

THE TRUE LATTER DAY SAINTS' HERALD.

“Hearken to the word of the Lord, for there shall not any man among you have save it be one wife: and concubines he shall have none.”—BOOK OF MORMON.

No. 1—VOL. 3.] CINCINNATI, JULY, 1862. [WHOLE No. 25.

From the Times and Seasons, March 1 and 15, 1842.

THE BOOK OF ABRAHAM.

In the land of the Chaldeans, at the residence of my father, I, Abraham, saw that it was needful for me to obtain another place of residence, and finding there was greater happiness, and peace, and rest for me, I sought for the blessings of the fathers and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace; and desiring to receive instruction, and to keep the commandments of God, I became a rightful heir, a high priest, holding the right belonging to the fathers, it was conferred upon me from the fathers; from the beginning of time, yea, even from the beginning, or before the foundations of the earth, to the present time, even the right of the first born, on the first man, who is Adam, or first father, through the fathers unto me.

I sought for mine appointment unto the priesthood according to the appointment of God unto the fathers concerning the seed. My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshipping of the gods of the heathens, utterly refused to hearken unto my voice; for their hearts were set to do evil, and were wholly turned to the god of Elkenah and the god of Libnah, and the god of Mah-mackrah, and the god of Korash, and the god of Pharoah, king of

Egypt : therefore, they turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols, and hearkened not unto my voice, but endeavored to take away my life by the hand of the priest of Elkenah. The priest of Elkenah was also the priest of Pharaoh.

Now, at this time it was the custom of the priest of Pharaoh, the king of Egypt, to offer up upon the altar which was built in the land of Chaldea, for the offering unto these strange gods both men, women and children. And it came to pass that the priest made an offering unto the god of Pharaoh, and also unto the god of Shagreel, even after the manner of the Egyptians. Now the god of Shagreel was the sun.

Even the thank offering of a child did the priest of Pharaoh offer upon the altar that stood by the hill called Potiphar's Hill, at the head of the plain of Olishem. Now this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the royal descent, directly from the loins of Ham. These virgins were offered up because of their virtue ; they would not bow down to worship gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.

And it came to pass that the priests laid violence on me that they might slay me also, as they did those virgins upon this altar, and that you might have a knowledge of this altar, I will refer you to the representation at the commencement of this record. It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libnah, Mahmackrah, Korash, and also a god like unto that of Pharaoh, king of Egypt. That you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning, which manner of the figures is called by the Chaldeans, rahlecos, which signifies hieroglyphics.

And as they lifted up their hands upon me, that they might offer me up and take away my life, behold, I lifted up my voice unto the Lord, my God, and the Lord hearkened and heard, and he filled me with a vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my hands, and his voice was unto me, Abraham ! Abraham ! behold my name is **JEHOVAH**, and I have heard thee, and have come down to deliver thee, and to take thee away from thy father's house, and from all thy kin-folks, into a strange land which thou knowest not of, and this because they have turned their hearts away from me, to worship the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Pharaoh, king of Egypt ; therefore I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to away thy life. Behold, I will lead thee by my hand, and I will take thee to put upon thee my name, even the priesthood of thy father ; and my power shall be over thee ; as it was with Noah, so shall it be

with thee ; that through thy ministry my name shall be known in the earth forever, for I am thy God.

Behold, Potiphar's Hill was in the land of Ur, of Chaldea ; and the Lord broke down the altar of Elkenah, and of the gods of the land, and utterly destroyed them, and smote the priest that he died ; and there was great mourning in Chaldea, and also in the court of Pharaoh, which Pharaoh signifies King by royal blood. Now this King of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Cananites, by birth. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which, in the Chaldea, signifies Egypt, which signifies, that which is forbidden. When this woman discovered the land it was under water, who afterwards settled her sons in it : And thus, from Ham, sprang that race which preserved the curse in the land. Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was Patriarchal. Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first Patriarchal reign, even in the reign of Adam, and also Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

Now Pharaoh being of that lineage, by which he could not have the right of Priesthood, notwithstanding the Pharaoh's would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry ; but I shall endeavor hereafter to delineate the chronology, running back from myself to the beginning of the creation, for the records have come into my hands, which I hold unto this present time.

Now, after the priest of Elkenah was smitten, that he died, there came a fulfilment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land. Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life. But the records of the fathers, even the Patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands, therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me.

Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother, died, but Terah, my father,

yet lived in the land of Ur, of the Chaldee's. And it came to pass that I, Abraham, took Sarai to wife, and Nehor, my brother, took Milcah to wife, who were the daughters of Haran. Now the Lord had said unto me, Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. Therefore I left the land of Ur, of the Chaldees, to go into the land of Canaan; and I took Lot, my brother's son, and his wife, and Sarai, my wife, and also my father followed after me, unto the land which we denominated Haran. And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his idolatry, therefore he continued in Haran.

But I, Abram, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me, arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of thee a minister, to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice, for I am the Lord thy God; I dwell in heaven, the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains depart hence, and behold they are taken away by a whirlwind, in an instant, suddenly. My name is Jehovah, and I know the end from the beginning, therefore, my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations; and I will bless them through thy name; for as many as receive this gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as unto their father, and I will bless them that bless thee, and curse them that curse thee, and in thee, (that is, in thy Priesthood) and in thy seed, (that is thy Priesthood,) for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body,) shall all the families of the earth be blessed, even with the blessings of the gospel, which are the blessings of salvation, even of life eternal.

Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in my heart, thy servant has sought thee earnestly, now I have found thee. Thou didst send thine angel to deliver me from the gods of Elkenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace. So I, Abram, departed as the Lord had said unto me, and Lot with me, and I, Abram, was sixty and two years old when I departed out of Haran. And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot, my brother's son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents,

as we came on our way : therefore, eternity was our covering, and our rock, and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.

Now I, Abram, built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish ; and then we passed from Jershon through the land, unto the place of Sechem. It was situated in the plains of Moreh, and we had already come into the borders of the land of the Canaanites, and I offered sacrifices there in the plains of Moreh, and called on the Lord devoutly because we had already come into the land of this idolatrous nation.

And the Lord appeared unto me in answer to my prayers, and said unto me, unto thy seed will I give this land. And I, Abraham, arose from the place of the Altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there ; Bethel on the west and Hai on the east ; and there I built another altar unto the Lord, and called again upon the name of the Lord.

And I, Abraham, journeyed, going on still towards the South ; and there was a continuation of a famine in the Land, and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous. And it came to pass when I was come near to enter into Egypt, the Lord said unto me, behold, Sarai, thy wife, is a very fair woman to look upon, therefore it shall come to pass when the Egyptians shall see her, they will say she is his wife ; and they will kill you, but they will save her alive ; therefore see that ye do on this wise, let her say unto the Egyptians, she is thy sister, and thy soul shall live. And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me ; therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.

And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees ; and I saw the stars also that they were very great, and that one of them was nearest unto the throne of God ; and there were many great ones, which were near unto it ; and the Lord said unto me, these are the governing ones ; and the name of the great one is Kolob, because it is near unto me : for I am the Lord thy God, I have set this one to govern all those which belong to the same order of that upon which thou standest. And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof, that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest ; this is the reckoning of the Lord's time, according to the reckoning of Kolob.

And the Lord said unto me, the planet, which is the lesser light, lesser than that which is to rule the day, even the night, is above, or

greater than that upon which thou standest, in point of reckoning, for it moveth in order more slow : this is in order, because it standeth above the earth upon which thou standest, therefore, the reckoning of its time is not so many as to its number of days, and of months, and of years. And the Lord said unto me, now, Abraham, these two facts exist, behold thine eyes seeth it ; it is given unto thee to know the times of reckoning, and the set times, yea the set time of the earth upon which thou standest, and the set time of the greater light, which is set to rule the day, and the set time of the lesser light, which is set to rule the night.

Now the set time of the lesser light, is a longer time as to its reckoning, than the reckoning of the time of the earth upon which thou standest ; and where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still ; and thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob, is after the reckoning of the Lord's time ; which, Kolob, is set nigh unto the throne of God, to govern all those planets which belong to the same order of that upon which thou standest. And it is given unto thee, to know the set time of all the stars, that are set to give light, until thou come near unto the throne of God.

Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another ; and he told me of the works which his hands had made ; and he said unto me, my son, my son, and his hand was stretched out, behold I will shew you all these. And he put his hand upon mine eyes, and I saw those things, which his hands had made, which were many ; and they multiplied before mine eyes, and I could not see the end thereof. and he said unto me this is Shinehah, (which is the sun.) And he said unto me, Kokob, which is star. And he said unto me, Olea, which is the moon. And he said unto me, Kokaubeam, which signifies stars, or all the great lights, which were in the firmament of heaven. And it was in the night time when the Lord spake these words unto me, I will multiply thee, and thy seed after thee, like unto these ; and if thou canst count the number of sands so shall be the number of thy seeds.

And the Lord said unto me, Abraham, I shew these things unto thee, before ye go into Egypt, that ye may declare all these words. If two things exist, and there be one above the other, there shall be greater things above them ; therefore, Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me : now if there be two things, one above the other, and the Moon be above the earth, then it may be that a planet, or a star may exist above it, and there is nothing that the Lord thy God shall take in his heart to do, but what he will do it : Howbeit that he made the greater star, as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, yet they have no beginning, they existed before ; they shall have no end, they shall exist after, for they are Gnolaum, or Eternal.

And the Lord said unto me, these two facts do exist, that there are two spirits, one being more intelligent than the other, there shall be another more intelligent than they : I am the Lord thy God, I am more intelligent than they all. The Lord thy God sent his angel to deliver thee from the hands of the Priest of Elkenah. I dwell in the midst of them all ; I, now, therefore, have come down unto thee, to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligencies thine eyes have seen from the beginning ; I came down in the beginning in the midst of all the intelligencies thou hast seen.

Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was ; and among all these there were many of the noble and great ones, and God saw these souls that they were good, and he stood in the midst of them, and he said, these, I will make my rulers ; for he stood among those that were spirits, and he saw that they were good ; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, we will do down, for there is space there, and we will take of these materials, and we will make an Earth whereon these may dwell ; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them ; and they, who keep their first estate, shall be added upon ; and they, who keep not their first estate, shall not have glory in the same kingdom, with those who keep their first estate ; and they, who keep their second estate, shall have glory added upon their heads forever and ever.

And the Lord said, who shall I send ? And one answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and, at that day, many followed after him. And then the Lord said, let us go down ; and they went down at the beginning, and they organized and formed, (that is, the Gods,) the heavens and the earth. And the earth, after it was formed, was empty and desolate ; because they had not formed anything but the earth : and darkness reigned upon the face of the deep, and the spirit of the Gods was brooding upon the faces of the water.

And they said, the Gods, let there be light, and there was light. And they, the Gods, comprehended the light, for it was bright ; and they divided the light, or caused it to be divided from the darkness, and the Gods called the light day, and the darkness they called night. And it came to pass that from the evening until morning, they called night ; and from the morning until the evening, they called day ; and this was the first, or the beginning of that which they called day and night.

And the Gods also said let there be an expanse in the midst of the

waters, and it shall divide the waters from the waters. And the Gods ordered the expanse, so that it divided the waters which were under the expanse, from the waters which were above the expanse: and it was so, even as they ordered. And the Gods called the expanse, heaven. And it came to pass that it was from evening until morning, that they called night; and it came to pass that it was from morning until evening, that they called day; and this was the second time, that they called night and day.

And the Gods ordered, saying, let the waters under the heaven be gathered together unto one place, and let the earth come up dry, and it was so, as they ordered; and the Gods pronounced the earth dry, and the gathering together of the waters, pronounced they great waters; and the Gods saw that they were obeyed. And the Gods said, let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so even as they ordered. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind, and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same, in itself, after his kind; and the Gods saw that they were obeyed. And it came to pass that they numbered the days; from the evening until the morning they called night. And it came to pass from the morning until the evening they called day; and it was the third time.

And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs, and for seasons, and for days, and for years; and organized them to be for lights in the expanse of the heaven, to give light upon the earth; and it was so. And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light he set the stars also; and the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered, until they obeyed. And it came to pass, that it was from evening until morning, that it was night; and it came to pass that it was from morning until evening, that it was day; and it was the fourth time.

And the Gods said let us prepare the waters to bring forth abundantly the moving creatures that hath life; and the fowl that may fly above the earth, in the open expanse of heaven. And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind; and the Gods saw that they would be obeyed, and that their plan was good. And the Gods said we will bless them and cause them to be fruitful and multiply, and fill the waters in the seas, or great waters;

and cause the fowl to multiply in the earth. And it came to pass that it was from evening until morning, that they called night; and it came to pass that it was from morning until evening, that they called day; and it was the fifth time.

And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beast of the earth after their kind; and it was so as they had said. And the Gods organized the earth to bring forth the beasts after their kind, and the cattle after their kind, and every thing that creepeth upon the earth after their kind; and the Gods saw they would obey. And the Gods took counsel among themselves, and said, let us go down, and form man in our own image, after our likeness, and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing, that creepeth upon the earth. So the Gods went down to organize man in their own image, in the image of the Gods, to form they him, male and female, to form they them: and the Gods said we will bless them. And the Gods said we will cause them to be fruitful, and multiply and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Gods said, behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it, yea the fruit of the tree, yielding seed to them we will give it, it shall be for their meat; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized. And the Gods said we will do every thing that we have said, and organize them; and, behold, they shall be very obedient. And it came to pass that it was from evening until morning, they called night; and it came to pass that it was from morning until evening, they called day; and they numbered the sixth time.

And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves, on the seventh time, we will end our work, which we have counselled; and we will rest on the seventh time from all our work which we have counselled. And the Gods concluded upon the seventh time, because, that on the seventh time they would rest from all their works, which they, the Gods, counselled among themselves to form, and sanctified it. And thus were their decisions, at the time that they counselled among themselves to form the heavens and the earth. And the Gods came down and formed these, the generations of the heavens, and of the heavens, and of the earth, when they were formed, in they day that the Gods formed the earth and the heavens, according to all that, which they had said, concerning every plant of the field, before it was in the earth, and every herb of the field, before it grew; for the Gods had not caused it to rain upon the earth, when they counselled.

to do them ; and had not formed a man to till the ground ; but there went up a mist from the earth, and watered the whole face of the ground. And the Gods formed man from the dust of the ground, and took his spirit, that is the man's spirit, and put it into him, and breathed into his nostrils the breath of life, and man became a living soul.

And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body, which they had formed. And out of the ground made the Gods to grow every tree that is pleasant to the sight, and good for food : the tree of life also, in the midst of the garden, and the tree of knowledge of good and evil. There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads. And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it : and the Gods commanded the man, saying, of every tree of the Garden, thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob ; for as yet the Gods had not appointed unto Adam his reckoning.

And the Gods said, Let us make an help-meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him. And the Gods caused a deep sleep to fall upon Adam ; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof, and the rib which the Gods had taken from man, formed they a woman, and brought her unto the man. And Adam said this was bone of my bones, and flesh of my flesh, now she shall be called woman, because she was taken out of man ; therefore shall a man leave his father his mother, and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them ; and whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field ; and for Adam there was an help meet for him.

A REPLY TO G. WATSON.

We have said that Joseph received the Melchizedek priesthood *under the direction of Peter, James and John*. Our reasons for making this assertion are these : When John the Baptist appeared unto Joseph Smith and Oliver Cowdery, and conferred the Aaronic priesthood upon them, he commanded and gave directions to an *unbaptized*

person, even to Joseph, to baptize Oliver, and he gave other directions and commandments concerning their baptism and Aaronic ordinations. He said "that he acted under the direction of Peter, James and John, who held the keys of the priesthood of Melchizedek, which priesthood he said should, in due time, be conferred" on them. If John the Baptist could confer the Aaronic priesthood upon them, under the direction of Peter, James and John, why could they not receive the Melchizedek priesthood under their direction, and by a commandment to ordain each other? If *unbaptized* persons in special cases can legally baptize, why cannot *unordained* persons in special cases legally ordain others.

The Book of Mormon contains an account of a peculiar case where-
in an *unbaptized man*, "having authority from the Almighty God," baptized another man and himself at the same time.

Alma, a priest of king Noah, repented of his sins and prayed unto the Lord that he would pour out his Spirit upon him, that he might baptize Helam. Then "the Spirit of the Lord was upon him, and he said, Helam, I baptize thee, having authority from the Almighty God," &c.

The Book of Mosiah, 9th c. (p. 188) contains the following :

"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 he did 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.

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 to the kingdom of God. And he commanded them that they should teach nothing save it were the things which he had taught, and which had been spoken by the mouth of the holy prophets. Yea,

even he commanded them that they should preach nothing save it were repentance and faith on the Lord, who had redeemed his people."

This account contains another proof that the Lord is not restricted to established forms by which he confers the priesthood, to establish his church among any people. After he has conferred the priesthood in all its departments in his church, among any people, and as long as that authority is among them, no unbaptized person can legally baptize any person, and no man can ordain a man to any office in the priesthood which is higher than he holds himself, and no man can be ordained to any office in the priesthood before he is baptized, although Joseph and Oliver were ordained priests by the angel, before they were baptized. No man can legally baptize himself, and no unbaptized man can legally ordain another, without a special commandment from God, because such acts would be contrary to the commandments which God has given unto his church. Circumstances alter cases, therefore it was not only lawful, but a duty which was enjoined upon Joseph, that he should baptize Oliver before he was baptized himself, and therefore Alma was "filled with the Spirit" while he baptized himself. "Reasoning by analogy," we therefore say that the Lord could consistently command Joseph to lay his hands upon Oliver, to confer the Melchizedek priesthood, although Joseph was only a priest at that time.

Mr. Watson says that "reason teaches us that if it required an actual ordination under the hands of an angel, to confer the lesser priesthood, that the higher could not be conferred by a less power," but it is a higher power than Oliver, John the Baptist, or Peter, James and John, who confers priesthood in any case. Men and angels are only instruments or agents, and it makes no difference with God whether his agent is a priest or a high priest, an angel or a man in this state of mortality. "If Joseph had not the priesthood, he could not confer it upon Oliver," but the God of heaven could, by the laying on of the hands of Joseph upon Oliver, as well as he could by the hands of Peter, James and John. Mr. W. says "A stream cannot rise higher than its fountain," but none of the agents who lay on hands, can be compared to the *Fountain*. They are all streams of the great Fountain of life. There is this *great* difference between the priesthood which Joseph received by the hands of Oliver, and the priesthoods of the sectarian churches, the former was given by authority from God, the latter are man-made priesthoods.

It makes no difference whether Peter, James and John were present or not when Joseph and Oliver ordained each other to the Melchizedek priesthood. In both cases the ordinations might be under their directions, and by their commandment as messengers of the Lord. There is no evidence that they were present when John the Baptist conferred the Aaronic priesthood upon Joseph and Oliver, although John says that he acted under their direction. A person can act under the direction of another in many things, without the

other person being present, and in these ordinations we do not see what need there was of their presence.

As the Aaronic priesthood was conferred under their direction and not by the laying on of their own hands, therefore "reasoning from analogy" only, we might infer that they conferred the Melchizedek priesthood in like manner. John the Baptist says that Peter, James and John held the keys of the priesthood of Melchizedek, and Joseph in his letter to the church, (B. of C. 106 : 20) in his answer to this question: "what do we hear?" says, "the voice of Peter, James and John, in the wilderness between Harmony, Susquehanna county, and Colesville, Broom county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of time." As they held these keys, it belonged to them to instruct and direct their successors in office, and to superintend their ordinations both to the Aaronic, and to the Melchizedek priesthood. If Joseph was ordained under their own hands, he undoubtedly would have said so in this letter, for he there describes many angelic ministrations which he had received from Moroni, Michael, Gabriel, Raphael, and "divers angels from Michael or Adam, down to the present time, all declaring each one their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little and there a little—giving us consolation by holding forth that which is to come, confirming our hope."

This letter was written in 1842, and more than twelve years after Joseph received the Melchizedek priesthood, and as he says nothing about any ordination under the hands of Peter, James and John, and as he *only* says that he heard them "declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times," what right has any man "to add to" his words by asserting that he was ordained under their hands? Mr. Watson has truly said, that "to introduce the silence of a witness upon the subject in question, is clearly a novel way of either proving or disproving it," why then should he say that Joseph was ordained to the Melchizedek priesthood by these angels laying their own hands on him, whereas Joseph did not say so, but only said that he was ordained by Oliver? He has only informed us of *one* ordination which he received under the hands of an angel, who said "that he acted under the direction of Peter, James and John." Shall we "add" to his words by saying that he received another under the hands of these angels?

In the extract from Joseph's History, which we republished in Vol. 2, p. 169, he shows plainly how the Lord promised to confer the Melchizedek priesthood upon him. It is evident that it had not been conferred on him before that time, for he says, "we now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic priesthood had given us, viz: that provided we continued faithful; we should also have the Melchizedek priesthood. * * 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." They *desired* the realization of that promise, which shows beyond all contradiction that they had not yet received that priesthood from any source, but Joseph says that at that time they realized the truth of the Savior's promise: "Ask, and you shall receive," &c. Are we to infer from these remarks that they received the Melchizedek priesthood at that time? No, but they realized the truth of the Savior's promise "for (Joseph) says we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, 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," &c. There is no promise here of an ordination under the hands of angels. Why not? Was such an ordination a *secondary* consideration? Shall we *add* to these words of the Lord, and say that the promises and instructions which the Lord gave, at this time, were incomplete? The word of the Lord unto Joseph on this occasion was a revelation, and we will reproduce this assertion of Mr. Watson: "I pray God that I may never be so far led astay, as to either add to or diminish from a revelation he has given." We pray God that he may never be so led astray again. If Joseph received the Melchizedek priesthood under the hands of angels he was deceived on this occasion. He was "anxious to have" it, and the Lord told him that he should receive it by an ordination, by Oliver, and Joseph speaks of the instructions which he received on this subject, as giving them "unspeakable satisfaction," which shows that he *fully* understood how he would be ordained, and be "the first elder" in the church.

If (as Mr. Watson says) they were ordained apostles before they were commanded to ordain each other elders, they received the Melchizedek priesthood before they were commanded to ordain each other, but Joseph showed that they had not received it, but were "anxious" to have it, and had "got together," (Joseph says) "particularly to seek of the Lord what we now so earnestly desired." Then to their "unspeakable satisfaction," the Lord commanded Joseph and Oliver to ordain each other, but to *defer* it till the brethren should be assembled together.

Mr. W. quotes from B. of C. 2: 1. This revelation was given after Joseph and Oliver were commanded to ordain each other, and it is the second revelation which follows that commandment in Joseph's History. The revelation which precedes it, is in B. of Cov., 43 Sec. which was given June, 1829. The date of this revelation is not given, but the revelation which follows it was given March, 1830, which is Sec. 44 of B. of Cov. Mr. Watson quotes from this revelation (Sec. 2) as if he supposed that it was given (April 6th, 1830,) on the day that Joseph was ordained an elder by Oliver, and for the purpose of showing that he was ordained an apostle previously, but the facts in the case are in opposition to these ideas. It is true that

the revelation commences as follows : "The rise of the church of Christ in these last days, being one thousand, eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ." Without the explanatory remarks which preceed this revelation in Joseph's History, we might suppose that it was given April 6th, 1830, but the introductory, and explanatory remarks, are opposed to this supposition. They are as follows .

"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." Times and Seasons, p. 928.

The revelation, therefore, was a prophecy in which firstly, *the precise day was pointed out* when the church *would be, and was* organized. There was an intervening time, from the time that this revelation was given, to the time that the revelation of March, 1830, was given. This fact is shown in the remarks which follow the revelation which is under consideration. Joseph, there says, "*meantime* our translation (B. of M.) drawing to a close, we went to Palmyra, Wayne Co., N. Y.; secured the copyright; and agreed with Mr. Egbert Grandon to print 5,000 copies, for the sum of 3,000 dollars." T. and S. p. 943.

These remarks preceed the title page of the Book of Morman, and the revelation of March, 1830, which are all on the same and next page. Annexed to the last mentioned revelation, is the account of the organization of the church and the ordination of Joseph and Oliver by each other, April 6th, 1830. This account commences with the statement that these things transpired "whilst the Book of Morman was in the hands of the printer." See the full account in the T. and S. p. 844, 845, and Herald, v. 2, p. 170.

We have now proved by a multiplicity of evidence, that Joseph had not received the Melchizedek priesthood when the revelation in B. of C., Sec. 2 was given, and that that revelation pointed out the precise day when the church was to be, and was organized, and Joseph ordained, &c. Therefore Mr. Watson's quotations from it which says, "he (Joseph) was called of God and *ordained* an apostle," instead of showing that he *had been* so ordained, it was a prophecy that he would be so ordained. The past instead of the future tense is used, as it is also in many prophecies. For instance, John, in Rev. 21 : 1, says, "I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea." The vision *had been* seen by John, and the Lord "pointed out" that this ordination *would be* on "the precise day," April 6th, 1830. Was Joseph ordained an apostle on that day ? According to the meaning which is attached to the word in that revelation, and

in other places in holy writ, he was. Joseph was not ordained an apostle of the Quorum of the Twelve at any time. He was not one of the Twelve Apostles, neither was Oliver Cowdery. They and David Whitmer were commanded to "search out the twelve." B. of C. 43 : 6. Jesus Christ is called "the Apostle." Heb. 3 : 1. Was he theretore one of the twelve apostles? We have reposedly the list of the twelve apostles, in the scriptures, whom he chose and ordained. He was the apostle in another way. He was the Witness, Joseph was a witness, and Oliver was a witness. In a revelation which was given July, 1830, (B. of C. 50 : 3) the Lord said to Joseph, "I have ordained you and confirmed you to be apostles and especial witnesses of my name." It is not an organized branch of the priesthood which is spoken of here as apostles, otherwise, "especial witnesses" are another organized branch.

