to stay over Sunday. They did not know I was there, as they lived several miles from there; but when they found out they concluded to return in the morning, but were persuaded by them to stay until after morning service and hear the doctrine once, to which they consented; for they could not find any excuse. We spent the evening together, and they told Bro. Matthews I was a different man from what they expected to find. That night I prayed for the Spirit's aid, and I was greatly blessed in the morning while speaking. After the morning meeting was over, they concluded to stay and hear me in the afternoon, which they did, and then resolved to stay and hear me at a school house in Maryland that night, which they also did. The result is, that I am invited to come and spend a few days with them, when I return to York county, and preach in his house, which I hope to do, Lord willing. He says there are others there like he was, and he wants them to hear for themselves. This was on Sunday, October 15th, the last Sunday I spent with them in York county. I then announced that I would preach my last sermon during that visit on Monday, the 16th, at 7 o'clock, p. m, as I had made engagements to be in Baltimore on Wednesday evening. On Monday afternoon, the president of the branch said to me: "Bro. Stewart, you know that every time you have been here, and announced your last meeting, the Lord has placed obstacles in your way, so that you could not get away at the time, and that was when you did the most good; and I feel it strongly impressed upon my mind that something will arise that will keep you a few days longer, for I do not feel that your work is yet done." On that Monday evening a request was made by one present that I would stay one more day, and preach at his house, on Tuesday night. I consented, as I had time to reach Baltimore to meet my appointment. That same Monday night a messenger arrived with the news that Bro. Geo. W. Matthews was dead, and that his body would reach there on Tuesday, and for me to stay and preach the funeral sermon. I did so, on Wednesday, and then I reached the ears of many who had never heard the true gospel. I preached to them the "Resurrection of the dead." That night, Wednesday, I preached again at the

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same house that I preached in Tuesday evening. Bro. Matthews was on a visit to his daughter in Montgomery county, Md , when he died of heart disease. His daughter was sick, and unable to attend the funeral, so her husband requested me to visit her before I came home, which I did, and preached there three times last Sunday. It is about fourteen miles from Washington, D. C. They are both members of the New Park Branch, and will return in December. I expect to visit them again in a few weeks, as I go to Frederick City, Maryland, as I could not reach the Saints there this time, as I had to be in Philadelphia at a certain time.

Bro George W. Matthews was an old veteran, belonging to the old church in the days of your father. A short time before he united with the Church, while living in Hartford county, Md , an Elder of the Church passed through that section, trying to get a place to preach, but prejudice ran so high, that he could not find shelter, or a place to preach; but finally met with Bro. Matthews, who gave him shelter and supplied him with food. Bro Matthews also gave him permission to preach in his woods, and erected a stand and seats. But few came to hear. Here is the first time Bro. Matthews heard the sound of the everlasting gospel, and he was so much taken with it, that he could not find rest until he obeyed. Therefore, in mid Winter he walked fifty miles to find an Elder, who, when he found him, cut the ice and baptized him, in 1843. He has held faithful to the truth during the dark and cloudy day that came over the Church. United with the Reorganized Church and remained faithful until death, and I have no doubt but he will receive his reward with the just.

With kind regards to your family, and all the Saints, I remain.

Yours in bonds,

JOSEPH A. STEWART.

Conference Minutes.

GALLAND'S GROVE DISTRICT.

The abeve conference convened at Galland's Grove, Iowa, September 9 h and 10th, 1882. J. W. Chatburn president, B. Salisbury assistant, John Pett secetary.

Branch Reports —Salem 81; baptized 5, received by letter 1, removed 2, died 2. Shelby 30; received by letter and baptism 8, removed 2. Camp Creek 17; baptized 1, died 1. The Mason's Grove Branch Report was read, and a motion made that it be returned for correction, on the ground that there were some included in the report that had been cut off from the church, and had been received to membership in the branch by vote, instead of by baptism, as the resolution of the April conference of 1879 required. Laid over subject to call.

Ministerial Reports.—Elders John Hawley, B F. Wicks, John Rounds, Wm. Jordan, Alfred Jackson, Ralph Jenkins, Charles E. Butterworth, James Wedlock, John Hardman, John Rudd, John Hunt, John A. McIntosh, Benan Salisbury, Jonas W. Chatburn, John Pett, Henry Hailiday, (baptized 2), Thomas Chapman, Thomas W. Chatburn (baptized 5), Alexander McCoid and Ira Goff; Priest Chauncy Williamson, and Teachers James Turner, Newton Brogden, John Cross, and Chauncy Holcomb.

Bishop's Agent's Report.—Cash on hand June 10th, $24; received $205, paid out $179 35, balance $49,65.

District Treasurer's Report.—Cash on hand June 10th, $6 50. Paid Bro Charles Derry $1, Elisha Brown $2; balance $3.50. John Pett agent and treasurer.

The Mason's Grove Branch report was taken up, and a motion made to accept it. The resolution of the April Conference of 1879 was ordered read as follows: "Resolved: that it is the opinion of this conference, that when a member has been legally excommunicated from the Church, he can be received back only through the door of baptism" Motion lost, and the report ordered returned to the Mason's Grove branch for correction.

Resolved, That the action of the Mason's Grove Branch in admitting those to fellowship in the Church who have been legally cut off, except by full repentance and baptism, is illegal.

J. W. Chatburn, John A. McIntosh, John C. Hardman, Sister Martha Salisbury, and B. F. Wicks, were appointed to represent the Galland's Grove District at the Semi Annual Conference. Sister Martha Salisbury declined the appointment, and Bro. Henry Halliday was appointed in her stead. The delegates were instructed to cast the vote of the district against any changes that might be proposed in holding the Anual and Semi-Annual Conferences of the Church; also, that no change be made in the chief editorship of the *Herald*, and to ask the General Conference to establish the boundary lines of the district as follows:—on the south, to the north lines of Pottawattamie, Cass, and Adair counties; on the west, to the west line of Crawford, Ida, Cherokee, O'Brien and Osceola counties; and on the east, to the west lines of Dallas, Boone, Hamilton, Weight, Hancock and Winnebago counties, making the state line the northern boundry of the district. The president was authorized te appoint elders to labor at defiance; he appointed Bro John Hawley, in connection with himself, to labor there for the present.

On Sunday morning the saints met for prayer and testimony, the spirit of the master was present and some encouraging testimonies were given. M. T. Short preached in the forenoon, and Bro. T. W. Chatburn in the afternoon. The church was well filled on both occasions with attentive listeners, and the Saints returned to their homes blest and encouraged. Adjourned to meet at the Salem Branch, on Friday, December 15th, 1882, at 11 a. m.

MONTANA DISTRICT.

The conference of the above district was held at Reese Creek, September 2d and 3d, 1882. Conference opened by singing and prayer, Elder Gomer Reese in the chair, Wm. Worwood, clerk Minutes of former conference read and approved.

Branch Reports —Gallatin 41; J E. Reese president, D. R Harris clerk. Willow Creek 20; Jas Green president, L B. Gaulter clerk. Butte 19, baptized 1; E M. Bowen president

Elders L. Gaulter, J. E Reese, W. Worwood, W. W. Blair, G Reese, reported. Priest, T. Harris. Teachers T. Reese, C. Williams.

Bishop's Agent's Report.—Received of L. Gaulter $20; for Rocky Mountain Mission $42. Paid to the Bishop, $20; balance on hand, $42. J. E. Reese, agent. Report examined and accepted.

Resolutions to sustain authorities of Church, officers of district, &c., were passed.

Some excellent discourses by Pres W. W. Blair, also farewell remarks by Elder L. Gaulter, who with his worthy family, and our esteemed brother, A. J. Moore and family, go with a God speed for Lamoni.

Conference adjourned to meet at Reese Creek the last Saturday in February, 1883, at 10 a m.

SOUTH EASTERN ILLINOIS.

Conference was held in the Saints' Chapel, in the Tunnel Hill Branch, August 26th and 27th, 1882. Beginning at 10:30 o'clock, by calling president I. M. Smith to preside, and I. A. Morris clerk. Sung hymn 126, prayer by the president, reading of minutes of last conference called for; the clerk reported them lost.

Branch reports —Bush Creek 72 members, including 2 Elders, 2 Priests, (both inactive), 2 Teachers and 1 Deacon. Dry Fork 20 members, 1 released by letter and 1 suspended. Springerton 60 members, including 2 Teachers. Financial report since December 1st, 1881. Treasurer has received $6 40, and paid out $11.00. Branch in debt, $4.60. Tunnel Hill membership 73, 5 Elders, 1 Priest, 2 Teachers.

Elders Reports.—Isaac M. Smith, George H. Hilliard, Elisha Webb, John Smith, Andy Kelley, and I. A. Morris reported in person; and John F. Thomas and Martin R. Brown, by letter. Priest Daniel Webb reported in person; also Teachers William Webb and Asbury Huffhines.

Evening session opened with prayer by I. A. Morris.

Resolved: That we sustain Isaac M. Smith as missionary, for the next 3 months.

Resolved: That the Elders mission themselves for the next quarter; that we sustain all the authorities of the Church in righteousness; that we sustain I. M. Smith as president, and I. A. Morris as clerk of district; that the president have the appointing of those to preach during conference.

Night session opened with prayer by I. M. Smith; preaching by I. A. Morris. Sunday morning session opened with prayer by I. A. Morris. Preaching by G. H. Hilliard. Evening session at 3:30, in charge of Elisha Webb and I. A. Morris. Night session opened with prayer by I. M. Smith. Preaching by I. A. Morris.

Conference adjourned to meet at the Pleasant Ridge School House, in the Dry Fork Branch, Saturday before the 1st Sunday in December, 1882 at 10 o'clock a. m.

INDEPENDENCE DISTRICT.

Conference convened at Independence, Missouri, November 4th, 1882, A H Smith in the chair.

Branch Reports.—Independence, 185 members; Wyandott, 63 members; First Kansas City, 19 members.

Elders Reports —C. G Lanphear, T. H. Humes, H. Falk, W. B. Tigner, F. C. Warnky, J. J. Kastor, C. St Clair, A. H Smith, J T Clark, S. O. Waddel, G. Rodger, J. W. Brackenbury and S. W. Hogue reported. Also Priests, J. F. Clemenson, W. P Brents, and A. J. Cox Teachers, Fred Gerber, James Burnham, and Deacons J. Monson, W Blatt.

Bishop's Agent reported. District Treasurer reported.

A. H. Smith was sustained as president of district, F. C. Warnky as clerk.

Resolved:—That all the Elders and Priests preach the gospel as their circumstances will permit; that we sustain all the spiritual authorities in righteousness.

Sunday, at 11 a. m. preaching by G. Rodger. At 2 p m. prayer and sacrament meeting, in charge of J. J Kaster and J. F. Clemenson. At 7 p. m. preaching by A. H. Smith

Adjourned to meet at Independence, Missouri, first Saturday in March, 1883, at 10 o'clock a. m.

WESTERN WISCONSIN DISTRICT.

Conference held at the Excelsior Branch, Richland county, Wisconsin, September 23d and 24th, 1882. A. L Whiteaker president, W. A. McDowell clerk, G. W. Squire assistant clerk. Minutes of last conference read and accepted.

Resolved: That Bro. Jobe Brown be invited to take an active part with us in this conference.

Branch Reports: Excelsior 13. Wheatville 17; 2 removed by letter. English and German Freedom 38; ten removed by letter.

Elders' reports: A. L. Whiteaker, preached a number of times, and blessed 2 children. S. H. Whiteaker, A. V. Closson, F. Hackett, reported. F. M. Cooper said he had preached every Sunday but one since last report. Priest Wm. O Closson reported. Teachers J. W. Whiteaker, I. T. Wallace reported.

Resolved: That this conference grant Bro. J. P. Biereline his resignation as an Elder, and also disapprove his subsequent actions.

Resolved: That we recommend Bro. A. V. Closson to the general Bishop to be appointed to the office of Bishop's Agent for this district.

Resolved: That we individually and collectively accept, adopt, and hereby agree to obey, and fulfill the law of tithing as set forth by our estimable Bishop, as set forth in the *Herald* of June 15th, 1882, which is one tenth of our net income, to be paid in to the proper authority, (the Bishop's Agent), monthly, or at the farthest, quarterly.

Resolved: That Bro. J. W. Whiteaker be ordained to the office of an Elder, and that the clerk of district write a licence for that office.

Resolved: That we choose and sustain Bro. F. M. Cooper as traveling Elder in this district.

At 7:30 p. m., preaching by Bro Jobe Brown.

The president appointed Brn. F. Hackett, C. W. Lange and A. V. Closson, to act as Court of Elders in the case of Jackson Altizer.

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The Court of Elders reported that they found that Bro. J. Altizer had not been labored with according to law.

Resolved: That this Court of Elders be continued, and that they labor with Bro. J. Altizer according to law, and report to the next conference.

Resolved: That this conference elect Bro. A. L Whiteaker as president of the district.

At 10 a. m. preaching by Bro A. L. Whiteaker. At 2:30, p. m., sacrament and testimony meeting. At 7:30 p m., preaching by Bro. F. M. Cooper.

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

Resolved: That we tender a vote of thanks to Bro. Jobe Brown, for his efficient services during this conference.

Adjourned to meet at North Freedom, Sauk county, Wisconsin, January 20th and 21st, 1883, at 10 a. m.

EASTERN MAINE DISTRICT.

This conference convened at Addison, Maine, September 23d and 24th, 1882. S O Foss was chosen president, and E. M. Walker sustained as clerk.

Official Reports —Elders J. D. Steele, S. O Foss; Priests J. Huntley, J. S. Walker; Deacon A. Ackley, reported. J. D. Steele was chosen president of the district.

Adjourned to meet at Indian River, Maine, December 23d and 24th, 1882.

News Summary.

Oct. 30th.—Davenport, Iowa The most violent hail storm ever known visited this county this afternoon. Here in the city the damage was light with the exception of skylights, nearly every one in the city being broken. The storm began at 3:30 p. m., the hail continuing here not more than six minutes. Pieces from as large as a marble up to pieces weighing a half pound fell.

Oct. 30 h.—St. Paul, Minn. The first general snow storm of the season occurred in Dakota and Montana to-day.

Paris. The River Seine is rising rapidly. A waterspout destroyed seven brigs at St. Raphael. Floods have stopped the traffic between Marseilles and Cannes. The latter town is inundated. The dike at Digue has been carried away.

The continuance of heavy rains in the Thames Valley has caused inundations in every direction.

Madrid. A gale which has been sweeping the southern coast of Spain has, according to reports now arriving, done much damage to shipping at Cadiz and Alicante.

The devastation by floods in the Tyrol and in Corinthia has been very disastrous. In Upper Italy the terrible floods are abating, but in the Tyrol, roads, railways, and bridges are submerged, and in many instances have been swept away.

Nov. 4th —The *Irish Times* correspondent says: "Great distress exists in County Clare, owing to the failure of the potato crop, an epidemic among the pigs, and the high prices demanded for all articles of food, which are caused by the taxes levied on farmers by the crimes act, and which has proved a very heavy burden. Fields and meadows are deluged with water; men, women, and children, and pigs, calves, cows, dogs, and chickens, all are herded together in one conglomerate mass, in miserable dwellings unfit for the habitation of any human being "

Destructive gales and inundations continue throughout England. In Radnorshire, a county in the south of Wales, the grain crops have suffered complete destruction.

Petersburg. A terrible conflagration has taken place at Uleaborg, and enormous losses have resulted. Stores, theaters, etc., have been destroyed.

Madrid. Disturbances have broken out at Valdandorre, in the Pyrenees, and several persons are reported killed and wounded.

Nov. 5th —Constantinople. There was an earthquake in Northern Syria yesterday. Several villages near Aintah were destroyed. No loss of life is reported.

Vienna. The Russian police have been officially notified of the discovery of a conspiracy at Pultowa for a rising of the peasantry. This is the nest of 200 conspirators, most of whom, when an attempt to capture them was made by the police, escaped by jumping from windows

Minneapolis. An $8,000 to $10,000 fire occurred here to-day.

Alexandria. The forces of the False Prophet in the Soudan made five attacks on the town of Obeid, but were driven back with great loss. Among those killed were two brothers of the False Prophet. Abeid remains invested, and the Prophet continues his advance upon Khartoum, for which there is hope of successful defense.

Owen Sound, Ont. The propeller Josephine Kidd was burned off Cape Commodore last night She left here about 8 p. m. with a full cargo of merchandise.

November 6th.—Red Bank, N J. The fourth destructive fire within four years, ravaged this place last night, and did damage to the extent of $500,000.

Cairo. Eight thousand troops are on the point of starting to Zuakim to oppose the new insurrection. A reserve force of 3,000 has been detailed to remain at Korosko and guard that point.

London. Letters from Ireland state that a famine is impending in the counties Donegal, Clare, and Roscommon. The potato crop has been a failure, while storms have devastated the fields and cabins of the poor. The guardians of the workhouse unions declare that the prospect is the worst since the famine of 1846.

Alexandria. There is great distress among the victims of incendiarism, who are waiting to be paid indemnity, and they have been compelled to appeal to private charity to sustain themselves.

Nov. 7th —The Exeter Canal has broken its banks, and the whole country bordering it in Cheshire, Warwickshire, and Somerset is flooded.

Halifax. The poor asylum burned last night, in which thirty-one persons are known to have perished.

In the sixteen Southern States and the District of Columbia the white school population is 3,899,961, and the colored 1,808,257. There are 16,669 colored public schools, forty four colored normal schools, thirty-six colored institutions of secondary instruction, fifteen colored universities and colleges. twenty-two colored schools of theology, three colored law schools, two colored medical schools, and two colored deaf and dumb and blind institutions.

Nov. 8 —London. The Garden Palace, Sydney, New South Wales has been burned. In one hour the whole edifice was in ruins.

There have been severe snow-storms and floods throughout North Wales. The vales of Clwydvale, Rhyl, Biela, Denbigh, and Conway have been submerged and immense damage done. No loss of life is yet reported.

An Austrian bark has been wrecked at Milford and twelve of the crew drowned.

Another terrible hurricane has occurred at Manila. The damage is heavy to vessels and house.

The public debt of Chicago is $12,752,000.

Nov. 10 —New York. Malkasten, summer residence of Bierstadt, the artist, burned, with several of his most valuable paintings, loss above insurance from $35,000 to $40,000.

OTTAWA, Ont.—The total number of immigrants who arrived in the Dominion up to the 31st of October was 153,055, of whom 82,482 are known to have remained in Canada, the rest having been through passengers to the Western States from Liverpool, and who took Canada as the shortest route to their destination.

Victoria, B. C. The United States revenue cutter *Corwin*, which has arrived from the north, brings particulars of a fight with Indians and the destruction of a village. The village destroyed was located at Hochinoo, on the Alaskan coast The tribe had seized and held two white men and a steam-launch which had been sent out with a tug to a whale launch, provided with a bomb-gearing for firing, when an explosion occurred, and an Indian Chief who was sitting on board the launch, was killed. The tribe surrounded and captured the launch, with two white men, and nearly succeeded in getting possession of the tug. The latter, however, got away and steamed to Sitka. The *Corwin*, with the Captain and sixty sailors and marines, were dispatched to Hochinoo. Capt. Merriam demanded the surrender of the launch and prisoners, which the Indians refused to do. Next morning a Gatling gun was placed on an Indian canoe on the beach, and a force was afterwards landed and destroyed all the canoes. The Indians fled to the woods. The village was shelled, and the huts that remained standing after the shelling were looted and burned. Several warriors who ventured out of the woods were killed. The severe lesson was required, as the tribe had been guilty of many acts of cruelty toward the whites. Hearing while at Alaska that Indians had taken possession of one of the American Fur Trading Company's stations and held all employees prisoners, Commander Healey went to their relief, and the Indians were very hostile. He shelled the village and released all the men held as prisoners. The village was totally destroyed and two chiefs made prisoners.