Mr. Watson complains because we left out the word "ordain" in our quotations from B. of C. 2 ; 1, whereas for the sake of brevity we left out more than half the paragraph. We made two quotations from it, and as far as each extended, we left *no word out*. We will now quote words which he has left out, which will show how we are to understand that it was *foretold*, that Joseph and Oliver were to be ordained apostles as follows : "which commandments were given to Joseph Smith, jr., who was called of God and ordained an apostle of Jesus Christ, and to be the first elder of this church, and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand." This quotation contains plain and unequivocal answers to the following questions : For what purpose was Joseph ordained an apostle ? "To be the first elder of this church." For what purpose was Oliver Cowdery ordained an apostle ? "To be the second elder of this church." Under whose hand was Oliver ordained ? "Under his (Joseph's) hand." They were therefore not ordained apostles of the quorum of the twelve, but they were ordained apostles, (that is witnesses) *to be elders*. There is not one word in this revelation about any ordination under the hands of angels, but that Oliver "was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his (Joseph's) hand." It is their ordination of each other, April 6th, 1830, which is here spoken of, and as Oliver was called of God an apostle, to be the second elder of this church and ordained under Joseph's hand, so Joseph was called of God and ordained an apostle, to be the first elder of this church, under the hands of Oliver.

Mr. Watson endeavors to make it appear by the revelation in B. of C. 50 : 3, that Peter, James and John laid their own hands on the heads of Joseph and Oliver to ordain them, but there is not one word in that, nor in any other revelation, which shows that they did so. The Lord there said unto them concerning Peter, James and John, "whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name." By

a captious interpretation, Mr. Watson insists that Peter, James and John employed no agent, but laid their own hands on them. Such an interpretation would grossly misrepresent many statements in the scriptures. In 2 Sam. 3: 18, we read that the Lord said, "by the hand of my servant David I will save my people Israel out of the land of the Philistines, and out of the hand of all their enemies." By precisely the same kind of interpretation, this statement would be rendered absurd and false, because David employed a multitude of agents to perform this work. The Lord performed this work by David, and David performed it by his employees. So the Lord said to Joseph, "I have ordained you," and he did it by Peter, James and John, because they held the keys of the priesthood, and they ordained him by the hands of Oliver. In 2 Kings 14: 27, we read, "He (the Lord) saved them (Israel) by the hand of Jereboam." We read also that Israel was numbered by Moses, (Numb. 3: 16, 42) Joshua, (Josh. 8: 10) Saul, (1 Sam. 15: 4) David, (2 Sam. 18: 1.) Cities were built by Ahab, (1 King 22: 39) Asa, (2 Chron. 14: 6) Jehoshaphat, (17: 12) and Jotham, (27: 4) and a city was built by Joshua, (Josh. 19: 50) and by David, (1 Chron. 11: 8.) There is no difference between the scriptural style of language on this point, and the style which is commonly used in our day. In every department of life and business, we speak of work being performed by men, who were only superintendents, directors or managers in the performance of those works, and even when there are *many* subordinate grades of officers through whom the directors for the performance of the work are transferred.

Mr. Watson argues that an ordination under the hands of angels to the Melchizedek priesthood was requisite, because it was requisite in conferring the Aaronic priesthood. We suppose that the Lord is not bound to adhere to any particular form in the premises. His *command* to Joseph and Oliver to ordain each other, invested them with as much authority as an ordination under the hands of angels could have given. The laying on of hands for the reception of the Holy Ghost, is a law of God, but by a special privilege, Cornelius received the Holy Ghost before he was baptized. It is also a commandment for the healing of the sick, but Naaman the Syrian was commanded to baptize himself seven times in Jordan, and some were healed by other acts which were divinely sanctioned and commanded. By obedience to God's *special* commandments they obtained *special* blessings.

Mr. W. presumes that we cannot find a parallel to the view we have taken of Joseph's ordination. We have on many points, *found*, and made mention of parallel cases. If we have not, on every point found a parallel case, neither can he find a parallel to his representations. He cannot "give an example" or parallel, where a man was ordained first by an angel and then by a man to the Aaronic priesthood; afterwards by three angels, and then by a man to the Melchizedek priesthood. Our statements cannot be shown to be false,

because we can find no examples which are parallel in every respect. Can a parallel to the case of Abraham be found, who was commanded to sacrifice his "only son Isaac," or to the case of Alma, who was commanded to baptize himself, or to the case of Noah and his family, who were saved from a universal deluge, or to the case of Adam and Eve, who were formed from the dust of the earth, or to the miraculous birth of the Redeemer, or to the wonders which God wrought in the deliverance of Israel from the hand of Pharaoh, and in the wilderness? Are all these historical accounts false, because no parallels can be found? If a parallel to the latter day work can be found, why is it called emphatically, "a marvelous work and a wonder," and why does the Lord call it "his strange work?"

(To be continued.)

For the Herald.

FAMILY GOVERNMENT.

Bro. Sheen—Permit me, through the Herald, to make a few remarks with regard to family government.

The Saints, for many years past, have been passing through scenes of darkness and bitter trial, and in the "cloudy and dark day" we have done many things we should have avoided, and left undone very many of the duties of life, and in but few things have we erred more than in family government. That spirit of disobedience, "despising government," which characterizes the day in which we live, the direful influences of which are being felt and manifested in every department of society, whether civil or religious, from the fireside to legislative halls and to kings upon their thrones, has obtained to quite an extent in the families of the Saints. In order that we may obtain greater favor with God, and escape impending judgment, something must be done, and done *speedily*. There is a great lack of government on the part of parents over their families. The result is, there is not that order, that harmony, that peace, nor is there that degree of love generally, that the gospel requires and which should be found in every household, uniting husband to wife, and wife to husband, children to parents, and parents to children, children to each other, and parents and children to God. I do not wish to be understood that the Saints are *barren* in this respect, for they are not, nor that they are not improving, for they are, yet there is room and *necessity* for greater improvement.

What is more lovely upon earth than a virtuous, peaceful, well governed family? Heaven loves to look down upon and bless them, and angels love to linger around their happy abode. Well governed families are the foundation and support of good society. Well regulated governments are dependant upon them for their existence and

continuation, without them all soon becomes anarchy and confusion. And inasmuch as the Saints have been called to be the "light of the world," it becomes them to set the example of obedience to law, in every phase of life through which they are called to pass, beginning at home. Let the home circle, with all its multiplied and varied relations, reflect the truth, the light, the blessedness of good government, and let it continue to do so, until its hallowed influence is felt by all with whom they are surrounded, and until the household of faith on earth are joined with "the general assembly and church of the first born." There is a great responsibility resting upon parents with regard to their families. I find in reading the D. and C. 83 : 6, that F. G. Williams, for a failure to govern and instruct his family aright, brought upon himself affliction ; and may not we look for afflictions for a like offence ? Most certainly we may. The passage reads thus : " You have not taught your children light and truth according to the commandments, and that wicked one hath power, as yet, over you, and *this is the cause of your affliction.*"

And does Satan have power to afflict us or our families when they are not properly governed and instructed ? The passage quoted reveals that he has. How necessary, then, it is that we instruct and govern our families with all diligence and carefulness, that the enemy may have no power over us, or them. The first thing toward family government, to be carefully considered, is the duties to be enjoined upon, and *what* is to be required of the several members of the household. Parents should enjoin no unnecessary duty, nor should they require any thing not strictly in accordance with righteous principles. It is quite an impossibility for any one to lay down rules for *all* the details of family government. Those rules must be determined as occasion requires ; they must be the result of faithful and prayerful deliberation, taking into careful consideration the present and future welfare of those governed. But after the rule is given, and the requirement made, they should see that they are obeyed. Their will should be *law*. When a parent permits their instructions to be disregarded, their requests to go unheeded, and their commands to be disobeyed, they then lose their dignity, and sink themselves beneath the veneration and respect which is their due. God is displeased. Satan has power over them and theirs, and they will reap sorrow in this world and condemnation in the world to come.

It will be seen upon examining 1 Tim. 3 c., that one of the necessary qualifications to the holding of certain offices in the Church was the ruling their own household well. We can see by this why it was that such blame attached to F. G. Williams, and this obligation does not rest upon the priesthood alone, but upon *every one* who has the government of a family. It is indispensably necessary that we have abiding, orderly, peaceful, quiet, virtuous, industrious, and consequently happy families. The interests of ourselves, and the interests of our neighbors and their children, demand it ; society at large demands it ; the government under which we live demands it ; the

government of God on earth—the Church, demands it, and God who sits enthroned in the heavens, in whose hands is all flesh, demands it. What then shall we do? Let us go straightway and set our houses in order, putting away everything that does not accord perfectly with the law of God, and the spirit of the gospel, and we shall certainly reap a rich reward in time, and in eternity everlasting life. Let us teach our children the necessity of respecting law at home and abroad, of acknowledging and honoring government and all rightful authorities, and let us begin *now*.

Parents should teach their children with all carefulness to love each other, to love their parents, to love the whole human family, to love righteousness and hate iniquity, to love the gospel with all its precious soul-inspiring promises, to love God's holy law and delight in it as "the fountain of life," and to treasure it up in their hearts as the special gift of God to guide their faltering footsteps along the rugged and changeful path of time, to elysian fields of never fading joys. They should teach them to love, honor and fear God, their Creator, in all the dispensations of his providence, that his word may be their "stay and their staff." They should teach them to pray with fervency, explaining to them the nature and object of it, that prayer consists in the desires of the heart and not in word only, and finally teach them to be peace loving in all their ways, and to look to the Lord Jesus as the great "light," as the brightest and best example, and as the model of perfection for Godliness, and parents who will do this faithfully from the heart, will receive abundant blessings from the Lord; their steps shall not slide, their souls shall wax fat in the goodness of God, and their hearts shall be satisfied in their posterity after them.

W. W. B.

For the Herald.

LETTER FROM JOHN E. PAGE.

President Joseph Smith:

Dear Sir—I have no disposition to flatter you, but suffer me to say, that your remarks in the Herald of the present instant, so completely "hit the nail on the head," relative to the "executing of the law of tithing," I cannot refrain saying that it meets my highest approbation. Had what you have suggested been carried out from the commencement of the church, who is able to expand their idealities sufficiently extensive to comprehend the vast difference there would be in the standing and character of the church, compared with the present.

The position I occupied in the church under your father's administration, presented me with ample experience and opportunity to say,

that the partial and maldistribution of the *Bishops* of the church, of the monies, goods and chattles of the church, has done more to overthrow personal confidence, and the faith of the church as brethren, than *all* other things besides. To use an old adage for a parable, to illustrate the fact: "While the *many* were shaking the trees, the *few* picked up and eat all the fruit," consequently the moral precepts of the Book of Mormon, were as much disregarded, overlooked and neglected as though they had never existed, or had no moral bearing on those who professed to believe it to be the gift of God. Please read the Book of Jacob 2 c. par. 5; Mosiah 2 c. par. 2 and 3; do c. 2, par. 10; Alma 2 c. par. 4; do. B c. par. 3; do. 1 c. par. 5; Mormon 4 c. par. 1. When the reorganization of the church arises in the land, that carries out in its practice the morals taught in the above references; *then*, and not till then, will there be evidence that the church of Christ exists, in its justifiable and saveable character. *Then*, and not till *then*, will the church redeem itself from the "*condemnation*" which the Book of D. C. says was imputed to the church in A. D. 1832, (sec. 4, par. 8.) Which reads thus: "And this condemnation resteth upon the children of Zion, even *all*; and they shall remain under this *condemnation* until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I (the Lord) have given them not only to say, but to *do*, according to that which is written."

Respectfully,

JOHN E. PAGE.

RECEIPTS FOR THE HERALD.—B. Rogers, M. W. Reid, M. Miller, J. Burgess, E. Johnson, W. A. Litz, N. Ligget, E. Maxfield, J. A. McIntosh, I. Ellison, D. J. Evans, L. Ellison, T. Revell, J. Richards, Y. Jacobs, H. Hyer, J. Lourous, L. Lightfoot, J. McKenzie, W. Kinney, E. Damon, A. Cairnes, L. Hodges, C. Burns, G. Watson, A. J. Pethoud, J. Askins, G. Cleaveland, J. Shippy, J. Alston, J. Stevenson, T. Martin, M. Despain, O. Mason, J. C. Gaylord, A. Hicks, A. Millinger, W. Aldrich, C. Davis, C. Smith, F. Leonard, L. Hewitt, H. Surcliff, G. Shaddiker, one dollar from each: J. Sumner, J. M. Outhouse, E. Hall, R. Y. Kelly, E. Adams, R. D. Yancey, B. Beesley, G. Medlock, J. L. Borland, Mr. Hatt, 50 cents from each; I. L. Rogers, \$9; D. Martin, \$2; G. A. Blakeslee, \$2; C. Jansen, \$2; C. Beebee, \$2; L. P. Hewitt, \$2; Mr. Cristson, \$1 50; J. F. Scott, \$1 50; J. C. Crabb, \$1 15; M. Warnock, \$1 10; D. M. Montgomery, 75 cts. W. Askins, \$1; S. A. Sayre, \$1; W. Foster, \$2.

THE CHURCH is in a prosperous condition. Much interesting information on this subject may be expected in our next.

From the Evening and Morning Star, July, 1833.

ALL MUST COME TO PASS, BUT THE END IS NOT YET.

It is our bounden duty to set forth the judgments which are abroad, and will continue, in the earth, till there is an end of the wicked, and wickedness, that those who are looking for desolations to come upon Babylon, may know that the same are beginning to be accomplished, and that such as are watching the signs of the times, may be awakened and profit thereby: and above all, that our garments may be clear from the blood of our fellow men, whether they will hear, or whether they will forbear.

An observer of the passing events of the times, must see signs enough to show, that it is a time of trouble. He may behold, in one short year, plague, pestilence, famine, fire, flood and the sword, each, as it were, in their turn, consuming the inhabitants or the wealth of the land. Crimes of every description are multiplying, and the thirst for the riches that perish, and the fame that fades, increases with the calamities which are destroying all before them.

It is a time of trouble, a day of gloom and thick darkness to them that are not prepared to meet the Savior in this generation, as he comes in the clouds of heaven, with all the holy angels with him. We simply ask all to look for themselves: for all must come to pass, which was spoken by the prophets, and shortly the end will come. Read the accounts which we glean from our exchange papers, from mouth to mouth, for great things await the inhabitants of the earth.

TO SUBSCRIBERS.—To those who have not paid their arrearages for the Herald, and to those who have not paid in advance we would say a few words. If you believe that the Herald is worthy of your patronage *pay for it in advance*. By doing so you would relieve us from much embarrassment and difficulty. We should not then be *under the necessity* of receiving donations from *a few zealous saints*. Your share of the burden is light and easy, will you not *cheerfully* bear it, by making prompt payments. When subscribers do not pay in advance, we do not know whether they desire a continuance of their subscription. *Renew your subscriptions and pay in advance* if you want to be co-workers in the latter day work, and let every subscriber get as many more to subscribe as they can.

THE HYMN BOOKS are printed and will be bound, we expect, in one or two weeks.

From the Times and Seasons, November 15, 1841.

LAMENT OF A CAPTIVE JEW IN BABYLON.

BY A CONVERTED JEW.

Let the thick veil of darkness be roll'd from before thee,
Oh Lord ! and descend on the wing of the storm ;
Dispersed and enslaved are the sons that adore thee,
And the rude hand of strangers thy Temple deform.

And Salem, lov'd Salem, lies low and degraded,
While, far from her ruins, in exile we pine ;
Yet still is the hope, of thy remnant, unfaded,
The word that inspir'd it, Jehovah, is thine.

Alas ! we were warned, but reck'd not the warning,
'Till our warriors grew weak, in the day of despair ;
And our glory was fled, as the light of the morning,
That gleams for a moment, and melts into air.

As traml'd the Heathen o'er Zion's sad daughters,
She wept tears of shame o'er her guilt and her woe ;
For the voice of her God had commissioned the slaughter,
The rod of his vengeance had pointed the blow.

Tho' foul are the sins, oh thou lost one which stain thee,
The blood of the Lamb yet can wash them away ;
Tho' galling and base are the bands that enchain thee,
The God that imposed them can lighten their sway.

For a star yet shall rise o'er the darkness of Judah,
A branch yet shall flourish on Jesse's proud stem,
And Zion shall triumph o'er those that subdued her,
Yea, triumph in giving a Savior to them !

FOR SALE, and will be sent by mail free of postage :—

The Latter Day Saints Selection of Hymns, (sheep,) -	50 cents.
The Book of Doctrine and Covenants, - - - - -	\$1.25
Word of Consolation, - - - - -	10 "
Cruden's Concordance of the Bible, - - - - -	\$1.60

Par funds and 3 and 1 cent postage stamps *only* received.

THE POSTAGE on the Herald is six cents per year out of this State,
and three cents in it.

LINES ON THE DEATH OF ELDER REUBEN P. HARTWELL.

BY C. DERRY.

Great God we own thy judgments just,
 "Thy ways are truth and righteousness,"
 Though hidden from thy creature dust
 That we in thee may learn to trust
 And prove thy love and truthfulness.

The shafts of death are sent in love,
 Thy judgments are with mercy cloth'd,
 And though dark clouds may hang above,
 Their awful thunder speaks thy love,
 To all who would thy goodness prove.

We know thou doest all things well,
 Thine hand controls all things for good,
 For those who love thy righteous will
 As all thy dealings clearly tell,
 Attested by Christ's precious blood.

"Thy will be done," though hard it seems,
 To poor, short-sighted, sinful man:
 Help us, O God, on thee to lean,
 While passing down life's troubled stream,
 And trust thee where we cannot scan.

Help us to bear the painful loss:
 We know 'tis his eternal gain;
 No more he feels life's heavy cross,
 No more encumber'd with earth's dross,
 He rests from sorrow, toil and pain.

God of the widow, be our stay:
 Our Father, condescend to bless
 The fatherless in life's dark day;
 Keep us that we may never stray
 From truth and love and holiness.

Help us to live that we may reign
 Where parting sighs no more are heard;
 With Father in that blood wash'd train,
 And with him join in blissful strains
 To praise our great Redeeming Lord.

THE TRUE LATTER DAY SAINTS' HERALD, is published monthly by the Church of Jesus Christ of Latter Day Saints, and edited by Isaac Sheen.

TERMS:—One Dollar per volume, (12 numbers,) *in advance.*

Communications on doctrine, for the Herald, *must* be sent to President Joseph Smith, Nauvoo, Ills.

Remittances, letters containing news, and all correspondence with the Editor, must be sent to Box 215, Cincinnati, Ohio.

THE TRUE LATTER DAY SAINTS' HERALD.

“Hearken to the word of the Lord, for there shall not any man among you have save it be one wife: and concubines he shall have none.”—BOOK OF MORMON.

No. 2—Vol. 3.] CINCINNATI, AUG., 1862. [WHOLE No. 26.

From the Times and Seasons, November 15, 1844.

LETTER OF JOSEPH SMITH TO N. E. SEATON, ESQ.,
Editor of the ———.

KIRTLAND, January 4th, 1833.

Mr. Editor—Sir, considering the liberal principles upon which your interesting and valuable paper is published, myself being a subscriber, and feeling a deep interest in the cause of Zion, and in the happiness of my brethren of mankind, I cheerfully take up my pen to contribute my mite at this very interesting and important period.

For some length of time I have been carefully viewing the state of things, as they now appear, throughout our Christian land; and have looked at it with feelings of the most painful anxiety, while upon one hand beholding the manifest withdrawal of God's Holy Spirit, and the veil of stupidity which seems to be drawn over the hearts of the people; and, upon the other hand, beholding the judgments of God that have swept, and are still sweeping hundreds and thousands of our race (and I fear unprepared) down to the shades of death. With this solemn and alarming fact before me, I am led to exclaim, “O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night,” &c.

I think that it is high time for a christian world to wake out of sleep, and cry mightily to that God, day and night, whose anger we have justly incurred. Are not these things a sufficient stimulant to arouse the faculties, and call forth the energies of every man, woman and child that possesses feelings of sympathy for their fellows, or that

is in any degree endeared to the budding cause of our glorious Lord? I leave an intelligent community to answer this important question, with a confession, that this is what has caused me to overlook my own inability, and expose my weakness to a learned world: but, trusting in that God who has said that these things are hid from the wise and prudent and revealed unto babes, I step forth into the field to tell you what the Lord is doing, and what you must do, to enjoy the smiles of your Savior in these last days.

The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set His hand again the second time to recover the remnants of His people, which have been left from Assyria, and from Egypt, and from Pathros, &c., and from the islands of the sea, and with them to bring in the fulness of the Gentiles, and establish that covenant with them, which was promised when their sins should be taken away. See Romans xi, 25, 26 and 27, and also Jeremiah xxxi. 31, 32 and 33. This covenant has never been established with the house of Israel, nor with the house of Judah, for it requires two parties to make a covenant, and those two parties must be agreed, or no covenant can be made.

Christ, in the days of his flesh, proposed to make a covenant with them, but they rejected him and his proposals, and in consequence thereof, they were broken off, and no covenant was made with them at that time. But their unbelief has not rendered the promise of God of none effect: no, for there was another day limited in David, which was the day of His power; and then His people, *Israel*, should be a willing people;—and He would write His law in their hearts, and print it in their thoughts; their sins and their iniquities He would remember no more.

Thus after this chosen family had rejected Christ and his apostles the heralds of salvation said to them, "Lo we turn unto the Gentiles;" and the Gentiles received the covenant, and were grafted in from whence the chosen family were broken off: but the Gentiles have not continued in the goodness of God, but have departed from the faith that was once delivered to the Saints, and have broken the covenant in which their fathers were established; (see Isaiah xxiv, 5,) and have become high-minded, and have not feared; therefore, but few of them will be gathered with the chosen family. Have not the pride, high-mindedness, and unbelief of the Gentiles, provoked the Holy One of Israel to withdraw His Holy Spirit from them and send forth His judgments to scourge them for their wickedness? This is certainly the case.

Christ said to his disciples, (Mark xvi, 17 and 18,) that these signs should 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;" and also, in connection with this, read 1st Corinthians, 12th chapter. By the foregoing testimonies, we may look at the Christian world and see the

apostacy there has been from the apostolic platform; and who can look at this and not exclaim, in the language of Isaiah, "The earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant."

The plain fact is this, the power of God begins to fall upon the nations, and the light of the latter-day glory begins to break forth through the dark atmosphere of sectarian weakness, and their iniquity rolls up into view, and the nations of the Gentiles are like the waves of the sea, casting up mire and dirt, or all in commotion, and they are hastily preparing to act the part allotted them, when the Lord rebukes the nations, when He shall rule them with a rod of iron, and break them in pieces like a potter's vessel. The Lord declared to His servants, some eighteen months since, that He was then withdrawing His Spirit from the earth; and we can see that such is the fact, for not only the Churches are dwindling away, but there are no conversions, or but very few: and this is not all, the governments of the earth are thrown into confusion and division; and **DESTURCTION**, to the eye of the spiritual beholder, seems to be written by the finger of an invisible hand, in large capitals, upon almost every thing we behold.

And now what remains to be done, under circumstances like these? I will proceed to tell you what the Lord requires of all people, high and low, rich and poor, male and female, ministers and people, professors of religion and non-professors, in order that they may enjoy the Holy Spirit of God to a fulness, and escape the judgments of God, which are almost ready to burst upon the nations of the earth. Repent of all your sins, and be baptized in water for the remission of them, in the name of the Father, and of the Son, and of the Holy Ghost, and receive the ordinance of the laying on of the hands of him who is ordained and sealed unto this power, that ye may receive the Holy Spirit of God; and this is according to the Holy Scriptures, and the Book of Mormon; and the only way that man can enter into the celestial kingdom. These are the requisitions of the new covenant, or first principles of the Gospel of Christ: then "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, brotherly kindness; and to brotherly kindness, charity, (or love); and if these things be in you, and abound, they make you to be neither barren, nor unfruitful, in the knowledge of our Lord Jesus Christ."

The Book of Mormon is a record of the forefathers of our western tribes of Indians; having been found through the ministration of an holy angel, and translated into our own language by the gift and power of God, after having been hid up in the earth for the last fourteen hundred years, containing the word of God which was delivered unto them. By it we learn that our western tribes of Indians are descendants from that of Joseph that was sold into Egypt, and that the land of America is a promised land unto them, and unto it all the

tribes of Israel will come, with as many of the Gentiles as shall comply with the requisitions of the new covenant. But the tribe of Judah will return to old Jerusalem. The city of Zion spoken of by David, in the one hundred and first Psalm, will be built upon the land of America, "And the ransomed of the Lord shall return, and come to it with songs and everlasting joy upon their heads," and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem. See Joel ii, 32: Isaiah xxxvi, 20 and 21: Jeremiah xxxi, 12: Psalm i, 5: Ezekiel xxxiv, 11, 12 and 13. These are testimonies that the good Shepherd will put forth his own sheep, and lead them out from all nations where they have been scattered in a cloudy and dark day, to Zion; and to Jerusalem; besides many more testimonies which might be brought.

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquakes will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requisitions of the new covenant, have already commenced gathering together to Zion, which is in the State of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellow-men than their eternal salvation; therefore, "Fear God, and give glory to Him, for the hour of His judgment is come." Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion, before the overflowing scourge overtakes you, for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled. *Remember* these things; call upon the Lord while He is near, and seek Him while He may be found, is the exhortation of your unworthy servant,

JOSEPH SMITH, JUN.

For the Herald.

THE LATTER DAY WORK.

"*Truth Shall Spring out of the Earth.*"—Psalms 85: 11.

Bro. Sheen—I have placed on paper a few thoughts on the above portion of Scripture, which, if you think worthy of a place in the Herald, you are at liberty to use them. But before I proceed to

www.LatterDayTruth.org

discuss the subject, I deem it necessary to lay down a few rules by which my examination or process shall be governed. It is important in the study of all sciences, in order that we may arrive at correct results, to have correct rules to work by, and the study of religion is a science of the highest importance of any thing that man is called upon to investigate. It is, therefore, highly necessary that we should have plain and correct rules for our guidance. The want of these rules, or the lack of paying proper attention to them, has been the cause of all the schisms, divisions, false doctrines, and bitter contentions that have disturbed the religious world, and led it into darkness and confusion.

The first rule which I present is taken, or is found in the commencement of a series of lectures on theology published by Timothy Dwight, a noted theologian of New England of by-gone days. It is this: "The words of Scripture are the words of the Holy Ghost, and they convey *true* ideas of God, of Christ, and of religion, and should be understood according to their *obvious* meaning and *common use*." When I read this rule my heart responded a hearty amen. How far the doctor carried out this rule, I leave for those who have examined his lectures to decide.

I will now present a rule that the Apostle Peter gave: "No prophecy of Scripture is of any private interpretation, but holy men of old *spoke* as they were moved upon *by the Holy Ghost*." This proves that the words of Scriptures are the words of the Holy Ghost, and that no man has a right to put his private, or his own opinion upon them, but that they ought to be understood according to their *obvious meaning and common use*. It is certainly inconsistent to suppose that God would take pains to give his creature a revelation of His will and a law to be a guide to them, and that it should be done in words the meaning of which we could not understand, or which should be calculated to lead us into false or incorrect doctrines. Some have supposed that it was designed to be understood only by the priesthood, and out of this idea has arisen the right of the Pope to give the true sense or meaning of all Scripture, and his decisions to be infallible, and from this state of things has grown out the corruptions of the great whore.

God says of Israel in their state of apostacy, "the leaders of this people cause them to err. The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so." And has not this same principle fulfilled what Nephi complained of when he said, "why have ye corrupted the Holy Church of God." Has it been the common members of the Church of Christ of these last days that have corrupted and overthrown its first organization? Verily, no. Its leaders have done it, and that by putting false constructions on the word of God. And this is the reason God has said, "cursed be the man that trusteth in men and maketh flesh his arm," and therefore the Lord has said that the way is so plain that the wayfaring man, though a fool, need not ~~err therein~~ ^{err therein} ~~But there is in~~

the study of prophetic scriptures some other rules necessary. Dr. Jenks, in his introduction to the study of prophecy, says, "The prophets speak *no idle words*, neither do they speak at random." This rule is important to be observed, and if the doctor had followed it, he would not have made so many great mistakes.

When we undertake to search for an event to fulfill a certain prophecy we must not accept of any that does not fulfil every word. Christ has said that not one jot or tittle of my word shall fail until *all* be fulfilled, and the words of the prophets are the words of the Spirit of Christ. It has been the fault with many writers on the fulfilment of prophecy, that if they could find something that seemed to fulfil the general features of a prophecy, they concluded that they had discovered its fulfillment; and from this course many prophecies have been supposed to have been fulfilled that have not been. There are many things which transpire in the world whose general features are alike, such as wars, famines, pestilences, rise and fall of nations, apostasy of churches and individuals. But it is the little words, the particulars, that mark the event, and these should be closely scrutinized in order to arrive at correct conclusions. Again, the prophets never foretel things of common occurrence, or of an unimportant character.

There is still another rule given by Dr. Jenks, but which he most strangely neglects to follow, and that is, prophecy is given by miraculous power and was designed to confirm the principle of divine revelation, and he that reads the prophecy and looks on the event that fulfils it, is a witness that it was given by miraculous power. These ideas are surely correct, but when we read the prophecy and examine five or six or a dozen different things, or events, and cannot tell which of them fulfils the prophecy, what evidence is it to us that it was given by inspiration? In all such cases, we should say its fulfilment has not come.

There is still another rule important to be observed. It is this: many of the things revealed to the prophets, and through them to the world, were given in visions, as we read in Isaiah 1 c.: "The vision of Isaiah the son of Amoz." John the revelator, says he was shown things in heaven which must shortly come to pass, and many of the prophecies of these two prophets were recorded as though they had already come to pass, and the forepart of the 85th Psalm of David is on this principle. Prophecies speak of nothing that is past or present, and although the Book of Revelations is supposed by some to go back to the commencement of the gospel dispensation, and by some even to the beginning of the world, yet it is clear that from and after the instruction to the churches, all the rest is concerning things in the future, or as He himself says, "things which must shortly come to pass," not *have passed*. If I shall be enabled by God's overruling grace to strictly conform to the above rules, I shall hope to arrive at correct conclusions in the investigation of this subject. That David was a prophet, I suppose will not be denied, because Peter says so. Acts 2: 30. Psalms 79: 1 clearly shows it.

He says, "O God, the heathen have come into thine inheritance; thy holy *temple have they defiled*; they have laid Jerusalem on heaps." The temple of the Lord was not built in David's day, and yet he declares here that the heathen had defiled it; that Jerusalem had not been taken and yet he declares that the heathen had laid it on heaps. You see here also that David was in the habit of speaking of things to come as though they were present, and Psalms 78 and 79 are on the same subject as the 85th. Bishop Horne's opinion on the Psalms was, that many of them David himself was undoubtedly the author of, and that those of his compilation are prophetic we have David's own authority for. For thus King David, at the close of his life, declares himself concerning his sacred songs, "David, the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel said, The Spirit of the Lord spake by me, and his word was in my tongue." 2 Sam. 23: 1, 2. It was the word therefore of Jehovah's Spirit which was uttered by David's tongue.

I should have mentioned one more rule and that is, it is important to know to what point of time they relate, and to what people the prophecies are addressed. This may be ascertained by its connexions and by parallel scriptures. The 85th Psalm begins thus: "Lord, thou hast been favorable unto this land; thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people; thou hast covered all their sin. Thou hast taken away *all* thy wrath: thou hast turned thyself from the fierceness of thine anger." Any one who is acquainted with the history of Israel and their present condition knows, that these things have not yet taken place. But we find many promises that they will. As to the question whether their return from captivity will be accomplished, and that literally, there appears to be at this time, a general belief that it will be done. We will now show that the 2nd and 3rd verses will also be fulfilled and that they are connected with their gathering—Isaiah 54: 7, 8, says, "for a moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, said the Lord thy Redeemer." Isaiah 60: 10. "In my wrath I smote thee, but in my favor have I had mercy on thee." These texts are sufficient on this point, and their connections show that they relate to their final restoration. Now we will refer to proofs on the second verse. Ezekiel 37: 21-23; "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; and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at *all*; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all

their dwelling-places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God." I will now present the two last verses of Joel: "but Judah shall dwell forever and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed. For the Lord dwelleth in Zion." Here is a promise that we know has not been fulfilled, and it agrees with those promised in the 85th Psalm, and we see by the above passages which we have quoted, that the time when He will forgive the iniquity of his people, and cover all their sins, and turn away from the fierceness of his anger, and take away all His wrath, is connected definitely and clearly with their last and final restoration, because these promises have never yet been fulfilled. I will quote a few more texts on this subject. Micah 7: 19. "He will turn again, He will have compassion upon us; He will subdue our iniquities, and thou wilt cast *all* their sins into the depths of the sea." I might refer to many more, but these are sufficient on this point. I will introduce a declaration of the Psalmist that immediately follows the text: "Yea the Lord shall give that which is good; and *our* land shall yield her increase." Let us see if we can find any corresponding passages in other prophecies connected with the gathering of Israel. Zech. 8: 11, 12. "But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts. (In former days the land was cursed.) For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things." To show that this is connected with the gathering of Israel, I quote the preceding 8th verse: "And I will bring them and they shall dwell in the midst of Jerusalem." Joel 2: 23, 24. "Be glad then ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately and He will cause to come down for you the rain even the former rain and the latter rain in the first month. And the floors shall be full of wheat, and the flats shall overflow with wine and oil." 26th v. "And ye shall eat in plenty, and be satisfied." The first of this chapter shows that this promise is connected with the last great restoration of Israel and their final deliverance from all their enemies. I will quote one from David; Psalms 126: 1-3—"When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. Then said they among the heathen, The Lord hath done great things for us whereof we are glad." This is a prophecy of the same kind as that from which our text is taken where things in the future are spoken of as though they were present, or had already come to pass. This also agrees with Ps. 85: 4-6. "Turn us, O God of our salvation, and cause thine anger toward us to cease. Wilt thou be angry with us forever? Wilt thou draw out thine anger to all generations? Wilt thou not revive us again that thy people *may rejoice in thee?*" Now we will notice the 9th verse. Surely His salvation

is nigh them that fear him *that glory may dwell in our land.*" Isaiah 60: 1, 2. "Arise, shine; for thy (Zion's) light is come and the *glory* of the Lord is risen upon thee. For behold the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and *his glory* shall be seen upon thee." The 4th v. shews that this is connected with the gathering of Israel or Zion. "Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far and thy daughters shall be nursed at thy side." See also 13 v. "The *glory* of Lebanon shall come unto thee, the fir tree, the pine tree and the box together, to beautify the place of my sanctuary; and I will make the place of my feet *glorious.*" Isaiah 62: 1, 2. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness and all kings *thy glory.*" Again, 66. 10, 11. "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her; that ye may suck out and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the *abundance of her glory.*" These proofs are enough on this point.

I have been thus particular on these points in order to definitely and positively fix the time when Truth should spring out of the earth, and the time of the events on the dispensation to which it is to be connected and I think I have clearly shown that it is intimately connected with the great and last restoration of scattered Israel, when God would turn away from the fierceness of his wrath, and would cleanse them from all their iniquities and cause their land to yield again her increase in rich abundance, and cause "*glory to dwell in His land.*" We will now inquire what this *truth* is or what is to be understood by the expression, "*Truth shall spring out of the earth?*" What is truth? We answer it is the gospel. Peter said to the saints scattered abroad, (1 Peter 1: 22.) "Seeing ye have purified your souls in obeying the Truth through the Spirit." 23rd v. "Being born again, not of corruptible seed, but of incorruptible, by the word of God." In 25 v. "And this is the word which by the gospel is preached unto you."

Here we find that the *truth* which by the obedience of the saints purified then was the gospel. Christ says, "for this cause came I into the world that I might bear witness to the *truth,*" and He by his baptism and his public ministry, and by his commission to His disciples, bore witness to the gospel. In the verse immediately before the text we read, "mercy and *truth* are met together; righteousness and peace have kissed each other." We find that when gospel truth is revived in the heart of a person or gladly received, and they obey it, then mercy meets it, and when men obey the law of righteousness, then they have peace—peace of conscience and joy in the Holy Ghost. But does this expression really mean what it says. The prophet being moved upon by the Holy Ghost says, "*truth shall spring out of*"

the earth." Dr. Dwight's rule says, "the words of scripture are the words of the Holy Ghost, and they convey true ideas of God, of Christ and of religion, and should be understood according to their obvious meaning. And what is the obvious meaning of these words? Have we a right to put any private or other construction than what the words and the connection clearly show? Is there any thing connected with the subject that warrants us to give the words any other meaning than the plain and obvious one? Is the word *truth* ever used by any of the said writers as a figure of any thing but truth? Is the word earth used at all in a figurative sense to these questions? I answer no. Then we must come to the conclusion that truth, gospel truth, *has or will* actually and literally, spring or come forth out of the earth. If truth, gospel truth, did assuredly spring forth out of the earth, it must necessarily have been hid up in the earth, and if so, it must have been done for some important purpose.

And now let us see if we can ascertain what that important purpose is: Psalms 85, 13, I think reveals to us one object at least, which is to be accomplished by the coming forth of Truth from the earth and righteousness coming down, or looking down, from heaven. This verse says, "righteousness shall go before Him, and shall set us in the way of his steps." The prophet here by the use of the pronouns Him and His seems to point at some person, and that this righteousness should go before him, and set us (that is David's people Israel) in the way of his steps. Now the Lord Jesus Christ is to be a restorer of Israel; see Isaiah 49; 6. "He, (the Lord,) said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob and to restore the preserved of Israel: I will also give thee (Christ) for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." He is also to be, not only their Deliverer from captivity, but also from sin and ungodliness. See Paul to the Romans, 11, 26, 27. "There shall come out of Sion (or to Zion, as it is in the Old Testament) the Deliverer and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." It appears then, that like as John went before Christ to prepare a way or a law of righteousness, (the Gospel) for him and all of His followers to walk in, so also He will have a forerunner (not to prepare a way) but to set the children of Israel in the way which He has walked in, or in His steps. John's mission was described by his father when the spirit of prophecy rested upon him as follows: "and thou, child, shall be called the prophet of the highest, for thou shalt go before Him to prepare His ways; to give knowledge of salvation by a remission of sins."

In Malachi, 3, 1—14; we have an account of a messenger, and this is quoted by Mark as if it was fulfilled in the coming of John, the Baptist, but the account of what he is to bring about, as in the 4th verse was not fulfilled at Christ's first coming, for it says, "then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." www.LatterDayTruth.org

It is very certain that the offerings of the Chief Priests were not pleasant unto the Lord, when they rejected and crucified Christ, and cried, "his blood be on us and our children." Again Malachi, 4 ; 6, says, "behold I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord." It is very evident that the great and dreadful day of the Lord does not relate to his first coming, but to his second coming, when He shall come in power; and although it would appear by some testimonies in the record of the apostles, that John fulfilled this mission, yet let us see what John himself says about it. See John 1, 19-23.

"This is the record of John when the Jews sent priests and Levites from Jerusalem to ask him. And he confessed and denied not, but confessed I am not the Christ. And they asked him, what then, art thou Elias? (in Hebrew, Elijah.) And he answered, no. Then said they unto him, who art thou? that we may give an answer to them that sent us. He said, I am the voice of one crying in the wilderness, make straight the way of the Lord, as saith the prophet Esaias."

John, then, did not fulfil what was told about a forerunner in Malachi, but in Isaiah. But as the Jews did not understand anything about his coming twice, so this matter seemed to be a little dark. But it is evident that as he had a forerunner at his first coming to prepare his way, so He will have a forerunner at His second coming, to set the House of Israel in the way of His steps.

In Luke 1, 17; we have some explanations of this matter. The angel who said that Zechariah and Elizabeth should have a son, and that his name should be John, said, "And he shall go before him, (Christ,) in the spirit and power of Elias," &c. It appears, therefore, that neither the forerunner of his first coming, nor of his second coming were to be Elijah in person, but some persons who should come in "*the spirit and power of Elijah*," that is, a restorer of laws which before had been given, and to set the people into the observance of those laws, as Elijah did when he called fire down from heaven, in the sight of the children of Israel and the prophet Baal, and *restored* the children of Israel to the worship of the true God.

I have thus given a few ideas on these points, and it appears very evident to me that this Truth that springs out of the earth, and this righteousness which looks down from heaven, is the righteousness that is to go before Him at His second coming, and it is the starting point of the dispensation of the fulness of times, or the commencement of that work mentioned in Isaiah 11. 11. "And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people."

We will now see what some of the learned say about this matter. One who was a learned man and a teacher of divine things, said it might mean the springing up of a spear of grass or of some plant that is truth, on a true spear of grass. Yes, I say it is a true spear of grass, but I do not think the prophet foretold the springing up of the grass, surely this would be uttering idle words and speaking of

things of common occurrence, and would be contrary to our rule.

Dr. Adam Clark, in his Bible commentery, thinks it means, truth shall spread over the earth, but why could not the Holy Ghost have spoken it in the same words as Dr. Clark has, if that was its true meaning. It would have been as easy to have said, truth shall *spread over* the earth, as to have said, truth shall *spring out of* the earth, and then there would have been no contention about it—no diversity of opinion, and I shall show a great many different opinions about it. There are several that have given their opinion, but there is scarcely any two who agree. One supposes it was fulfilled by Christ at his resurrection, but there are serious objections to this position, because that brought about the scattering of Israel and their destruction, and their shame instead of their glory. It brought the curse on their land instead of abundance. It filled up the cup of their iniquity by crucifying the Lord instead of cleansing them and forgiving their iniquity and covering all their sins: The Lord did not at the time bring back their captivity, but that was connected with their dispersion. The crucifixion and resurrection of Christ or any thing connected with his first Mission, did not bring again the captivity of Jacob, take away their sins, or cause glory to dwell in their land, for Christ, foreseeing their destruction, cried out, “O Jerusalem, Jerusalem, thou that killed the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.” Surely then, the 85th Psalm could not refer to that dispensation, but a dispensation which should gather Israel and take away all their sins or a nation.

Dr. Scott observes the truth and life sprung out of the earth when Christ was born of a woman. But he seemed to be quite undecided as to what it did refer to. What evidence is this prophecy to those men that David spake as he was moved upon by the Holy Ghost. Surely none. Many others have given their opinions. None of them will agree with our rule, that the words of scripture are the words of the Holy Ghost, and convey *true* ideas of God, of Christ, and of *religion*. Certainly darkness covers the earth and gross darkness the people.

And now as I have lengthed out this article four times as long as I expected when I commenced, I will close by giving my opinion. I fully believe that the Psalmist David meant just what he, by the power of the Spirit of God said, when he said “truth shall spring out of the earth;” and that these words, or this prophecy, was fulfilled through the instrumentality of Joseph Smith when he took the Book of Mormon out of the earth, and that that Book contains *the truth* here spoken of, and I thank God that I am not alone in this belief. I bless the Lord that there are hundreds; yea, thousands who have full confidence, and have had full assurance of this glorious truth, it having been made manifest by the one spirit which giveth to every

one (in the Church) some of the gifts of the Holy Ghost, such as healing of the sick, working miracles, speaking in tongues, prophecy-ing, &c. Yes, I thank my Redeemer that there are thousands of honest and intelligent minds that have not only believed this *truth* but have by obedience thereunto (as said the prophet Isaiah) in-creased their joy in the Lord and rejoice in the Holy One of Israel. They also that erred in spirit, have come to understanding, and they that murmured have learned doctrine. To God be all the praise through Jesus Christ our Lord.

J. G.

From the L. D. S. Messenger and Advocate, December, 1835.

EGYPTIAN MUMMIES—ANCIENT RECORDS.

[The Book of Abraham, which was published in the last Number of the Herald, was translated from a part of these records. Editor of the T. L. D. S. Herald.]

The public mind has been excited, of late, by reports which have been circulated concerning certain Egyptian Mummies, and a quantity of ancient records, which were purchased by certain gentlemen in this place, last summer.

It has been said, that the purchasers of these antiquities pretend they have the body of Abraham, Abimelech, the king of the Philis-tines, Joseph, who was sold into Egypt, &c., &c. for the purpose of attracting the attention of the multitude, and gulling the unwary—which is utterly false.

For the purpose of correcting these, and other erroneous statements, concerning both the mummies and also the records, we give an ex-tract of a letter written by a friend in this place, who possesses cor-rect knowledge concerning this matter, to a gentleman who resides at a distance.

Who these ancient inhabitants of Egypt are, we do not pretend to say,—neither does it matter to us. We have no idea or expectation, that either of them are Abraham, Abimelech, or Joseph. Abraham was buried on his own possession, “in the cave of Machpelah, in the field of Ephron, the son of Zohar the Hittite, which is before Mamre,” which he purchased of the sons of Heth; Abmelech lived in the same country, and for aught we know, died there, and the children of Israel carried Joseph’s bones from Egypt when they went out under Moses. Consequently, could not have been found in Egypt in the 10th century. But the records are the most important, concern-ing which, we refer our readers to the extract for information.

“KIRTLAND, GEAUGA Co., December 22, 1835.”

* * * * *

Yours of the 8th October, furnishes matter of importance. You say truly when you say, “Verily, this is a great and marvelous work,

indeed." Others may be endowed with a superior ability to myself, and thereby be the better qualified to appreciate the great condescension of our God in lighting up this earth once more with such intelligence from his presence, by the ministering of his holy angels and by his own voice. Be this as it may, with the ability I have I endeavor to be thankful.

That the Lord should again manifest something for the benefit of man in the last days, is perfectly consistent, and so exactly accords with that written by the holy prophets and apostles, that it is apparent to me, that none can reject the fulness of the gospel, except such as are led by an influence other than heavenly, or wilful blindness. But so it is, and yet the work spreads and prospers. And considering the weak instruments engaged to spread it, it cannot but be acknowledged that the hand of God is put forth, to roll on his work, in the eyes of the nations. My sincere prayer is, that I may be fully qualified, by his grace, to do the part assigned me, that I may stand when he appeareth.

Upon the subject of the Egyptian records, or rather the writings of Abraham and Joseph, I may say a few words. This record is beautifully written on papyrus with black, and a small part, red ink or paint, in perfect preservation. The characters are such as you find upon the coffins of mummies, hieroglyphics, &c., with many characters or letters exactly like the present, (though probably not quite so square,) form of the Hebrew without points.

These records were obtained from one of the catacombs in Egypt, near the place where once stood the renowned city of Thebes, by the celebrated French traveller Antonio Lebolo, in the year 1831. He procured license from Mehemet Ali, then Viceroy of Egypt, under the protection of Chevalier Drovetti, the French Consul, in the year 1828; employed 433 men four months and two days, (if I understood correctly, Egyptian or Turkish soldiers,) at from four to six cents per diem, each man; entered the catacomb June 7th, 1831, and obtained eleven mummies. There were several hundred Mummies in the same catacomb; about one hundred embalmed after the first order, and deposited and placed in niches, and two or three hundred after the second and third order, and laid upon the floor or bottom of the grand cavity, the two last orders of embalmed were so decayed that they could not be removed, and only eleven of the first, found in the niches. On his way from Alexandria to Paris he put in at Trieste, and after ten days illness, expired. This was in the year 1832. Previous to his decease, he made a will of the whole to Mr. Michael H. Chandler, then in Philadelphia, Pa., his nephew, whom he supposed to have been in Ireland. Accordingly the whole were sent to Dublin, addressed according, and Mr. Chandler's friends ordered them sent to New York, where they were received at the custom house, in the winter or spring of 1833. In April of the same year Mr. Chandler paid the duties upon his Mummies, and took possession of the same. Up to this time they had not been taken out of the coffins nor the

coffins opened. On opening the coffins he discovered that in connection with two of the bodies, were something rolled up with the same kind of linen, saturated with the same bitumen, which, when examined, proved to be two rolls of papyrus, previously mentioned. I may add that two or three other small pieces of papyrus, with astronomical calculations, epitaphs, &c., were found with others of the Mummies.

When Mr. Chandler discovered that there was something with the Mummies, he supposed, or hoped it might be some diamonds or other valuable metal, and was no little chagrined when he saw his disappointment. He was immediately told, while yet in the Custom House, that there was no man in that city, who could translate his roll ; but was referred by the same gentleman, (a stranger,) to Mr. Joseph Smith, Jr., who, continued he, possesses some kind of power or gifts by which he had previously translated similar characters. Bro. Smith was then unknown to Mr. Chandler, neither did he know that such a book or work as the record of the Nephites had been brought before the public. From New York he took his collection to Philadelphia, where he exhibited them for a compensation. The following is a certificate put into my hands by Mr. Chandler, which he obtained while in Philadelphia and will show the opinion of the scientific of that city :

“Having examined with considerable attention and deep interest, a number of Mummies from the Catacombs, near Thebes, in Egypt, and now exhibiting in the Arcade, we beg leave to recommend them to the observation of the curious inquirer on subjects of a period so long elapsed ; probably not less than three thousand years ago. The features of some of these Mummies are in perfect expression. The papyrus, covered with black or red ink, or paint, in excellent preservation, are very interesting. The undersigned, unsolicited by any person connected by interest with this exhibition, have voluntarily set their names hereunto, for the simple purpose of calling the attention of the public, to an interesting collection, not sufficiently known in this city.”

JOHN REDMAN COXE, M. D.

RICHARD HARLAN, M. D.

J. PANCOAST, M. D.

WILLIAM P. C. BARTON, M. D.

E. F. RIVINUS, M. D.

SAMUEL G. MORGAN, M. D.

I concur in the above sentiments, concerning the collection of Mummies in the Philadelphia Arcade, and consider them highly deserving the attention of the curious.

W. E. HORNER, M. D.

While Mr. Chandler was in Philadelphia, he used every exertion to find some one who could give him the translation of his papyrus, but could not, satisfactorily, though from some few men of the first eminence, he obtained in a small degree, the translation of a few characters. Here he was referred to Bro. Smith. From Philadelphia he visited Harrisburgh, and other places east of the mountains,

and was frequently referred to Bro. Smith for a translation of his Egyptian Relic.

It would be beyond my purpose to follow this gentleman in his different circuits to the time he visited this place the last of June, or first of July, at which time he presented Bro. Smith with his papyrus. Till then neither myself nor brother Smith knew of such riches being in America. Mr. Chandler was told that his writings could be deciphered, and very politely gave me a privilege of copying some four or five different sentences or separate pieces, stating, at the same time, that unless he found some one who *could* give him a translation soon, he would carry them to London.

I am a little in advance of my narration; The morning Mr. Chandler first presented his papyrus to Bro. Smith, he was shown, by the latter, a number of characters like those upon the writings of Mr. C. which were previously copied from the plates, containing the history of the Nephites, or Book of Mormon.

Being solicited by Mr. Chandler to give an opinion concerning his antiquities, or a translation of some of the characters, Bro. S. gave him the interpretation of some few for his satisfaction. For your gratification I will here annex a certificate which I hold, from under the hand of Mr. Chandler, unsolicited, however, by any person in this place, which will show how far he believed Bro. Smith able to unfold from these long obscured rolls the wonders contained therein :

“KIRTLAND, July 6th, 1835.”

“This is to make known to all who may be desirous, concerning the knowledge of Mr. Joseph Smith, Jr., in deciphering the ancient Egyptian hieroglyphic characters, in my possession, which I have, in many eminent cities, shown to the most learned: And, from the information that I could even learn, or meet with, I find that of Mr. Joseph Smith, Jr., to correspond in the most minute matters.”

(Signed)

“MICHAEL H. CHANDLER.”

“Travelling with, and proprietor of Egyptian Mummies.”