St. Petersburg. The construction of nine war vessels is ordered, seven of which are for the Baltic and two for the Black Sea ports. Cronstadt will also be greatly strengthened. This is in consequence of the lessons taught by the English bombardment of Alexandria.

Nov. 13th.—London. The steamer *Westphalia*, of the Hamburg-American Line, from New York November 2d for Hamburg via Plymouth, has put into Portsmouth with a hole in her port bow received by collision with an unknown steamer off Beachy Head early this morning. A boat lowered from the *Westphalia* to search for the other steamer is missing. It is believed that the unknown steamer has gone to the bottom with all on board.

Cairo. The native population in the Delta is in great distress on account of the failure of their chief means of sustenance, the rice crop.

The *Mark Lane Express* in its review of the British grain trade of the past week says: "The progress of wheat sowing is small, owing to disastrous floods and violent storms of hail and snow, accompanied by destructive lightning. Trade is very quiet. Country flour is coming forward freely. Foreign wheat was in better demand Friday. The supply offering on spot is moderate, and off coast is very meagre, nevertheless stocks are large and the quantity afloat increases. Flour is slow of sale, and prices are unchanged. Maize is continually dearer. The scarcity on spot must continue until early in 1883. There is scarcely any business in off coast wheat. Cargoes of California are about six pence dearer. There were seven fresh arrivals, three cargoes sold, six withdrawn, and five remain—all the latter No. 2 red winter. About twelve cargoes are due the present week. Sales of English wheat the past week were 44,232 quarters at 44 shillings 11 pence, against 49,138 quarters at 46 shillings 3 pence the corresponding period of last year.

Nov. 14.—London. The first annual report of the Irish Land Commission speaks of the indisposition of the tenants to purchase holdings, though a number of landlords are anxious to sell. The arrears clauses of the act are not operative to the extent expected, and the amount of assistance applied for is insignificant, considering the large sums due to landlords, Agreements for fair rents between landlord and tenant, without the intervention of the court, are increasing Fair-rent cases have been disposed of at the rate of 4,000 per month.

Kansas City —A terrible collision occurred on the Chicago & Alton Railway, near Oak Grove, twenty miles east of this city, about 6 o'clock to-night, between a construction train and a hand-car, which resulted in the death of six men and the ditching of the entire train.

Nov 15th —Madrid. The Spanish Government is preparing to send a force to occupy Port Santa Cruz Demar, on the coast of Morocco, to protect the fisheries. The Sultan of Morocco has protested against the occupation.

The crew of the missing boat from the steamship *Westphalia* have landed at New Haven, and report that the other steamer, with which the *Westphalia* was in collision, went to the bottom with all on board.

The exact condition of the Russian debt is thus

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stated: Foreign debt, $944,050,000; internal 5 per cent, $550,830,000; land and serfs 5 per cent, $416,585,000; credit notes 5 per cent, $39,800,000; Polish debt, $34,935,000; internal 4½ per cent, $108,000,000; internal 4 per cent, $142,730,000; internal 6 per cent, $21,825,000; uncovered paper money, $457,150,000; total, $2,765,995,000. To extricate himself from this financial slough the Czar is making a desperate effort. He has ordered that hereafter there shall be no further disbursements except with his personal sanction.

For the first time in the history of Dakota an Indian suffered the death penalty in the regular course of the administration of civil law. Brave-Bear, a Sioux, in May, 1879, lay in wait for, killed and robbed Joseph Johnson, a white man, who, with $1,000 on his person, was traveling alone to join his mother and brother.

Stewartsville, Mo. The store of A. J. Culbertson was broken open, the safe picked, and about $250 taken. Other minor crimes of like character were committed there.

Nov. 16th.—Vienna. Much alarm was caused to day by an incidental remark in Von Plenner's speech to the Delegations in alluding to private information given to the Delegations by Count Kalnoky, Minister of Foreign Affairs. Von Plenner begged the Government not to give way to warlike tendencies, but to preserve the peace at any price except dishonor. It is generally thought he alluded to a possibility of war with Russia in the Spring.

London. The first severe snow-storm of the season is reported to day, and seems to be general throughout England. A heavy gale is blowing around the coast, particularly in the southwest. A brig has been lost, with all hands off Stewes, and a small vessel is ashore at Stewes Bay. Another vessel has been totally wrecked at Hayle

Five pilots have been drowned while attempting to reach a distressed vessel on the Firth of Forth.

Berlin. The railways running toward Russia are interrupted by heavy snow-storms.

Nov. 17.—London. A fearful explosion of dynamite occurred this morning at the works in Burryport, Llanelly, Wales, instantly killing three girls and two men, and wounding seven others.

New York.—An atmospheric storm, which old telegraphers say was unparalleled in intensity, began about four o'clock yesterday morning and continued during the day and into the night, with no prospect of immediate abatement. The territory covered extends from New York to Omaha, and from Kansas City north to the end of the wires. By 10 o'clock in the morning Chicago was practically cut off from communication with any point in that area. The storm seemed to travel in successive positive and negative waves, alternately neutralizing the currents and increasing their intensity to such an extent as to start fires in the telegraph offices. The switch board in the Western Union office here ignited half a dozen times, several instruments were melted, the duplex and quadruplex wires were rendered useless, and only one wire out of fifteen between Chicago and New York was in operation at noon. A message was received from Milwaukee that the electricity on one wire had sufficient dynamic power to keep the electric lamp burning. Reports from offices all over the North west told of damaged switch boards and melted keys.

Salt Lake City.—About twenty election precincts in the Territory remain to be heard from, but the result is no longer in doubt, as the total Mormon vote will be about 23,000, and the entire Gentile some 5,500, or a little less than one-fourth, thus insuring the election of Caine, the designated appointee of the church officials, as the Congressional Delegate fram Utah.

Nov. 2.—Mecca. The cholera has reached Jeddah.

Laredo, Tex.—A band of hostile Indians numbering about fifty made a raid on a ranch near the Town of Huisachexa, Mexico, last night, seizing some fifteen or twenty persons and capturing a lot of stock. They made good their escape.

Ottawa, Ont.—The most disastrous fire of years visited this place this evening, and in the course of three hours laid in ashes nearly $1,000,000 worth of property, temporarily throwing 1,000 hands out of employment.

Miscellaneous.

MISSION SUNDAY SCHOOL.

The undersigned, a committee appointed to solicit aid in establishing a Mission Sunday School in this city, respectfully ask, that all who will, may send us books, new, or not much worn, such as are suitable. Sunday Schools having books and primers, in good condition, and not in use, may send them. Any who will aid the School with cash, will confer a favor. Send books and cash, etc, W. A. Blair, Box 417, Salt Lake City, Utah.

W. W. Blair, J. Luff, W. A. Blair.

PHILADELPHIA DISTRICT.

The Philadelphia District Conference will be held in Hornerstown, Monmouth county, New Jersy, on the fourth Sunday in December 1882.

Wm. Small, *President*,
J. A. Stewart, *Secretary*.

EASTERN IOWA DISTRICT.

The attention of the Elders and Saints of the above district is called to the fact, that the next quarterly conference will be held at Clinton, Iowa, instead of Buffalo, Iowa, on the first Saturday and Sunday in January, 1883. The district is requested to be well represented; for my time expires as president, and it is expected that you will choose some one to fill that office.

C. C. Reynolds, *District Pres.*

MARRIED.

Baynham.—Larson.—In a public meeting, held at Union, Salt Lake Co, Utah, October 29th, 1882, by Elder Wm. Gibson, brother Edward Baynham to Mrs. Carolina Larson.

O, Lord do thou in heaven seal,
The solemn pledge these two have made,
And may they still be blest to feel
The obligations on them laid.

Pelton—Bullard.—At the residence of the bride's parents, in Shelby county, Iowa, September 17th, 1882, by Elder Henry Halliday, Mr. Almeron P. Pelton of Harrison county, Iowa, to Sr. Sophronia M. Bullard, of Shelby county, Iowa. About seventy relatives and friends witnessed the ceremony, and partook of the bountiful feast prepared for the occasion.

DIED.

Matthews.—In Montgomery county, Maryland, October 16th, 1882, of heart disease, Bro. George W. Matthews, aged 66 years, 8 months and 6 days. Funeral sermon by Elder Joseph A. Stewart, of Philadelphia.

Scott.—At Scottsville, Indiana, October 30th, 1882, of lung disease, Clarence Edwin, son of Bro. and Sr. Moses R. Scott, aged 7 months. "Suffer little children to come unto me, for of such is the kingdom of heaven," said Jesus.

Chapple.—At Nebraska City, Neb., November 6th, 1882, of pyæmia, James Chapple, aged 29 years, 2 months and 6 days. Some six weeks before death, a horse fell upon him, hurting him in the left side, causing an abscess, this producing the blood poisoning. He was baptized March 28th, 1866, by Elder J. F. Jamieson; and ordained a Deacon, April 7th, 1867. He leaves a wife and five small children. Funeral sermon by Elder Robert M. Elvin.

FOR SALE OR TRADE.

A farm of eighty acres all under fence, fine improvements. Plenty of stock water. Abundant range adjoining.
1dec2t T. C. JACKSON, Davis City, Decatur Co., Iowa.

FARM FOR SALE.

For sale, Eighty six acres; good house and barn, two wells, orchard, &c., about 56 acres broken, rest timber incident to the country; five and a half miles directly south of Lamoni, Iowa and in Missouri. Price $2,500, terms as may be agreed with the purchaser. Address Alexander H. Smith, Independence, Missouri, or apply to D. Dancer, Lamoni, Iowa.

FOR SALE

House and two lots in Lamoni. A 16x24, story and three-fourths high, neatly painted, &c. One square room, bed room, and pantry, down stairs; two rooms up stairs. Summer kitchen 12x12. Good well and good coal house. One block from center of business, on Main street. Enquire at Herald Office.

SUNDAY SCHOOL SUPERINTENDENTS.

We have a fine lot of large and beautiful Cards, all containing Scripture verses combined with flowers, smiling faced children, &c. These cards are just the thing to give to your scholars at Christmas.

PRICES POSTPAID.

No. 221 Splendid Bouquet. Size 3½x5 inches, 5 in pack, 12cts.
No. 231 Same in Gold. 12cts
No. 361 Four Seasons. Rosy laughing children 4x6 inches, 5 in pack, 12cts.
No. 622 The Horse Shoe. Red and white ponies looking through horse shoes and flowers 4x6¼, 5 in pack, 15cts.
863 Autumn Leaves 2x3½ 20 in pack, 12cts.

FARM FOR SALE.

A farm of 160 acres for sale, four miles South East of Davis City, Iowa, all fenced. Ninety acres in cultivation. Two houses, good orchard, plenty of timber and water. Twenty dollars per acre.
15nov3t M. M. TURPEN, Davis City, Iowa.

Farms for Sale.

South-East ¼ of section 12, township 66, r 28, in Harrison county, Missouri, about eight miles S. W. of Lamoni, Iowa; fenced and broke; good barn for four horses, good granary, lots for feeding, and a cheap dwelling. Price $20 per acre. Terms, all down; or one half for a term of years to suit purchaser, at eight per cent.

Also, 100 acres adjoining; 63 acres under a good fence, 40 acres of which are in clover, rest corn land; about 40 acres timber. Price $20, same terms.
1nov11t CHARLES RUNDQUIST, Eagleville, Mo.

A FARM FOR SALE.

Situated 1¾ miles south-east of Lamoni, consisting of 36 acres. One good and one small house: 53 apple trees, some bearing; plum and cherry trees. Plow land, timothy and clover meadow, and pasture. A pretty good well, and other improvements. 15oct E. H. GURLEY, on the place.

FARM FOR SALE.

A farm for sale in Decatur county, situated 3 miles northeast of Andover, consisting of 140 acres, fenced in two fields, with houses and well and small orchard on each lot; the 40 acre lot is timothy, the other plow land. Price $20 per acre. Apply by letter to Andover, Harrison Co, Mo., or on the premises to 15oct I. N. Delong.

JOHNS & ORDWAY,

Manufacturers of the

SELF ADJUSTING BED SPRING.

We Want Every Brother

That is out of work to know that we can give profitable employment to one good man in each Township in the United States selling our new Self Adjusting Bed Spring. It occupies less than one square foot when packed, and weighs but ten pounds. Ninety-seven were sold out of 100 left on trial. It sells for $3.50. Will send one bed, packed, with directions how to set up, on receipt of $2. Or send stamp for terms to agents. Address the manufacturers,
15oct JOHNS & ORDWAY, Peoria, Ills.

BUTLER & CLAY,

Manufacturers of

Cotton and Woolen Hosiery,

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903 North Third Street, St. Joseph, Mo.

LADIES' KNIT JACKETS.

Ladies' Knit Sleeveless Jackets, fine worsted $2 25
Misses do. do. do. $2 00
With Silk in Border $2 50
Knit Jackets, wool, with sleeves, heavy $2 75
Do. do. sleeveless do. $1 50

MEN'S KNIT JACKETS.

Men's Knit Jackets, heavy, best $3 00
Do. do. second grade $2 50
Do. do. third grade $2 00
Do. do. fourth grade $1 75
Boys' Knit Jackets, best $1 50
Do. do. second best $1 40

WOOL MITTS.

Ladies' Wool Mittens, per pair 25c
Misses do. do. 20c
Children's do. do. 15c

WOOLEN HOSE.

Ladies' Wool Hose, two pair for $1 00
Men's Wool Socks, three pair for $1 00
Boys' do. four pair for $1 00
Children's Wool Hose, three pair for $1 00

Postage Paid.

☞ These goods are of the best make and material, and must be seen to be appreciated. We take great pleasure in recommending these goods, knowing they are first quality, and such that can not help but give satisfaction. Those desiring Cotton Goods, please refer to back *Heralds*.

We thank our patrons for past favors, and hope for a continuance of the same. Yours in bonds,
1oct **BUTLER & CLAY.**

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The Saints' Herald

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

Heman C. Smith

"I saw another Angel * *, having the Everlasting Gospel to Preach to them that Dwell on the Earth * *, saying, Fear God, and Give Glory to Him, for the Hour of His Judgment is Come."—Rev. 14: 6-7.
"Sanctify them Through Thy Truth; Thy Word is Truth."—Jesus; John 17: 17.
"Hearken to the Word of the Lord, for there Shall Not any Man Among You Have save it be One Wife."—Book of Mormon; Jacob 2: 6.

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FULFILLED PROPHECY:

A Historical Sketch of the Church.

"Another parable put he forth, saying, The kingdom of heaven is likened unto a man which sowed good seed in his fields, but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit then appeared the tares, also. So the servants of the household came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them: An enemy hath done this. * * All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables: I will utter things which have been kept secret from the foundation of the world. * * * He that sowed 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 that sowed them is the *devil.*"—Matt 13: 24, 39.

In the foregoing we have revealed unto us something that has "been kept secret from the foundation of the world," it being the course of the kingdom since it was set up in the days of Christ. It also foretells the evils and corruptions which were to come in "while men slept," and shows who their author was even "the devil." We also learn that it had been known, and that Christ knew, before he organized his Church (the kingdom) what course it would pursue, and that Satan would sow evil seed, after Christ had finished his work, with the intention of overthrowing all that he had done.

"He that soweth the good seed is the Son of man." After the world had been without the gospel for 400 years, Christ came and sowed the seed. Malachi had been the last Prophet on earth; the last person who could speak with authority from God. The Jews had departed from the Lord, and were "teaching for doctrine the commandments of men." They had departed from the "One body," as it had always existed when the people listened to the teachings of the servants of God, and had instituted new sects and forms of worship There were the Scribes, Pharisees, Sadducees, Epicureans, Stoics, Academics, Essenes, Gnostics, etc. With all the religion that there seemed to be, Christ said to them; "Ye compass sea and land to make one proselyte, and when he is made, ye make him two fold more the child of hell than yourselves."—Matt. 23: 15. And Paul said: "We have before proved, both Jews and Gentiles, that they are *all* under sin. * * * There is none righteous, no, not one."—Rom. 3: 9, 10.

LIGHT OF DAY

They had just passed through a long *night* of spiritual darkness, and they no longer understood the Law and the Prophets, but just at this time John came and brought light, that those who would, might see. He opened up the way, and then Christ came, the perfect light. Spiritual darkness was driven away, and those who were honest, had the privilege of walking in the light, and could see the truth; for the *day* had come. Christ said: "I am the light." When it is light, and men can see, it is day. When Christ (the Son of man) was sowing the good seed, it was *day;* for he says: "I must work the works of Him that sent me, while it is day: the *night* cometh when no man can work."—John 9: 4.

Here we have a plain prediction, that *night* was coming; and it was during this *night, "while men slept,"* that an enemy, "the devil," was to sow "tares among the wheat." Christ sowed the good seed, preaching the "Gospel of the kingdom," (Matt. 24: 14), the "power of God unto salvation," (Rom. 1: 16), through which "life and immortality are brought to light," (2 Tim. 1: 10), and "the knowledge of the glory of God." (2 Cor. 4: 4-6). He organized his Church, with all its officers, and ordained them, (Jno. 15: 16) Apostles, Prophets, Evangelists, Pastors, Teachers. (Eph 4: 11)

We are also informed what the "principles of the doctrine of Christ" were; viz, Repentance, Faith, Baptism, Laying on of Hands, Resurrection of the dead, and Eternal Judgment. (Heb. 4: 1, 2). "Except a man be born again he can not see the kingdom of God." * * * "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." (John 3: 3, 5).

Paul knew he was living in the *day*, as he states, "Now is the accepted time; behold now is the day of salvation." (2 Cor. 6: 2) "Ye are the children of light, and * * of the day, we are not of the *night* nor of darkness." —1 Thess 5: 5. And he also knew, that the *night* was coming; for when the Saints were troubled concerning the second coming of Christ, he says unto them: "That day shall not come, except there come a *falling away* first, and that *man of sin* be revealed, the son of perdition."—2 Thess. 2: 3. From this we would understand that the "falling away," would be the means of revealing the "man of sin;" and as Satan was to sow the tares "during the night," it causes the "falling away."

It was the great "falling away" from the truth, which should cause the *darkness* men would "depart from the faith," and lose the Spirit, and become worldly, and forget God; and would become so evil and corrupt, that the knowledge of God should be taken away.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God. Having a *form* of *godliness*, but *denying the power thereof.*"—2 Tim. 3: 2, 5.

DARKNESS FORETOLD.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4: 3, 4). Amos also foretold the great *night* of darkness, when the light of the gospel would not be known on earth: "Behold, the days come, saith the Lord God, that I will send a *famine* in the land; not a famine of bread, nor a thirst for water, but *of hearing of the words of the Lord*; and they shall wander from sea to sea, and from the north even unto the east; they shall run to and fro to seek the word of the Lord, and *shall not find it.*"—Amos 8: 11, 12.

Many may claim that this prophecy was fulfilled during the four hundred years previous to the birth of Christ, but that could not be, as the *famine* then was not so severe as the words indicate. That there was a time of apostasy we admit; but we find that Zacharias, father of John the Baptist, was a priest, *officiating* in the temple of the Lord. That his wife, Elizabeth, was of the daughters of Aaron. (Luke 1:5). Therefore, their son John was a literal descendant of Aaron, and by that authority, the "Aaronic Priesthood," (which had continued on the earth), and the commission he received, (John 1:33), he went forth, preaching and baptizing. The Melchisedec Priesthood, which held the authority to lay on hands, and baptize with the Holy Ghost, had been taken away; therefore John declared: "One mightier than I cometh. * * * He shall baptize you with the Holy Ghost." (Luke 3:16). John held not the authority to do this; but to preach, and baptize with water only. There were none on earth who held the authority to give the Holy Ghost; hence, it *descended from heaven in the form of a dove* upon the Savior." (Luke 3:22).

After this, Christ said unto his disciples "Tarry ye in the city of Jerusalem until ye be

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endued with *power from on high.*" (Luke 24:49. Only "blindness in *part* had happened to Israel."

During the famine, (the night), so great was to be the darkness, that men should "seek the word of the Lord and not find it," because it would not be on earth; which also implies that all authority and priesthood should be withdrawn, "Caught up unto God, and to his throne. (Rev. 12:5).

THE GOSPEL LOST.

This was the condition of things during the night, which history calls the "Dark Ages." Where were the Melchisedec and Aaronic Priesthoods,—the right to baptize with water and the Holy Ghost? Where was the Holy Ghost? All were lost to the inhabitants of the earth, and they were left to struggle in the darkness, without hearing "the word of the Lord."

To further prove that this was the time alluded to, I quote: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. 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 land shall be *utterly emptied*, [of the hearing of the word of the Lord], and utterly spoiled: *For the Lord hath spoken this word.* * * * 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. (Isaiah 24:1-6).

Isaiah here plainly saw the time when *all mankind* would be in the same spiritual darkness. "As with the people, so with the priest," places them all on the same level; and this was fulfilled during the night,—the "dark ages."

The Church of England states in her "Homily on the Evils of Idolatry:" "The *laity* and *clergy*, learned and unlearned, men and women, and children, of all ages, sects and degrees, of whole christendom, have been at once buried in the most abominable idolatry, and that for the space of eight hundred years, or more." (Tract, "Which is the Church,' page 3).

Peter also speaks of the same time, and of the prophecies foretelling it, saying: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a *light* that shineth in a *dark* place, until the *day dawn*, and the *day star* arise in your hearts. * * * For the prophecy came not in old time by the will of man, but holy men of God spake *as they were moved* by the Holy Ghost." (2 Peter 1:19, 21). In looking forward to those "terrible times," he tells the people to take *heed* unto that "sure word of prophecy." It was to be the only *light* shining in that dark place, and he cautions them to remember it "until the *day dawn;*" and when surrounded by the great darkness, they might know that in God's time the "day star" would arise, to usher in the glorious day again.

During the night we receive light from the moon, in which science tells us there is no light; but that she is a reflector, receiving her light from the sun. It is a *borrowed* light. So the saints were warned to give heed unto the prophecy. The "light that shineth in a dark place," and this borrowed light, (prophecy and revelations of days gone by), was all they were to have, until the "day dawn."

Peter, being filled with the Holy Ghost on the day of Pentecost, looked forward to the same time when he said: "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to *all that are afar off*, even as many as the Lord our God shall call."—Acts 2:37-38.

He did not say that the promise was unto them and to their children, and to their *children's children*, and to continue with them on down through time, until the end. But foreseeing the dark night, during which they would not have the "promise," he says, "you, and to your children;" then, looking away down in the future, beyond the "dark ages," he adds, "and unto those that are AFAR OFF."

DESOLATION FORETOLD.

Paul makes still clearer statements: "Charity never faileth; but 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 we see through a glass darkly." * * * 1 Cor. 12:8, 12.

In the church in the days of Christ, all believers after being baptized, had hands laid upon them to confirm them, and also to convey the gift of the Holy Ghost unto them; and the very first fruits of the Spirit, in every instance was, they spoke in tongues, (Acts 24:10, 46; 19:6), and then came prophecy; and we find in 1 Cor. 12th and 14th chapters, that wisdom, knowledge, prophecy and tongues were among the gifts of the Spirit, and they were common in the church, and were enjoyed at all their meetings, and we learn in 1 Cor. 14:22, "that tongues are for a sign * * * to them that believe not; but prophecy serveth * * * for them which believe." Tongues were a sign to convince the unbeliever that *that* was the church which God accepted; and prophecy and the other signs, were to serve the believer, that he might *know* that they were the children of God. The Savior says: "If any man will do his will, he shall *know* of the doctrine, whether it be of God." John 7:17. Wherefore, if these things were done away, none would know whether their acts were accepted of God or not; hence away goes their knowledge.

PROPHECIES FAIL.

"But whether there be prophecies they shall fail." They did fail. Where are they to-day? Who has uttered a prophecy during the long dark night which has passed? At present I can recall but one, that of Mother Shipton, and it utterly failed in regard to the end of the world, which she said would come in 1881. And how the prophecies recorded in the Bible have failed to give the world light, that they might understand these things! They failed in the church, and she has not enjoyed them for hundreds of years, although the Saints were told to "desire spiritual gifts, but rather that you may prophesy."—1 Cor. 14:1.

"Whether there be tongues, they shall cease." This was fulfilled before the fifth century of the Christian era had passed: and now, speaking in tongues, is not heard of, and is unknown, in the churches, and has not been enjoyed for centuries. Even to-day, the eminent divines strive to convince us, that they are no longer needed. The prophecy was a true one: they did cease.

"Whether there be knowledge, it shall vanish away." There have only been certain times, during which there has been knowledge of God upon the earth; and at these times the effect of that knowledge has been felt in all the land. Whenever there has been a Gospel dispensation, the light of the Truth has illuminated the minds of all mankind, and the arts and sciences have flourished. But when the Gospel has been withdrawn, men have sunk into ignorance.

We are told, that "no man can say that Jesus is the Lord, but by the Holy Ghost." In the days of the Apostles many could say that he was; for they had seen him. (1 Cor. 15th chapter). They had the knowledge. John says: "We know we are of God, and the whole world lieth in wickedness;" (1 John, 5:19); but this knowledge was to fail. It did fail. Where is the knowledge of God to-day? Who knows that he lives? Who has seen him during the last 1500 years? What denominations can truly say, "We *know* that we are of God," when they deny the very means through which that knowledge comes (Revelations: the signs and gifts)? We find that during the "dark ages," knowledge had vanished; and from then until now, men have been striving to learn what the Gospel of Christ really is; hence, the many changes in the religious world. They are continually changing, striving to find which is right. "Ever learning, and never able to come to the knowledge of the truth." (2 Tim. 3:7).

"These signs shall follow them that *believe*," says Jesus. They are the seal of our adoption which God gives. If they do not *follow*, it is because we do not *believe*. When they ceased, with them knowledge also ceased. Not only in the church did they lose knowledge, but in the whole world. There never was such a time of darkness, superstition, and lack of knowledge, as during the dark ages. Paul said: "we now see through a glass darkly." If that was his condition, with all his spiritual light, revelation, prophecy, and the knowledge he enjoyed, who will not admit, that from then until the present century, all have been *stone blind*, fulfilling the prophecy of Isaiah, 60:2, "the darkness shall cover the earth, and *gross darkness* the people."

The arts and sciences were neglected, and errors were held up as truths.

SCIENCE NEGLECTED.

In astronomy we find, that Ptolomy, in the year 130, introduced his theory,—that the earth was the center of our planetary system; and that around it all the planets revolved. The church supported that theory, and taught it as true, and it was accepted for

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some 1400 years. When Copernicus, Tycho Brahe and Kepler, proved the theory to be false. That the sun was the center, and all the planets, including the earth, revolved around it. All the united wisdom of astronomers since, agrees that this is true; and the whole world was wrong during all that time. When Galileo asserted the truth of the Copernican system, he was denounced as a heretic, and imprisoned for daring to think beyond others. They preferred to believe an error rather than have their ignorance exposed. "Ancient astronomy had produced but one catalogue of the fixed stars, that of Hipparcus, (200 years B. C.). Ulugh Begh has the honor of having formed the second, *after an interval of sixteen centuries.*" (Encyclopedia Britannica, vol. 2, page 656).

"Agriculture flourished in Egypt, India and Greece, and was highly esteemed among the ancient Romans, who took great interest in the cultivation of the soil. Their land and produce of the soil was almost their only wealth. But in the latter ages of the empire, agriculture was neglected, and those engaged in it, regarded with comtempt. * * Under the Goths, Vandals, and other barbarian conquerors, agriculture in Europe during the middle ages, seems to have sunk into the *lowest* condition of *neglect* and *contempt.*" (Encyclopedia Britannica, vol. 1, page 261).

Concerning anatomy we read as follows: "The death of Galen which took place at Pergamos in the ninetieth year of his age, and the 193d of the Christian era, may be regarded as the downfall of anatomy in ancient times. After this period, we recognize only two names of any celebrity in the history of the science,—those of Soranus and Oribasius, with the more obscure ones of Meletius and Theophilus, the latter the chief of the imperial guard of Heraclins. * * * The decline indicated by these languid efforts soon sunk into a state of total inactivity; and the unsettled state of society during the latter ages of the Roman empire was extremely unfavorable to the successful cultivation of science. The sanguinary conflicts, in which the southern countries of Europe were repeatedly engaged with their northern neighbors, between the second and eighth centuries, tended to estray their minds from scientific pursuits; and the hordes of barbarians, by which the Roman empire was latterly overrun, while they urged to them the necessity of making hostile resistance, and adopting means of self defense, introduced such habits of ignorance and barbarism, that science was *almost universally forgotten.* While the art of healing was professed only by some few ecclesiastics, or by itinerant practitioners, anatomy was *utterly neglected*; and no name of anatomical celebrity occurs to diversify the long and uninteresting period commonly distinguished as the 'Dark Ages.'" Encyclopedia Britannica, vol 1, page 705.

"God chose the Jewish nation to be the repository of his law, that through them, all the nations of the earth should be blessed." Even so, Satan chose the Roman nation, through which to do his evil work, that through them, all the nations might be deceived. Christ sowed the *good seed* at Jerusalem. "Thus it behooved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24:46, 47. Satan sowed the tares at Rome, and from there the great apostasy spread.

In Revelations 12:1, we see a representation of the church as established by Christ:—"A woman clothed with the sun, (light of Revelation), the moon under her feet, (the Mosaic law), and upon her head a crown of twelve stars," (representing the twelve apostles). In reading further, we see the church persecuted by "a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads." (Pagan Rome—through which Satan began his work—the crowns on the *seven heads* being the different forms of government through which pagan Rome passed, namely, Kings, Consuls, Decemvirs, Dictators, Triumvirs, Emperors and Popes.

In Rev. 13:1, we see the change from pagan to papal Rome; we see the beast with "seven heads and ten horns, and upon his *horns* ten crowns." The horns here represent ruling powers, and we see papal Rome divided into ten different kingdoms, the Huns, Ostragoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Saxons and Lombards. (Pagan Rome gave its seat to papal Rome). Under the persecution the woman, (the church), flies into the wilderness.

Who was the "red dragon?" "And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world. * * * Woe to the inhabitors of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:9, 12. We also read to what extent he carried his persecutions. "And it was given unto him to make war with the saints, and to *overcome them*; and power was given him over all kindreds, and tongues, and nations." Rev. 13:7. We are here clearly shown that Satan was to *overcome the Saints*, and also gain power over all the world. This he did through the Roman, pagan and papal powers, and as foretold by the Savior, "the kingdom of heaven suffereth violence, and the violent *take it by force.*" Matt. 12:12.

Daniel speaks of the doings of the same beast, saying, he shall "*wear out* the saints of the Most High, and think to change times and laws." Dan. 7:25.

THE CORRUPTED CHURCH.

The woman (church) is also changed. Before, she was "clothed with the sun;" now, she is clothed "in purple and scarlet color, and decked with gold, and precious stones and pearls." She is upon the back of the beast,—held up, and supported by Satan." She is called the mother of harlots; and lest any might doubt who the woman (church) really is, we quote: "The seven heads (of the beast and dragon) are seven mountains on which the woman sitteth. * * * And the woman which thou sawest is that *great city*, which reigneth over the kings of the earth." Rev. 17: 9–18. Every school boy or girl knows that the city of Rome was built on seven hills, and we all know what city "reigned over the kings of the earth." Rome also "took the kingdom by force," and "wore out the Saints," which occurred since the third century, "while men slept." This was the cause of the "falling away," and the revealing of the "man of sin." All this was the work of Satan, But how did he sow the tares? Paul said in his day, "the *mystery of iniquity* doth already work."—2 Thess. 2: 7.

NIGHT, DARK AGES.

Now let us watch the course of the church during the *night*, the dark ages. The enemies of the church put to death all the Apostles, and continued persecuting the Saints, until the days of Constantine. But we find that the *faith* of the Saints was kept until the third century, and even then, "miracles were performed, such as healing the sick by the laying on of hands and the prayer of faith," and also laying on of hands for the reception of the Holy Ghost was practiced. But there was at this time a great change brought about, by the mixing of Paganism and Christianity, and we here find the first departure from baptism by immersion. Gahan, a Catholic historian, speaking of Novation, says: "He fell sick, and was baptized in bed by pouring on of water, and not by immersion, which was then the usual method." Gahan's Church History, page 93. Image worship and use of incense was introduced.

Constantine was declared Emperor of Rome, in the year 306. The 28th of October, 313, he is said to have had his vision of the cross, which he saw flaming in the heavens. After this he became a convert to the Christian faith, and placed himself at the head of the church, "usurping the right of convoking councils and presiding in them, and attempting to regulate the affairs of the church. * * At the conclusion of this century, there remained no more than a mere shadow of the ancient government of the church." Mosheim, vol. 1, page 107. Here we find Constantine at the head of the church, and supposed to be the successor of Peter. Let us look at his character, and then see who would accept him as an embassador for Christ. He caused the death of Sicinius, his brother-in-law, whom he ordered killed. His reign "was disgraced by a series of bloody deeds, that have left an indelible stain on the emperor's memory." He was a "monster of cruelty." "He suffocated his wife Tansta in a bath of boiling water." He beheaded his eldest son Crispus, the same year he presided at the Council of Nice. He murdered his father in-law, and his nephew Sicinius, and many others. He was a Christian one day, and a heathen the next. "He was at best only half heathen, half Christian, who could seek to combine the worship of Christ, with the worship of Apollo, having the name of the one, and the figure of the other, impressed upon his coins." And with all his claims of conversion, and presiding at the councils, he was not baptized until just before death, (337), and then he went out of the church and was baptized by an Arian Priest. (See Encyclopedia Britannica, vol. 6, page 267). Is it through such a source that the Church of Christ descends?

During this, the fourth century, all the prelates clothed themselves in gorgeous apparel, *purple* being the chief color. (John saw the corrupted church clothed in *purple* and *scarlet.* Rev. 17).

"The chief of the insignia of a cardinal's dignity, is the *scarlet* hat. * * * The canonical vestments of a cardinal are *scarlet*, and in the city and in their homes, the hems, and such

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like of their coats, and also their stockings, are of the same color,—in Italian parlance "*purple.*" Hence, to "aspire to the purple," to "receive the purple," is also equivalent to being a candidate for, or being made a cardinal. Their Eminences also wear a *scarlet* "beretta" a four cornered cap * * * and a *scarlet* "berettina," or skullcap."—Encyclopedia Britannica, vol. 5, page 87.

How clearly John saw and described them, three hundred years before, and how strange that they should clothe themselves in the very colors he mentions.

"The use of the cross was introduced, performing of pilgrimages, use of pictures, ridiculous ceremonies in saying mass, lighting of wax tapers, celibacy of the clergy, besides many other surperstitions equally ridiculous, were santioned by the prelates. Indeed, the principal part of their worship consisted of this ludicrous nonsense."

About the year 305 the famous Antony concocted his scheme, and organized the society of monks.

CORRUPT POPES.

"In the year 606, Boniface III ascended the papal chair, and begged the title of "universal bishop." Soon after this the Popes claimed they were infallible. But the very class of men who succeeded in reaching and occupying the Papal chair, shows the claim untrue. During the 9th century some of the Popes were among the very worst of wicked men, and about this time, a woman named "Joan," who had taken refuge in Rome with her lover, was placed upon the Papal throne, "whose sex was betrayed by the pangs of childbirth, during a solemn procession." * * *

Abandoned women at this time governed Rome; and that throne which pretended to rise above the majesty of kings, was sunk in the dregs of vice.

Theodora and Marozia, *installed and deposed at their pleasure, the self styled masters of the Church of Christ*, and placed their lovers, sons, and grand-sons, in St. Peter's chair.

In 1033, Benedict IX, a youth brought up in debauchery, was placed on the pontifical throne. This boy of twelve years, continued, when Pope, the same horrible and degrading vices.

Another party chose Sylvester III in his stead; and Benedict, whose conscience was loaded with adulteries, and whose hands were stained with murder, at last *sold* the *Papacy* to a Roman ecclesiastic," (D'Aubigne's History of the Reformation, vol 1, page 45, 46)

"John Matian, arch presbyter of Rome, who took the name of Gregory XI. Soon after this the Catholic Church had two Popes at the same time. Gregory I, and Sylvester III."—Mosheim's Church History, vol., 1, page 264.

We also read on page 86, D'Aubigne's History, concerning Rodrigo Borgia, who lived in crime, while he was a cardinal and an archbishop, who at the death of Innocent VIII, obtained the Pontifical chair, by bribing each cardinal at a stipulated price, and became Pope under the name of Alexander the VI. During all the time he occupied the chair he indulged in sin and crime of all kinds.

If the church was not ruled by Satan previous to this time, it surely was in these days. In 1484, John Sallier, doctor of the Sarbonne, said: "Since the time of Sylvester, the Romish Church is no longer the Church of Christ; but a State Church—a money getting church." —D'Aubigne, page 103.

When we remember the scandalous Tariff of Indulgences, into which the church entered, we shudder at the thought of this being called the Church of Christ. "Incest, if not detected, was to cost *five* groats; and *six* if it was known. There was a stated price for murder, infanticide, adultery, purjury, burglary, etc Oh! disgrace of Rome." (Ibid, page 58.) "Dark was the *night*, how dark!" In the 12th century, the horrible Court of Inquisition was instituted. We have now outlined the course of the church during the dark ages.

Isaiah says: "The earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." All this was done during the "dark ages." They transgressed concerning baptism and the officers of the church. They changed the ordinances.

CHURCH CHANGED.

The officers in Christ's church were, Apostles, Prophets, Pastors, Teachers and Deacons. These were done away, and in their stead were placed, Popes, Cardinals, Archbishops, Bishops, Vicar Generals, Priests, Deacons, Sub Deacons, etc.

The original name of the church was the Church of Jesus Christ—"There is none other name under heaven given among men, whereby we must be saved," (Acts 4:12). The *name* was changed, and that of "*Roman Catholic Church*" was substituted. The doctrines which Christ placed in the church, were no longer accepted,—and baptism by immersion, without which he said no man could enter the kingdom of God, was taught as no longer needed. Who can not see the change, and entire departure? In the great darkness, they apostatized from the church and from God, and we no longer find the church of God, but the church of Satan. He had "sowed the tares" and the world nourished them. Who would accept a church with such a record, for the church of Christ? Remember the horrible Courts of Inquisition, and the Holy Wars, which history tells us caused the death of over one hundred million souls. Is that the church of the meek and lowly Savior? During the dark ages, any one who dared speak or think, contrary to the Catholic Church, was put to death in the most horrible way.