The foregoing is *verbatim* as given by Mr. C. excepting the addition of punctuation, and speaks sufficiently plain without requiring comment from me. It was given previous to the purchase of the antiquities, by any person here.

The language in which this record is written is very comprehensive, and many of the hieroglyphics exceedingly striking. The evidence is apparent upon the face, that they were written by persons acquainted with the history of the creation, the fall of man, and more or less of the correct ideas or notions of the Deity. The representation of the God-head—three, yet in one, is curiously drawn to give simply, though impressively, the writer's views of that exalted personage. The serpent, represented as walking, or formed in a manner to be able to walk, standing in front of, and near a female figure, is to me, one of the greatest representations I have ever seen upon paper, or a writing substance; and must go so far towards convincing the rational mind of the correctness and divine authenticity

of the holy scriptures, and especially that part which has ever been assailed by the infidel community, as being a fiction, as to carry away, with one mighty sweep, the whole atheistical fabric, without leaving a vestige sufficient for a foundation stone. Enoch's Pillar, as mentioned by Josephus, is upon the same roll. True, our present version of the bible does not mention this fact, though it speaks of the righteousness of Abel and the holiness of Enoch,—one slain because his offering was accepted of the Lord, and the other taken to the regions of everlasting day without being confined to the narrow limits of the tomb, or tasting death ; but Josephus says that the descendants of Seth were virtuous, and possessed a great knowledge of the heavenly bodies, and, that, in consequence of the prophecy of Adam, that the world should be destroyed once by water and again by fire, Enoch wrote a history or an account of the same, and put into two pillars one of brick and the other of stone ; and that the same were in being at his (Josephus') day. The inner end of the same roll, (Joseph's record,) presents a representation of the judgment : At one view you behold the Savior seated upon his throne, crowned, and holding the sceptres of righteousness and power, before whom also, are assembled the twelve tribes of Israel, the nations, languages and tongues of the earth, the kingdom of the world over which Satan is represented as reigning, Michael the archangel, holding the key of the bottomless pit, and at the same time the devil as being chained and shut up *in* the bottomless pit. But upon this last scene, I am able only to give you a *shadow*, to the real picture. I am certain it cannot be viewed without filling the mind with awe, unless the mind is far estranged from God : and I sincerely hope, that mine may never go so far astray, nor wander from those rational principles of the doctrine of our Savior, so much, as to become darkened in the least, and thereby fail to have that, to us, the greatest of all days, and the most sublime of all transactions, so impressively fixed upon the heart, that I become not like the beast, not knowing whither I am going, nor what shall be my final end.

I might continue my communication to a great length upon the different figures and characters represented upon the two rolls, but I have no doubt my subject has already become sufficiently prolix for your patience : I will therefore soon cease for the present. When the translation of these valuable documents will be completed, I am unable to say ; neither can I give you a probable idea how large volumes they will make ; but judging from their size, and the comprehensiveness of the language, one might reasonably expect to see a sufficient to develop much upon the mighty acts of the ancient men of God, and of his dealing with the children of men when they saw him face to face. Be there little or much, it must be an inestimable acquisition to our present scriptures, fulfilling, in a small degree, the word of the prophet : For the earth shall be full of the knowledge of the Lord as the waters cover the sea.

P. S. You will have understood from the foregoing, that eleven

Mummies were taken from the catacomb, at the time of which I have been speaking, and nothing definite having been said as to their disposal, I may, with propriety add a few words. Seven of the said eleven were purchased by gentlemen for private museums, previous to Mr. Chandler's visit to this place, with a small quantity of papyrus, similar, (as he says,) to the astronomical representation, contained with the present two rolls, of which I previously spoke, and the remaining four by gentlemen resident here.

Though the Mummies themselves are a curiosity, and an astonishment, well calculated to arouse the mind to a reflection of past ages, when men strove, as at this day, to immortalize their names, though in another manner, yet I do not consider them of much value compared with those records which were deposited with them.

If Providence permits, I will, ere long, write you again upon the propriety of looking for additions to our present scriptures, according to their own literal reading.

Believe me to be, sir, sincerely and truly your brother in the bonds of the new and everlasting covenant.

OLIVER COWDERY.

To Wm. Frye, Esq., Gilead, Calhoun Co., Ill.

For the Herald.

GOOD NEWS FROM IOWA.

Mr. Editor: Dear Sir—Thinking it would not be uninteresting to the numerous readers of the Herald, I will give you a sketch of the progress of the cause of our Redeemer in this region, since the 27th of April A. D., 1862.

Since that time I have preached every Sunday and sometimes during the week. I have had good, attentive congregations; and sometimes the congregations would be so large, that we would have to go into a grove. I have had several preachers, of different denominations to hear me; and have given them the privilege, after meeting, to say anything for or against the doctrine, if they chose to do so; but they have been perfectly silent, except two, who have spoken in favor of the Latter Day Work.

Since the above named date, I have baptized twenty-one, and many more are believing. Nine, out of the twenty-one, were baptized during a meeting held in a grove near Bro. Michael Griffith's, on String Prairie, commencing June 21st and lasting four days. It was one of the best meetings I ever attended. The meeting began on Saturday; Bro. Hugh Lytle, from Western Iowa, preached the opening discourse and I followed. Eight of the Nauvoo branch were present during Sabbath, and Bro. Joseph Smith preached at 11 o'clock, A. M. and at 3 o'clock, P. M. and spoke to the point: his argu-

ments were sound and his subject well connected. The Spirit of God was with him giving him wisdom, and the saints were much edified by the knowledge communicated through him; and the congregation generally acknowledged the soundness of the positions he took; truly he is becoming a great man! He has baptized two lately, and his Bro. Alexander was one of them. Bro. David H. Smith is gaining fast and will soon astonish the nations; some of his writings will soon appear in print, especially his poetry. After the Sunday evening meeting, three came forward for baptism, so we appointed a meeting for next day at 10 A. M., for preaching and baptizing, and we met according to appointment. I preached on the necessity of obeying the gospel; four more came forward, so that I baptized seven.

During confirmation, word came that a young sister, while at school, was suddenly taken sick. Her parents requested the elders to go and administer to her. We went to the school house, the congregation following, both believers and unbelievers. We found the young sister very sick, her head lying in the lap of the school-mistress, who was an unbeliever. We called the people to order, and administered to the child; the Spirit rested on us in power like a little pentecost; and, thank God, our sister was immediately healed, and arose and followed me to a seat near the door. The brethren began to arise one after another and bear testimony to the truth of the work. The Spirit of God then began to be manifest among us in power. Unbelievers were astonished. The young sister arose and bore testimony to her being miraculously healed. The gift of prophecy was also manifest and before we closed, one more arose for baptism:

We appointed a meeting for next day. We met next day and, after preaching, one more came forward. I baptized the two, which makes the String Prairie branch number fifty-one; and may the good Lord carry on his work in this and other places, is the prayer of your brother in Christ.

JOHN SHIPPY.

Montrose, Lee Co., Iowa, June 25th, 1862.

MINUTES OF A SPECIAL CONFERENCE OF THE CHURCH OF JESUS CHRIST L. D. S. OF WESTERN IOWA.

*Held in the North Star Branch, on the Seventh, Eighth and Ninth
days of June, 1862.*

On Saturday June 7th Conference convened, according to previous appointment, at 10 o'clock, A. M.

Elder W. W. Blair was called to the Chair, Elders D. P. Hartwell and Chas. Derry were chosen clerks.

The following Elders were chosen as a Committee to hear any cases that might be presented, and to arrange them to present to the Conference, viz: Andrew G. Jackson, George Morey, Cornelius McIntosh, Jarius M. Putney, Francis Reynolds, George Outhouse, Silas W. Condit, Wm. Williams and Edwin Briggs.

Reports from the Elders were then called for.

Elder Jenkins said he and Elder Crapo had nothing to boast of; but they had done what they could, and the Lord had blessed them, and they had not lacked food or raiment. They had baptized some, and one was an old L. D. saint and he now testified "that he had again received the Spirit of God, and to as great an extent as he ever enjoyed it." They had met with some opposition from one Rees, a Brighamite, and it had done good, and had called forth some plain truths respecting Utah, which caused some who had intended to go there to declare that they should stay where they were.

Elder J. A. McIntosh said he had not been out preaching a great deal since last Conference; but he had done all he could, and the Spirit of God had been with him in his labors. He had baptized two in Mason's Grove and several had given in their names for baptism. One had been ordained and went straight to labor in the kingdom, and was greatly blest in his labors. We have the largest congregations of any other people; but we are not urgent for large numbers only, but for such as will serve God and obey the truth for the love of it.

Elder George Sweet said he felt interested in this great work, and would do all in his power to roll it forth. He loved it and was glad to see his brethren in earnest in it and he prayed that God would bless us all with his Holy Spirit.

Elder Cornelius McIntosh said I feel almost ashamed at the report I have to make. I have done but little preaching; but I have been blest in what I have done. I have baptized six persons since my last report, four miles north of Crescent City, and they are good people. As soon as my circumstances permit, I desire to go and preach this gospel.

The Choir sung "Come all ye sons," &c.

Elder George Outhouse felt to rejoice in this great work. He had been blest on his mission to Illinois. He had baptized ten. He never saw the gifts of the gospel more freely enjoyed than while there. He traveled five or six hundred miles with 35 cents; yet he never asked for any thing off any one.

Elder Thomas Revel said he came to Council Bluffs, last spring, with the intention of going to Utah; but while there he felt impressed to read the Book of Mormon and, says he, "I asked God to enlighten my mind upon the matter and He did do it, and the more I read that Book the more I felt that Brigham was wrong. By and bye an Elder of this church came along and I heard him preach, and was glad to hear the truth once more. I obeyed it and am now happy to say,

that there is a Branch in Council Bluffs, and they are a good people, and more I think will come in."

Andrew G. Jackson said, "it is now about 21 years since I embraced the truth, and hence I am of age. The death of the Martyr Joseph spread a general gloom over the church, and many thought that Mormonism (so-called) was a failure. A number of false claimants appeared for the presidency of the church; but it did not look reasonable to me that the twelve could occupy the place filled by the first presidency. And I learned by experience that Strang was false; also that Baneemy was. And after trying the claimants, some by experience and others by the written word, I was tempted to infidelity, but it could afford no consolation to my soul. Where could I go, there was no gleam of hope—all seemed lost; but finally God sent his servants. I heard them preach and the Holy Spirit accompanied the word. I could not rest—I went to see Joseph. It required no elaborate argument to prove his right to the priesthood. The law of lineage decided the matter at once. And when this is presented to the true Latter Day Saints, they cannot resist the truth. But Joseph never made any claim, although invited by the various divisions of the church. In fact, he told me that although he knew it was his place, yet he shrunk from it, realizing the awful responsibility that would rest upon him. Not so with Lucifer. He wanted to be first to claim the honors of the priesthood, and such is the case with all his emissaries. They thirst for power and gold. Jesus was humble and did not run before he was sent, so with our beloved Joseph. Some are asking "what is Joseph doing?" They are looking for some wonderful manifestation, and are not content for God to take his own course, and do his work in his own appointed way: We have too much bombast, and we would rather let God work in his own way. The Spirit of God has borne witness to his right to the position he holds. I was with him about three months, and I found him a very unassuming man. I know he has a good heart. He will never lead you from your homes regardless of your welfare. He will never give you a false revelation, and if he has a true one he will not withhold it. He has done more to restore my confidence in humanity than any other man living."

The Choir sung "Redeemer of Israel," &c. Elder Morey offered up prayer. Meeting adjourned for one hour.

2 o'clock, P. M.—Meeting called to order by the President. After singing and prayer, Elder Blair read Isaiah 60th chapter.

The Branch reports were then called for.

Wheeling Grove Branch.—Organized April 29th with ten members. It now has fifteen, including one high priest and one elder.—John Smith, President.

Farm Creek Branch.—Ten have removed and two have died since last reported. It has at present ten members, including one elder and one priest. Alex. M. Lytle, President; Calvin Beebee, Clerk.

Belvidere Branch.—Added five since last conference, making thirty eight members in all.

Glenwood Branch.—Consists of eighteen members, including one seventy, three elders, one priest and one deacon. The majority in full fellowship, and one or two on the back-ground. Of the above two have been baptized since last conference, and four received by letter. Henry Kirby, President.

Boomer Branch.—Has thirty members, including two seventies, four elders, one priest, one teacher one deacon. 17 baptized since last report, 2 cut-off, all are in full-fellowship with two exceptions. John W. Roberts, President, George Wright, Clerk.

Raglan Branch.—Fourteen members, including two elders, two teachers. Caleb Streeter, President, Donald Maul, Clerk.

Bluff City Branch.—Organized on the 18th of May, 1862, with ten members, including three elders and one teacher. Thomas Revel, President, John Clark, Clerk.

North Pigeon Branch.—Organized by Elder C. McIntosh, May 11th, consists of six members, including two elders and one priest.

Little Sioux Branch.—Consists of 40 members, including six elders, one priest and one teacher. Thirteen baptised since August conference. S. W. Condit, President, R. M. Fuller, Clerk.

North Star Branch.—Number unknown. 14 Baptized since August conference. Lemuel Waldo, President, D. P. Hartwell and G. W. Bays, Clerks.

Quite a number of Branches not reported.

Elder Blair gave instructions to the Presidents to see that every Branch was correctly reported at the next conference, giving an account of all baptisms, receptions, removals, excommunications and ordinations from June, 1861.

Elder J. A. McIntosh spoke from 1 John, v: 1, 2. He showed there was a possibility of holding the truth in unrighteousness. And again of man acting right in a degree and not hold the truth at all; or in other words, not having the truth grounded in their hearts, such, for instance, that will act honestly in their dealings, but reject the fulness of the gospel and say they can be saved without it. Hence it is necessary that we as Latter Day Saints see to it that we live in the faith, and keep the commandments of God. He had seen some who, when they have done wrong, would squirm and twist every way rather than acknowledge their errors to a brother they had injured, and if they acknowledge at all, it is in a way which shows that they do not feel what they say; and such confessions never satisfy God, nor yet the parties they have injured. A man that prays two or three times a day and does not love his brother, holds the truth in unrighteousness. And that man that will not come out nobly and confess the wrongs he has done his brother, has not the love of God with him, but holds the truth in unrighteousness, if he has a name in the kingdom of God, and he will find his place outside.

There is too much lightmindedness among the saints, and often

times to much use made of hard and ugly words to each other, as well as light and trifling words. We must shun the ball room. It has, to say the least of it, the appearance of evil, and we are told to shun that. Its tendency is to crime, subjecting the mind to light, trifling and evil influences. It is there that the young, virtuous, but unwary mind is seduced, corrupted, and debauched. There you may reflect upon the first flagrant crime being committed or suggested, and those that love those pleasures more than the true interests of the kingdom of God, are not born of God.

(To be continued.)

RECEIPTS.

FOR THE HYMN BOOK.—I. L. Rogers, \$5; W. Haskins, 50 cents; W. Aldrich, \$1; J. Seeley, 50 cents; W. Thomas, 50 cents.

FOR THE HERALD.—B. Soule, \$2; L. Ellison, 50 cents; E. B. Dewey, \$1.05; H. P. Brown, \$1; A. Young, \$1; J. M. Wait, \$1.

A CAUTION.—A correspondent wrote to us from one of the Eastern States concerning Kirtland, Ohio, and he says, "have you an agent there for the Herald and other works. I ask this because one Hyrum Stratton has sent to these parts, soliciting subscribers for the Herald, and other books, also aid to repair the temple. He claims to be the sole agent for the East."

Hyrum Stratton has received no agency from us, nor from the Church of J. C. of L. D. S.

EDITORIALS are crowded out of this number.

ERRATA.—In the Minutes of the last Annual Conference read *Daniel McCoy* instead of *David*.

THE MARCH TO ZION.

A SONG OF TRIUMPH.

Hark! Hark! The word to you is given,
 Make haste to Zion, gather in;
 Follow the guide sent down from Heaven,
 The holy onward march begin,
 Then see the hundreds marching onward; onward;
 Behold the thousands marching onward; onward,
 In beauteous order marching onward;
 The holy city enter in.

The Lord will surely go before us,
 Our way he surely will prepare ;
 Then let us sing to him a chorus,
 Until it sweetly fills the air.
 Then see the prophets marching onward, onward,
 And twelve apostles marching onward, onward,
 With all God's children marching onward,
 The holy city enter in.

Made pure with water and with fire,
 And well accepted in his sight ;
 And saved by blood of the Messiah,
 In Jesus' name we claim our right.
 Then see the priesthood marching onward, onward,
 Elders and teachers marching onward, onward,
 With all God's children marching onward ;
 The holy city enter in.

The word is preached to every nation,
 And many miracles been done ;
 We now have wrought our own salvation,
 Welcome we go to Zion home.
 The sons of Joseph marching onward, onward,
 And all of Nephi marching onward, onward,
 And those of Laman marching onward ;
 The holy city enter in.

We have passed through many heavy trials,
 And to the weary end endured ;
 And now God give us of thy glory,
 We have our mighty hope secured.
 Then see the hundreds marching onward, onward,
 Behold the thousands marching onward, onward,
 In beauteous order marching onward,
 The holy city enter in.

DAVID HYRUM SMITH.

THE TRUE LATTER DAY SAINTS' HERALD, is published monthly by the Church of Jesus Christ of Latter Day Saints, and edited by Isaac Sheen.

TERMS:—One Dollar per volume, (12 numbers,) *in advance*.

Communications on doctrine, for the Herald, *must* be sent to President Joseph Smith, Nauvoo, Ills.

Remittances, letters containing news, and all correspondence with the Editor, must be sent to Box 215, Cincinnati, Ohio.

FOR SALE, and will be sent by mail free of postage :—
 The Latter Day Saints Selection of Hymns, (sheep,) - 50 cents.
 The Book of Doctrine and Covenants, - - - - \$1.25
 Word of Consolation, - - - - - 10 "
 Cruden's Concordance of the Bible, - - - - \$1 60
 Par funds and 3 and 1 cent postage stamps *only* received.

THE TRUE LATTER DAY SAINTS' HERALD.

"Hearken to the word of the Lord, for there shall not any man among you have save it be one wife: and concubines he shall have none."—BOOK OF MORMON.

No. 3—VOL. 3.] CINCINNATI, SEPT., 1862. [WHOLE No. 27.

MINUTES OF A SPECIAL CONFERENCE OF THE CHURCH OF J. C. OF L. D. S., OF WESTERN IOWA.

*Held in the North Star Branch, on the Seventh, Eighth and Ninth
days of June, 1862.*

Shun the grog shop! Avoid whisky drinking. It is a disgrace to any man or woman, especially those that claim the dignity of saints of God. It defiles the system, destroys the reason, and makes man worse than a brute. And the Holy Spirit will not dwell in unholy temples. Dancing and whisky drinking go together. We must avoid all coveteousness, and if we are not watchful it will creep in among us. It is a besetting sin and leads down to perdition. I once dreamed that I saw the martyred Joseph, and he was packing some meat upon his shoulders. I asked him what he was going to do with it.— And he told me it was what some persons had given him grudgingly while he was here, and he was taking it back to them again, that their poor little souls might have rest. If we are true believers we shall be one, and shall not see our brethren or sisters need, because the love of God dwells in us. The elders should preach these things to the saints and practise the same themselves.

Elder Blair said, "Brother Jackson has had many trials but he was only one among thousands. God said as early as 1833, that the church must needs be chastened and tried that he might prove them, and I am of the opinion that he has permitted all these trials to come

upon us for a wise purpose. The great trial of the church has been the rising up of so many men to lead the people of God, and all this has been that we might see the folly of "trusting in man and making flesh our arm." Point me out a man that has attained to an exaltation in the kingdom of God that has not come up through great tribulation.

We are now passing through a state of things that will call forth many laws from the general government that will be obnoxious to our feelings, but I wish it to be understood that we are not called upon to be judges upon the authorities of our land, but are required to submit to every ordinance of man, (*i. e.* rulers) for the Lord's sake, for "rebellion is as the sin of witchcraft." God has promised to raise up a man that will deliver his people from bondage. And who will he deliver? Those that do his will and do not transgress the law of the land."

Elder George Morey felt at home. We must all be one. This is the only principle upon which we can attain to the salvation of God.—Every saint has a duty to perform, and we ought to get an understanding of our respective duties, and see to it that we discharge them faithfully. If the deacon perform his duty, he is just as honorable in the sight of God as the President of the Church; and if he fails to perform them, he fails to fill the measure of his creation, and will have lived in vain, and this is the case with every member in the church from the highest to the lowest.

It is our duty to be subject to the laws of the land. The Lord says, "He who keeps the law of God need not break the law of the land." Let us pay our taxes. Discharge all our duties. Shun every appearance of evil, and indulge not in any thing that we do not like to see in our neighbors. Always remember the golden rule.

Choir sung "Lord dismiss us," &c. Meeting adjourned until the morrow.

Sunday, 10 A. M.—Meeting opened by the usual means, and a great many were administered to by anointing with oil, and laying on of hands.

Elder Blair spoke on the ordinance of laying on of hands, showing that it was the privilege of the saints to ask God to remove slight indispositions of body, and if seriously affected, then to call for the Elders, &c., and they could claim the blessing.

The Choir sung "Oh God the Eternal Father."

The Lord's supper was then administered. During the administration of the same, the Choir sweetly sung the praise of God.

Elder Blair then spoke from the words, "the meek shall inherit the earth;" showing that the history of the past is one of usurpation and tyranny. There is not a page in history but what is marked with contention and blood, sorrow and woe, and especially for the meek and unassuming among men. In fact the meek have always been few in number and have not borne dominion; but the promise is sure as the eternal hills. Heaven and earth shall pass away, but

not one jot or tittle of God's word shall fail. God made Abraham the heir of all the earth; but he has never possessed it to this day, yet he and all the patriarchs died full of faith in the promises. Some hold that the promise to Abraham, which was renewed to his children by Jesus on the Mount of Olives, was a spiritual promise, pointing to a heaven beyond the bounds of time and space; but the prophets, apostles and patriarchs did not so understand it. They declare that the promise was established unto them even to a thousand generations. Allowing seventy years to a generation, this would make seventy thousand years; but the true meaning of it is, for an eternity. David frequently says in the 37th Psalm, that the meek shall inherit the earth. Job says, "though worms destroy my body, yet in my flesh I shall see God * * * for I know that my Redeemer liveth and that in the latter day he stand upon the earth." The triumphant song of the redeemed of every nation was, that they should reign upon the earth. Rev. 5: 10. Daniel says "the kingdom and dominion and greatness of the kingdom *under the whole heaven*, shall be given to the saints of the Most High, and they shall possess it forever and ever. Daniel 7: 27. Yes, the meek of all ages will be gathered on the earth and there will be the Zion of God forever and ever. That which has been lost through man's disobedience, will be restored through the obedience of Christ. Brethren and sisters, do you realize that this will be fulfilled? If so, live so that you may secure an inheritance there, for I testify unto you, that it will only be through obedience that you can claim this blessing.

The Choir sung, "The glorious day is dawning on."

Elder T. E. Jenkins said "the saints will obtain a fulness of salvation when the spirit and body are reunited, and become celestialized. We are not now eternally saved, but are saved or delivered from those sins which we had committed prior to our obedience to the gospel, and we now have to prove ourselves worthy of eternal life. Hence the saying of Jesus 'He that endureth to the end the same shall be saved.' God is unchangeable, hence His plan is unchangeable. If it was not so, we should have nothing upon which to build our hopes. If we believe that the church which Christ established was a perfect organization, we shall see the necessity of having the same kind of an organization to-day, and if there is no such Church upon the earth, then there must be some reason for it; for Paul says that Jesus gave this organization or body, for the perfecting of the saints until we all come to the unity of the faith, &c. Then men were called of God to preach and all taught one faith. How is it that there are none such to-day? The apostle also said, 'the time would come when men would not endure sound doctrine, but would heap to themselves teachers having itching ears,' and again, they would have a form of godliness, but deny the power thereof. This is exactly the case at the present time. They have departed from the faith, and this departure commenced very early, and was only consummated when Constantine the Great embraced, (professedly) the Christian religion,

or what was then left of it, and it became very popular, and was made a system of aggrandizement, and became the way to fame and honor. And of all the Reformers that have arisen, where is there one that professed to be called of God by immediate revelation? Again, where is there one that has taught the pure principles of the gospel without adulteration, as Jesus and the apostles taught it? There have been none; but they have risen up of themselves and have taught their own views, and of course have taught some truths; but have not taught the whole truth of God. But thanks be to God, light has again sprung up amid the general gloom. God has again called a prophet and again established his own ancient order of apostles and prophets, &c., and the world, true to its own natural enmity to God and truth, have murdered him; but have not destroyed the truth. The germ was planted and continues to grow, and is becoming a great tree, so that the fowls of the air may lodge under its branches. The same evidence attends it as anciently, and we are living witnesses, that God is the same now and forever."

After singing and prayer, the meeting adjourned until 2 o'clock.

2 o'clock, P. M.—Meeting opened as usual, after which Elder Derry showed the means by which we are to regain the "purchased possession."

Elder Jackson spoke on the same subject.

Meeting then adjourned until 10 o'clock, A. M., on the morrow.

Monday 10 o'clock, A. M.—Meeting opened by singing and prayer.

Elder Blair then said that if any parties have been aggrieved, they should go to those who have given offense, before it is brought to the Elders, and if they will not hear, take a second person, and if they will not hear, then it is their duty to present it to the Elders, and if the Elders have not wisdom to decide, then it may be brought to the Conference, or if the parties wish an appeal, they may appeal to the Conference.

It was then Resolved, that there be two day meetings at the following times and places: Wheeler's Grove, June 14th and 15th; North Pigeon, June 21st and 22nd; Glenwood, 21st and 22nd; Raglan and Plum Hollow, on the 28th and 29th; Mason's Grove, July 5th and 6th; Twelve Mile Grove, 12th and 13th; Harris' Grove, 19th and 20th; Bigler's Grove, 26th and 27th; Little Sioux, August 2nd and 3rd; Galland's Grove, 16th and 17th; Crescent City, September 6th and 7th; North Star, 14th and 15th.