John saw the wicked and apostate church, drunken with the blood of the saints, and with the blood of martyrs of Jesus." Rev. 17:6 Who drank the blood of the saints and martyrs? Who but the church of Rome? Has it not been the Roman power that made the martyrs, all the way through, even crucifying our Lord and Sovior?

Please notice the following prediction: "Now the spirit speaketh *expressly* that in the latter times some shall *depart from the faith*, giving heed to seducing spirits and *doctrines of devils;* speaking lies in hypocrisy, having their conscience seared with a hot iron; *forbidding to marry and commanding to abstain from meats.*" 1 Tim. 4:1-3.

Here we find that Paul had a revelation, in which the Spirit spoke *expressly* concerning some departing from the faith in the latter times, and giving heed to "doctrines of devils." Speaking *expressly* concerning this, shows that it was of so mmch importance that the Spirit spoke to him concerning it, that he might record it, so others might beware. Those who departed, and gave heed to these "doctrines of devils," were to "*forbid to marry*," and "*command to abstain from meats;*" and the very fact of this "forbidding" and "commanding," was the evidence that they had departed from the faith. What can be clearer?

In the tenth century, Pope Gregory VII. planned and enforced the law of celibacy, which prevailed for some six hundred years. The clergy were *forbidden to marry*. Concerning abstaining from meats, let me ask, where does the season of Lent come from, and how does it happen that all the Catholics eat fish on Friday? It is because the Catholic Church is commanding to abstain from meats during those times, and is holding out the sign, that they have departed from the faith.

But what had become of the Church of Christ? Where had it gone, if this was not it? She had "fled into the wilderness," (Rev. 15:6), and was to remain there twelve hundred and sixty years, during all the night, the dark ages, and during that time, concerning which we have quoted so many prophecies, which have all been fulfilled, not a single soul could speak with authority from heaven. The "word of God" was not to be found, only as borrowed light,—borrowed from times past, recorded in the Bible. Both of the holy priesthoods were taken away; the lineage of Aaron was lost; all the signs had ceased; the gifts and miracles were no longer enjoyed; the Church of Jesus Christ was not upon the earth; none of the sacred offices, which Christ placed in his church could be found.

Revelation, it was declared, was "no longer needed." There was no spiritual light any where,—all was darkness, ignorance, superstition, and folly; and who will not admit that this was *midnight darkness*,—the great time of "famine."

But there was to come a brighter time. The "*day star*" was to arise. Another day was to dawn, during which the "Son of Righteousness" was to shine, and light was once more to spread over all the earth.

LIGHT BEGINS TO DAWN.

The light began to break in the sixteenth century, when the reformation commenced under the preaching of Martin Luther, Melancthon, Zuinglius and John Calvin; and the little ray of light which they saw, began to grow brighter and brighter, and we see the spirit of invention begins to manifest itself,—improvement begins wherever this little light penetrates. Spiritual affairs, and men's conditions grow better, and continue to improve. Each of the reformers in his turn, does a good work in trying to "reform the Catholic Church," but that was all they did; and with all their efforts, in starting new sects and new churches, each with his improvements, none established the Church of Jesus Christ. And as the corrupted church was called the "Mother of Harlots," (Rev. 17:5), of course all her daughters are corrupt also. But as the light was very dim, men did the best they could to help themselves. They continued to throw off the yoke under which

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they were held down, and by degrees gained footing where they might think and act for themselves, in defiance of the priestcraft under which they had been held so long, until finally, that position was reached, as we find in the Constitution of the United States, which grants unto all the right to worship God as they see fit.

THE DAY STAR.

This was at the break of day, but the day star, (Morning Star), shines brightly long after day-break, and its light is dimmed only by the rising sun. Even so, the *day star* arose in the nineteenth century. In the town of Sharon, Windsor county, Vermont, on the 23d of December, 1805, Joseph Smith was born. In the year 1823 he declared that a Holy Angel had appeared unto him, whose name was Moroni, and instructed him concerning the work which God had for him to do, telling him, that if he was faithful, he should be the means in the hands of God of bringing forth the everlasting gospel. In the year 1829 John the Baptist appeared unto him and Oliver Cowdery, and ordained them to the Aaronic Priesthood, which gave them the right and authority to preach the gospel, and to baptize for the remission of sins, which authority, had been taken away from the earth hundreds of years before.

An angel had appeared unto him, fulfilling the words of John,—"And I saw another angel fly in the midst of heaven, having the *everlasting gospel* to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God, and give glory to him, for the hour of his judgment is come."—Rev. 14: 6. Now, if the everlasting gospel was on the earth, where would be the necessity of an angel coming to bring it? He was bringing it to "preach to them that dwell on the earth," to *every nation, kindred, tongue, and people*, which includes *every individual*. Hence, there was no one on the earth, among any class of people, who had the gospel. That all were without it, until the angel came, is certain; from the fact that the angel was to *bring it*, and that the angel had not come, previous to 1830, is evident, as no one had declared his appearing, and angelic administration was not believed in.

Soon after this, Peter, James and John appeared unto Joseph, and ordained him to the Melchisedec Priesthood, which holds the authority to lay on hands for the gift of the Holy Ghost. This placed him in a position to act in any of the offices of the Church. After this, appeared unto him Adam, Moses, Elias, Gabriel, Raphael, and even God the Father, and his Son Jesus Christ, from all of whom he received instructions concerning the kingdom of heaven.

The wisdom and knowledge which Joseph received from these holy ones placed him far beyond the wisdom of all the world combined, in things pertaining to God and his kingdom. Joseph Smith, as insignificant as he appears to the world, was the *day star*, that dispelled the darkness and gloom which had hung over the world for ages, and that heralded the rising of the glorious Son of Righteousness.

DAY LIGHT RESTORED.

In 1830, by command of God, he organized the Church of Jesus Christ, with Twelve Apostles, called by revelation, the Quorum of High Priests, Bishopric, Quorum of Seventies, Elders, Priests, Teachers and Deacons. The exact pattern of the church as organized by Christ in his day. Joseph stated that God was very particular in his instruction for him to organize the Church on the *sixth day of April*, 1830, the Lord naming the very day. On this day the Church came forth out of the *wilderness*. The Church was now in perfect order, the gospel was preached, the believer was baptized; through the laying on of hands the Holy Ghost was given; the signs followed the believer; the sick were healed, devils were cast out; many spoke in unknown tongues, and others interpreted the tongue; many prophesied in the name of the Lord, and there was a general outpouring of the Spirit, as thousands can testify.

Through Joseph Smith, the day was fully ushered in. Not alone was the Spiritual light improved, but all the world felt the effect,—the light spread every where.

The arts and sciences, which had so long been neglected, began to flourish. Wonderful inventions were made. Wisdom and knowledge began to increase, and such has been the advancement in the present century, that it has been the most wonderful age this earth has ever known.

We are now living in *the day*, and all who will see may see. The kingdom is receiving its subjects, and we now look forward for the coming of the King of Kings. And we can say with Peter of old, "Now is the accepted time; now is the *day* of salvation." And by authority we can say, as did our Master, "He that believeth and is baptized, shall be saved, and these signs shall follow them that believe." And as Paul: "We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." We are now in the same condition as Paul. "We now see in part, and we know in part, but when that which is perfect is come, that which is in part shall be done away." We are in exactly the same position he was in, and it is this "*in part*," which *we have* that is to be done away, by "that which is perfect" coming.

We call upon all to *come*, for here you will find rest for your souls. Do not "reject so great salvation," for all are responsible, now that the great light shineth. Come and become sons and daughters of God. "For the promise is unto *you*."

That we may continue the children of the light is the hope and prayer of your well-wisher,

GEO S. LINCOLN.

A New Commandment.

IN the seventeenth century the minister of a certain parish in Scotland was the famous Samuel Rutherford, the religious oracle of the Covenanters and their adherents. It is among the traditions that on a Saturday evening, at one of the family gatherings, when Rutherford was catechising his children and servants, a stranger knocked at the door and begged shelter for the night. The minister kindly received him, and asked him to take his place with the family and assist at their religious exercises.

It so happened that the question in the catechism which came to the stranger was that which asks: "How many commandments are there?" He answered, "Eleven." "Eleven!" exclaimed Rutherford. "I am surprised that a man of your age and appearance should not know better; what do you mean?" And he answered: "'A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." Rutherford was much impressed by the answer, and they retired to rest. The next morning, as he threaded his way to church through the thicket, he heard among the trees the voice of the stranger at his devotions. The elevation of the sentiments convinced him that it was no common man, and, on accosting him, the traveler confessed that he was no other than the great divine, Archbishop Usher, the Primate of the Church of Ireland, who well fulfilled that new commandment which he bore to others. He it was who had come in disguise to see Rutherford in the privacy of his own home. Side by side they pursued their way to the little church, and from the rustic pulpit the Archbishop preached to the people from the words which had so startled his host the evening before: "A new commandment I give unto you, that ye love one another."

BRO. LEVI CHENEY, of Kent, Illinois, sends us a Freeport, Illinois, *Bulletin*, containing the following notice of a New Bible, an addition to the biblical literature of the day.

A NEW BIBLE.

THE HISTORY OF THINGS IN GENERAL FOR 24,000 YEARS.

A new "bible," a book containing over nine hundred pages and claiming to be a direct revelation from heaven, is really something partaking of the character of a novelty. Such a book has appeared within the past week. Its name is peculiar, and all that we know of the meaning of the word we gather from the book itself. "Because it relates to earth, sky and spirit it is called Oahspe." As to the object of the book, we gather that it is not mercifully intended to supplant the former bibles, nor vedas nor other sacred books. Oahspe, we are told, is not a revision or compilation of the sacred books of the past, but a new bible, comprising the causes of the other bibles, with revelations of the heavens also. Other bibles, it avers, have been for a tribe or race of people only. The one is for all races and all peoples on the earth, and sets out to show how the former sacred books were parts of one stupendous plan for bestowing light upon mortals. It is further claimed that through Oahspe we learn why the Chinese became confucian, the Hindoos brahmins and buddhists, and why the emigrating people became Jews and christians. The new revelation which had become a necessity because of the divided condition of mankind, provides for the fellowship of all people. It is a characteristic of "Oahspe" that it reveals the affairs of the angels in heaven—what they do, how they live and travel, their relations and the parts they play in the affairs of mortals.

Laying aside the claims of this book, "Oahspe," to be regarded as of divine authority, a brief account of the book and its author may be given, and the reader can choose his own conclusions. "Oahspe" is a large bible-like volume in style and appearance, and con-

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sists of over nine hundred pages. There are some thirty books, with such titles as the following:—"Book of Sethantes," Book of Aph," "Book of Sue," "Book of Thor," "Book of Osiris," "Book of Fragyapalri," "Book of Lika," and such like. There is one book called the "Book of Sixteen Cycles," which deals with the history of forty-eight thousand years. There is another book devoted to the wars against Johovih—a book the details of which make it very plain to see that the sons of the great Lord of the universe were but sorry specimens of piety and loyalty. The entire work claims to cover a history of twenty-four thousand years.

The history of progress or development of the United States, the constitution, the war, Abraham Lincoln and emancipation is somewhat amusing. In the book of "Es Daughter of Jehovih," we thus read:—"Jehovih said to this ambassadress, 'Take thine own inspiring hat and go down to the earth, to Washington, to Liucoln, the president, and hold this matter up to him, that he may understand me,' &c. And the angels of Jehovih went to Lincoln in a vision, like a dream, and they said unto him, 'Lincoln! Lincoln!' And he answered and said:—'Who art thou?' And the angels said:—Such as come in Jehovih's name for freedom's sake. Behold millions of his angels look down from heaven and would come to thy armies if thou wouldst but proclaim freedom to the slaves! Lincoln awoke and was troubled." The vision is repeated; a seeress, Nettie Maywood, is introduced; and ultimately "Lincoln's eyes were opened, and he went straight away and proclaimed freedom to the whole four million slaves." The Book of Praise recalls the style and phraseology of the Psalms of David. But the sweet singer of Israel soared on stronger pinions than he of the New Bible.

These are the words of Bon: Thou, O Jehovih. Who can fashion thee with words, or show thy immensity? Where stood thy feet in the time of Creation or rested thy hand?

Thou Present and Afar! Thou Who art older than time, O Jehovih! Thou Dealer in worlds; where can I write the wonders of thy name?

Oh, that I had a standing place to see thee! That I could come to an understanding with my Creator! To find wisdom for my song; a dialogue in the words of the Almighty!

The language all through is highly Scriptural in tone, with sad lapses now and then into vernacular idioms, Walt Whitmanlike slap dash and pathetic commonplace.

A faithful examination of the work as a whole shows that it is opposed to all creeds and systems of religion, but that it is mainly an elaborate argument in favor of vegetarianism, and every other ism by means of which animalism may be eliminated from human nature.

The author of this peculiar book is Dr. Newbrough, a dentist, of this city. It was natural that an interviewer should seek out the author of so remarkable a production Dr. Newbrough is a tall, well built man, of over six feet. His head, his face particularly, reminded us much of General Hooker. His manner is calm, placid, gentle. His hand is cold—a characteristic to which he himself calls attention, and which he believes to be related to its peculiar power of independent action. He is about fifty-five years of age, and is a native of Ashland, Ohio.

"The book," said the Doctor, "was begun and finished inside of two years—two years less two weeks. It was composed and put on paper in half hour spells every morning, immediately or soon after sunrise, with the use of a typewriter." It is claimed by the doctor that he is personally irresponsible for the book; that he wrote as he was commanded and what he was commanded. He was simply the instrument, and his hands, he says, seemed to act of their own accord, and as if independent of any mental volition on his part. At the close of the half hour the communication ceased, and morning after morning he put away the sheets without examination until the end of the above mentioned period. At the end of two years, all but two weeks, the communication ceased altogether, and he was commanded to collect the sheets and make a book and give it to the world. He did not know, he said, what he had written till he began to prepare the work for the press.

He was astonished at his own work. He finds himself in a very peculiar position of coming into contact with names and facts and statements and opinions for the first time in the pages of his own book. People call to ask him questions about the mysterious cycles, vortices, gods and goddesses; and he can give them no information. He can only refer them to the book itself. Learned men call to compliment him on his knowledge of Sanscrit and on his profound acquaintance with, as well as the new light he has thrown on, cosmogony, astrology; but he knows as little of Sanscrit as he knows of Latin and Greek, which is nothing at all; and he claims to have never made a study of cosmogony or astrology.—

WE call attention to the following from the San Francisco *Chronicle*. It should be remembered that some little time ago, we reproduced a sermon by this Chunder Sen, as published in the Chicago *Times*.

CHUNDER SEN.

THE STORY OF AN INTERESTING REFORMATION IN INDIA AS RELATED BY THE REV. JOSEPH COOK.

There is at present in India a convert from Buddhism to Theism, who is doing a work that will as certainly leave its mark on the religious history of Hindostan as Ridley did on that of England. The name of this progresssive Hindoo is Chunder Sen, and it is from a conversation had with the Rev. Joseph Cook, of Boston, who has just reached San Francisco after a lecturing tour around the world, that the information contained in the present article has been obtained.

As a few lines of fit preface, it should be mentioned that the eminent lecturer and writer left the Massachusetts home of "culchaw" in the Spring of 1880, for a season of alternate rest and labor, in the Western States, and quitted America for England on the 7th of September. Nine months were spent lecturing in the United Kingdom, and then in June, 1881, Mr. Cook made a round of the great German universities, and in company with the various professors, discussing and arguing on those semi-mystical, semi-religious problems to which his soul inclines. From Germany he passed to Italy, thence to Greece, where he met Dr. Schliemann and witnessed the pathetic endeavors of a country to make a collection of art treasures dug out of the ground, after all the world had plundered her of that which lay above it After Greece, Egypt, and the Holy Land were visited, and then, under the burning sun of a Christmas Day, he sailed down the Red Sea, and reached Bombay on the 5th of January, 1881. The stay in India and Ceylon was for eighty-four days, during which Mr. Cook delivered forty-two lectures, and then, still keeping to the extreme Orient, Penang, Foochow, Singapore, Hongkong, Canton, and Yokohama were called at, and then sailing South Australia was reached. In those colonies, ffity-two discourses were addressed to as many audiences, the total number of lectures delivered during the two years being two hundred and fifty.

It was in Bengal that Mr. Cook met Chunder Sen, and of his interesting acquaintance's work, appearance, and faith, it will be best to allow the lecturer to speak himself.

"For some years," said Mr. Cook, "I have made it a practice to deliver what may be called question-box lectures. That is, a box is provided in which questions upon any subject may be deposited, the answers to which I give from the platform. I was surprised to find in Bengal that the questions were of a peculiarly searching nature, and dealt largely with speculative subjects, and the more advanced process of thought. There was a tone of earnestness about many of these mute inquiries, and this and the evident desire of the propounders to be lifted out of certain difficulties of belief, interested me much. In Calcutta I was led in turn to inquire into the intellectual and religious development of my audiences, and soon found that there existed a very remarkable society, or sect, or school, of what may be called Free Brahmins. Their freedom was not only of a religious order, but extended also to social matters, for they were not only opposed to idolatry, but, stranger still, were opposed to caste.

"At their head was one Chunder Sen, a man of most unusual attainments and dispositions. The most dsstinguished orator of Calcutta, speaking as fluently in English as Bengalese, of excellent manners, traveled, having visited London and been introduced to the Queen, educated in the best schools, forty-five years of age, handsome in feature, standing six feet high, a man of means, and the editor of the *New Dispensation*, Chunder Sen is a man who would make his mark anywhere, and who would not pass unnoticed in the capitals of this country or Europe The title of his paper is that which has been assumed by his followers. They are the believers in a new dispensation of which Sen is the revealer. If he were not so honest a man as he is, this belief in special revelation—in which he himself fully shares—would be dangerous. but in my many talks with him on the subject, I found that revelation with him meant no arrogant claim of inspired superiority, but rather that he held it to be his duty to teach those better lessons and that happier creed which he felt to be born of the truth.

"His religion is not so strong positively as it is negatively forcible. For instance, he calls himself a 'Uni-Trinitarian,' and while he implicitly believes in Christ in his humanity, his conception of Christ in his divinity is

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vague. He, in fact, confounds personality with attributes. He has energetically and definitely given up Buddha and renounced the Veda. He is devotedly theistic, but is in that state of mental bewilderment in which all great thinkers find themselves, who cut away from recognized tenets and strike out for something new and higher. For such a thinker, in such a condition he spends too much of his time in prayer and too little in study. He appeals to Providence, in whose interposition he puts implicit trust, but is lost in the mysteries of his novel faith. He is as devout as Martineau, and more so than Theodore Parker. His adherents are all of the more advanced class of Brahmins, and in the work of peculiar reformation he has the active assistance of his brother, who is a celebrated Professor, and one of the most prominent Brahmins, named Moozumdar. A number of incipient apostles or students live with him in his house, and there spend hours each day in prayer, the singing of hymns, and introspective study. His disciples number about seven hundred in Calcutta, who every Sunday throng the church which he has erected to the service of Theism, while there are, I should think, quite one hundred branches claiming affiliation with the head church, and scattered throughout Northeastern India.