Some confirmations were now attended to.

The Choir sung, "O'er the gloomy hills of darkness."

Elder Blair said he wanted to see all the ministry in Western Iowa, at Galland's Grove, on the 6th of October.

It was unanimously resolved, that the following persons be ordained to the office of Elder, viz: David Evans, George Derry, Cowley Shaw, James Gillen and Lyman Campbell.

The foregoing were ordained by Elders Andrew Hall, J. A. McIntosh and T. E. Jenkins.

It was unanimously resolved, that the Missions to which Elders Derry and J. A. McIntosh were appointed last fall, be extended until the October Conference.

Resolved, That the Elders who have had no licenses, receive them from this Conference.

Resolved, That we accept the reports of Branches as given. Elder Blair called upon Elder Leland to state if he was willing to take a Mission.

Elder Leland stated that he could not take a foreign mission, but he was willing to labor on Nishna Botona. It was resolved that Elders B. F. Leland and B. V. Springer labor together on the Botona this summer, or where and when they can.

Elder Conditt said he was willing to do all he could. Elder Gillen said he would do all he was able to.

It was then resolved, that Elders Conditt and Gillen labor in connexion with Elder Derry.

Resolved, That Elder Lehi Ellison continue to labor in company with Elder Derry.

Resolved, That we sustain Elder J. Gorgonson in traveling in Omaha and Florence.

Resolved, That Elders Daniel Savage and Cowley Shaw, travel together in Nebraska; also that Elders George Outhouse and Francis Reynolds, travel in Woodbury county.

Resolved, That Elders George Metlock and George Hatt be sustained in their labors on the other side of the river.

Bro. Henry Cuerdon was ordained an Elder.

Resolved, That Elders Cuerdon and W. W. Wood be permitted to take a Mission to the Eastern part of Iowa, and the Eastern States.

Resolved, That the Conference instruct *all* the officers to labor with all diligence whenever and wherever they can.

Resolved, That all the respective authorities of this church be sustained in well doing.

Elder Lealand said he had a horse that was worth \$75, and he would let Elder Blair have it for \$40.

As Elder Blair had a large district of country to travel over, and it was hard for him to travel such long distances. A subscription was taken up and a good part paid down, and the remainder was to be paid to Samuel Waldo as soon as convenient. May God bless the liberal souls.

The Conference was now brought to a close; a good spirit having prevailed throughout. A great many people were present. Over a thousand were present on Sunday. It was the intention of some evil disposed persons to disturb us at our evening prayer meetings; but the true sons of the sires of '76 hearing of the same, came and stood guard and protected us while worshipping God, and also the saints that had to stay on the camp ground. A vote of thanks were cheerfully given to the Home Guard for their true nobility in thus protecting their fellow-citizens in the rights bequeathed by the God of

Heaven, and the blood of our fathers. It is worthy of remark, that this Home Guard was not composed of Latter Day Saints ; but they were defenders of all human rights. May God bless them and enable them yet to see their true interests, that they may enjoy the liberty of the sons of God. I must here remark that we had a glorious time, and the Spirit of God manifested itself in our prayer meetings and many a glistening eye, together with that hearty grasp of the hand in which the feelings of the soul are manifested, told how dearly we felt for each others interests, and how closely we were bound together. Truly, it is good for brethren and sisters to dwell together in unity.

The Choir bore a noble part in the services and bore it well too, and it was composed of brethren and sisters from different Branches.

A vote of thanks was given them, (not because they needed it to encourage them, for they appreciate their duties,) but because we felt it was their due.

Elder Blair offered the closing benediction.

W. W. BLAIR, *President.*

DEXTER P. HARTWELL, *Clerk.*

CHARLES DERRY, *Assistant Clerk.*

For the Herald.

POLYGAMY—BY JOSIAH ELLS.

(Continued from page 180, Vol. 2.)

In his defence of polygamy, Mr. Strang assumes every thing proves nothing, makes reference to several passages of scripture, which have no bearing whatever on the fact of its origin, merely of its existence, some of them not even that. He asserts that polygamy was required by the Old, and not forbidden by the New Testament, that the Book of Mormon interdicts it in the case of the Nephites, but that the interdict is expressly stated to be in consequence of general corruption, which prevented the well working of the institution, not that it was itself uoxious ; making the express reservation that in a future day, God will institute polygamy anew, as the means of raising up a holy seed. This declaration is very broad and sweeping. We will now examine these assertions and the scriptures referred to, which he asserts will prove the facts. I have carefully examined every text referred to in the scriptures, to show that polygamy was ordained of God, and cannot find one that clearly and unequivocally teaches such a doctrine.

Mr. Strang says: "In the commandments which God gave to Moses concerning the conquest of Midian, they were required to exterminate the males, but to preserve the women children alive.

Numb. 31c. Now the commandment requires all men and women to be fruitful and multiply. Gen. 1: 28 and 9: 1, 7. By means of war many men in Israel perished, leaving an excess of women. Here was an addition of 16,000 women, whom the men of Israel had to take for wives, beyond the excess of women in Israel. Without polygamy it was impossible to find husbands for so many." Two things are here asserted as matters of fact that are untrue. First, that the men of Israel were required to take these captive children for wives; for the Lord had given injunction against any thing of the kind. "Take heed to thyself lest thou make a *covenant* with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee." Ex. 34: 12. "And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods." 16v. The very thing that Mr. Strang declares was necessary and imperative was the very thing that was positively and specially forbidden, by the law of Jehovah to Israel. The conduct of Solomon and the result, prove this warning true. "But king Solomon loved many strange women." 1 Kings 11: 1. "It came to pass, when Solomon was old, that his wives turned away his heart after other gods." 4v. See also Neh. 13: 23-27. Ezra 10c.

The concurrent testimony of the revelations of God bear witness that the women of the covenant have sacred rights as well as the men, and that man who dares to dispise or trample upon those rights, does so at his peril, and the Lord says, that he is witness in that case "between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? * * And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth." Mal. 2: 14, 15.

To carry out this (his) law upon marriage by which two become one flesh, the Lord testified to the Nephites, and said, "I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore my brethren hear me, and hearken to the word of the Lord: for there shall not any man among you have, save it be one wife; and concubines he shall have none." B. of M. p. 125. Any man who will teach that a righteous branch can be produced from polygamous associations, teaches that for truth which the Lord has declared to be false and abominable in his sight. But the question may be asked, for what purpose were these female captives reserved, if not for wives? For maid-servants in Israel. The law is positive: "Ye shall make no covenant with the inhabitants of the land whither thou goest." But we are told, there were an excess of women in Israel. Who knows that there were an excess of women in Israel. This is a

sheer fabrication. The census of the world proves that the percentage varies little either way. Then why should the female sex preponderate in Israel? The facts, so far as known, are against it. In the families of Abraham, Isaac, Jacob and Joseph, decidedly so. The texts Gen. 1: 28 and 9: 1, 7, have no reference whatever to polygamy; not the most remote, but are dishonestly referred to for the sake of effect.

Mr. Strang says: "The whole course of the law given by Moses assumes the existence of polygamy, as a legal institution, and provides for the relative rights of the wives and their children: forbidding the diminishing of the substance of one wife: when he takes another, (Ex. 21: 10) or preferring the son of a favorite wife, by giving him the double portion which pertains to the first born, when he is not the first born. Dan. 21: 15."

This law referred to, prevents the violation of the priesthood-right of the first born: and governs all cases of that character therein set forth, and does not apply exclusively to cases of polygamy; but where there have been two wives, one after the other, as Abraham's wives, Sarah and Keturah. This proves nothing, as it regards the origin, or sanction of polygamy, any more than the law respecting kings proves that institution to be of divine origin. The Lord says respecting that order, "I gave them a king in my anger, and took him away in my wrath." Notwithstanding, he gave a law to govern the conduct of kings, neither does the law permitting divorce prove that it accords with the divine mind. Hundreds of years after the law of divorce had been given, and applied, practically speaking, upon that very subject by Malachi, "the Lord the God of Israel said, he hateth putting away," yet it was legal by the law of Moses, but Jesus said, "for the hardness of your hearts Moses suffered you to put away your wives, but from the beginning it was not so." He did not approve of it.

Mr. Strang says: "In practice God has in many ways sanctioned polygamy, by bestowing blessings on the parties and their marriage, and upon their posterity. Abraham had two wives, Sarah and Hagar, though Hagar was only a servant, and never being exalted to the dignity of her husband, is called a concubine, that is, a servant wife. Her son Ishmael was highly blessed, and received great and glorious promises as an heir of Abraham. Gen. 17 and 21."

It seems to appear respecting Ishmael, that he came into existence through the fear of Sarah respecting posterity to Abraham; and that she was willing to sacrifice herself in order that the promise of God to Abraham should not fail; that his seed should be very numerous; but so far from the God of heaven sanctioning the course taken, it was only because of the earnest intercession of Abraham that there was any promise of greatness respecting Ishmael, but according to Strang's logic, the birthright belonged to him as the first born, but the Lord would not sanction the proceedings, while there can be no

doubt that Strang would have done so, evidencing that he had not the mind of the Lord, and is positive evidence that God does not sanction polygamy.

When Abram took Hagar as a concubine, he was only the subject of promise that he should be blessed, and become a blessing, but after he had received a further confirmation of that promise, by endowment and covenant, whereby his name was changed to Abraham, at the instance of Sarah, and also, by the express commandment of Jehovah, he was required to put Hagar away. Ishmael could not be heir with Isaac either in the property or Priesthood of Abraham.—Ishmael was “a wild man,” his hand was against every man, and there is not any priesthood in that order of things.

We consider this requisition, and casting out of Hagar and her son, conclusive that God did not sanction polygamy in Abraham, especially after he entered into covenant relation with him.

But the sons by Keturah, who became his *wife, after the death of Sarah*, did receive of his Priesthood, which continued in that family until the days of Jethro, at whose hands Moses received the Priesthood, preparatory to the ministering of the Angel, who commissioned him to deliver Israel. Such were “the works of Abraham.”

ON THE ADMISSION OF OLD SAINTS INTO THE RE-ORGANIZED CHURCH.

A correspondent says, “It would be generally satisfactory to the saints scattered abroad, I presume, if you would say in the Herald what is required of them to gain a standing in the Reorganization.” We will proceed to give the information which is sought for by this correspondent, for the benefit of all who may desire it.

Members of the church who were in good standing until the death of Joseph the Martyr, are received into the Reorganized Church with or without re-baptism, as they may choose. The ordination of those who held the priesthood and were members in good standing until that time, are acknowledged to be valid.

Baptisms, confirmations and ordinations in any of the Apostate organizations or churches, are held to be *illegal*, and are administered without any authority from Jesus Christ.

Baptisms by priests or elders of the first organization, who were not connected with or striving to build up an apostate party, are held to be legal in some cases, but the church requires evidence of the legality of any baptism which has been administered under these circumstances. When such evidence is not presented, or is not satisfactory to the church, *rebaptism is required*.

Satisfactory evidence on these points is required, otherwise candidates for membership are received by rebaptism *only*.

Applications for membership may be made to a Branch of the church, or at a Conference. When an application is made for membership without rebaptism, it is not absolutely necessary that the applicant should be present, but the evidence in behalf of the applicant should accompany the application.

THE WISE AND FOOLISH VIRGINS.

“Behold the Bridegroom cometh, go ye out to meet him.”

This is the midnight cry which the blessed Savior foretold would be made immediately before his second advent. He had been prophesying of “the tribulations of those days,” and of other events which are now transpiring, and “then (he said) shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish.” Mat. 25: 1, 2.

This prophecy has been fulfilled, for in the kingdom of heaven, which is the church of Jesus Christ, there were two classes of members in the First Organization, in these last days. There were the wise and the foolish members. “They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. 3rd and 4th v. Some were foolish because they were baptized for the *remission* of their sins, before they *repented* of their sins, and some were baptized who had no faith in the fulness of the gospel. They received the laying on of hands for the gift of the Holy Ghost, but they could not and did not receive the gift of the Holy Ghost, because they had not complied with the previous requirements of the Gospel. Their reception of the word is compared by the Savior to the sowing of seed on stony ground; “who when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word’s sake, immediately are offended. And these are they which are sown among thorns; such as hear the word and the cares of this world and the deceitfulness of riches and the lusts of other things entering in, choke the word and it becometh unfruitful.” Mark 4: 16-19.

In this part of this parable there is a description of two classes of persons, who are all called foolish virgins in the other parable. Those who receive the word as seed is received on stony ground, “have no root in themselves” because they did not receive the gift of the Holy Ghost. They took no oil in their lamps. They were baptized and

confirmed as members of the church, but they did not believe the gospel and repent of their sins, therefore the promise of the Holy Ghost was not unto them, and yet because they did not receive it, many of this class imbibed the idea that *none* received the Holy Ghost, that the gifts of the Spirit are a delusion, and therefore they fell away, especially when "affliction or persecution" arose. Others received the word as seed is received among thorns. Many of this class received the Holy Ghost, but (the thorns) the cares of this world and the deceitfulness of riches, and the lusts of other things entering in, choked the word and it became unfruitful.

These all fell away from the First Organization, as the Savior prophesied concerning the kingdom of heaven, in the last days, that "then" it would be like unto ten virgins; five wise and five foolish. He also said, "while the bridegroom tarried, they all slumbered and slept." 5v. This is a plain prophetic description of the people of the church, after the church was disorganized, and after the death of Joseph the Martyr. Both the foolish and wise slumbered and slept. They made no further progress in their journey to meet the bridegroom. They turned aside out of the narrow way, and slumbered and slept. They became like somnambulists, who walk in their sleep, not knowing whither they are going, exposing themselves to danger and death. They became divided into various sects and parties.— Many followed after impostors who claimed that God had given them authority to lead his people. Many returned to their former locations in the Eastern States, and many returned to Europe. They forsook the Lord and therefore the Spirit of the Lord was withdrawn from them. Many of those who had been "wise" in the days of their first love, and who had received the knowledge from God whereby they knew that the First Organization was organized by authority from Jesus Christ, determined that they would indulge in a spiritual "sleep," and wait until something turned up. Instead of seeking the Lord, as they did formerly, that he might lead them in, and show them the right way, "they all slumbered and slept."

The "foolish" who never had any "oil in their lamps and (who never received the testimony of the Holy Ghost, and therefore, could not at any time say that they knew that this work is true,) concluded that the work was false from the commencement of it. They therefore "slumbered and slept," without any intention of awaking again, and many of them never will in this state of probation. The harvest is past and the summer is ended with them.

Thus the Savior foretold that the kingdom of heaven would be on the earth in the last days, and that half of the members of the kingdom would be foolish, and that they all would slumber and sleep.— He foretold also that they would be aroused from their sleep by a *midnight* cry—another merciful invitation to go forth to meet the bridegroom, for he said, "at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps." 6-7 v.

This midnight cry is evidently a message from God. No person can know that the bridegroom is near at hand, without a revelation from God. This midnight cry is now being made. While the saints were enveloped in darkness, light began to appear, because some awoke from their slumber, and "arose and trimmed their lamps and took oil in their vessels with their lamps." The Spirit of God was poured out upon them, and the gifts of the gospel were restored to them, and they were commanded to reorganize the kingdom of heaven. Again the saints sit together in heavenly places. Again the songs of Zion are heard in the land. Again the gospel is preached "in demonstration of the Spirit." "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." Soon the heavenly hosts will be heard, saying, "the marriage of the Lamb is come, and his wife hath made herself ready." The wise virgins will make themselves ready, but the Savior showed that there would not only be foolish virgins in the kingdom before they all slumbered and slept, but also after the midnight cry would be heard. "All those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, verily I say unto you, I know you not."

It is a lamentable fact that many will be associated with the saints, baptized and confirmed as members of the church, who will nevertheless remain in the bonds of iniquity, and this fact should be continually kept in remembrance by every person who is associated with the saints, and it should teach them the great necessity of using the utmost diligence to make their calling and election sure, by keeping all the commandments of God and living by every word which proceedeth from his mouth. No human language can portray the folly of those people who are associated with the saints, but who are not saints, and the folly of those who become reprobates. Time and opportunity is extended to them to prepare themselves for celestial bliss, but they madly prefer to spend their transient probation in the delusive and imaginary pleasures of sin. If there are such persons in the church now, we would ask them whether it is reasonable to suppose that God would give a law to man which would be calculated to make him unhappy? Does not the testimony of every faithful saint confirm the fact that they now enjoy a foretaste of celestial bliss—a joy unspeakable, because they endeavor to keep all the commandments of God? With Paul, they can say, "we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8: 28. They know that "godliness

is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4: 8. In tribulation they can say, "I am filled with comfort, I am exceeding joyful in all our tribulation." 2 Cor. 7: 4.

By their folly those who are compared to foolish virgins are deprived of this joy and peace, and when the bridegroom comes, inexpressible will be their grief. In the agony of despair they will seek for admittance to the marriage supper of the Lamb. The Savior said, "many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Mat. 27: 22, 23.

As many will be associated with the saints before that time, who will then be separated and rejected, how careful ought we to be, lest there be in any of us an evil heart of unbelief, in departing from the living God. So the apostle Paul exhorted the Hebrew saints because their fathers hardened their hearts, "in the provocation, in the day of temptation in the wilderness," and because the Lord did then swear in his wrath. "they shall not enter into my rest." He said "let us therefore fear lest a promise being left us of entering into his rest, any of you shall seem to come short of it." Heb. 4: 1. "Seeing therefore it remaineth that some must enter therein, and they to whom the gospel was first preached, entered not in because of unbelief:— Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." 6: 11 *v.* This exhortation is equally applicable to us. We have seen many fall as they fell, and we have seen many fall who received copious manifestations of the Spirit of God, who prophesied in his name, and in his name did many wonderful works. Alas! alas! Where are they now? Is it not enough to make angels weep to hear a rehearsal of their history and fallen condition? Let us therefore learn wisdom by our knowledge of their fall, and shun every appearance of evil, and rely constantly on the arm of Jehovah that we may hold out faithfully unto the end, that we may be ready when the Bridegroom cometh to participate in the marriage supper of the Lamb, and enter into the rest which remaineth for the people of God.

A REPLY TO G. WATSON.

[Concluded from page 18.]

After the martyrdom of the first Joseph, many old saints *imagined* that his successor would have to be ordained by an angel appearing unto him, and laying his own hands upon him. The number who would have entertained such an idea would probably have been very

small, but impostors arose who promulgated this doctrine and *asserted* that they had received such an ordination. James J. Strang was one of these impostors. Although his church was disorganized by his death, there were some of his followers who continued to *imagine* that the legal successor of Joseph must be ordained as Strang asserted that he was ordained.

On this subject Bro. Josiah Ells has communicated the following remarks:—‘J. J. Strang said he was ordained by the hands of an angel in the same hour that Joseph was taken away.

Having shown by Strang’s own testimony, and the revelations of God, that Joseph kept the faith unto the end, and in that event the appointing power was not in his hands, it follows in the very nature of things that the Angel ministering story is not true, for an angel could not act in violation of specific law which details the whole proceeding in the case. ‘Three presiding high priests, *chosen* by the *body*, *appointed and ordained* to that *office*, and upheld by the *confidence, faith and prayers of the church.*’ Sec. 3, p. 11.

But if this doctrine of angelic ordination was true, it applies to his counsellors equally with the President himself.

‘The President of the Church, who is also the President of the Council, is appointed by revelation, and acknowledged in his administration by the voice of the church; * * and it is his privilege to be assisted by two other presidents, appointed after the *same manner* as he himself was appointed.’ Sec. 5: p. 6. But his counsellors were never so ordained to *office* by angels, nor Joseph neither.

But even if angelic induction into office was essential to its validity, unfortunately for Strang’s pretensions, there were no witnesses to the alledged ordination: ‘in the mouth of two or three witnesses shall every word be established,’ otherwise there is no responsibility attached to the noncredence or rejection of the testimony presented. According to the law of God, a man cannot be his own witness, which is Strang’s case precisely. Who knows that the angels ministered unto him? No one. Neither is any person obliged to believe his evidence, *for he is not sustained on one single point* by the law upon the subject.

The kingdom of God, as revealed in these last days, and its history as given by the chief actor in its establishment; shows conclusively that Joseph did not receive ordination under the hands of the angels of God, to *one single office* in the church, but in their ministrations they conferred priesthood, and that only, and that in the presence of chosen witnesses.

Here lies the great mistake, it is in not distinguishing between the ordination or conferring of the priesthood itself, and the appointment to office growing out of it, which are separate and distinct things.—The priesthood, and its authority, of necessity had to be conferred, in the first instance upon Joseph or some chosen one: because it was not had among the sons of men, but in giving of the Melchizedek Priesthood, the entire Priesthood power of God was bestowed, con-

sequently as long as that order remained, there could be no necessity for the ministering of Angels, to give that which was already in possession ; because more than this they had not to give. It is the holiest order of God.

The first office Joseph ever held in the church he received by virtue of election thereto by its membership at its organization, and was ordained under the hands of Oliver Cowdery, by commandment, which commandment was given by the voice of God, in the chamber of old Father Whitmer's house, where they had assembled for prayer for the purpose of obtaining the fulfilment of the promise made to them by the angels who conferred the Aaronic Priesthood, that if they were faithful they should receive the Melchizedek Priesthood also.—The account of which Joseph gives in his history.

God, by his own voice, in the presence of several witnesses gave them commandment how to organize, and was particular in that it all must be done with the vote and consent of their brethren. And, afterwards when the membership, became sufficiently large for the purpose, the entire priesthood was organized, a pattern of which was given in vision and revelation, and it was adopted together with the Book of Doc. and Cov., by vote in quorums.

Contrast this with Strang's assumptions. He claimed to be appointed by Joseph, and ordained by angels, independent of either the knowledge or the consent of the church ; and in opposition to all law and precedent from the beginning."

It has been taught that no person or persons could ordain another to a higher office than they themselves held, this has hardly been questioned until of late, and this is a good time to expose that folly. In Acts 13 chap., we find that a company of *prophets and teachers* were directed or commanded by the Holy Ghost to separate Barnabas and Saul for the work whereunto God had called them. Obedient to the command, they *separated* them by the laying on of hands, or ordaining them. Now to what office did they ordain them? Not to any office *above* the apostolic, for they never held it. Did they ordain them to an office beneath the apostolic? Evidently not, for immediately after this ordination, when they were at Iconium, (chap. 14: v. 4) we find them called *apostles*. See also v. 14.

If they were apostles then, they must also have been apostles when they left Antioch, for we have no account of their meeting with the priesthood from Antioch to Iconium, much less with any of the apostles ; and inasmuch as it is found that they were apostles there, (at Antioch,) they must have been made so by ordination, and they received their last recorded ordination *before* they are called apostles at that place. It is clear by that ordination they were made apostles, and that too, under the hands of *prophets and teachers*. In this we find the principle applied which marks the ordination of Joseph and Oliver, and also of Joseph to the presidency of the high priesthood at Amherst, Jan. 1832 ; also the ordination of the apostles in the Reorganization at Zarahemla.

Many of the feeble minded saints stumble over the commands given to the saints in the Re-organized church through various persons, especially the command to organize and choose officers. The binding force of a command is not dependent always on the character or grade of authority through which it comes, *but on the fact that it is from God.*

We quote Acts 21: 4. This quotation shows that Paul was obedient to the command of the '*Spirit*' through the Tyrean disciples, notwithstanding he was the 'great apostle of the Gentiles.' What Paul wanted to know was, that *God* spoke. He knew the '*Spirit*,' he understood the voice, that it was God's, and never found fault with the medium through which he might choose to speak. We are told that the dumb ass, speaking with man's voice, *forbade* the madness of the prophet Balaam. (2 Peter 2: 16.) Here we find the Lord condescending to the use of an humble instrument to withstand and expostulate with one of his prophets, (for Joseph said that he was a prophet of God,) and no where do we find Balaam, or even *one* of the prophets or apostles to question the divinity of the *Revelation*, or the authority of the *ass* thus to speak and act. All they wanted to know was that God was in it.

We understand that any revelation that came through Joseph was *law* to the church, one and all, whether they received the testimony of the Spirit or not, and all commands by the Holy Ghost through any of the members of the church, or through any other means, is *law and binding* to all whomsoever given, when such command is *witnessed* by the Holy Spirit. If it is witnessed by the Spirit, the question of authority is settled, for the Spirit guides into all truth. The Church is bound to reverence and obey the council of the priesthood above them, when such counsel is not opposed to the '*law*' and the '*testimony*' of the Spirit.'

For the Herald.

A LETTER FROM NEBRASKA.

Editor L. D. S. Herald:—After groping for years 'midst disappointment and affliction in the "cloudy and dark day," it affords me much satisfaction to learn through the Herald, that the day star is rising, and light beginning to dawn; so comforting after a long night of restless anxiety, with alternate hope and despair.

The advocates of truth are communicating for the satisfaction of former associates and friends, that those concerned may know how and where they stand in regard to the latter day work. Permit me therefore to contribute my humble mite in connexion. The establishment of the corner stone of Zion in 1841, afforded the last opportu-

nity for those who desired and embraced it, to prove themselves faithful and thereby secure temporal and eternal salvation. Those blessed with means to forward the work would not put it to that use. Farms, houses, oxen, wives, and sumptuous living were of more importance to them than the proffered blessings of Jehovah. The rich had their day, and now comes the day of the Lord's power. All were left as was Israel when there was no king, but soon various claimants were contending for the helm of the old ship, which was then without chart or compass. Such a time of confusion and distress is seldom experienced. The immediate instructor having been taken away, all wafted as it were, on a boisterous ocean of imagination and conjecture. The late flown but unfledged dictators, were nimbly pressing their claims to lead the disconsolate multitude. The sound reverberated "lo here and lo there," but some few did not understand the voice as heretofore. "My sheep hear my voice and they know me." A strange kind of anomaly was presented; for the salt had lost its savor, and division was the consequence. Impostors of the most subtle character were urging their claims to authority as leaders; but wholly in violation of the commandments, which, doubtless they well knew. Beholding such a scene, well might Pope exclaim:—

"A wit's a feather, a chief's a rod,
An honest man is the noblest work of God.