"Of course he is bitterly opposed by the conservative Brahmins for his liberal ideas, but it is to the credit of the missionaries that they look encouragingly upon the movement which he has originated, and hopefully toward the outcome. If you were to ask me for a terse opinion of this religion I should say it is that of a Quaker theist in a Hindoo dress. He is a devout man, earnestly studying Christianity, but is held back by a desire to please his fellow-countrymen. He is making a hopeful progress toward the true religion, but suffers from a confusion of thought. He has already exercised a most important influence on his educated co-religionists, and will continue to increase in power and importance. He is not arrayed against propagandism; but at the same time he is the powerful instrument in a process of religious evolution in Hindostan which will most probably end in the institution of an independent and non-sectarian Indian Church. This may take half a century to accomplish; but even if Chunder Sen is not apotheosized, the impress he has made upon his surroundings will not end with his labors, and he is to be looked upon as the most prominent reformer that India has seen for centuries. Above all he is to be admired, if not reverenced, for the bold stand he has taken against agnosticism, materialism, Buddhism, drunkenness, caste, and early marriages—evils against which no one has before had the courage to assume so squarely an antagonistic attitude."

If the Cap Fit Wear It.

Dear Herald:—The aphorism is no doubt often viewed correctly. As proof, we frequently hear the following, Do you refer to me in what you have said, or written? Again, what do you mean by imputing such and such, things to me? Such questions are invariably followed with the answer, "If the cap fit wear it." And my experience has taught me that those who put that, or similar questions, are delinquent, but frequently try to hide some truth revealed against them by assuming a blustering mien. Certain it is, that most thoughtful persons, when they hear that question put, concede guilt to the questioner, reasoning the matter thus, such thoughts would not arise in the mind without a consciousness of guilt. It is also positive that an elevated mind, guiltless of wrong doing, would not conceive such thoughts. And were such accused to their face, their dignified temperament would lead them to treat the Calumniator with contempt. But if on the other hand it was truth that was told, then the cap would fit them, and their noble nature would at once seek to repair the wrong done. A short time ago a man was charged before a magistrate with brutally knocking a man down, when the prisoner was asked why he did so? his excuse was, "Why ye'r worship, he told ther truth on mes." The justice then said: "I presume you to mean that had the plaintiff told some untruth about you, you would not have illused him, is that so?" "Not I yer honor" said the defendant. The justice then said, "I must say your dastardly act is very much aggravated by your confession; I shall therefore send you to jail, and hard labor, for three months. Served him right, said I. It is evident the cap fit that striker, and he did wear it. Moral. Had he been honest in principle, he would have repaired that wrong done, which brought forth the truth concerning him. By so doing, he would have saved himself imprisonment, and refrained from maltreating an innocent person. The following will also illustrate our meaning; and although the one actor was a king, he was no more spared by the justice of God than if he had been a mere plebeian; showing the non-respect of God for persons. The case will be found in 2d Sam. 12th chapter. It is quite evident, to me, that the cap fit David, and pressed on him sorely; still he endeavored to assume innocence, or in other words made an effort to hoodwink the prophet, by saying, "He shall surely die." But when the prophet knew his subterfuge, by the tuition of God's Spirit, the folly of his attempt was apparent. And therefore when Nathan said to him, "Thou art the man," he repented the evil done, but the evil was past reparation. We may infer from the after history of David he did so far as he could in that direction; for he did not try to injure the character of the man he had already so grossly injured, which thing he might certainly have done as king, and thus in the eyes of Sycophants, (there are always plenty of those surrounding men in power), have been exonerated from blame. And it was surely the better for him that he did not do so.

Human nature is on par in all countries and conditions in life, and the source of evil is continually working out some fell design, in order to do injury; because he is ever fighting against right. And it mattereth not what station in life men move in, noble or other wise, defamers are sure to arise in their paths, and it is often amusing to notice the foolish methods used by such defamers to try and carry their designs into execution. All persons whose tastes lead them to make acquaintance with notable men have read of David Garrick. He was contemporaneous with Johnson, and those other celebrities who reigned supreme in the literary world in the last century.

I mention David Garrick, dear *Herald*, because the passage between him and Quin is worth relating I think, and also because it will show that men of his stamp of mind were not without detractors. Quin, evidently through jealousy, wrote the following invective on the popularity of Garrick: "Though the secretary is followed for a time, they, the public, will soon be all coming back to church again." David replied:

> "Thou great infallible forbare to roar;
> Thy bulls and errors are revered no more;
> When doctrines meet with general reprobation,
> It is not heresy but reformation."

You see, that, although the "cap fit" David, yet he replied in a manly way, and it is said making his "cap fit" Quin, and that he, with the discernment of a wise man, saw he had better wear it without kicking. The consequence was, those two became friends.

Jealousy is always suspicious. The jealous mind is on the continual stretch to lay hold on any pretence—however small, or foolish,—on which to build an accusation, when it is found; judgment is at once set, and we hear, Ha, you may take my word he, or she, means so and so. And it is some times the case, that confidence is broken, by finding that those who ought to know better are guilty of such mean acts.

A very amusing circumstance occurred a short time since A person who sprang up in social position, a little higher than those who were formerly compeers, through a piece of good fortune, hired a servant; but being unused to such a condition did not know how to properly treat one; and the result was, the servant became tired of such usage, therefore gave notice to quit. When about to depart, the following colloquy took place.

First person. "Mind you speak the truth of me after you are away." What need for such a wish if all was straightforward? I conceive none.

Second person. "Are you not aware that I profess to be desirous of following Jesus?"

F. P. "Yes, I so understand."

S. P. "Then I may not tell untruths, as they would bring me under the displeasure of God."

F. P. "Certainly."

S. P. "Then I shall take a neutral course of actions. Should any person ask me anything concerning you, and tell them that if they wish to find out how to understand you they must come and remain with you some time, then they will be sure to gain all they require to know. But if I were to tell the naked truth of you, those I told it to might not afterwards hold you in quite so high esteem."

F. P. was so indignant at the reply, coming as it did so very unexpected, that (holding up hands in horror) F. P. was heard to say: "Well, did you ever hear such impudence, and to me, so much above S. P. in station, well, well, well, what next," and the abuse went on still further, ending in a real—some cruel persons said a pretended—fit of crying.

Now had F. P. but remembered, how few are the years ago since a similar position held by S. P. was held by F. P., my humble opinion is S. P. would have been differently treated by F. P. and all the the amusing story related would not have been heard of, and the F. P. would not have been made to wear a "cap because it fit."

There are some who hold the belief that

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the scene depicted by Moses as having taken place in Eden, is to be taken as an allegory Be it so, or a reality, it is quite evident, to observant minds, that there is a reproduction of that drama, frequently in every day life. There are serpents in plenty at work, there are also Eves in numbers, ever ready to allow their vanity to be played upon by those serpents; and there are Adams, too, upon whom those Eves can, and do, play a similar part to that performed by original Eve. The consequence is the trio cause much mischief in that circle they move in. It appears plain that original Eve had not any intention to degrade her lord, as the sequel to the story proves she did do; and the cause of her so doing is obvious, she did wrong, by allowing her vanity to get the better of her judgment, and then, foolish like, persuaded her lord to follow her improper course. So with many Eves of to-day, their vanity get the better of their judgment, and thereby they lead their lords to do things their vain gloriousness imagines will elevate them; instead of that, they but do as their mother did, drag down their lords, in causing those whose favors they seek to see through their chicanery, and like Mother Eve, they lower themselves in the estimation of many good people through their own folly. It is a pity it should be so, but so it is; more is the pity. Better would it be, could professors be brought to act on the square. Foolish plots, and base plots would then cease, men's minds would be at ease. Evil juggling lose its power, which is an ever wished for hour.

God grant it may speedily come. Amen.

HENRY C. CRUMP.

BIRMINGHAM, Eng., Sept 18th, 1882.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, December 15, 1882.

EVERY man who deserves the name, should have in his heart some standard of measurement by which to examine and determine the relative and positive merits of every question coming before him for consideration, that lies within the reach of his abilities, natural or acquired. No one who has failed to set this standard at an early period of life, has ever succeeded. Few who may have deferred setting such a standard, until some common, or uncommon, occurrence of every day life has changed the ordinary current of human affairs, has forced them to draw lines between right and wrong, far from those originally set, have successfully reset the lost standard; but have ever after carried themselves in accordance with the loose lines more lately set. One result of this has been that when similar things to those which disturbed the standard first set occur, the lines are again readjusted still farther away, until in time these persons become "creatures of circumstances." While it may not be wise to say that men should control circumstances, it is not unwise to hold that there are circumstances which may possibly environ a man that should not by any means control him; for if they do, the person is injured in every conceivable way.

The standards of morality which have governed the world, since the Mosaic code was given, have been more or less fashioned from the "eye for an eye, tooth for a tooth" rendition, so far as offence and retaliation, or reward for deeds of evil have been concerned, where any rule has obtained; but some sins have become so prevalent, that now there is in some places no condemnation of them, so far as the enforcement of law is concerned; while in others the penalty is trivial under law and in public opinion, and in others still the penalty is more or less severe, upon conviction, and the loss of social favor entire. This gives rise to gradations in standards incompatible with social good.

He who labors forward to an insufficient standard, or one much too low, can not recover the ground lost, if he be so unfortunate as not to discover his error until he reaches the full fruition of his effort. And he who measures the affairs of others and of himself by such a standard, must find when too late, that he has missed much that would have helped to fill his life with peace and gladness.

A people that as a body, or who in their principles of association have permitted a low standard of moral conduct to be set up, or to become incorporated in their profession of faith and belief, must, soon or late, meet with disappointment in their progress, if not with an absolute prevention to their success. Hence, it is necessary that the men of the Church, everywhere, set up for themselves standards for judgment, not for purposes of condemnation to be passed upon others who may fall short when tried by them; but for emulation in themselves, and of self culture. For this reason, brethren, set the standard well up, because if you set it low you will not be apt to reach above it; but if you set it high and perchance fall a little below, you may still be far above him who unfortunately sets his standard low.

The young men of the Church who are forming their habits and characters, ought by all means to be aided and encouraged to set up in their minds a standard of excellence and honor from which they should in no case permit themselves to be either driven or coaxed, but which should be rigidly adhered to by them, in public and in private. No permanent or great benefit can come to them from a single act beneath their standard, while such an act may lead to great and irreparable injury to themselves and the cause they should honor and respect, as well as love.

THE *Inter Ocean* of Chicago thus notices Bro. Gurley's tarry in the city:

LATTER DAY SAINTS.

ELDER GURLEY—HIS WASHINGTON MISSION.

At the morning service of the Latter Day Saints in the hall, No. 213, West Madison street, yesterday, Elder Z. H. Gurley preached on "Christ, the Life and Light of Men," holding that all liberty was based on law, and that the public clamor for liberty must give place to a proper application of law physically, practically, and religiously. Christ's presentation of divine virtue would secure the greatest liberty to the race, hence the necessity of accepting Him. Christians' failure to practice Christ rendered nothing null, but only an exhibition of human weakness. Infidelity produced barrenness in the soul, while true love of God and neighbor, as exemplified in Christ gave "life and light." The Elder also urged the necessity of living in harmony with the institutions of our government as being the best on earth, and held that no one was a good citizen who lived otherwise, no matter how much Christ was professed.

Elder Gurley said that he was on his way to Washington, in company with Elder E. L Kelley, to urge again further recognition of the Reorganized Church of the Latter Day Saints, as the legal and true successor of the primitive church, holding, as they did, that polygamy and its concomitants should be treated as an excresence, a loathsome incumbrance upon the faith, but no part of Mormonism proper whatever.

QUESTIONS AND ANSWERS.

Has a Teacher or Deacon the right to bear the emblems and pass them to the partakers at Sacrament services?

Yes, if necessary in assisting the Priest, as it is stated that they shall assist the Priest in his duties.

A person came into the Church ten years ago; for several years he heard nothing about tithing, (did not know there was such a thing). After a while (several years) he heard there was such a thing, but it was so obscurely defined that he did not comprehend it; by and by a good Elder comes from the east, and defined it as paying one tenth of your surplus annually; at that time he (the person of the first part) had one hundred and sixty-seven dollars, over and above his living, so he paid seventeen dollars, tithing, and has paid in that way ever since, (one tenth of surplus). Now it appears from later knowledge on tithing that he ought to have paid the whole of the one hundred and sixty-seven dollars, as a consecration of all the surplus for a commencement of tithing. This year he finds he has but one hundred dollars on hand, altogether, after paying tithing, is it his duty to pay in the one hundred dollars, too? And if it is his duty, will he still owe the Lord fifty dollars?

Without presuming to answer the question categorically, we reply, that as the person referred to made a direct and honest effort to comply with the law, as he understood it at the time he essayed to obey it, it is enough as a beginning; and if he now continues to pay the one tenth of his increase he will comply with the law of "tithing." If, however, he desires to adopt the consecration part of the law, he may pay so much of his yearly increase as he may choose after he has paid the one tenth. Should he do this and pay the one hundred dollars referred to, as now on hand, he will not owe anything. Nor will he have kept the "law of tithing," but the law of "consecration." One of the evident mistakes which has been made in regard to "tithing," and one that has given rise to so much controversy and abuse of the law, both in teaching and its execution, has been the confounding of the "consecration" clause to mean the all, or tenth of all, &c. The surplus could never mean more of any man's goods, chattels, or moneys than he could well spare, under a generous provision of the laws of demand and supply; and how the well meaning and innocent reading of so plain a law, could have been made to take on so grievous and hard a form as it was has always been a mystery to us.

A man obeys the gospel in England under the Utah *regime*, say fifteen years ago,—he pays tithing into that organization for several years, till he gets his eyes opened, then leaves them and comes to California and joins the Reorganization, —now, if he has made a consecration as a commencement in tithing (as I understand that that is a correct principle) in the Brigham Church,

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has he got to make a consecration of all his surplus as a commencement in the Reorganization, also?

The answer to the first question virtually answers this; for as before, the attempt to begin to comply with the law was made in good faith, and should be so considered. But this should not be construed to the excusing such person from obligation to the law, in some of its forms; nor be made a criterion by which obedience to other requirements may be evaded. The person may still consecrate to his credit, as much as he chooses, and may put nimself under the tithing, or tenth clause if he wishes.

But, in these answers we may be trespassing upon prerogatives of the Bishop, to whom we refer these questions, with the request that he give to the readers an answer for them.

What of the "tailed star" seen in the east?

It is one of the signs in the heavens, and has been visible long enough to cease to be a wonder. It may, or may not have some connection with the electrical condition of the atmosphere just now prevailing over our land; but if it does, it is controlled by the power of the highest and obeys the law of its creation, and none need to fear whatever it may portend, who have obeyed the law of their new creation in Christ.

Rev. 10:4–7?

We understand this to be a declaration as to the end of Time, an act that is to finish the work of the earth in its present form, and to immediately precede the reign of Christ as King of Kings. All the mystery there is now about the work of God concerning the redemption of earth and the salvation of man, will then be understood, for it will be finished in earth.

Rev. 11:3–4?

Joseph Smith, the Martyr, stated in a Key to Theology published many years ago, that these two were two prophets that were to arise in Jerusalem being called and sent of God, who were to do a great work for the Jews as a nation, as stated.

Matt. 28:20?

This verse certainly needs no special comment. It is a plain commandment of the risen Lord to his disciples as to the character of their teaching while preaching; coupled with a promise of his unfailing aid and protection, with a specification how they should be given, or the manner in which they would be manifest. Taken in connection with the 16th of Mark, this passage is a clear refutation of the claim made by the opponents to the latter day work that the age of the signs following the believers is past. Christ made sure of the integrity of his apostles by trying them, and after the trial, he gave them his assurance of his perpetual presence," even unto the end of the world." The end of the world not yet having come, we are prepared to assert that in the gospel economy the very things which, so-called orthodox christianity deny as not needed now, were intended to be perpetual.

EXTRACTS FROM LETTERS.

From a late letter from Bro George A. Blakeslee, we make the following extracts:

I find the people there take quite an interest in having the Temple repaired. I think the Church should locate a good man in Kirtland who is acquainted with the history of the Church, and who is able to cope with spiritualism and infidelity. I think that mission would be self-sustaining in a very short time. I found that from the 23d of June last, to the time of my last visit, some over two hundred had visited the Temple, and whose names were registered in the book. I think it would be one of the best things the Church could do, to repair the Temple as it was when originally built.

Bro. Robert M. Elvin, Nebraska City, wrote us, November 22d:

I have agreed to debate the following questions, beginning January 22d, 1883: 1st, Resolved, That the Missionary Baptist Church, with which I, N. M. Allen, stand identified, is the only church which holds the identical doctrines as taught by Christ and his apostles, as revealed in the Old and New Testaments. Allen affirms, I deny. 2d. Resolved, That the church organized by Christ and the apostles, apostatized, by mulilating the organization and changing the ordinances. I affirm, Allen denies. Three days are to be devoted to each proposition. I likewise have a prymise of U. M. Browder of the Christian Church, to debate.

Bro. Wentworth Vickery wrote from Plano, November 24th:

We keep up our meetings the same as formerly; and also our Sabbath School. Some of our meetings are good ones, and the Spirit's presence is felt to a good degree; others do not seem so good; but we have a great deal to encourage, and many things to discourage us, but believe that those that encourage are more than the other. I think that the visit and fraudulent action of W. A. Dehener, though hard to bear at first, will be a benefit to the Saints. You know that there is a good, kind-hearted number of Saints at this place, and though poor in this world's goods, I believe they are rich in spiritual things. Bro. Amos Bronson has left us for his son's, in Wisconsin; I missed him in the prayer meeting last evening very much.

Bro. John A. Robinson, of Peoria, sends us from Cameron, Illinois, a preaching poster announcing his services at Alexis for November 26th, morning and evening. He adds:

Meetings over, splendid attention; intelligent audience, thinking men; excellent liberty; poured canister and grape into old orthodox theology; set the town on an uproar.

This is good news from Bro. Robinson. He is a mercurial, active defender and presenter of the faith, and quite original in his methods.

Bro. Richard Ferris wrote from Oakland, California, November 24th:

The Oakland Branch is prospering, a goodly spirit manifested, fair attendance at meetings.

THIS is the last number of the HERALD before the weekly issue. We must take it for granted that all our list of subscribers will take it in its changed form; and hence give notice that a reduction in the time of each one paid in advance will be made according to the rate of the new price, as follows:

All subscriptions extending into 1883, except in cases where the increased price for the weekly has been sent us, will be set back as follows:

Those expiring between January and March, inclusive, two numbers.

Those expiring between April and June, inclusive, four numbers.

Those expiring between July and September, inclusive, six numbers.

Those expiring between October and December, inclusive, eight numbers.

All HERALDS will be stopped with this number the subscription for which expired with June 15th, 1882, or prior to that date.

EDITORIAL ITEMS.

PROPOSITIONS for discussion were submitted by Brn. John T. Kinnaman, J. M. Terry, Wm. Lewis and others, of Stewartsville, Missouri, to Rev. Phillips, of the M. E. Church, some time ago; but to date, December 2d, no acceptance had been accorded. Rev. Phillips provoked it, by charging that the Church originated in "polygamy and theft."

The brethren at Lucas, Iowa, were also attempting to get up a debate with some Christian Elder on the Sabbath question. Brn. J. W. Gillen, of Lamoni, and C. Scott, of Coldwater, Michigan, were telegraphed to come and attend to it, but nothing has resulted so far.

Sr. Ella M. Fuhr would be much pleased if some one of the Elders would come that way this Winter. She lives eighteen miles east of Waverly, Bremer county, Iowa, and fifteen west of Oelwin, at Grove Hill Post Office.

Sr. Sarah A. Rose wrote from Graysville, Ohio, November 16th, that Brn. L. R. Devore and Hiram Robinson had been doing some preaching in that locality. She wrote highly of the effort; she having attended at one of Bro. Robinson's services, after an illness near unto death, from which she is slowly recovering.

The branch at Lamoni now numbers four hundred and twenty-three. There are over a hundred of the HERLADS taken at the Post Office in the village. We have a daily mail, and efforts will be made to get a mail twice each day, as on the main line.

For the name of Amos Roberts, in Bro. C. C. Reynold's letter, in HERALD for November first, please read Moses Roberts. Bro. D. S. Holmes rectifies the error.

Bro. Briggs Alden says the word "sister" in his letter in same HERALD, should be "father." It was the next February that Elders Kellogg and Wilsey ordained Bro. Alden.

We have lately received in exchange for the HERALD the *Deaf Mute* Hawk-Eye, a paper published at the Institution for the Deaf and Dumb at Council Bluffs, Iowa. It is an eight page quarto, quite well printed. In the number for December 1st, they gave the HERALD a good notice.

Sr. Abbie A. Horton wrote from Plano, November 29th, that the Sunday School was to have a Christmas doings, in which the exercises were to be free from the theatrical, as much as possible. She had been placed in charge with directions. She gives a generality that reads like a wise saw. "When the storm comes if we can keep very quiet, all blows over and generally no harm is done; not half as much as we anticipate."

Bro. Ebenezer Robinson of Pleasanton, put in an appearance at the editorial rooms, December 2d, in a fair state of health, for so aged a soldier of the cross. He is the same cheerful, unchanging gospel believer that he must have been when a boy of eighteen he obeyed the word in Kirtland. He reports that Bro. Zenas H. Gurley would be at Chagrin Falls, Ohio, on to-day, *en route* to Washington, D. C.

Sr. Abbie Horton wrote that the snow in Plano, our old home, was from five to six inches deep; at Lamoni the sky was clear, the ground bare, and mercury above freezing point the same day. As we write the sun is brightly shining, the sky is clear and very blue, and the air, though chilly, has vigor and tonic in it. The weather so far,

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(and it is December second), this Fall and Winter, has been most excellent, quite different from what it was last year, and we of the Herald office are very glad of the change.

ONE of the encouraging signs of the times is seen in the following. It is of course late to insert it as a news item, but as one of the points which marks the highway progress of Missouri as a State it is of special interest. It has lain on our desk biding its time:

"To-day, May 1st, at Liberty, Clay county, Mo., near which point the notorious James boys were born and raised, a large mass-meeting was held by prominent citizens for the purpose of giving expression regarding the Jameses and death of Jesse. Clay County has for years been the home of the outlaws, and Jesse was buried in his mother's door-yard. The meeting was a large and unanimous one. The following resolutions were unanimously adopted:

"Whereas, We, the people of Clay County, in mass meeting assembled, recognize the fact that there has been a band of criminals in the State who have defied all law, and who, by their acts, made it impossible to arrest and punish them by the forms known to the law, and recognize the necessity of dealing with such characters in the only way that would be successful in ridding the State of them: therefore, be it

"*Resolved*, That we fully indorse and approve the course adopted by Gov. Crittenden in ridding our State of these outlaws; that the best and noblest work that has been done for Missouri is the breaking up of this band, and we call upon Gov. Crittenden and those acting under him to continue the good work until the entire band is exterminated, so that lawbreakers will know that law rules in Missouri; and we assure the authorities of our continued support and approval in all efforts in that direction."

FROM a Boston *Journal* for November 24th, sent us by Bro. E. N. Webster, we clip the following extracts out of a long communication in regard to the use of tobacco in the schools of Boston:

A VETERAN MASTER'S OPINION.

Mr. J. F. Blackinton, Master of the Emerson School, East Boston, said that he would not place the estimate of boys who use tobacco so high as had been done in communications to the press. He made a special investigation and found that of four hundred boys in his school, including one primary class, about thirty-three per cent. use tobacco in some form, more or less frequently. Of this number about forty boys—ten per cent. of the whole school—may be considered habitual smokers. The boys referred to are from eight to sixteen years of age. He had no doubt of the injury done to the boys by the practice when it prevails, and he could not fail to notice it in the relative application of boys to the studies. In reference to what may be done to correct the habit away from school he thought that it was a question how far the teacher has authority to discipline boys for what they do going to or from school. Teachers are guarded in the use of the authority, although they usually address the boys as if they had full power. Some thirty or forty years ago, when the former Superintendent of Boston schools, Mr. Philbrick was a schoolmaster, the parents of a boy succeeded in having him fined for punishing a boy on account of what he did out of school. The school teachers of Boston, however, paid the fine themselves to indicate their conviction that Mr. Philbrick was right. The parents will not often second the teacher in this matter of out-door discipline, but will claim that the boy was not on his way to or from school, but was on some errand at the time that the teacher noticed his actions. About forty per cent. of the foreign element smoke habitually, and when the children see their parents smoking at home after work they can not easily be prejudiced against it, although it is true that nearly all parents who use tobacco themselves would prefer to have their children free of it. With regard to the age, it is said that boys smoke even as early as at six and seven years, although he had not discovered any in his school younger than eight. The boys are fond of rolling paper with sweet fern into cigarettes, and securing a smoke in that way. Many of course do not smoke regularly, because they are too poor to obtain the materials, but they pick up butts or they beg a whiff from others. As to the possibility of securing abstinence from tobacco by a general promise signed by the boys, that depends largely on the public opinion of the school. "It is rather surprising," observed the teacher, "that where so many as Mr. Billings mentions were tobacco users he should have found so large a proportion to keep their promise. Among the effects of the use of tobacco on boys, it is noticed that they become less cleanly in their habits and more indifferent to appearance. When they become somewhat older they are brought by it into company where drinking and loose talk prevail, and they assume a certain air of independence and bravado. Statistics assist me to these conclusions, viz: (1) That the use of tobacco is not general among boys of grammar school age; (2) That the habitual use of tobacco is almost wholly confined to boys whose moral surroundings are bad; and (3) That the habit is acquired, in the great majority of cases, after the boy has reached puberty and is out of the grammar school."

WHY not. A brother sends us from Ontario the following clipping, in regard to a case of healing by faith:

CURED BY FAITH.

"A somewhat remarkable case of faith cure has been discovered in the old county of Glengarry, and one that has been authenticated by a local reporter who visited the scene. A Mr. Scott and his daughter Margaret, have been confined to bed for three years past, the former with inflammatory rheumatism, and the latter from hyperæmia, or congestion of the spinal chord. Both suffered excruciating pain at times. Margaret was a constant reader of her Bible, and Christian faith supported her, when Dr. McBean, of Martintown, told her that she might die at any time, and that she certainly could never recover the use of her limbs. The Rev. Mr. McCaul, of Stanley-street Church, here became interested in her case, and spoke of it in his church prayer meetings. Some time after having done this the reverend gentleman received a letter from Miss Scott, announcing that she had received assurance from the Lord that she would recover, and asking the prayers of Stanley-street Church for her. Her request was acceded to, and on Wednesday evening last the reverend gentleman read a letter in the prayer meeting announcing that Miss Scott had been completely healed of her infirmities.

MISS SCOTT'S STORY.

A *Witness* reporter interviewed the doctor named, and also the family of Mr. Scott. The mother of Miss Scott thus set forth the case:—"On Tuesday afternoon, Oct. 31st, a neighbor woman came to help us to pare apples, and while in conversation I happened to ask her what she thought of 'faith cures.' She replied: "I would rather not answer that question, Mrs. Scott.' The conversation then went on other subjects until the clock struck three, when some of us remarked that this was the hour to pray for Maggie to be healed, and at once we all rose up, I going into Maggie's room, and the girls going to their room upstairs also to pray, leaving our visitor where she was, to pray or pare apples as she thought fit, When I knelt down it seemed to me as if the only prayer I could offer was, 'Lord help my unbelief.' We were all praying in silence, and it seemed as if a pin could be heard dropping on the floor of the room where we were. After continuing in prayer for some time I began to think that I had acted rudely to my visitor who had come to assist in paring apples, by thus leaving her to herself. I was thinking it might be more prudent for me to go back to my work, when that passage became strongly impressed on my mind, 'Though it tarry, wait for it, because it will surely come and will not tarry.' Heb. 2:3. While I was considering if I ought to consider this as a command to continue longer in prayer, Maggie repeated aloud the same passage, and I resolved to continue praying on. Maggie now began to repeat other passages of Scripture, and her voice seemed so strange that I looked up, and seeing her eyes closed and a strange look on her face, I began to fear that she was about to die and that thus she would be delivered from all her earthly pains.

THE CURE EFFECTED.

"While I was still looking at her, she repeated aloud, 'Behold the Bridegroom cometh, go ye out to meet him.' She at once opened her eyes and pushing aside the bedclothes, turned her feet out on the floor and sat up in the bed. I was almost paralyzed, but I did not move from my knees. At once she stood upright on the floor, when I sprang from my knees and clasping her in my arms, called for all the family to come with me to praise the Lord. Maggie kneeled down with us and joined in our praise meeting, without suffering any pain, although she had been suffering severely a few moments before. We then arose from our knees and walked out to Mr. Scott's room, Maggie walking along and not seeming to feel any bad effects from the bright light, although she had not looked on a bright light for three years.

RETURNING THANKS.

"When we came to Mr. Scott's bedside we all knelt down again to praise the Lord, and it seemed to me that my gladness did not arise chiefly because my child was restored to health, but because the Lord was so very good in answering such unbelieving prayers as I had offered." The case is authentic without doubt, but the strange thing about it is that Mr. Scott is still an invalid. Should he be cured, the faith in faith cures will be complete in Glengarry, at least.

A LEGAL decision that may be of some value to the Saints is given below, let everybody read and remember it:

A passenger on a train was assaulted by a brakeman thereon, and he sued the company for damage and recovered a judgment. The company appealed—Chicago and E. Railroad Company vs. Flexman—to the Supreme Court of Illinois, who, in September, affirmed the judgment. The Chief Justice (Craig), in the opinion, said: A carrier under his contract to convey a passenger must carry him safely and properly. He must protect him against the insults and violence of strangers and the other passengers, and especially must he defend him against the violence and insults of its own servants; and if the passenger suffers from such ill-treatment the carrier is responsible.

Correspondence.

BOZEMAN, Montana, Nov. 16th, 1882.

Bro Joseph:—On the 15th day of November, 1857, I was united with that curious people called Mormons. It was twenty five years yesterday,—a quarter of a century,—since it happened. I stayed at home all of yesterday; kept the day a holy one on account of the one of which it was the 25th anniversary. When I look back on time that is past, I naturally ask myself the question, What have I done? True enough, one-third of the time I spent in preaching the gospel—about eight years, or from 1857 to 1865. But after 1865, when I came to this country, I have done very, very little for the cause, except providing for the family which God has given me, and looking to both their temporal and spiritual welfare; which I find a pretty good undertaking to do right before God. My desire is that I may have twenty five years more in God's kingdom on earth; be able to do more good, and at last, with my family, have a place and name in his glorious kingdom forever. This is my prayer.

If any of my brethren desire to write to me, my address is below.

Your brother in Christ,

MARTIN LUNDWALL.

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SULIVAN, Missouri,
November 21st, 1881.

Bro. Joseph:—We in this part of the vineyard are alive in the work, though we are few in number. We are striving to manifest our faith in the work by leading consistent lives. Bro. B. V. Springer is with us, speaking every night at three different points. The interest is good at each point, full houses of attentive listeners. Bro. Springer spoke last Sunday on the subject of the Apostasy and Restoration, from Daniel 2: 44. At the close of his discourse a Baptist minister announced, that on next Sunday he would review the discourse, and show that the kingdom spoken of by Daniel was set up in the days of Christ's first advent, and has continued to the present day. We shall see,—we think we do see, that it will result in good to the cause. Last night the aforesaid minister was on hand and took notes. Bro. B. V's. subject last night, was the second advent or Jesus as King. So it goes.

Old formal professors are crying, delusion,
And high minded hypocrites say it is confusion;
While grace is poured out in a blessed effusion.
And Saints are rejoicing to see priestcraft fall.

Bro. Springer expects to go from here to Oregon county, Missouri.

Your sister in the gospel,
RACHAEL EVANS.

GALESBURG, Jasper Co., Mo,
November 19th, 1882.

Bro. Joseph:—I again write that self and family are well in body, and feeling tolerably well in mind, looking forward to the hope of the future. This is our present consolation. Our conference commences next Friday, 24th, and I am to meet Bro. Alexander, at Missouri Pacific depot at Webb City, on the 23d, noon, from Kansas City; Webb is ten miles south-east from here. On Friday we will go to Pleasant View Branch. I hope for good to be done so that we will have the life of the Spirit in the future.

S. MALONEY.

MUSES BOTTOM, Jackson Co., W. V.,
November 27th, 1882.

Bro. Joseph:—It has been months since I addressed you and for fear some may imagine I have been charmed by the "Siren Singers," I pen you these lines that they may learn I am still on the "war path." Although I have not been preaching as much as perhaps I should have done. In October I visited my invalid mother who, it was thought by many, would soon bid adieu to the shores of time; but her life is still spared.

We were permitted to meet Bro. Hiram Robinson for the first time while with mother; heard him preach several times. Mother offered him a home while he remained. He conversed with her on the necessity of obedience to the "perfect law;" and on the 7th of this month I had the pleasure of baptizing her into the fold. Since her baptism she seems much improved in health; I trust her life may be spared, that she may be an instrument in God's hands of bringing many of my kindred to the truth.

There are evidences that the Monroe Branch will again be built up. It once flourished, but since that has been "scattered and peeled." I spoke once at Washington Hall school-house, in Washington county; once at my mother's, at which place quite a number of my kindred were present. A good impression was made. Spoke four times at Pleasant Ridge, and once in the Methodist church in Graysville, Monroe county.

Bro. Robinson is an earnest, faithful man; and is wielding an influence in the Pittsburg District for good. I expect to visit Bro. and Sr. Ruley, and Sr. Leeson in a few days. They live in Doddridge county, West Virginia. Some doors are open there for preaching. By the 20th of December, wife and I intend going into Wayne county, West Virginia, to spend the most of the winter with the Wayne Branch. Plenty of doors open for preaching in the South East Ohio and West Virginia district. I can not fill them all. Bro. Elders of the district, please lend a helping hand in the way of preaching.

Yours in bonds,
L. R. DEVORE.

EAST DES MOINES, Iowa,
November 30th, 1882.

Bro. Joseph Smith;—We are pleased to say to the *Herald*, that our chapel has reached a goodly degree of completion, being furnished with quite a good pulpit and other necessary fixtures, since plastering was completed. We feel greatful for the success.

Please say in *Herald*, that brethren passing through the city are invited to call on us and preach. My residence is at 1604. East Sycamore St., and other Saints close by. Brethren will find a hearty welcome.

Your brother in Christ,
WM. RAY.

GRAHAM, Young Co., Texas,
November 25th, 1882.

Dear Herald:—On October 24th I was obliged to leave Elkhart, to take Bro. Cato to Temple, as he continued to get worse. Leaving him with his wife at Bro. Pressly's, I made my way to Elmwood Branch, and finding Bro. H. L. Thompson about starting for Milam county to make an opening, I concluded to go with him. So on the 28th, in company with Bro. Skinner and wife, we drove about thirty miles, and stopped with Mr. Bozeman, a brother of Mrs. Skinner. The next day we held two meetings; I preached at eleven o'clock, and Bro. Thompson at night. Bro Thompson left an appointment for December 31st, where upon a Mr. E. M. Thompson objected; but when we enquired we found he had no authority for objecting, yet he warned us that we had *better not* come, and four others sanctioned what he said. The better part of the community, however, wished the appointment left, and it was left.

Elder J. O. Stewart, whom the readers of the *Herald* will remember was published in the *Herald* for July 15th, came to this place and preached some, and baptized three after he was silenced, and was here arrested and carried back to Red River county, leaving the name of the Church tarnished; so on the 9th inst, I set out from Bell county to see what could be done to lift the disgrace from the fair name of the Church, and to preach the word anew to those who had been deceived. On the 10th I arrived at Breckenridge Stevens county, where I called on Bro. W. T. Craig, formerly of Carroll county, Mo. I found Bro. and Sr. Craig and their daughter, yet strong in the faith, though for some years standing alone. I also met, at Breckenridge, a Bro. Watson, (who was baptized in Colorado by Bro. F. C Warnky). of Scurry county, who seemed rejoiced to meet me. I preached twice in Breckenridge, once in a school house, and once in the Presbyterian church; meetings were well attended, and the word well received by some. I borrowed a horse from Bro. Craig, and on the 17th set out on horseback for this place, and arrived in safety the forenoon of the 18th, at a Mr. Bennett's, ten miles east of Graham. I found matters much worse than I expected. In addition to Elder Stewart's wrong in running away from his bond, he had positively denied having a wife in Red River Co.

I having seen his wife and child there, of course said so when asked. The enemies of the Church use this as an evidence that the Church is as bad as represented. Those who were by him baptized, feel humiliated, and I am greatly embarrassed. I have to meet the usual prejudice in new places, and with it the record of Stewart; while I have no better authority to show than he did, as he had a license signed by the President and Secretary of the Church. When asked what more evidence they have that I am in good standing than they had that he was, I must say none.

But I am determined to meet the issue, and clear my skirts, whether men believe my report or not. I have preached five discourses, and one has made application for baptism.

The Lord has stood by me in my extremity, and am confident that a good work will yet be done here. I was never in just such circumstances in my life, and hope I shall never be again.

The work in the mission is making slow, but permanent improvement in many places. I have not heard from Bro. Montague for some time. I think he is either in Red River or Ellis county. He is a faithful man, and will honor the cause wherever he is. Bro. Cato was yet unwell when last heard from; but had a strong desire to be about his Master's business. May he become able to do all the good he desires to do. While traveling with Bro. C I received evidence of his devotion to the cause.

I hope the Saints every where will pray for this mission, and its laborers. We have to fight against overwhelming odds for every inch of ground we gain or retain. We have, however, an abiding faith in final success; and so far have been able to labor in perfect harmony, so far as the missionary force is concerned. We propose to stand by our guns, and if we go down in the conflict, go down with the armor on.

In hope,
HEMAN C. SMITH.

P. S. Nov. 27th. I have preached three discourses since writing the above, and have this day baptized three persons. H. C. S.

SHELBY, Iowa, Nov. 21st, 1882.

Bro. Joseph:—We are, to some extent, still wading through sloughs of disappointments and mysticism, with now and again a spot of skepticism, and at times so badly mixed with cares, spiritual and temporal, that we sometimes wish the work was over, and the end had come. But when we reason that, when the work is over, and the end has come, and we perchance have not won the victory; then we feel to redouble our diligence, and try to our utmost while going over the down grade of life, to as great an extent as possible, overcome and subdue this impetuous bundle of sin and inconsistencies, with the hope and object in view, to ultimately hear the "well done good and faithful servant."