All who love the truth for the truth's sake, should be as devout, honest and industrious as were the Bereans, who searched the scriptures daily, to see if the things that Paul declared, were so or not, for God's word is truth. Therefore the quotations now offered in evidence of the truths advanced for consideration, sec. and par. will be omitted.

"Behold this is what the Lord requires of every man in his stewardship, even as I the Lord have appointed, or may hereafter appoint unto any man." "Neither shall any thing be appointed to *any one of this church*, contrary to the church covenants." "Let every man stand *in his own office, and labor in his own calling.*" The last appointment given to Brigham Young, was President of the Twelve, in 1841. At the same time Alpheus Cutler was appointed High Counsellor.—Strang, Thompson, and others, are unworthy of notice, and the man who refusés to work in the harness where he is appointed, forfeits his claim to an inheritance in the kingdom, although he may have many advocates, and worshippers by the thousand.

Multitudes are no mark,
That all is right and sound;
A few were saved in the Ark,
Though many thousands drowned.

"As it was in the days of Noah, so shall it be in the days of the coming of the Son of man." Marrying and giving in marriage. When the light that was in them became darkness, how great was that darkness. "Wheresoever the carcass is, there will the eagles be gathered."

Many looked on with anxiety for the legal heir. Thus years of

tiresome suspense rolled on. The signs of the times were ominous ; pregnant with events, foreshadowing the crisis at hand. The self-constituted leaders boasted of the knowledge they possessed, obtained from him, who many were satisfied did stand at the head of this dispensation ; and upon this point mainly, they pressed their claims.— Under all the circumstances, some give in their adhesion for the time being, but still contending and looking for, I had like to have said, “The Shepherd, the stone of Israel.” No tidings came. Finally the lamblike shepherds transformed themselves into the Lion, or rather declared their real sentiments. “Joseph look to your own house, we have no inheritance in Ephraim.” This announcement was sufficient cause for one that I knew of to back out. Soon the blood hounds were let loose for destruction, and why? Because forsooth, “he had the impertinence to pry into and question my authority. We will deliver him up to the buffetings of Satan, that others may fear.”— The unpardonable offence had been committed. The individual discovered the deception and refused to act the hypocrite and exposed it. Others convinced of the facts, “laid low and kept dark.” Their popularity and effects were at stake. The lion would shake his mouth, roar and look cross at them if they opposed him. The doomed individual persecuted by all men, for the free exercise of conscience, a spirit of resistance was aroused, until like the porcupine, surrounded by the canine tribe, stood daggers erect for defence.

I was in Texas when the rebellious spirit was manifested against this of all earthly governments, the most desirable to perpetuate under the Constitution. I have ever been and will be a Union man, upon the principle established by our fathers, under the constitution, a law abiding citizen wherever I reside; and rendering unto all men that which I understand to be their due. This I conscientiously believe to be my duty to God, my country, and my fellow-man ; consequently I began to cast about for a port of entry and anchorage, in the pending scenes of strife and distress. My ancestors aided with their blood and treasure to establish and perpetuate this government upon constitutional law. President Lincoln declared his intention to preserve the constitution inviolate, and upon that announcement, I hastily left the land of secession, and my relatives and friends, though in quite a destitute situation, encountering many hardships, privations, and difficulties on the way, to where I am justly entitled to all the rights, privileges and immunities, guaranteed to every American citizen, under the broad folds of the constitution. Liberty of speech, of the press, and full privilege to worship my Creator according to the dictates of my conscience.

It was declared by Daniel the prophet, that the God of heaven will set up a kingdom in the last days, and doubtless we are now upon the end of that time. The stone cut out of the mountain without hands is in motion, and it must roll on until it fills the whole earth, for unto this purpose was the earth formed, man created and commanded to subdue it. Woe to those who oppose the decrees of Jehovah. “Who-

soever shall fall upon this stone shall be broken ; but on whomsoever it shall fall, it will grind him to powder.”

Thus the hope of the hypocrite shall perish, and the name of the wicked shall be cut off of the earth. for it must and will be cleansed and purified, and be a place of peace and rest for the saints to dwell upon in safety, and Christ will reign over them. With this knowledge, many have proven themselves unworthy and incompetent to the performance of the duties required in righteousness, to aid in building up the latter day kingdom, and for the reasons in part before recited they still persist in opposition. Those who will not aid in building up this kingdom in righteousness, must go to their own place, where they can enjoy the fruit of their doings, and remain with these who oppose, and exalt themselves above all that is called God.

Worralton, N. T., June 27th, 1862.

A. YOUNG.

NEWS FROM ELDERS.

Bro. A. M. Wilsey wrote the following account of his mission in Wisconsin, with Bro. Briggs Alden :

“ We found Ulaio on the Lake, about 25 miles beyond Milwaukie. There we found Bro. Wesley Horton and a number of old Strangites, and about three miles from the lake a number of old members who had been baptized into Brighamism not long since by a man who had been there from Salt Lake. He took a *spiritual* off with him and left the rest of the flock to perish. Here they were glad to hear the good old 'gospel again. They received us with joy. I baptized six at Grafton, in the Milwaukie river, and while I was at Ulaio, Bro. Alden baptized five more, and Bro. Charles Kendall (formerly an elder, one of the first who was baptized and ordained,) baptized his wife. So we organized a branch of 12 members, (Bro. Kendall, President,) on the 28th of June, 1862, by the name of the Union Branch, at Grafton, Ozaukee Co., Wisconsin.

Afterwards we were at Ulaio where I baptized ten more in the lake. We preached five or six times here. Even some of the popular outsiders appeared to like the preaching. One would say, and another would say ‘that is just such preaching as I believe.’ The branch consists of 23, and there are a number more that I think will come in.”

Bro. Samuel Powers wrote to us from Beloit, Wis., Aug. 6th, as follows :

“Dear Brother—I take my pen in hand to let you know what I am doing in the great work in which we are engaged. I moved on my farm in the spring, and through the week I labor with my hands and preach on Sundays. I have appointments in four places. In the last three months I have baptized eight and rebaptized two. All are firm in the faith and there are others who will soon obey the fulness

of the gospel. There seems to be a general time of waking up among the people and a flocking together of the people to hear the word. I trust the time is not far distant when the saints will be clothed with more power than they have hitherto been. The troublous times in which we live have a tendency to make the thinking part of the people honestly look at our position.

As water to a thirsty soul so is good news from a far country, and I have many times been refreshed by reading the able articles contained in your paper. May God bless your labors and give you patience and zeal to bear all the labor with patience, is the prayer of your unworthy brother in the everlasting covenant.

Bro. James Blakeslee, wrote to us from Galien, Mich. August 6th, and said ;

“I have just arrived at this place from Indiana. I baptized three new members while there, and scores are believing in that place but have not yet obeyed. My health has been poor for some time, and I have come to Galien to recruit my health.”

Bro. C. G. Lanphear wrote from Sandwich, Ill., August 8th, as follows :

“I have just returned from a mission to Iowa. I left here May 15th, I baptized nine in Iowa while I was there, and organized one branch of eight members. The work is steadily and firmly progressing. May the good Lord roll it on and give his people strength and grace sufficient to abide the perilous day in which we live. The signs of the times plainly indicate that a momentous time is near at hand.”

Bro. W. W. Blair at Council Bluffs, July 29th, wrote as follows :

“We feel authorized to say that the work in this region is progressing finely. We baptized three yesterday, and eight at the two days meeting at 12 mile Grove on the 12th and 13th ult., and two at Harris' Grove on the 20th. Other elders are likewise adding to the church in their respective fields of labor and there is a decided and marked reformation and improvement in the saints, and its influence is felt and manifested by many who are not united with us. A number of new branches have lately been organized. Oh when will the ministry manifest a zeal worthy of so good a cause as that in which we are engaged. I do hope that after the fall conference there will be many times more the number of ministers in the field.”

SPECIAL ATTENTION is requested to the annexed remarks of Bro. W. W. Blair, which he sent from Little Sioux, Iowa, Aug. 19th :

I returned last night from Galland's Grove, near Manteno, where we held a two days meeting on the 16th and 17th. We had a season of refreshing from the presence of the Lord, indeed. The Spirit and power of God attended the word. Much prejudice was removed and a number were baptized into the church. In the prayer meetings the gifts of tongues, and interpretations, and prophecy were manifest with searching, confirming and comforting power. The Lord assured us, if we were faithful to him, he would interpose his arm between us and the judgments abroad and to come. He also told us Bro. Joseph

was weeping for Zion, and bid us sustain him in our prayers of faith.

I can still say the Lord's work is prospering in these parts, every day I note improvement in the saints, they seem desirous to prepare and sanctify themselves. I look to the Fall Conference for some important missions to be laid and entered upon, and that it will be the most important meeting in some respects ever held by the Re-organization.

Will you please request through the Herald, that Wednesday Oct. 1st, be observed by all the scattered saints as A DAY OF FASTING AND PRAYER before the Lord, that he will give us favorable weather during the fall conference, and grant us special favor and blessing on that occasion, and furthermore, please say in ANOTHER NOTICE *that all who come, except from a distance, should come so as to camp out and provide for themselves, as the saints in the branch will not likely be able to accommodate one tenth part of the congregation.*"

For the Herald.

LOYALTY OF THE SAINTS.

"I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."

"Behold, at that time I will undo all that afflict thee, and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land where they have been put to shame." Zepheniah 3: 12—19.

It is evident that the prophet had his eyes fixed on the latter day work, when he uttered the above language; for in reading the whole chapter carefully, it will be plainly seen that the prophet not only referred to the gathering of the Jews and lost tribes, but that he referred to the building up of Zion and the gathering of the saints also, and the getting them praise where they have been put to shame, although they have been and still are a poor and afflicted people.

Now the question arises, how are the saints to get this praise and fame spoken of? I will now give my views on that subject. In the 8th verse we are informed that the Lord will pour upon the kingdoms of the earth all his fierce anger, and devour them with the fire of his jealousy; which doubtless refers to the war in which we are now engaged, (I mean that this is the beginning,) for in the 19th v. it is said, "I will undo all that afflict thee," (the saints) and get them praise, &c. Now who has afflicted the saints the most in these last days? I answer the rebellious South; for I have taken pains to post myself on that subject, and find that almost all those who afflicted the saints in Missouri, are now sesesh, and Missouri together with the

Southern Confederacy, so called, is *somewhat* in rebellion against the Constitution, and the laws enacted under it to sustain the Union, the best form of government on earth.

The Lord says in B. of Cov. sec. 98, par. 10, that he caused (this government) to be established for the freedom of all men, and the establishing of his church. And now let me say to the saints, if you want to get praise and fame where you have been put to shame; live uprightly and deal honestly with all men, practise virtue and holiness before the Lord and in the sight of men: pray much in secret, and withhold not from praying in public, and let your prayers be from the heart; obey the laws of the land, claim your rights under the stars and stripes, and establish good societies; stand in holy places and do not try to flee from the noise of the fear, lest you fall into the pit: (see Isaiah 24 c. 18 v.,) and by so doing you will soon realize what we begin to in this vicinity.

I commenced on the 4th of July to hold some political meetings and show the people our views on government, the nature and cause of the war, and the probable result thereof; all classes have been to hear me. I have preached in Nauvoo, and prejudice is fast dying away in Montrose, Nauvoo, and wherever I have preached, and the saints are beginning to get praise and fame in Nauvoo and Montrose, places where they have been put to shame.

The cause of our Redeemer is gaining in this vicinity, I have baptized six since I wrote "good news from Iowa." Bro. Joseph Smith has baptized three since, and is still holding meetings every Sunday, preaching to good and attentive congregations.

So let the saints not be in great haste for gathering, for the way is fast opening; the heaven is working, and God is able to keep his people from harm, let them be where they may, even should they serve their country in the army.

Some of our people in this place have volunteered, and we expect to stand our draft, if drafting is resorted to. We have held our political meetings under the old flag and claim to be ever loyal, trusting in the Lord for our deliverance, believing that our appeals for redress and for our rights will now be heard, as a change is coming over the face of all our political world.

JOHN SHIPPY.

Montrose, Aug. 20th, 1862.

The discovery of the disappearance of one or two nebulae in the heavens has excited the liveliest interest among astronomers. So unlooked for a phenomenon fairly startles the hardest understanding.—Objects hitherto regarded as firm, enduring and fixed as the pillars of the universe, have been found as unstable as an autumnal meteor. What great revolution in astronomy is about here to be made, no one can conjecture. The awful mystery only heightens on reflection; and vague, shadowy forebodings of the "rottenness of the pillared firmament" crowd upon the imagination.—Boston Courier.

RECEIPTS FOR THE HERALD.

A. Mix, B. V. Springer, H. E. Booth, W. Barker, H. G. Hall, A. Bybee, U. Roundy, H. Vredenburg, S. M. Huff, J. B. Hunt, A. McCord, M. Lynch, M. Andrews, A. Crandall, J. D. Craven, J. Clark, J. P. Hendrickson, S. P. Mason, W. Graves, J. Thomas, J. Williams, E. Thomas, H. Green, D. Mathews, D. Hopkins, J. Parry, W. Williams, P. Cole, J. Crampton, J. Black, W. B. Horton, J. Ballentine, E. Mitchell, W. Ostrander, L. B. Wilder, E. M. Kimball, T. Martin, M. Foster, S. Patten, H. Anderson, R. Hendrix, A. Emery, J. H. Bywater, C. Marble, F. M. Drinkwine, A. Marble, U. C. H. Nickerson, W. Woodstock, J. Wadsworth, \$1 from each.

W. J. Cook, P. Gatrost, J. Johnson, C. Streeter, G. W. Conyers, J. M. Outhouse, W. Leviston, E. Stafford, J. X. Davis J. Loyd, 50 cents from each. L. Ellison, \$2; J. Ells, \$2.75; S. Waldo, \$1.25; M. Rosser, \$2; J. Harries, \$2; J. Jeremiah, \$1.40; M. Everts, \$1.06; S. Smith, 75 cts; O. Shumway, \$2; S. Maudsley, \$1.40.

MARRIED.—In Newark, Ill., August 2nd, 1862, By Elder Samuel Powers, MR. PERRY COLE and JANE ALDERMAN, Both of Boon, Ill.

THE SEMI-ANNUAL CONFERENCE of the Church of J. C. of L. D. S., is appointed to be held at Galland's Grove, Shelby Co., Iowa, commencing October 6th, 1862.

ERRATA.—In the Minutes of a Special Conference (August No.) for "Wheeling" read "Wheeler's," for "Kirby" read "Kisby," for "Lemuel Waldo" read "Samuel Waldo," and on page 45 for "we have too much bombast" read "we have had," &c.

THE SAVIOR'S SECOND ADVENT.

Given by the Spirit through the Gift of Tongues, November, 27th, 1861.

Great and glorious is the Savior,
Who has sent his servants forth,
To proclaim his glorious gospel,
And restore the ancient faith,
See he cometh, earth behold him,
Fire and clouds attend him down;
All the wicked burn as stubble,
And the righteous he will crown.

Soon we'll hear our Savior saying,
All my saints are gathered home;
From the North and from the South,
No more in darkness you will roam.
When the saints are come to Zion,
From the East unto the West,
Then my arm you will rely on,
From your labors you will rest.

BLESSINGS AND JUDGMENTS.

The Savior is coming let all the world hear,
That they for the same may begin to prepare;
The angel has flown with the gospel to preach.
And Jehovah has sent forth his servants to teach.

To every nation both Gentiles and Jews,
They are now going forth to proclaim the glad news :
To all that the gospel of Christ will obey,
That they may be saved as the Savior did say.

O! hear it ye people, O! hear the glad news,
O! do not reject it, O! do not refuse;
Give heed to the warning of the servants of God,
That you may not be scourged by his suspended rod.

For yet a little while and his judgments will come,
But all who are faithful will soon journey home;
To reign with our Savior a thousand blest years,
Where Jesus has promised to dry all our tears.

O! sing praises to God whose mercy is great,
Who opened our eyes to avert the sad fate;
Of the wicked, ungodly who from him have turned,
Who (the prophet hath said) in that day shall be burn'd.

O! sad is their fate but God's judgments are just,
They could not receive Him but followed their lusts,
They cannot upbraid him with injustice—not they,
He gave them their choice, but they would not obey.

THE TRUE LATTER DAY SAINTS' HERALD, is published monthly by the Church of Jesus Christ of Latter Day Saints, and edited by Isaac Sheen.

TERMS:—One Dollar per volume, (12 numbers,) *in advance*.

Communications on doctrine, for the Herald, *must* be sent to President Joseph Smith, Nauvoo, Ills.

Remittances, letters containing news, and all correspondence with the Editor, must be sent to Box 215, Cincinnati, Ohio.

FOR SALE, and will be sent by mail free of postage:—

The Latter Day Saints Selection of Hymns, (sheep,) -	50 cents.
The Second Volume of the Herald, (bound,) - - -	\$1.40
The Book of Doctrine and Covenants, - - - - -	1.25
The Book of Mormon, - - - - -	1.20
Word of Consolation, - - - - -	10

Par funds and 3 and 1 cent postage stamps *only* received.

THE TRUE LATTER DAY SAINTS' HERALD.

“Hearken to the word of the Lord, for there shall not any man among you have save it be one wife: and concubines he shall have none.”—BOOK OF MORMON.

No. 4—VOL. 3.] CINCINNATI, OCT., 1862. [WHOLE No. 28.

THE LOCATION OF ZION.

“The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God.” Ps. 87: 2, 3. In this time of trouble and “great tribulation,” it is very desirable that we should comprehend the “glorious things” which are spoken of in the prophecies of the prophets of the Most High concerning Zion, the city of God. By a comprehension of these glorious things, the hearts of the afflicted are consoled, and become joyful.—The prophets have minutely described this day of trouble, when the earth would be defiled under the inhabitants thereof, and when the curse would begin to devour the earth. Isaiah said, “when thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. From the uttermost part of the earth have we heard songs even glory to the righteous.” Isa. 24: 13, 14, 16.

It is by a knowledge of the glorious things which are spoken of concerning Zion, that the righteous can rejoice. The righteous will be, comparatively few in number, “as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.” The ungodly will be cut off from the enjoyment of the glorious things which are spoken of concerning Zion.

There are many Zions spoken of in the creeds of men which we shall not describe, for by an understanding of the glorious things

which the prophets portrayed concerning Zion, the city of God, we can detect all the counterfeit Zions.

1st. Zion is a city. The Psalmist describes it as the city of God, which distinguishes it from the cities of men, and this description shows that he was not speaking of a church scattered abroad *in the cities* of men or in the world generally. He also shows that Zion will have towers, bulwarks and palaces. He says, "walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces." Ps. 48: 12, 13. We cannot "walk about" and "go round about" a society which is called a church, neither can it have towers, bulwarks and palaces. In this Psalm the Psalmist says, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it and so they marveled: they were troubled and hasted away. Fear took hold upon them there, and pain as of a woman in travail." (1-6v.)

By this description we learn that Zion is the city of our God, which will be established forever. It will be located on the sides of the north, therefore it is not a church scattered over the earth generally. It will be "the joy of the whole earth," because in her palaces God will be known for a refuge—a refuge so secure that when the kings shall assemble together against it, they will be troubled and haste away.—They will discover that Zion cannot be overthrown, and her children scattered as in former days, because "God is known in her palaces for a refuge." David not only ascertained that Zion will be built "on the sides of the north," but by diligently seeking for an explicit knowledge of its location, he obtained that knowledge which he sought for—a knowledge of the location of the city which the Lord hath chosen for his habitation, where he will make the horn of David to bud. David said "Lord remember David and all his afflictions: how he swore unto the Lord and vowed unto the mighty God of Jacob; surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to my eyes or slumber to my eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephratah; we found it in the fields of the wood." Ps. 132: 1-6.

It is here foretold that there will be "a place for the Lord, an habitation for the mighty God of Jacob," *in the fields of the wood*. That the place for the Lord, and habitation which is here spoken of is Zion, the prophetic remarks of the Psalmist in the same Psalm plainly show. He says, "the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it." (13, 14 v.) David therefore found out where Zion is to be located when it shall become an habitation for the mighty God of Jacob forever, and he found that it will be "in the fields of the wood."

He found out that the Zion where the Lord's "rest forever" will be, is not Zion at Jerusalem, for that Zion was not "in the fields of the wood." Prairie is a French word, and literally means "fields of the wood." In the prairies of North America, Zion will be established. This part of the land is emphatically a land of prairies. The Lord manifested his presence in ancient Zion at Jerusalem, and if David knew that there would not be another Zion which will be an habitation of the Lord, there was no need for him to give no sleep to his eyes nor slumber to his eyelids until he had found out a place for the Lord. David "found out" the location of the latter day Zion, and Isaiah prophesied that Zion shall be called "Sought out, a city not forsaken." Isa, 62 : 12.

Zion at Jerusalem cannot consistently be called *Sought out*, because it has been a part of Jerusalem ever since and long before the days of Isaiah, but by diligently seeking the Lord, David sought out the place for the latter day Zion. Joseph the Martyr did so likewise.—Unto him it was revealed that *Independence, Jackson County, Missouri*, is the center of the city of Zion.

Isaiah makes mention of *two* holy cities, Zion and Jerusalem. In a prayer to the Lord he said "thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation." Isa. 64: 10.

By Zechariah, "thus saith the Lord of hosts, My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion and shall yet choose Jerusalem." Zech. 1: 17. In these prophecies and in many others, Zion and Jerusalem are spoken of as *two* cities.

Ancient prophets foretold many things concerning Zion, which have been fulfilled in our day, in connection with many things which are not yet fulfilled. Micah prophesied that in the last days "the law shall go forth of Zion and the word of the Lord from Jerusalem." Micah 4: 2. In the 6th and 7th verses he says, "in that day saith the Lord will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted, and I will make her that halteth a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever." According to this prophecy there were to be a people in the last days who were to halt, be driven out, be afflicted, be a remnant, and be cast far off. Afterwards the Lord will assemble, gather and make a strong nation of this people, and "reign over them in mount Zion from henceforth even for ever."

As the signs of the times show that we are living in the last days, we may reasonably suppose that this people is now on the earth and that this prophecy is now fulfilling, and if we can find this people, we can find a people who may be expected to know where Zion is to be located. Every intelligent person knows that the L. D. Saints were driven out of a location which they called Zion, that they have been afflicted, and that after they were repeatedly driven out from their homes, they were 'cast far off,' that they 'halted' because only

'a remnant' continued to adhere to the faith which they had professed and because this 'remnant' became disorganized and scattered.

By the prophet Zephaniah the Lord said, "I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; For I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." Zeph. 3: 19, 20. The Lord has commenced to undo those who have afflicted his people and who drove them out of Zion.

This prophecy coincides with the prophecy of Micah, which we have quoted, and as Micah says that his prophecy shall come to pass in the last days, this prophecy will also be fulfilled in that day, for both prophecies are concerning her that halted and her that was afflicted. Micah wrote concerning "her that was cast far off," and Zephaniah concerning "her that was driven out." By Micah the Lord promises to make "her that was cast far off a strong nation." and by Zephaniah that "he will gather her that was driven out," and he says, "I will get them praise and fame in every land where they have been put to shame." We behold the commencement of the fulfilment of this prophecy. The Lord has commenced to *undo* all that afflicted his saints. *By a rebellion against the constitutional laws of the land*, the saints were 'driven out' of Zion, and by a more extensive rebellion of the same kind, the enemies of Zion are now being driven out of Zion.

By Zephaniah the Lord says that he will "gather her that was driven out," and he says, "at that time will I bring you again, even in the time that I gather you." They will therefore be gathered again to the land from which they had been driven. They were to be driven out of Zion and gathered there again, for Isaiah said, "the ransomed of the Lord shall *return* and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10.

By the prophet Ezekiel the Lord complains against the shepherds of Israel that do feed themselves," concerning his people, the sheep of his pasture, and he says, "neither have you brought again that which was driven away." Exek. 34: 4. He also says, "I will seek that which was lost and bring again that which was driven away." 16 v.

We shall proceed to show that the driving out of the saints from Zion is here spoken of. The injustice 'force' and 'cruelty' of the leaders who have led them astray, is here minutely described. These leaders are compared to shepherds who feed themselves and not the flocks, who eat the fat and clothe themselves with the wool, who "kill them that are fed," who strengthen not the diseased, who heal not the sick, and bind not up the broken, and bring not again that which was driven away. This is a true description of the character

and acts of the shepherds who have led astray the sheep of Christ's fold, after they were 'driven away' from Zion, by their enemies, *here* The present scattered condition of the saints is described. The Lord says that "they (the sheep) were scattered because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains and upon every high hill; yea, my flock was scattered upon all the face of the earth and none did search or seek after them." 5, and 6 v.

The sheep must have been gathered together before they were scattered. How could they be scattered unless they had been previously gathered together? They had been gathered to the right place for the Lord would not 'bring again that which was driven away,' if they had not been driven from the place which he had appointed for them to gather to. They were to be gathered to and driven from Zion, and they are to be 'brought again' to the place which they had been gathered to before they were driven out. It is not the driving out of the Jews from Jerusalem and the restoration of their seed in the last days which is here spoken of, for the Lord expressly says, "I will seek that which was lost, and bring again that which was driven away." The present generation of Jews have not been driven away from Jerusalem, and those who have been living in Jerusalem in this age have not been driven away.