We had hoped that this Winter we could have given a goodly share of our time to preaching the word, but circumstances will not permit, I fear; and it has been my experience, that when we do not preach to any great extent, we very forcibly feel the weight of neglected duty, and to a great extent lose the spirit of our calling, and become lukewarm, and indifferent to the great cause intrusted to our care. We have had some good preaching here of late. Bro Lake, after the Fall Conference, came here to see and visit with his children, before going to Canada, and with his usual force and candor, and under the Spirit's power, delivered several very able discourses, after which we had the pleasure of adopting two more precious souls into the kingdom of God. Bro. Thomas Davison, and Charles Davis. Bro. Anthony also has been here, and preached to us three times, with force and very good effect, instilling into our branch considerable warmth, and in consequence a better feeling prevails. One of the sisters in the Harlan Branch is sorely afflicted. Altogether it is a very sad case indeed, and we earnestly ask the Saints to plead with us for her restoration.

T. W. CHATBURN.

VIRGINIA CITY, Nevada,
November 21st 1882

Bro. Joseph:—In reading over News Summary in *Herald* of November 15th, my attention is called to an item from Eureka, Nevada, which can not be understood in its present form. It should be called Accumulator instead of accumulation; the accumulator itself being the shaft referred to; standing as it does in a perpendicular position, it is called a shaft, but it is a hollow tube about sixty feet high, forty feet of which is filled with compressed air, the other twenty with water, or something near those proportions. The accumulator is a part of the aparatus in use for working the hydraulic pump, stands in the same relation to it as the steam boiler does to the ordinary engine. The hydraulic pump is a new system of pumping water from mines, doing away with the expensive and cumbersome system of rods and balance bobs, so long in use; the pump is placed in a horizontal position in a platt or station, cut out from the bottom of the working shaft, an engine house if you will, for it is chambered out

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about seventy or eighty feet long by about twenty feet wide, the pumps working horizontally. Connecting with the pumps, on the bottom are two pipes from the engine on the surface, one is called the pressure, the other the exhaust; the pressure connects with, runs through the accumulator, the exhaust comes up to the surface by the force of the pressure It is in reality the pressure itself returning after having done its work of running the pump below, and freeing the mine of its own water, or the natural accumulation of water in the mine; the exhaust water discharging itself in a reservoir on the top, to be returned again through the pressure. Thus you must see the same water is used all the time, it is one continual round, so far as the hydraulic pressure is concerned. Not so with the mine water It is discharged by itself through pipes of its own. and is no more used. glad to get rid of it. You must see an extraordinary pressure has to be used to return its own water, and force the mine water up separate pipes; hence the bursting of the shaft or accumulator, (boiler, if you will), only the water in it is cold instead of hot, and compressed air instead of steam. Water is in reality pumped down the mine, acting with such force through the pressure pipe as to work the pumps below, forcing the water up in proportions about two gallons for one it sends down, besides itself.

I don't know if I could make it any plainer to be understood without drawings, and in that part of the business I have never taken any lessons. I only wrote because some of our brethren are miners, and speaking of a shaft being riven from top to bottom would naturally think of the hoisting shaft, through which men have to pass. If you think fit to publish, all well; if not there will be no offence by me.

LEVI ATKINSON.

BUCHANAN, Henry Co., Tenn.,
November 17th, 1882.

Bro. Joseph Smith:—Bro. Thomas and Bro. Hyde have been preaching in Kentucky for some time, introducing the gospel in new places Bro Thomas has returned to our branch; Bro. Hyde has gone to Kenton, Tennessee. We are looking for Bro Anthony every day. The work in this part seems to be at a stand still, and there seems to be a lack of energy with the Saints. I am fearful the branch will be disorganized in a short time, as a great many are going west next Spring Ever praying for the welfare of Zion, and the spread of truth, I remain,

Your brother in Christ,
W. H. GRIFFIN.

Bro Joseph:—I am still rejoicing in the truth of the latter day work, for I know it is of God. My greatest pleasure in this life is to talk about the gospel of Christ, which I know is the "power of God unto salvation" to all them that believe I never fail to warn my neighbors and friends of the great calamity that will befall them, if they do not obey the gospel Some say they like to hear me talk; others say I have gone crazy.—if it is craziness I wish my neighbors were all crazy too Though I make many crooked paths the Lord still blesses me with his Spirit. I still remain,

Your sister in Christ,
ANNE E. SPANN.

Conference Minutes.

MICHIGAN DISTRICT.

Conference convened at Coldwater, Michigan, at 10 oclock, a m, October 21st 1882 Bishop G. A Blakeslee was chosen to preside, and Bro Seth M Bass was selected secretary, and Bro Cyrus Thurston his assistant

The forenoon session was devoted to a social and instruction meeting.

Afternoon session opened with singing, Bro Edward Delong leading in prayer.

Branch Reports —Lawrence, present number 60 Coldwater, present number 57 Vassar, present number 12, Galien, present number 75 Clear Lake, Ind., present number 62. Forester, Mich., present number 21 Mill Creek, present number 9 Reese, present number 23

Bishop Blakeslee resigned his office as Bishop's Agent. His verbal report was accepted, and he was released from acting as the agent of the district, and on motion, Bro. William Lockerby, of Coldwater, was recommended to the Bishop for appointment as agent for this district. The Bishop being present made the appointment.

In the case of Robert Davis, the court appointed at last conference, reported a hearing of the same, and their findings therein, recommending that his license be withheld, and that he be not permitted to represent the Church in the capacity of a minister, &c. The report was adopted by a unanimous vote, and the committee discharged.

Brn G A. Blakeslee, Columbus Scott, Edward Whaley, Andrew Barr, and Alvin Patterson, were selected to act as delegates to represent the district at the next General Conference.

Bro. Bass, was sustained as secretary of the district for the ensuing term.

The president of the district, Bro W. H Kelley, asked that the conference select another president. His resignation was not accepted.

The following resolutions were unanimously adopted by the conference:

Resolved: That the General Conference to assemble in April next, be requested to return Bro. Wm. H. Kelley to his present mission

Resolved That we sustain Brn. Columbus Scott and Edward Delong, as missionaries in this district, and that Bro E. L Kelley be requested to labor in this district as his other duties will permit

Evening, preaching by Elder Columbus Scott.

Sabbath morning, preaching by Bro. W. H Kelley. Afternoon, by Bro. Columbus Scott. and evening by Bro E L. Kelley The house was filled to its utmost capacity at all of the meetings.

In the afternoon two were baptized, and confirmed the following day.

At Monday's session the First Presidency of the Church was sustained by unanimous vote The Bishopric was also sustained; and all the quorums of the Church

Bishop Blakeslee instructed the Saints upon the temporal law of the Church, followed by E. L Kelley.

A vote of thanks was tendered the Saints and citizens of the Coldwater Branch and vicinity for their hospitality and pleasant place of holding the conference.

Met at 5 o'clock, Monday evening, for social meeting, after which Bro. Andrew Barr preached to a good and attentive audience.

The following vote was had as to the place of holding the next conference: Galien, 7; Clear Lake, Ind', 37; Vassar, Mich., 3.

Adjourned to meet at Clear Lake, Steuben Co., Indiana, the Saturday before the second Sunday in June, 1883.

MASSACHUSETTS DISTRICT.

Conference convened at Providence, R. I, Sept. 23d. 1882 Bro. John Smith president, Bro. F. A. Potter and F. M. Sheehy clerks.

Elders Reports.—G S. Yerrington, Wm. Bradbury, C. E Brown, F M Sheehy, R Farnsworth, A Nickerson, J Woodward, N C. Eldredge. F A Potter, John Smith. C. A Coombs, E N. Webster, J. Potts, J Holt, H. H. Thompson. J Gilbert and S. H. Morse, By proxy: Thomas Whiting by letter. Priests, John Hilton J. Halstead. Orin Granger. T. H Moore. E O Toombs By letter, George Fisher and M P Berg. Teachers: F A. Clough, H. Gresley, J F McKenna, Wm Talbot, H Doane, C Holmes. H Arnold, Thomas Kippax. C. D Seelye. Deacons, Moses Sheehy, J C Hoxie T. W B Shaw. Wm Fenner, N W. Green, Geo. Rissmart. G A Yerrington, Edwin Moore, F Breighsman. Teacher J. Chester, by letter.

Brn G S Yerrington, Wm Bradbury and C E. Brown, were appointed a committee on branch reports. Brn. S McKenna and Greeley were appointed as auditing committee.

Resolved, That all the Elders of conference constitute a committee on ordinations

Recommendations for ordination were received from Providence, Fall River and Plainville, and referred to the committee.

Bro N. R. Nickerson was granted a Priest's license.

Resolved, That we sustain Bro. J Smith as president of District, Bro. Potter as secretary.

Resolved, That each speaker be limited to three minutes in debate.

Sunday services —An interesting Saints' meeting was held. At 2 30, preaching by Elder J. Gilbert. At 6 30, had service of song for one hour, after which preaching by Elder J. Smith.

The following report of the committee on ordinations was adopted: We your committee to whom was referred several communications, report as follows. 1st, On the case of Bro. J. W. Whiting, it was unanimously voted that he be recommended for ordination to the office of Elder. 2d, It was resolved that we return the recommendation from the Providence Branch, in regard to the ordination of Brn Perry and Clough, to the branch; and the branch be requested to refer the matter to the branch officers. 3d, That we unanimously recommend Bro C. D. Seelye, for ordination to the office of Priest.

The Bishop's Agent, and district treasurer reported having received as district treasurer $161 37; expended $148 01; cash on hands. $13 36. As Bishop's Agent, received $37 92; cash on hand, $37 92 J. Smith, Bishop Agent. Approved by auditors McKenna and Greeley.

The forfeited licence of Elder L. B. Chase. was ordered put on file. Committee on branches reported favorably. Douglas, Plainville, New Bedford, Plymouth, Dennisport, Boston, Fall River, and Providence. Brockton Branch ordered to forward to the district clerk.

Resolved, That Pawtucket Branch be disorganized, and the district clerk issue letter of removal to members thus disorganized.

A letter of sympathy and kind regards from Bro Knowles, of Simmonsville, was received and read

Resolved, That Bro. Gilbert be continued as missionary in the district, at the discretion of the president of district; his wife to be allowed at the rate of $20 per month; and that the district treasurer issue circulars to the branches, soliciting funds towards this object.

Resolved, That branches appoint certain ones to collect district funds, and report to the district treasurer.

A communication concerning Bro C N. Brown was read. Resolved, That branch presidents be a committee to collect money for his support, and forward to the district clerk.

Adjourned to meet at Dennisport, Mass., January 6th, 1883, at 2 p.m

KENT AND ELGIN DISTRICT.

Conference was held in the Zone Branch, in the Zone Town Hall, Oct 14th and 15th, 1882, at 10 o'clock. Conference opened by appointing John H Lake president, and Richard Coburn clerk.

After some remarks by the President, the conference adjourned till 2 p m.

2 p. m. After opening, the minutes of previous session were read and approved.

Branch Reports —Wellington 23; 3 baptized. Bedderown 23; 2 baptized. Zone report was read, and referred back to the clerk, for correction Buckhorn 46; 4 baptized, and 7 removed by letter.

Bishop's Agents Report —James Robb reported balance on hands last report, $19 67 Received since, $37 25 Total receipts, $56.92 Expended since last report, $47 00 Balance on hands, Oct. 12th 1882 $9 92

James Robb, as District Treasurer, also reported: Balance on hands last report, $27 65 Received since $2 25 Total receipts, $29 90 Expended since, $20 60 Balance on hand, October 12th, 1882, $9 30.

The President appointed Brn. A. Leverton and Samuel Brown, to examine the report and audit his books, and report

Elders Reports.—George Hicklin had labored in this district since last conference, preached 47 times, baptized and confirmed 2, and blessed 2 children

J H Lake had preached some at Cent Bridge, and twice at Chatham

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Arthur Leverton had preached at Bummer's Roost and in the Zone Branch, and baptized 4.

Benjamin Blackemore had labored some at Wilksport.

Priest R Coburn also reported.

The following brethren were sustained as officers of the district: Arthur Leverton, President; James Robb, Bishop's Agent; and R Coburn, Clerk.

Resolved, That the office of District Treasurer be dispensed with, and the money paid into the General Church fund.

On motion the following brethren were chosen to represent the district at the next Annual Conference, Arthur Leverton, James Robb, Peter McBrayne, Archibald McKenzie and R. Coburn. The last named four to bear their own expenses.

Half past seven, prayer and testimony meeting. A good time was enjoyed.

After prayer meeting, it was Resolved: That we dispense with the June conference, and that next conference be held in the Buckhorn Branch, on the first Saturday and Sunday in October, 1883

Sunday, 9 o'clock. It was Resolved, That Bro. James Robb be referred to his own Branch, to receive a vote of the same for ordination to the office of an Elder.

The committee appointed to audit the Bishop's Agent's and District Treasurer's books, reported that they had done so, and found them correct The report was received and the committee discharged.

10:30, Preaching by John H. Lake. 2:30 preaching by George Hicklin; after preaching, the sacrament was administered. 7 p. m, preaching by J. H Lake.

Adjourned.

NORTH-EAST MISSOURI DISTRICT,

Conference convened at Bevier, Missouri, Saturday, November 4th, 1882. Ephraim Rowland presiding, and John T. Williams clerk.

Branch Reports.—Bevier 110. Renick 16 Salt River 29 Hannibal 28.

The following Elders reported in person: David D. Jones, John F Thomas, Robert Thrutchley, Charles Perry, John T. Williams, Edward Bennett, Ephraim Rowland, and John Taylor; Edward L Page, and James Foxall, by letter; and Priest David F. Winn by letter.

Bishop's Agent's report was received and approved.

All the officers were sustained in righteousness.

Preaching at 7 o'clock, p.m, by R Thrutchley, assisted by J. T Williams. Preaching at 10:30 a. m., by E Rowland. Sacrament meeting at 2. p m. Preaching at 6 o'clock p. m., by John T. Williams.

Adjourn to meet at Bevier the 1st Saturday and Sunday in February, 1883, the session closed with prayer, by D D Jones

News Summary.

Nov. 19th —Hamilton, Canada. A test case in regard to playing games in saloons was heard before the Police Magistrate. The charge was brought by the License Inspector against Joshua Dansett for allowing parties to play dominoes in his saloon for drinks It was proved an infraction of the law The Crown Attorney and the Police Magistrate agreed that the fine should be nominal, and Dansett was fined $5 The Inspector stated that hereafter violations of the law in this way would be pressed under the statute, in which case the violator would not only be fined, but would lose his license

Lyons, France. Twenty-five persons, including three foreigners, were arrested to day charged with being members of an association formed for the purpose of fomenting strikes among workmen, obtaining a general division of property, and destroying sentiments of patriotism in the people

Pittsfield, Mass. The Congregational Church at Richmond, a large wooden structure built over one hundred years ago, burned. Loss, $20,000; insurance, $5,000

Nov. 21st.—Providence, R. I. A disaster of a far more appalling nature than this city is accustomed to, happened here this forenoon. At 10:30 a fire broke out in the four-story brick building, corner Calender and Mason streets, in a locality occupied by a large number of manufactories of jewelry and small wares. The third story of the building in question was occupied by Melvin's "Le Jolly" dye house. Here the fire originated, being caused by ignition of vapor from a ten-gallon can of naphtha. The flames spread with almost the rapidity of lightning cutting off from escape the forty people working for William H Robinson, manufacturing jeweler, on the fourth floor. The flames rushed up a narrow stairway and imprisoned the terrified mortals above. Those employed in shops on the same floor with the fire and below got out safely. There being no fire escapes available the forty people in Robinson's shop could do nothing but wait for relief from the firemen—relief which was of no avail The result was, three persons perished outright, and nineteen received horrible burns and injuries.

Nov. 22d.—Madrid, Spain. By the accidental explosion of gunpowder in the barracks to day nearly the whole building was blown to pieces. Fifteen soldiers were injured.

Liverpool, England. The steamer Winton, with grain from the Black Sea, foundered off the Island of Ushant, on the coast of France. Thirty persons were drowned.

San Francisco, Cal. The arrivals of deep-water vessels in San Francisco last week were both numerous and important, including the whaling fleet from the Arctic. The chartered wheat fleet in port has now a register of 73,586 or an export capacity of 110 379 short tons, or 2,207,580 centals, against 106,984 tons at the same time last year. The disengaged tonnage in port has now a register of 50,270 or an export capacity of 75,405 short tons, or 1,508,100 centals, against 28 792 tons at the same time last year There is also a disengaged tonnage of 2,602 at Wilmington. Tonnage now on the way to San Francisco has a register of 228,016 against 300,183 at the same time in 1881 and 177,488 in 1880

During the month of October, 1882, there arrived in the United States 45,965 immigrants, against 67,929 for October, 1881. For the four months ending Oct. 31st the arrivals were 203,986, while for the corresponding period in 1881 the arrivals were 239,734.

Nov. 24th —Buffalo, N. Y. The storm which began Thursday evening and lasted until near midday to day, was the worst known in Buffalo in twenty years. It combined rain, hail, snow, sleet, thunder and lightning, and finally severe cold. The streets were swept by the wind from an early hour, signs blown down, bill boards overturned, electric lights extinguished in the streets, trees uprooted, park shrubbery ruined, immense damage done to glass, and an extensive fire started. The schooner *J. W. Doane*, owned by W. M. Egan, of Chicago, Capt Harry Long, light, from Erie, was driven in by the tremendous sea and smashed against the old stone breakwater. The crew was safely taken off by the life-saving crew. The steam barge *Empire* made port at midnight from Wallaceburg, Ontario, having abandoned the schooners *Groton* and *Moss* which she had in tow. Both were despaired of, but daylight this morning found them both in sight, riding heavily at anchor in the storm Soon after daylight the *Moss* drifted down to the foot of Georgia street. The *Groton* drifted ashore at the upper end of the new break water, and her crew were seen in the rigging The life-saving crew saved them. In the harbor the floating elevator Little Giant went over with a loud crash about nine o'clock this morning, during the heaviest part of the gale, falling across a pile of lumber, breaking her completely in two. The loss is $2,000 The steam barge *Gratwick* broke loose in the outer harbor. The Central Railroad trestles on the Falls branch, this side of Fort Porter, were washed out this morning, and trains on the branch and the roads into Canada go around by the belt line to Black Rock. A train of cars was run down to the scene of the washout this morning and left standing on the track as a breakwater. The waves dashed clear over the cars, making a splendid sight from the Lackawanna chutes. In the lumber district not much damage was done, though the water was among the lumber piles in both yards. The floating elevators Marquette and Buffalo broke from their moorings and were badly damaged in Erie basin. The schooner *J. W. Doane* will be a total loss. The palatial residence of George Bailey, at Cold Springs, was fired by lightning and burned. Bailey, an ex-merchant and an invalid, had a narrow escape with his life. The loss on house is $50 000, and on furniture $10 000 A boy named Michials was struck by a falling sign this morning, and dangerously injured. While the storm was at its height this morning the streets were impassable. The Lackawanna machine shops at East Buffalo were blown down. The loss is $8,000. Railroad travel is considerably interfered with. Telegraph and telephone wires are down in all directions.

Erie, Pa. The storm has done considerable damage along the shore of this end of the lake, huge trees, barns, and in two places dwelling houses having been pulled up by the gale this morning The propeller *Philadelphia* went ashore on the peninsula of Presque Isle, inside the harbor. The crew was got off and fortunately the spot where the boat is aground is a good sandy bottom, so that her getting off will be attended with little difficulty. There is no damage to speak of in the city The body of Joseph Schaaf, one of three fishermen belonging to a capsized schooner, has been recovered, but the other two are missing.

Detroit, Mich. The captain of the propeller Fountain City, which arrived down at midnight, thinks the loss to the shipping by last night's gale will be very heavy. He says there are many crafts of every description out on Lake Huron, and that the storm on Saginaw bay was simply terrible. The schooner C B. Benson was reported aground on Colchester reef, Lake Erie, yesterday afternoon, flying signals of distress. The crew were lashed to the rigging. The vessel that sighted them was unable to get to them.

Reports of disasters are not numerous here, which leads to the hope that the gale of Thursday night did not catch many vessels out. There is no further news from the schooner on Colchester reef, and it is believed that the crew have successfully made their escape. The new iron propeller H J Jewett is aground on the Lime-kilns, but it is thought will be got off without difficulty when the water rises. The propeller Panama is high and dry on Bar point, Lake Erie, in an exposed positien. The schooner Morning Light, lumber-laden, from Manistee, went ashore at 5 o'clock this morning, four miles north of Ludington. The The life-saving crew went to her rescue, but the lifeboat capsized, and the crew were obliged to swim ashore. A tug was then procured which towed the surfboat from Ludington, which succeeded in rescuing all the men How much will be saved of the vessel and cargo is not yet known. There are no other tidings here up to 11 p. m.

Amherstburg, Ont. Last night's gale has subsided, and all the boats which were sheltered here have gone. The storm lowered the water at the crossing so that the steam barges Fred Mercur, Iron age, H J Jewett, and V. Swain were detained till this afternoon, when they all crossed safely. The propeller Conemaugh, bound up, was aground off Bois Blanc light last night, but the water came up to day. She worked herself off after the tug Erie Belle had gone to her release. The schooner Benson, which was flying signals of distress off Colchester last night, rode the gale out all right. The propellers Cuba and China passed down this evening without being detained Last night's gale finished the destruction of the schooner Canada, which had been on Colchester reef since last week. The water at the crossing is fourteen feet nine inches to night.

Port Huron, Mich. The gale last night was the most severe of the season. The wind was from the south west to west north west, with heavy snow. The schooner Malta left this port for Goderich and was caught out in the gale. Nothing has been heard of her since. She was sighted off Forester about the middle of the lake. She is an old vessel and poorly fitted out for such heavy weather. The H J. Jewett was detained in the river until near daylight. No disasters have been reported yet The storm signals are up

Picton, Ont. The schooner Enterprise, loading barley at West Point storehouse, attempted to

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leave for shelter, but went ashore. The vessel and cargo are a total loss. The crew were saved.

Rochester, N. Y. Two propellers and five sailing vessels, were driven into Charlotte to-day by stress of weather.

Pierport, Mich. The schooner T. Simms, of Chicago, partly loaded with hardwood lumber, broke loose from Hopkins pier last night and went ashore. The crew are all safe. The vessel is going to pieces.

Toronto. Ont. The heavy gale last night and this morning, was in some cases accompanied by snow. Little damage is reported to shipping.

London, England. The railway bridge at Bromley, near London, fell this morning. Seven workmen beneath the structure eating breakfast were killed, and several others injured.

It has been officially reported to the government that widespread distress is feared in Ireland this Winter. The districts most seriously affected, through want of employment on farms and the failure of the potato crop, are Sligo, Ballina, Swinford, and the greater portion of Galway. There ts much destitution in the west of Clare and in Connaught. Owing to the continually heavy demand upon Irishmen in America to support the Land League, there has been a considerable decrease in the remittances to the struggling natives in Ireland. This has reduced many to a condition of being unable to purchase new seed.

Biebrich, Prussia. The Rhine is rapidly rising. The banks here and at Rudesheim are under water. Navigation is suspended.

Nov. 25th.—Milwaukee, Wisconsin. The fierce north-wester of Thursday wrought sad mischief on this lake, notwithstanding the fact that a large majority of the sailing vessels are snugly ensconced in Winter quarters, and few, in consequence, were caught outside. The fine iron propellor *Wisconsin*, Capt. McGregor, which arrived here shortly after four o'clock from Grand Haven, brought a terrible story of shipwreck and suffering in connection with the storm. The *Wisconsin* left Grand Haven at a quarter past eight o'clock last night. When about twenty eight miles out, shortly after half past ten o'clock, the second mate, John Nolan, who was on watch forward in company with the captain and lookout, heard what sounded to him like the wild shout of a human being sweeping across the water from a point some distance away, and nearly ahead He reported to the captain, then listened, and heard the shout again, plainer than before Capt. McGregor at once took the night glass and began to scan the surface of the lake in the direction from which the sounds came. A little patient search with the glass led to the discovery of a group of human beings adrift on the watery waste, with apparently little to support them, not less than two thousand yards away. The course of the propeller was immediately changed, the mate aroused, and instructions given to clear away one of the boats on the hurricane deck for service When sufficiently near, the *Wisconsin* was stopped and the boat lowered into the water. The mate, James O'Brien, the second mate, John Nolan, and a crew selected from the complement of deck hands stepped into it and pulled off They were not long in reaching the castaway mariners, who proved to be three in number, taking them on board and returning to the propeller. One of the men was so exhausted that he had to be lifted from the raft into and out of the yawl They proved to be the sole survivors of a crew of eight, belonging to the steamer *Collingwood*, wrecked in the storm of Thursday last.

Paris, France. Two workmen were arrested at Lyons yesterday in connection with the anarchist movement. There have been further discoveries of dynamite at Lyons.

St. Petersburgh, Russia. The recent visit here of the emperor and empress was attended with extraordinary precautions Police were posted every six yards, dvorniks were massed at the corner of each street, and soldiers were drawn up outside the barracks

Thers is very great concern here in consequence of the alarming increase of mortality from epidemic disease, especially diptheria.

Berlin, Germany. A dispatch from Cassel states that the River Fulda has overflowed its banks, stopping traffic there. The Lahn has risen above its banks, and is flooding the towns of Dietz and Limburg. The rivers Main and Neckar are also rising.

Traffic on the Odenwald railway is interrupted between Erbach and Eberbach, owing to the bursting of a dam by rains. The Rhine has risen rapidly, and the railway service on its banks is suspended.

The diplomatic relation between England and Spain have for a long time been more or less under a cloud. The obstructions which Madrid has placed in the way of a satisfactory commercial treaty between the two countries have more than once assumed quite a character of international unfriendliness. It is only a few months since that Lord Granville dictated to the Spanish government a dispatch which severely accentuated this situation. The Spanish journals, official and otherwise, delivered themselves of some of the bitterest philippics against the English policy in Egypt that have appeared to the continental press. The Madrid ministers, through their agents, intrigued with Italy and France with an apparent view to bring about serious complications in connection with the recent development of the eastern question. We have here a groundwork of trouble sufficiently cultivated to receive the seeds of a great war. If Spain had any strong allies, and really desired to bring about such a calamity, recent events at Gibraltar, combined with what has already passed, are sufficient for the occasion As it is, there seems every probability at the moment that Spain may be compelled to eat the leek, either diplomatically or at the point of the sword Present prospects favor the idea that she will accept the first alternative. Should she do so, England will only have planted another seed of bitterness to spring up at Madrid and to bear fruit at any future time England contracts a serious continental war.

Nov. 29th.—London, England. A steamer foundered off Port Reath, Cornwall. Eleven of the crew were drowned.

Dusseldorf, Germany. A house here has fallen in, having been undermined by the flood in the Rhine. Fourteen persons are believed to have been drowned

Cologne. The forts here, on account of the flood from the overflow of the River Rhine, are being emptied of their stores and ammunition The zoological gardens are inundated.

Miscellaneous.

BORN.

BRIGHOUSE.—To Bro. and Sr. James, and Charlotta Brighouse, at No 80 Hubbard St., Chicago, Illinois, November 13th, 1882, a son.

MARRIED.

HARTMAN—MALONEY —At the residence of Bro Stephen Maloney, Galesburg, Jasper county, Mo, November 5th, 1882, by Elder C W. Short, Mr Daniel H. Hartman and Miss Lettie J. Maloney. Quite a number of friends were present, and a number of presents were given.

May their lives on earth be happy,
With Gods Spirit to light their way.
When earthly cares are ended,
May they still be one in the perfect day.

KENDALL—ACKERS.—At the residence of Alma Kendall, St Louis, Missouri, October 17th, 1882 by Elder H Hazzledine, John Kendall to Annie Ackers May the blessings of God be with them through the journey of life.

KEIM—DRAPER —In Los Angeles County, California, November 12th, 1882. Mr. Benjamin Keim, to Sr. Sylva M Draper, of Laguna, by Elder Harvey T. Hemenway.

DIED.

HOLMES.—At Shenandoah, Iowa, November 20th, 1882, of typhoid fever, H C Holmes. He was born April 3d, 1806 He joined the Church in the days of Kirtland, but never was identified with the Reorganization. He left a wife and four children to mourn his loss. Although poor in this world's goods, he did not forget to exhort his oldest son to see that his little children were baptized as soon as convenient. Services by S S Wilcox.

J. R. BADHAM.

HILDRETH.—At Green Ridge, Manatoba, September 23d, 1882, James Arthur, son of Bro. Orson and sister Celestia Hildreth, aged 9 months, and 19 days.

Arthur, thou hast gone and left us,
And the loss we feel to mourn;
Though the mighty God above us,
Can our weeping hearts console.
Yes, we mourn for thee our darling;
And are waiting for the time,
When we will meet thee, little loved one,
In the mansions of our king.
Sleep my baby, sleep and rest
In the paradise of God;
Untill we meet thee with the blest
In the mansion of our Lord.

MOTHER.

NEWKIRK.—At Willow, Richland county, Wis., November 8th, 1882, Sr. Catharine Newkirk. She was born in the State of Ohio, December 28th, 1799. She professed religion in early life. She believed and obeyed the faith of the Saints, in the Fall of 1852, under the ministerial labors of Father Gurley. She was one of the first members of the Reorganization. She was a witness and participant of those early manifestations of God's power which have developed the work of God upon its original bases. Her's was a life of prayer, of purity, and undying love for God and his truth. Funeral services conducted by Bro. F. Hackett, and F. M. Cooper. The life of our sister covers the greatest part of a century, but the virtues of Christian life adorn the character, and extended years of our departed sister. Her aged companion still lingers, and mourns the absence of one who has shared with him life's joys and sorrows for over fifty years We laid her away in the quiet grave amidst the tears of children and grandchildren, to await that beautiful morning of resurrection, when all tears will be wiped away, amidst the glad greetings, and happy reunions of the loved of earth; when age, and pain, and death, will be swallowed up, in the fadeless beauties of immortality.

PALMER.—At his home in Bigler's Grove, Iowa, on Tuesday, November 21st, 1882, Elder Elisha Palmer, in the 84th year of his age. Bro. Palmer was born in district of Newcastle, Upper Canada, September 9th, 1799, from whence he moved to Whiteside county, Illinois, in June, 1844; thence to Wisconsin, in 1846; and finally to Harrison county, Iowa, in 1854, where he has since resided. He joined the Church in 1842, being baptized by Wm. Myers, in that year, and identified himself with the Reorganized Church, in 1859 He has always been a true man, a consistent Christian, and a kind and loving husband and father, and like the patriarchs of old, is now "gathered to his people" being "old and full of days."

Gone to rest a valiant soldier.
In the army of the Lord;
Faithful husband—loving father,
Gone to reap a just reward.
Father, bless the anguished widow;
Guard the little orphans dear;
Give them lasting cheer and comfort;
Be thine angels ever near.

KEIR.—At Braidwood, Illinois, November 6th, 1882, of hemorrhage of the lungs, Bro John Keir, Jr., aged, 30 years; of whom the world said, few died having a better reputation; and hundreds showed their appreciation of his goodness by attending his funeral.

QUANDT.—At North Freedom, Wisconsin, Nov. 4th, 1882, George, son of Bro John and Sr. L. Quandt. Aged 3 years, 9 months, 19 days. Funeral sermon at the Saints' Hall, by F. M Cooper in which words of comfort were spoken to the bereived; and we would rehearse our Savior's words:—"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven" What a comfort!

ANDREASEN.—At Essex, Iowa, November 16th, 1882, of old age, Bro. Niels Andreasen, aged 73 years, 7 months, and 18 days. Baptized January 15th, 1876, by Elder Henry Kemp. He leaves an aged companion, (their journey in wedded life together was more than fifty-three years), and three grown sons; viz, the first, fifth and ninth child. For the last hundred days he partook of no solid food. About two weeks before death he sent for Bro. J. Thomson to administer, after which he suffered no pain, and slept away in peace, without a struggle. Funeral from the house the 18th. Sermon by Elder Robert M. Elvin, text, 1 Cor. 15: 22, 23. There was quite a large attendance.

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WHITE.—At Edenville, Iowa, November 23d, 1882, infant son of Bro. D. C. and Sr. A White, aged one month and twenty-one days. May the bereived parents find comfort and consolation in the thought, that their little one is lost to them only for a short time. God in his wisdom and love saw fit to remove this little bud from their earthly garden, to blossom in his own beautiful garden in paradise, there to wait the day, when the curse of sin and death shall have been removed from this earth. Then in its glorified body it shall be restored to them, never more to be separated by death. We would say to the sorrowing ones; think not of your little one as in the cold and silent tomb; for only the casket which contained the precious jewel is there Think rather of the happy day, the blessed resurrection morn; when body and spirit shall be re united, and death shall no longer have dominion over us. Oh, the unspeakable joy and consolation, in the contemplation of this thought, when our hearts are torn and bleeding, o'er the spoils which death hath wrought.

Then friends shall meet with friends most dear,
Parents and children too;
No more to shed the parting tear,
Or bid the sad adieu.

M. H.

DUTTON —At Columbus, Cherokee Co, Kansas, October 22d, 1882, of pneumonia, Elder James Dutton, aged 52 years, 2 months, and 28 days. The deceased was born at Mansfield, England. Funeral services by D S. Crawley.

"He suffered long, and he bore it well.
His sorrows came thick and fast.
Then call him not back, in his pains to dwell—
He has gone to sleep at last."

REW.—Near Lamoni, Iowa, November 29th, 1882, Bro. Sylvester H., son of Bro. Sylvester Rew, aged 18 years, 3 months and 15 days. Two days previous to his death he was kicked by a horse while leading it, and the injury was mortal. The circumstance and his death were very sad events to his parents, especially as he was a very faithful son to them Before he died he expressed his thankfulness that he had not been instantly killed, for he had had an opportunity to think over his life and prepare his mind as far as possible for the great change. Funeral sermon by Elder H. A. Stebbins, assisted by Elder J. W. Gillen.

ALEXANDER.—At San Benito, Cal., September 23d, 1882, of measles, sister Emma, the beloved wife of Levi Alexander. She was born in the State of Virginia, January 4th, 1826; baptized and confirmed at San Benito, Cal., December 13th, 1873, by Elder J. R. Cook; and remained a faithful and consistent member unto the end. A few hours before her death, knowing that she was passing away, she bore a strong testimony to the truth of the latter day work, and said she knew that her name was written in the Lamb's Book of Life. The funeral sermon was preached by Elder J. H. Lawn, from Job 14th chapter, and 14th verse: "If a man die, shall he live again?"

VEST.—At Keokuk, Iowa, November 2d, 1882, Sr. Mary, wife of John Vest. Born in England July 21st, 1799 United with the Church in 1865 Services by Elder B. F. Durfee in Keokuk Chapel

JOHNSON.—At Lamoni, Iowa, November 4th, 1882, of consumption, Peter Benjamin Johnson He was born in Beieren, Norway, June 4th, 1841; married Hanna C. Hensen, September 27th, 1868. and emigrated to America, settling in Mission Township, Illinois, August 13th, 1869; was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, April 2d, 1871. He moved to Fayette Township, Decatur county, 1875, and was taken sick soon after; has been a great sufferer, but died strong in the faith of a rest in Christ.

TINKHAM.—At Plano, Illinois, November 18th, 1882, Sr. Mary Maria Tinkham, of heart disease. Born March 30th, 1851, in the town of Akron, Peoria Co., Illinois. Baptized February 21st, 1872, by Bro. Joseph Smith. She was married September 10th, 1873, to Bro. Nathaniel Tinkham, by Elder E. C. Briggs. She leaves a husband and two small children to mourn the loss of a loving wife and mother. Funeral service November 19th, 1882, in the Saints' Chapel, at Plano, by Elder W. Vickery. "Precious in the sight of the Lord is the death of his Saints." "Blessed are the dead that die in the Lord from henceforth."

PEARSON —At Corinth, Ontario, November 3d, 1882 Bro. Matthew Pearson. He was born May 14th, 1843, at Corinth, Ontario, and was at the time of his death, 39 years, 5 months, and 19 days old. Was baptized at Blenheim, Ontario, March 8th, 1875, by Bro. Geo. Cleveland. Was a member of a branch in Michigan, and was the eldest son of Bro. Joseph and Jennett Pearson, of Corinth. Funeral sermon by Elder Geo. Hicklin, from Job 14: 14.

LISTON.—At Pittsburgh, Pa., September 6th, 1882, of dropsy, after weeks of illness, Sr. Louisa, wife of Edmund Liston. Became a member of the Church in 1843, in Pittsburgh. Died firm in the faith.

LANPHEAR.—At Plano, Illinois, October 28th, 1882, Edith May, daughter of Byron and Sr. Adell Lanphear, aged 1 year, 5 months, and 6 days. Funeral services at the Greenfield school house, by Elder Wentworth Vickery, October 30th, 1882.

BERRY.—At Sandwich, Illinois, November 20th, 1882, Mattie May Belle Berry, daughter of Bro. and Sr. William Berry, aged 2 years, 5 months, and 7 days. Services by Elder F. G. Pitt.

KINGHORN.—At Anna Insane Asylum, Illinois, November 5th, 1882, David Kinghorn, aged 24 years, 7 months and 3 days. Son of Wm. and Margaret Kinghorn.

WILLIAMS —At the home of his parents, in Jackson county, West Virginia, November 20th, 1882, Bro. Albert Lee Williams. He was baptized into the Church of Jesus Christ of Latter Day Saints, November 5th, 1882. His stay with the Saints was short; yet he was able to testify that he knew he had done his Heavenly Father's will Funeral preached by Elder James Moler.

SNOW —Suddenly, at Dennisport, Mass., November 20th, 1882, sister Sarah E. Snow, aged 27 years, 10 months, 11 days. She departed this life beloved and respected by all who knew her. At her funeral service, which was conducted by Elder John Smith, many were unable to gain admittance, and twenty-one carriages followed her to her grave.

God hath placed as guardians before the closed gates of eternity, fear and anxious doubt, and the awful stillness of death and impenetrable darkness. These drive back the human race, that it may pursue to the end its appointed path upon earth In spite of all the discomforts of life, in spite of our impatient longing to be re-united with the friends who have gone before us to our eternal home, the terrors that surround the portals of eternity repel us, and we continue our earthly journey with calmer spirits.

We can not, if we would, escape the experiences that cause us to feel and suffer and think Ask any brave, sympathetic, helpful soul, when he first donned the purple of these royal gifts, and he will answer, When I was sitting in the shadow of some mighty sorrow, or in the weary days of hope deferred, it came to me like a revelation that the only way to lighten my own burden was to aid others in bearing theirs.

Bishop George A. Blakeslee, Galien, Berrien county, Michigan.
Joseph Luff, box 1046. Salt Lake City, Utah.
P. C. Briggs, Whitesboro, Mendocino county, Cal.
B. V. Springer, 1511 Madison street. St. Louis, Missouri.
Heman C. Smith, Oenaville. Bell county, Texas.
W. W. Blair, Box 417, Salt Lake City, Utah.
Alexander H. Smith, Independence, Jackson county, Mo.

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