The shepherds who would feed themselves and not the flock, were to live in that day when the Lord will deliver his "flock from their mouth, that they may not be meat for them. For thus saith the Lord God; Behold, I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep and will deliver them out of all places where they have been scattered in the cloudy and dark day." 10-12 v.

Now let us bear in mind that the Lord's sheep were to be scattered in "the cloudy and dark day." Numerous prophecies describe the last days as "the day of the Lord" and as "the cloudy and dark day." Ezek. 30: 3, we read, "the day is near; even the day of the Lord is near, a cloudy day; it shall be the time of the heathen."—Joel says, "blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; *a day of clouds and of thick darkness*, as the morning spread upon the mountains." Joel 2: 1, 2. Amos says, "the day of the Lord is darkness and not light. As if a man did flee from a lion, and a bear met him; or went into the house and leaned his hand on the wall and a serpent bit him.—Shall not the day of the Lord *be darkness and not light? even very dark and no brightness in it?*" Amos 5: 18-20. Zephaniah says, "the great day of the Lord is near, it is near and hasteth greatly, even the voice

of the day of the Lord ; the mighty man shall cry there bitterly.— That day is a day of trouble and distress, a day of wasteness and desolation, *a day of darkness and gloominess, a day of clouds and thick darkness.*” Zeph. 1: 14. 15.

We might quote many prophecies to show that ‘the cloudy and dark day’ in which the sheep of the Lord’s ‘pasture’ were to be scattered is the age in which we live. They were scattered before the darkness spoken of by the prophet was fully manifested, but they were scattered in the dark and cloudy day, for in this age of the world “the stars of heaven and the constellations thereof shall not give their light : the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.” Isa. 13: 10.

Thus the sheep have been scattered in the cloudy and dark day, and if the Latter Day Saints are not the sheep who have been driven out and scattered, and if they are not the Lord’s flock who “became a prey” to wicked shepherds, where shall we find them? Many good citizens of the United States have been driven away from their homes and scattered by rebels, but that event does not fulfil this prophecy in the least. These citizens were generally Gentiles, therefore their religious teachers are not “shepherds of Israel,” and we presume that many of them have no religious teachers. They were not scattered by “shepherds of Israel” as the Latter Day Saints have been, whereby the word of the Lord in this prophecy of Ezekiel is fulfilled, for he says unto these shepherds, “because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, *till ye have scattered them abroad*; therefore will I save my flock and they shall no more be a prey ; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David.” 21–23 v.

Before the saints were driven from Nauvoo, their leaders did act precisely like shepherds who thrust with side and with shoulder, and push all the diseased of the flock, till they had scattered them abroad, for in consequence of the abominable acts and teachings of the shepherds of Israel, many of the flock, who were diseased (weak in the faith) became paralyzed. Because iniquity abounded the love of many waxed cold, and many departed from the faith, giving heed to seducing spirits and doctrines of devils, as Jesus and Paul foretold.

The shepherds scattered abroad the flock, but the Lord says “as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people and gather them from the countries, and will bring them to their own land.”— 12, 13 v. “Their own land” is the land from which they were driven where the Lord had promised to build up Zion, and “bring again that which was driven away.”

For the Herald.

TESTIMONY OF BROTHER E. THAYRE.

Concerning the Latter Day Work.

In the year 1825 I and my family took breakfast one day about 7 o'clock. I sent the children off to school, and I and my wife were left alone. About 8½ o'clock I stepped to the door because I heard singing; and there was an old gentleman stepped to the gate, and he said "good morning sir." I said good morning, also. He said "do you ever give a stranger and poor traveller something to eat." I said, always, come in. As he stepped along he came singing a hymn which I never heard before. It seemed to lighten up my soul and filled it with the Spirit of the Lord. I said to my wife, here is a traveller who is hungry, I want you to get him a good warm breakfast, and she did so.

He was plainly and decently dressed and had on a white handkerchief, and a bundle in his hand. He continued singing until she got his breakfast, but would stop and ask me questions which I could not answer, and then he would smile. He finished his blessing after eating and put his chair back, and continued his singing for a little, then he rose and left the choicest blessings for me and my house, and bid me good bye. He stepped on the door step, and as he let down the latch I lifted it, as I opened the door there was no man there, and he could not possibly have got out of my way, for I could see 40 or 50 rods all around. I searched in every place for him. I called my wife out and we were astonished above measure. I made mention of it 8 or 10 miles from home and they said there had been just such a man who had been heard of in different places.

I did not hear much about the Book of Mormon until Joseph Smith was getting it printed, and then my men which which were at work on my building brought false stories to me, and I was filled with wrath about it. I said I would let a pair of horses go to take him to prison. I said it is blasphemy. I took a hoe and went into the field. As soon as I commenced I was struck as with a rushing wind, which almost frightened me to death. When I was a little recovered, I started for the house. I got to talking with these men and became more wrathful than ever. I went back again, and was frightened double what I was before. When I recovered I started again for the house and ran.

When they commenced preaching, a messenger came to tell me that my mother was dying. I had a half brother living with me and a nephew, and they took my horses and went to meeting, to hear Hyrum preach while I was gone. When I came back they told me that they had been to hear him preach on the Golden Bible. I did not like it, and I told them that they must not take my horses again to hear those blasphemous wretches preach. My half brother said that Hyrum said that Joseph had seen an angel. My nephew

said that there was something in it, and that I had better go and hear him. About that time I had another brother about 40 miles off. He came down and wanted me to go for he wanted to go himself.—The next Sunday I went and there was a large concourse of people around his father's house, so that they extended to the road, filling up the large lot. I rushed in and got close to the stand, so as to be particular to hear what was said.

When Hyrum began to speak, every word touched me to the inmost soul. I thought every word was pointed to me. God punished me and riveted me to the spot. I could not help myself. The tears rolled down my cheeks, I was very proud and stubborn. There were many there who knew me, I dare not look up. I sat until I recovered myself before I dare look up. They sung some hymns and that filled me with the Spirit. When Hyrum got through, he picked up a book and said, "here is the Book of Mormon." I said, let me see it. I then opened the book, and I received a shock with such exquisite joy that no pen can write and no tongue can express. I shut the book and said, what is the price of it? "Fourteen shillings" was the reply. I said, I'll take the book. I opened it again, and I felt a double portion of the Spirit, that I did not know whether I was in the world or not. I felt as though I was truly in heaven.

Martin Harris rushed to me to tell me that the book was true. I told him that he need not tell me that, for I knew that it is true as well as he. I hunted up my brother and I said, let us go home.—He said, "what do you think of the book?" I said, it is true just as sure as God sits upon his throne. I asked him what he thought of it. He said that he believed it, and had an evidence of its truth.—When God shows a man such a thing by the power of the Holy Ghost he knows it is true. He cannot doubt it.

When we started on our way home, there came a bird of the color of a robin, but a little larger. It flew around the horses heads nearly down to my hands as I held the lines, and followed us about 1½ miles chirping all the way. My brother kept saying, what does that mean? I never saw a bird act so in my life. When I got to some woods it flew off, making another singular noise. I came up to the door and my nephew said, Uncle Ezra has bought one of those books, I knew he would. My wife came out and wanted to know what I had got. I said, I have bought a book and it overpowers me to read it, but I am going to lay it alongside of the Bible and see whether they agree. I could not read it for one or two months without being filled with the Spirit of the Lord. When I laid it down by the Bible, I could find any passages that I wanted without turning the leaves over, opening to any passage in the Bible which I wanted to find, and I had been very little acquainted with the Bible.

When it got noised around, my house was filled with the neighbors who wanted to see and hear it read. I read it myself because I was filled with the Spirit. Men that swore would say with an oath that it read well. They filled my house all day, and men made my wife be-

lieve that I was crazy and would lose my friends and all my property. There was a Methodist woman in my house, and her husband came over for her after all the company was gone, and he was a Methodist. He wanted to know what I supposed that book was for. I told him that it was to fulfil the covenants which God made with Abraham, concerning his seed. He wanted to know how I could prove that? I told him by the Bible. He said there was no such thing in the Bible, and they were all cursed people, and they would go to hell at last. I turned instantly to the place where it says, "I will bring my sons from afar, and my daughters from the utmost parts of the earth, and they shall be my people and I will be their God." When I said that, he said "come wife, let's go home, I don't want such a God to rule over me." When they were gone my wife began to cry, and said that I was crazy, and it would ruin me, and she would leave me. I withdrew from the company, and sat down in the sitting room. Suddenly a change came over me. I was sitting down to meditate upon it, and suddenly an angel stood before me. He was a tall, black-eyed man, and he was the handsomest person that I ever saw, and so bright and white that he shined like the sun. He had on the handsomest robe that I ever saw. He had a child in his arms as white as he was, with the most brilliant appearance. He said, "you have come at the eleventh hour." He said, "you must become as this little child, or you can in no wise enter into the kingdom of God." He then said, "behold it is a male child." He said, "take care, the devil is after the child," and I saw a huge black form in the shape of a man at the door, and I had a large dog laying in the room, and he rose up and went to the door and growled three times, and came back and laid down again. The angel disappeared as he spoke, and the devil withdrew. Then a double portion of the Spirit came on me, and I went into the room to my wife, and said hallelujah to God and the Lamb! Hosannah to Jesus on high! I have seen an angel of God, who has been into my room and visited me to-night. The first sermon that ever I preached was to my wife.

They wanted me to bring the book to Canandagua, and I did so, and they perused it, first one, then another. Then one spoke and said that he had a boy at home and if he could not make a better book than that he would flog him. Then they all made their comments. Some said one thing and some another, and none believed it. A lawyer (Dudley Martin) was sitting by reading a newspaper. He said, "have you all made your comments on the book?" They said yes. He said let me see it. He looked in it a few minutes and said, well gentlemen, you have all made your comments on the book, and if you wish to bet 500 dollars, I will bet that you cannot make such a book. He said again, I know as much as any of you, and as much as all of you, and I will bet you 500 dollars that you cannot do it. Next day I had occasion to go to a grist mill, and the most of these men were there. They com-

menced immediately, enquiring whether I believed it still. I could not say that I believed it, I knew it. Then an editor of a paper asked me if I had a liberal education. I said no. Then he said that he could tell me that I knew nothing concerning God if I had not had a liberal education. He said that there was no God only the God of nature, that we all came by chance. I asked him how all things came, the sun, moon and planets, and who made them and this world teeming with all its live animals. I pointed to the fields with their ripening grain and all the flowers with the green leaves and trees. He said the grain was caused by the labor of men's hands. He said the cattle were all made by nature and came by chance, and likewise the trees and the flowers. There was a Quaker there who said that if the book had come through any of their preachers he would have believed it. I asked him what kind of a man Martin Harris was. He said Martin lived neighbor to him, and was an honest man, and if he should meet him in the woods and he wanted 500 or 1000 dollars, he would let him have it, because he was a punctual man.

Then I rose and testified by the Spirit that there was a God, who made all things—heaven and earth, and things therein. I was in the Spirit all the time. I told them that the books was to gather the house of Israel. After I had borne testimony by the Spirit, I started for home, and when I got home I put up my horse and went into the same room where I saw the angel, and sat down alone. As I did so, while pondering on the things which had transpired that day, there was a rainbow came down on each side of the room, which was the most beautiful that I ever saw. I looked up and said, O Jesus, my God, and then there was a voice said, you have done well, and applauded me very highly. He said, yes, I am God that made heaven and earth, and there is none other God beside me. Then I was so filled with the Spirit that I thought I was in heaven. The rainbow disappeared gradually and all was gone. Then I was in the Spirit again, and a man came and brought me a roll of paper and presented it to me, and also a trumpet and told me to blow it. I told him that I never blowed any in my life. He said you can blow it, try it. I put it in my mouth and blowed on it, and it made the most beautiful sound that I ever heard. The roll of paper was the revelation on me and Northrop Sweet. Oliver was the man that brought the roll and trumpet. When he brought the revelation on me and Northrop Sweet, he said, here is a revelation from God for you, now blow your trumpet, and I said, I never blowed a trumpet. He said, you can. When that vision passed away I saw in vision that I was driving on a road that I never drove before.

Joseph was then in Harmony, Pa., and the next Sunday he came to his father's house, and we assembled to see him. I had not conversed with him before concerning the book. Then I told him what had happened and how I knew the book was true. He then asked me what hindered me from going into the water, as Oliver Cowdery's

mother was going to be baptized. I said, I am ready and willing at any time. Then we started to the water, which was four or five miles off. When I got on the way I saw the same horses and the same persons, (6 of them) that I saw in the before mentioned vision, and the houses all along were the same as had been shown me. When I came to the grist mill, I saw that I had seen it in the vision, but I had never been there before. We were baptized just below the mill. There was a green meadow which I had seen before. Parley P. Pratt baptized us, and I had seen him in the vision. I saw him pull two fish out of the water and another which was a small fish.— I saw that I and Oliver's mother were the two persons referred to in the vision. The small fish meant Northrop Sweet. He was baptized at the same time, but soon left the church.

About this time my brother came and told me that he dreamt that my mother died and flew away into a swamp, and she was spotted. I felt concerned, fearing that she was lost. She was a Methodist. I prayed to God that I might know whether she was saved.— I prayed in faith, and I never asked for anything about that time but he gave it to me. I saw my mother suddenly standing before me. She had on the same looking dress as I saw the angel have. I said, O my mother! my mother! She said that I had sinned in some things but I must be faithful.

I and Northrop Sweet were both confirmed by Joseph, and Northrop had the Spirit, but I did not. Joseph said to me, you will not receive the Spirit now, but you will soon. The next morning I was going a journey, and I got on the box of the stage. I rode so until 9 o'clock, P. M., then a young man got on, and he swore. I reproved him for it. He said that his parents were Baptists and taught him better, and he was going to quit and go home. Then the Lord poured out his Spirit upon me in the most extraordinary manner.— Then we stopped at a hotel. When I went to bed, as I laid my coat off, I received a greater outpouring. Then I said, I know that Joseph is a prophet, and I have never doubted since.

I invited Joseph to come to my barn and I said that I would go to Canandagua and get a large congregation. The barn was about 50 feet long by 18 wide. It was filled and some could not get in. Joseph, Hyrum, Oliver Cowdery, D., J. and P. Whitmer, P. P. Pratt and Ziba Peterson preached with great power. Then the people invited us to Canandagua. I went down to engage a place for them to preach in. They had promised that we should meet in the Methodist Meeting house, but the Trustees could not agree, so I engaged the Court House. The elders met at my house that night.— We went down and Sydney commenced preaching. I attended the door. The meeting commenced about dark. About 7 or 8 o'clock, I saw a light spring up in the east. I pointed it out to some that were standing out, and they all looked at it, and they said that it was the Montezuma marsh on fire. The marsh was only in the east. I said look in the south as another great light sprung up in that direction,

then another in the west, and I said look in the west; then another in the north, and I said look in the north. It became about as light as noon day, and rolled over in the sky like a great blaze of fire, extending and met at the zenith. It was seen by about 40 or 50 persons outside. I locked the door and would not let them go in to disturb the congregation, therefore the congregation knew nothing about it. It continued about one hour and a half. It passed away before the meeting broke up.

After the meeting, I got all the brethren into my wagon to go to my house. After we had started we saw a light as large as a hog's-head, which followed us all the way, ($3\frac{1}{2}$ miles) above the wagon probably 150 feet, and it lighted us so that we could see the horses tracks in the road. Joseph said that it was one of the signs of the coming of the Son of man. When we got to the house, I told the brethren to go in, and I would unharness. The light went no further than we went. I could see to unharness and feed my horses as well as in the day time. There was no moon visible. When I was done, the light flashed and disappeared instantly.

At another time I saw the Savior coming on a cloud from the east appearing like a man on a horse in great glory like unto fire. Just before the Conference at Sandwich, Illinois, Oct. 6th. 1860, I saw the Savior traveling on the earth, just as he was in his ministry, with reddish hair, and he reached out his hand and I shook hands with him. I felt his hand as much as any man's hand, that I ever had hold of. I asked him if he would receive me, and he said he would if I would declare what I knew concerning his gospel and the Book of Mormon. He said that if I would do so he would visit me again. I asked him if it would do any good. He said, O yes, it will do a great deal of good. I heard the most beautiful singing that I ever heard in all my life. It seemed as if there were ten thousand tongues.

I say in the presence of God and all his holy angels, and before all that seraphic host, that this is the truth. If there are any errors, I do not know it.

EZRA THAYER.

From the Times and Seasons, April 1, 1842. An editorial of Joseph the Martyr.

“TRY THE SPIRITS.”

Recent occurrences which have transpired amongst us render it an imperative duty devolving upon me to say something in relation to the spirits by which men are actuated. It is evident from the apostle's writings that many false spirits existed in their day, and “had gone forth into the world,” and that it needed intelligence which God alone

could impart to detect false spirits and to prove what spirits were of God. The world in general has been grossly ignorant in regard to this one thing, and why should they be otherwise, "For no man knows the things of God, but by the Spirit of God. The Egyptians were not able to discover the difference between the miracles of Moses and those of the magicians, until they came to be tested together: and if Moses had not appeared in their midst they would unquestionably have thought that the miracles of the magicians were performed through the mighty power of God; for they were great miracles that were performed by them: a supernatural agency was developed, and great power manifested.

The witch of Endor is no less singular a personage; clothed with a powerful agency she raised the prophet Samuel from his grave, and he appeared before the astonished king and revealed unto him his future destiny. Who is to tell whether this woman is of God, and a righteous woman? or whether the power she possessed was of the devil, and her a witch as represented by the Bible? it is easy for us to say now, but if we had lived in her day, which of us could have unraveled the mystery?

It would have been equally as difficult for us to tell by what spirit the prophets prophesied, or by what power the apostles spoke, and worked miracles. Who could have told whether the power of Simon the sorcerer, was of God, or of the devil. There always did in every age seem to be a lack of intelligence pertaining to this subject. Spirits of all kinds have been manifested in every age and almost among all people. If we go among the Pagans, they have their spirits; the Mohamedeans, the Jews, the Christians, the Indians, all have their spirits, all have a supernatural agency; and all contend that their spirits are of God. Who shall solve the mystery? "Try the spirits," says John, but who is to do it? The learned, the eloquent, the philosopher, the sage, the divine, all are ignorant. The heathens will boast of their Gods, and of the great things that have been unfolded by their oracles. The Mussulman will boast of his Koran and of the divine communications that his progenitors have received, and are receiving. The Jews have had numerous instances both ancient and modern, among them of men who have professed to be inspired and sent to bring about great events, and the Christian world has not been slow in making up the number.

"Try the spirits," but what by? Are we to try them by the creeds of men? What preposterous folly, what sheer ignorance, what madness. Try the motions and actions of an eternal being, (for I contend that all spirits are such,) by a thing that was conceived in ignorance, and brought forth in folly—a cobweb of yesterday. Angels would hide their faces, and devils would be ashamed and insulted, and would say, "Paul we know, and Jesus we know, but who are ye?" Let each man or society make a creed and try evil spirits by it, and the devil would shake his sides, it is all that he would ask, and that he would desire. Yet many of them do this, and hence

“many spirits are abroad in the world.” One great evil is that men are ignorant of the nature of spirits ; their power, laws, government, intelligence, &c., and imagine that when there is anything like power, revelation or vision manifested, that it must be of God:—hence the Methodists, Presbyterians, and others, frequently possess a spirit that will cause them to lay down, and during its operation animation is frequently entirely suspended; they consider it to be the power of God, and a glorious manifestation from God—a manifestation of what? Is there any intelligence communicated? Are the curtains of heaven withdrawn, or the purposes of God developed? Have they seen and conversed with an angel: or have the glories of futurity burst upon their view? No! but their body has been inanimate, the operation of their spirit suspended, and all the intelligence that can be obtained from them when they arise, is a shout of glory, or hallelujah, or some incoherent expression; but they have had “the power.” The Shaker will whirl around on his heel, impelled by a supernatural agency or spirit, and thinks that he is governed by the Spirit of God; and the Jumper will jump, and enter into all kinds of extravagancies, a Primitive Methodist will shout under the influence of that spirit, until he will rend the heavens with his cries; while the Quakers (or Friends) moved, as they think, by the Spirit of God, will sit still, and say nothing.

Is God the author of all this? If not of all of it, which does he recognize? Surely such a heterogenous mass of confusion never can enter into the kingdom of Heaven. Every one of these professes to be competent to try his neighbor’s spirit, but no one can try his own, and what is the reason? because they have no key to unlock, no rule wherewith to measure, and no criterion whereby they can test it; could any one tell the length, breadth and height of a building without a rule? test the quality of metals without a criterion, or point out the movements of the planetary system without a knowledge of astronomy? certainly not: and if such ignorance as this is manifested about a spirit of this kind, who can describe an angel of light, if Satan should appear as one in glory? Who can tell his color, his signs, his appearance, his glory, or what is the manner of his manifestation?

Who can detect the spirit of the French Prophets, with their revelations, and visions, and power, and manifestations? or who can point out the spirit of the Irvingites, with their apostles, and prophets, and visions, and tongues, and interpretations, &c. &c.; or who can drag into daylight and develop the hidden mysteries of the false spirits that so frequently are made manifest among the Latter Day Saints?—We answer that no man can do this without the Priesthood, and having a knowledge of the laws by which spirits are governed: for as “no man knows the things of God but by the spirit of God,” so no man knows the spirit of the devil and his power and influence but by possessing intelligence which is more than human, and having unfolded through the medium of the Priesthood the mysterious operations of his devices; without knowing the angelic form, the sanctified look and

gesture, and the zeal that is frequently manifested by him for the glory of God : together with the prophetic spirit, the gracious influence, the godly appearance, and the holy garb which is so characteristic of his proceedings, and his mysterious windings.

A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul destroying, diabolical and horrid colors ; for nothing is a greater injury to the children of men than to be under the influence of a false spirit, when they think they have the Spirit of God. Thousands have felt the influence of its terrible power and baneful effects; long pilgrimages have been undertaken, pennances endured, and pain, misery and ruin have followed in their train. Nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage, and desolation are the habilaments in which it has been clothed. The Turks, the Hindoos, the Jews, the Christians, the Indians, in fact all nations have been deceived, imposed upon, and injured through the mischievous effects of false spirits.

As we have noticed before, the great difficulty lays in the ignorance of the nature of spirits, of the laws by which they are governed, and the signs by which they may be known: if it requires the Spirit of God to know the things of God, and the spirit of the devil can only be unmasked through that medium, then it follows as a natural consequence that unless some person or persons, have a communication or revelation from God, unfolding to them the operation of spirit, they must eternally remain ignorant of these principles; for I contend that if one man cannot understand these things but by the Spirit of God, ten thousand men cannot. It is alike out of the reach of the wisdom of the learned, the tongue of the eloquent, and the power of the mighty. And we shall at last have to come to this conclusion, whatever we may think of revelation, that without it we can neither know nor understand any thing of God or the devil ; and however unwilling the world may be to acknowledge this principle, it is evident from the multifarious creeds and notions concerning this matter that they understand nothing of this principle, and it is equally as plain that without a divine communication they must remain in ignorance. The world always mistook false prophets for true ones, and those that were sent of God they considered to be false prophets ; and hence they killed, stoned, punished and imprisoned the true prophets, and they had to hide themselves "in deserts, and dens, and caves of the earth;" and although the most honorable men of the earth, they banished them from their society as vagabonds whilst they cherished, honored, and supported knaves, vagabonds, hypocrites, impostors and the basest of men.

A man must have the discerning of spirits, as we before stated, to understand these things, and how is he to obtain this gift if there are no gifts of the Spirit? And how can these gifts be obtained without revelation ? "Christ ascended into heaven and gave gifts unto men,
* * and he gave some apostles, and some prophets, and some evan-

gelists, and some pastors and teachers." And how were apostles, prophets, pastors, teachers and evangelists chosen? By "prophecy (revelation) and by laying on of hands."—by a divine communication, and a divinely appointed ordinance—through the medium of the priesthood, organized according to the order of God, by divine appointment. The apostles in ancient times held the keys of this priesthood—of the mysteries of the kingdom God, and consequently were enabled to unlock, and unravel all things pertaining to the government of the church, the welfare of society, the future destiny of men and the agency, power and influence of spirits; for they could control them at pleasure, bid them depart in the name of Jesus, and detect their mischievous and mysterious operations when trying to palm themselves upon the church in a religious garb and militate against the interest of the church, and the spread of truth—we read that they "cast out devils in the name of Jesus," and when a woman possessing the spirit of divination cried before Paul and Silas "these are the servants of the most high God, that show unto us the way of salvation;" they detected the spirit, and although she spake favorably of them, Paul commanded the spirit to come out of her, and saved themselves from the opprobrium that might have been heaped upon their heads, through an affiance with her, in the developement of her wicked principles:—which they certainly would have been charged with if they had not rebuked the evil spirit. A power similar to this existed through the medium of the priesthood, in different ages. Moses could detect the magicians' power and shew that he was God's servant, he knew when he was upon the mountain (through revelation,) that Israel was engaged in idolatry; he could develope the sin of Korah, Dathan, and Abiram, detect witches and wizards in their proceedings, and point out the true prophets of the Lord. Joshua knew how to detect the man who had stolen the wedge of gold and the Babylonish garment, Michaiah could point out the false spirit by which the four hundred prophets were governed; and if his advice had been taken, many lives would have been spared. 2 Chron. xviii, 18.

Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, and many other prophets possessed this power. Our Savior, the apostles, and even the members of the church were endowed with this gift; for, says Paul, 1 Cor. xiii, "to one is given the gift of tongues, to another the interpretation of tongues, to another the working of miracles, to another prophecy, to another *the discerning of spirits.*" all these proceeded from the same Spirit of God, and were the gifts of God. The Ephesian church was enabled by this principle "to try those that said they were apostles, and were not, and found them liars." Rev. ii, 2.

In tracing the thing to the foundation, and looking at philosophically we shall find a very material difference between the body and the spirit—the body is supposed to be organized matter, and the spirit by many is thought to be immaterial, without substance. With this latter statement we should beg leave to differ—and state that the spirit is a substance; that it is material, but that it is ~~not~~ ^{not} corporeal, elas-

tic, and refined matter than the body : that it existed before the body, can exist in the body, and will exist separate from the body, when the body will be mouldering in the dust ; and will in the resurrection be again united with it. Without attempting to describe this mysterious connection, and the laws that govern the body and spirit of man, their relationship to each other, and the design of God in relation to the human body and spirit, I would just remark that the spirits of men are eternal, that they are governed by the same priesthood that Abraham, Melchizedec, and the apostles were ; that they are organized according to the priesthood, which is everlasting, "without beginning of days or end of years ;" that they all move in their respective spheres, and are governed by the law of God ; that when they appear upon earth they are in a probationary state, and are preparing, if righteous, for a future and a greater glory ; that the spirits of good men cannot interfere with the wicked beyond their prescribed bounds, for "Michael, the archangel, dared not bring a railing accusation against the devil, but said the Lord, rebuke thee, Satan."

It would seem, also, that wicked spirits have their bounds, limits, and laws, by which they are governed or controled, and know their future destiny ; hence, those that were in the maniac said to our Savior, "Art thou come to torment us before the time," and when Satan presented himself before the Lord among the sons of God, he said that he came "from going to and fro in the earth, and from wandering up and down in it ;" and he is emphatically called the prince of the power of the air ; and it is very evident that they possess a power that none but those who have the priesthood can control, as we have before adverted to in the case of the sons of Sceva.

Having said so much upon general principles, without referring to the peculiar situation, power, and influence of the magicians of Egypt, the wizards and witches of the Jews, the oracles of the Heathen, their necromancers, soothsayers, and astrologers, the maniacs or those possessed of devils in the apostles' days, we will notice and try to detect (so far as we have the Scriptures for our aid,) some few instances of the developement of false spirits in more modern times, and in this our day.

The "French Prophets," were possessed of a spirit that deceived ; they existed in Vivaris and Dauphiny in great numbers, in the year 1688 ; there were many boys, and girls from seven to twenty-five ; they had strange fits, as in tremblings and faintings, which made them stretch out their legs and arms as in a swoon ; they remained awhile in trances, and coming out of them, uttered all that came into their mouths. [See *Buck's Theological Dictionary.*] Now, God never had any prophets that acted in this way ; there was nothing indecorous in the proceeding of the Lord's prophets in any age ; neither had the apostles, nor prophets, in the apostles' day, anything of this kind. Paul says, "Ye may all prophecy one by one, and if anything be revealed to another let the first hold his peace, for the *spirit of the prophets is subject to the prophets ;*" but here we find

that the *prophets are subject to the spirit*, and falling down, have twitchings, tumblings, and faintings, through the influence of that spirit—being entirely under its control. Paul says, “Let every thing be done decently and in order;” but here we find the greatest disorder and indecency in the conduct of both men and women, as above described. The same rule would apply to the falling, twitchings, swooning, shaking, and trances of many of our modern revivalists.

Joannah Southcot professed to be a prophetess, and wrote a book of prophecies in 1804; she became the founder of a people that are now extant; she was to bring forth in a place appointed, a son, that was to be the Messiah—which thing has *failed*. Independent of this, however, where do we read of a woman that was the founder of a Church in the Word of God? Paul told the women in his day, “to keep silence in the Church, and that if they wished to know anything; to ask their husbands at home;” he would not suffer a woman “to rule, or to usurp authority in the Church;” but here we find a woman the founder of a Church, the revelator and guide, the Alpha, and Omega, contrary to all acknowledged rule, principle, and order.

Jemimah Wilkinson was another prophetess, that figured largely in America in the last century. She stated that she was taken sick and died, and that her soul went to heaven where it still continues. Soon after her body was reanimated with the spirit and power of Christ, upon which she set up as a public teacher, and declared she had an immediate revelation. Now, the Scriptures positively assert that “Christ is the first fruit, afterward, *those that are Christ's at his coming*, then cometh the end.” But Jemimah, according to her testimony, died, and rose again before the time mentioned in the Scriptures. The idea of her soul being in heaven, while her body was on earth, is also preposterous. When God breathed into man's nostrils he became a living soul, before that, he did not live, and when that was taken away his body died; and so did our Savior when the spirit left the body, nor did his body live until his spirit returned in the power of his resurrection; but Mrs. Wilkinson's soul [life,] was in heaven, and her body without the soul [or life,] on earth, living [without the soul, or] without life.

The Irvingites are a people that have counterfeited the truth, perhaps, the nearest of any of our modern sectarians; they commenced about ten years ago in the City of London, in England. They have Churches formed in various parts of England and Scotland, and some few in Upper Canada. Mr. Irving, their founder, was a learned and talented minister of the Church of Scotland; he was a great logician, and a powerful orator; but, withal, wild and enthusiastic in his views. Moving in the higher circles, and possessing talent and zeal, placed him in a situation to become a conspicuous character, and to raise up a society which is called after his name.

The Irvingites have apostles, prophets, pastors, teachers, evangelists, and angels. They profess to have the gift of tongues, and the

interpretation of tongues, and, in some few instances, to the gift of healing.

The first prophetic spirit that was manifested, was in some Miss Campbells, that Mr. Irving met with while on a journey in Scotland; they had (what is termed among their sect,) "utterances," which were evidently of a supernatural agency. Mr. Irving falling into the common error of considering all supernatural manifestations to be of God; took them to London with him, and introduced them into his Church.

They there were honored as the prophetesses of God, and when they spoke, Mr. Irving, or any of his ministers had to keep silence. They were peculiarly wrought upon before the congregation, and had strange utterances, uttered with an unnatural shrill voice, and with thrilling intonations. They frequently made use of a few broken, unconnected sentences that were ambiguous, incoherent, and incomprehensible; at other times they were more clearly understood. They would frequently cry out, "There is iniquity! There is iniquity!" And Mr. Irving has been led under the influence of this charge, to fall down upon his knees before the public congregation and to confess his sin, not knowing whether he had sinned, nor wherein; nor whether the thing referred to him, or somebody else. During these operations the bodies of the persons speaking were powerfully wrought upon, their countenances were distorted, they had frequent twitchings in their hands, and the whole system was powerfully convulsed at intervals; they sometimes, however, (it is supposed,) spoke in correct tongues, and had true interpretations.

Under the influence of this spirit, the Church was organized by these women; apostles, prophets, etc., were soon called, and a systematic order of things introduced, as above mentioned. A Mr. Baxter, (afterward one of the principal prophets,) upon going into one of their meetings, says: "I saw a power manifested and thought that it was the power of God, and asked that it might fall upon me—it did so, and I began to prophesy." Eight or nine years ago, they had about sixty preachers going through the streets of London, testifying that London was to be the place where the "two witnesses," spoken of by John, was to prophecy, that (they,) "the Church and the Spirit" were the witnesses, and that at the end of three years and a-half, there was to be an earthquake and great destruction, and our Savior was to come. Their apostles were collected together at the appointed time, watching the event, but Jesus did not come, and the prophecy was then ambiguously explained away. They frequently had signs given them by the spirit, to prove to them that what was manifested to them should take place. Mr. Baxter related an impression that he had concerning a child. It was manifested to him that he should visit the child, and lay hands upon it, and that it should be healed—and to prove to him that this was of God, he should meet his brother in a certain place, who should speak unto him certain words; his brother addressed him precisely in the way

and manner that the manifestations designated, the sign took place, but when he laid his hands on the child it did not recover. I cannot vouch for the authority of the last statement, as Mr. Baxter, at that time, had left the Irvingites, but it is in accordance with many of their proceedings, and the thing never has been attempted to be denied.

It may be asked where is there anything in all this that is wrong?

1st. The Church was organized by women and "God placed in the Church *first apostles, secondarily prophets,*" and not *first women*; but Mr. Irving placed in his Church first women, *secondarily apostles*, and the Church was founded and organized by them. A woman has no right to found or organize a Church; God never sent them to do it.

2d. Those women would speak in the midst of a meeting and rebuke Mr. Irving, or any of the Church; now, the Scripture positively says, "Thou shalt not rebuke an elder, but entreat him as a father;" not only this, but they frequently *accused* the brethren, thus placing themselves in the seat of Satan, who is emphatically called "the *accuser* of the brethren."

3d. Mr. Baxter received the spirit on asking for it without attending to the ordinances, and began to prophecy, whereas the Scriptural way of attaining the gift of the Holy Ghost is by baptism, and by laying on of hands.

4th. As we have stated in regard to others, the spirit of the prophets, are subject to the prophets; but those prophets were subject to the spirits; the spirit controlling their bodies at pleasure.

But it may be asked how Mr. Baxter could get a sign from a second person? To this, we would answer, that Mr. Baxter's brother was under the influence of the same spirit as himself; and being subject to that spirit, he could be easily made to speak to Mr. Baxter whatever the spirit should dictate; but there was not power in the spirit to heal the child.

Again, it may be asked how it was that they could speak in tongues if they were of the devil? We would answer that they could be made to speak in another tongue, as well as in their own, as they were under the control of that spirit, and the devil can tempt the Hottentot, the Turk, the Jew, or any other nation; and if these men were under the influence of his spirit, they, of course, could speak Hebrew, Latin, Greek, Italian, Dutch, or any other language that the devil knew.

Some will say, "try the spirits" by the Word. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."—John, iv: 2, 3. One of the Irvingites once quoted this passage whilst under the influence of a spirit, and then said, "I confess that Jesus Christ is come in the flesh." And yet these prophecies failed, their Messiah did not come, and the great things spoken of by them have fallen to the ground. What is the matter

here? Did not the apostle speak the truth? Certainly he did, but he spoke to a people who were under the penalty of death, the moment they embraced Christianity; and no one without a knowledge of the fact would confess it and expose themselves to death, and this was consequently given as a criterion to the Church or Churches to which John wrote. But the devil, on a certain occasion, cried out, "I know thee who thou art the '*Holy one of God.*' Here was a frank acknowledgement under other circumstances, that "*Jesus had come in the flesh.*" On another occasion, the devil said, "Paul we know, and *Jesus we know*;" of course, come in *the flesh*. No man, nor set of men, without the regular constituted authorities, the priesthood and discerning of spirits can tell true, from false spirits. This power they possessed in the apostles' day, but it has departed from the world for ages.

The Church of Jesus Christ of Latter-Day Saints have also had their false spirits; and as it is made up of all those different sects professing every variety of opinion, and having been under the influence of so many kinds of spirits, it is not to be wondered at if there should be found among us false spirits.

Soon after the Gospel was established in Kirtland, and during the absence of the authorities of the Church, many false spirits were introduced, many strange visions were seen, and wild enthusiastic notions were entertained; men run out of doors under the influence of this spirit, and some of them got upon the stumps of trees and shouted, and all kinds of extravagances were entered into by them. One man pursued a ball that he said he saw flying in the air, until he came to a precipice when he jumped into the top of a tree which saved his life; and many ridiculous things were entered into, calculated to bring disgrace upon the Church of God, to cause the Spirit of God to be withdrawn, and to uproot and destroy those glorious principles which had been developed for the salvation of the human family. But when the authorities returned the spirit was made manifest, those members that were exercised with it were tried for their fellowship; and those that would not repent and forsake it were cut off. At a subsequent period, a Shaker spirit was on the point of being introduced, and at another time, the Methodist and Presbyterian falling-down power; but the spirit was rebuked, and put down, and those who would not submit to rule and good order, were disfellowshipped. We have also had brethren and sisters who have had the gift of tongues falsely; they would speak in a muttering, unnatural voice, and their bodies be distorted like the Irvingites, before alluded to; whereas there is nothing unnatural in the Spirit of God. A circumstance of this kind took place in Upper Canada, but was rebuked by the presiding elder; another, a woman near the same place professed to have the discerning of spirits, and begun to *accuse* another sister of things that she was not guilty of, which she said she knew was so, by the spirit—but was afterward proven to be false—she placed herself in the capacity of the "*accuser of the brethren,*" and

no person through the discerning of spirits can bring a charge against another, they must be proven guilty by positive evidence, or they stand clear.

From the Western Episcopalian.
JERUSALEM UNDERGROUND.

An account of Signor Pierotti's discoveries in the subterranean topography of Jerusalem has been published. Employed by the Pacha as an engineer, he has discovered that the modern city of Jerusalem stands on several layers of ruined masonry, the undermost of which composed of deeply bevelled and enormous stones, he attributes to the age of Solomon, the next to that of Zorobabel, the next to that of Herod, the next to that of Justinian, and so on till the times of the Saracens and Crusaders. He has traced a series of conduits and sewers leading from the "dome of the rock," a mosque standing on the very site of the altar of sacrifice in the temple, to the Valley of Jehoshaphat, by means of which the priests were enabled to flush the whole temple arena with water, and thus carry off the blood and off all of the sacrifices to the brook Kedron.

The manner of his explorations was very interesting. He got an Arab to walk up through these immense sewers, ringing a bell and blowing a trumpet, while he himself by following the sound was able to trace the exact course they took. About two years ago he accidentally discovered a fountain at the pool of Bethesda, and on his opening it, a copious stream of water immediately began to flow, and has flowed ever since; no one knows from whence it comes or whither it goes. This caused the greatest excitement amongst the Jews, who flocked in crowds to drink and bathe themselves in it. They fancied that it was one of the signs of the Messiah's coming, and portended the speedy restoration of their commonwealth. This fountain which has a peculiar taste, like that of milk and water, is identified by Signor Pierotti with the fountain which Hezekiah built, and which is described by Josephus. The measurements and position of most of these remains accord exactly with the Jewish historian's descriptions. Some of the Signor's conclusions are disputed, but no one has succeeded in so disinterring the relics of the Holy City.

THE GREAT PROPHECY of Joseph the Martyr, "concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina," was republished in the Herald in the first volume, in 1860, from a publication of it in 1852. We have nine numbers of the first volume on hand, which, with the *Prophecy*, will be sent free of postage for 75 cents.

NEWS FROM ELDERS.

Bro. Horace Bartlet, at Marengo, McHenry county, Illinois, Sept. 1st, wrote as follows: "We are in a prosperous condition; we have good meetings in our Branch here; I am laboring in this vicinity with good success. We have had five added to our Branch here by baptism since the last Conference at Sandwich."

Bro. John Shippy, Sept. 2d, wrote as follows from Montrose, Iowa: "I am finding more Latter Day Saints in this county than I expected. There is from fifty to one hundred in Keokuk. Some of them reminded me of Nicodemus, who came to Jesus by night. They want to hear but are afraid to come out openly, but the fog begins to break away. Some of them came to see me; I gave them some Heralds and then went to Keokuk, preached five times and baptized four, which makes fourteen that I have baptized since I last wrote for publication."

RECEIPTS FOR THE HERALD.

L. Van Buren, W. Flavell, J. Rudd, H. Holcomb, S. Hawley, E. Reed, R. D. Butterworth, L. L. Skinner, G. Montague, B. Robinson, W. George, P. C. Taggart, W. J. Ruby, L. Babbitt, G. Tipler, M. A. Carlton, M. Cook, J. Vernon, H. B. Huffman, H. Weatherby, J. Israel, J. D. Goodale, T. Hougus, H. H. Johnson, J. F. Thomas, \$1 from each. R. Groom, \$2; J. Houston, 50 cts; G. W. Oman, \$2; J. Ells, \$5; I. Shupe, 50 cts; I. Agan, 65 cts.

MARRIED.—At Nauvoo, Ill., July 27th, by Pres. Joseph Smith, Mr. WILLIAM D. MORTON, of Burlington, Iowa, to Miss MARY A. BOYER.

—At the residence of the bride's father, in Riley, McHenry county, Illinois, by Elder Charles Jones, Elder PHILLO HOWARD, of Batavia, Illinois, to Sister CASSENDANA JONES, of the Marengo Branch.

DIED.—At Monticello, Jones Co., Iowa, May 4th, 1862, WILLIAM GEORGE, son of George and Ann George, aged 17 years, 3 months, and 17 days.

—In Shelby Co., Iowa, on the morning of Jan. 1st 1862, ISABELLA ELIZA, daughter of B. V. and M. A. Springer, aged 6 years and 6 months.

ON THE DEATH OF ISABELLA E. SPRINGER.

BY HER FATHER.

May we her parents ever live,
 Our Father near to thee ;
 That we may have our Isabel
 In blessed eternity.

Inspire our hearts to do thy will,
 While we in life remain ;
 To be prepared to dwell with thee,
 When thou on earth shall reign.

Oh Father guide us in the way
 Of goodness, truth and light ;
 And to thy name we will ascribe
 All glory, honor, might.

And now Oh God thy will be done,
 May we the same obey ;
 Thou givest us our little ones,
 Thou takest them away.

D. V. SPRINGER.

THE TRUE LATTER DAY SAINTS' HERALD, is published monthly by the Church of Jesus Christ of Latter Day Saints, and edited by Isaac Sheen.

TERMS:—One Dollar per volume, (12 numbers,) *in advance*.

Communications on doctrine, for the Herald, *must* be sent to President Joseph Smith, Nauvoo, Ills.

Remittances, letters containing news, and all correspondence with the Editor, *must* be sent to Box 215, Cincinnati, Ohio.

FOR SALE, and will be sent by mail free of postage :—

The Latter Day Saints Selection of Hymns, (sheep,) -	50 cents.
The Second Volume of the Herald, (bound,) - -	\$1.40
The Book of Doctrine and Covenants, (all sold)	1.25
The Book of Mormon, - - - - -	1.20
Word of Consolation, - - - - -	10

Par funds and 3 and 1 cent postage stamps *only* received.

THE TRUE LATTER DAY SAINTS' HERALD.

“Hearken to the word of the Lord, for there shall not any man among you have save it be one wife: and concubines he shall have none.”—BOOK OF MORMON.

No. 5—VOL. 3.] CINCINNATI, NOV., 1862. [WHOLE No. 29.

From the Times and Seasons, May and July, 1840.
A LETTER WRITTEN BY J. SMITH, JR., AND OTHERS,
WHILE IN PRISON.

Liberty Jail, Clay county, Missouri, (1838.)

To Bishop Partridge, and to the Church of Jesus Christ of Latter Day Saints, in Quincy, Illinois, and to those scattered abroad, throughout all the regions round about.

Your humble servant, Joseph Smith, Jr., prisoner for Christ's sake, and the Saints, taken, and held by the power of mobocracy, under the exterminating reign of his excellency, Governor Lilburn W. Boggs, in company with his fellow-prisoners and beloved brethren, Caleb Baldwin, Lyman Wight, Hyrum Smith, and Alexander McRae, send unto you greeting: May the grace of God the Father, and the Lord and Savior Jesus Christ, rest upon you all, and abide with you forever; and may faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity dwell in you and abound, so that you may not be barren and unfruitful.

We know that the greater part of you are acquainted with the wrongs, high-toned injustice, and cruelty, which is practiced upon us; we have been taken prisoners, charged falsely with all kind of crimes, and thrown into a prison enclosed with strong walls, and are surrounded with a strong guard who are as indefatigable in watching us, as their master is in laying snares for the people of God. Therefore, under these circumstances, dearly beloved brethren, we are the more ready to claim your fellowship and love. Our situation is calculated to awaken our minds to a sacred remembrance of your affection and

kindness, and we think that your situation will have the same effect; therefore, we believe, that nothing can separate us from the love of God, and our fellowship one with another; and that every species of wickedness and cruelty practiced upon us, will only tend to bind our hearts and seal them together in love.

It is probably, as unnecessary for us to say that we are thus treated and held in bonds without cause, as it would be for you to say that you were smitten and driven from your homes without any provocation; we mutually understand and verily know, that if the citizens of the State of Missouri, had not abused the saints, and had been as desirous of peace as we were, there would have been nothing but peace and quietude to this day, and we should not have been in this wretched place, and burthened with the society of demons in human form, and compelled to hear nothing but oaths and curses, and witness scenes of drunkenness and debaucheries of every description; neither would the cries of orphans and widows have ascended to God, or the blood of the saints have stained the soil and cried for vengeance against them. But "we dwell with those who hated peace," and who delighted in war, and surely their unrelenting hearts, their inhuman and murderous disposition, and their cruel practices, shock humanity, and defy description! It is truly a tale of *sorrow, lamentation, and woe*, too much for humanity to contemplate. Such a transaction cannot be found where kings and tyrants reign, or among the savages of the wilderness, or even among the ferocious beasts of the forest. To think that men should be mangled for sport, after being cruelly put to death; women have their last morsel stolen from them, while their helpless children were clinging around them and crying for food, and then, to gratify the hellish desires of their more than inhuman oppressors, be violated, is horrid in the extreme.

They practice these things upon the saints who have done them no wrong, had committed no crime, and who were an innocent and virtuous people; and have proved themselves lovers of God by forsaking and enduring all things for his sake. "It must needs be that offences come, but woe to those by whom they come."

O God! where art thou? and where is the pavilion that covereth thy hiding place? How long shall thy hand be stayed, and thy pure eyes behold from the heavens, the wrongs and sufferings of thy people and of thy servants, and thine ears be penetrated with their cries? How long, O Lord! shall they thus suffer, before thine heart shall be softened toward them, and thy bowels be moved with compassion toward them? O Lord God Almighty, maker of heaven, earth, and seas, and of all things that in them is, and who controleth and subjecteth the devil, and the dark and benighted dominions of Shaole. Stretch forth thy hand, let thine eye pierce, let thy pavilion be taken up, let thy hiding place no longer be uncovered, let thine ear be inclined, let thine heart be softened, and thy bowels moved with compassion toward thy people; and let thine anger be kindled against our enemies, and in thy fury let fall the sword of thine indig-

nation, and avenge us of our wrongs. Remember thy suffering saints, O, our God! and thy servants will rejoice in thy name forever.

Dearly beloved brethren, we realize that perilous times have come, as have been testified of in ancient days, and we may look with certainty and the most perfect assurance, for the rolling in of all those things which have been spoken of by all the holy prophets; lift up your eyes to the bright luminary of day, and you can say, soon thou shalt veil thou blushing face, for, at the behest of Him, who said, "Let there be light, and there was light," thou shalt withdraw thy shining. Thou moon, thou dimmer light, and luminary of night, shalt turn to blood. We see that the prophecies concerning the last days are fulfilling, and the time shall soon come when the "Son of man shall descend in the clouds of heaven, in power and great glory."

We do not shrink, nor are our hearts and spirits broken at the greivous yoke which is put upon us. We know that God will have our oppressors in derision, that he will laugh at their calamity, and mock when their fear cometh. We think we should have got out of our prison-house, at the time Elder Rigdon got a writ of *habeas corpus*, had not our own lawyers interpreted the law contrary to what it reads, and against us, which prevented us from introducing our witnesses before the mock court; they have done us much harm from the beginning; they have lately acknowledged that the law was misconstrued, and then tantalized our feelings with it, and have now entirely forsaken us, have forfeited both their oaths and their bonds, and are co-workers with the mob. From the information we received, the public mind has been for some time turning in our favor, and the majority is now friendly, and the lawyers can no longer browbeat us by saying, that this or that is a matter of public opinion, for public opinion is not willing to brook all their proceedings, but are beginning to look with feelings of indignation upon our oppressors. We think that truth, honor, virtue, and innocence will eventually come out triumphant.

We should have taken out a writ of *habeas corpus*, and escaped the mob in a summary way, but, unfortunately for us, the timber of the wall being very hard, our auger handles gave out which hindered us longer than we expected, we applied to a friend for assistance, and a very slight uncautious act gave rise to suspicion, and before we could fully succeed, our plan was discovered. We should have made our escape, and succeeded admirably well, had it not been for a little imprudence or over anxiety on the part of our friend.

The Sheriff and Jailor did not blame us for our attempt; it was a fine breach, and cost the county a round sum; public opinion says we ought to have been permitted to have made our escape, but then the disgrace would have been on us, but now it must come on the State. We know that there cannot be any charge sustained against us, and that the conduct of the mob, the murders at Hawn's Mill, the exterminating order of Governor Boggs, and the one-sided, rascally proceedings of the Legislature, has damned the State of Missouri to

all eternity. General Atchison has proved himself to be as contemptible as any of our enemies. We have tried a long time to get our lawyers to draw us some petitions to the Supreme Judges of this State, but they have utterly refused; we have examined the laws, and drawn the petitions ourselves, and have obtained abundance of proof to counteract all the testimony that is against us, so that if the Judges do not grant us our liberty, they have got to act contrary to honor, evidence, law, or justice, merely to please the mob; but we hope better things, and trust that, before many days, God will so order our case, that we shall be set at liberty, and again enjoy the society of the saints.

We received some letters from our friends, last evening, one from Emma, one from D. C. Smith, and one from Bishop Partridge all breathing a kind and consoling spirit; we had been a long time without information from our friends, and when we read those letters they were refreshing to our souls, as the gentle air and refreshing breeze; but our feelings of joy were mingled with feelings of pain and sorrow, on account of the sufferings of the poor and much injured saints, and we need not say unto you that the flood-gates of our hearts were open, and our eyes were a fountain of tears. Those who have not been inclosed in the walls of a prison, without cause or provocation, can have but little idea how sweet the voice of a friend, or one token of friendship is, from any source whatever, and awakens and calls into action every sympathetic feeling of the human heart, it brings to review everything that has passed, it seizes the present with the velocity of lightning, and grasps after the future with fond anticipation; it fills the mind with tenderness and love, until all enmity, malice, hatred, past differences, misunderstanding, and mismanagements are entirely forgotten, or are slain victims at the feet of love. When the heart is sufficiently contrite, then the voice of inspiration steals along and whispers: My son, peace be unto thy soul, thine adversity and thy afflictions shall be but for a moment, and then if thou art faithful and endure, God shall exalt thee on high, thou shalt triumph over all thy foes, thy friends do stand by thee, and shall hail thee again with warm hearts; thou art not yet as Job, thy friends do not contend against thee, neither do they charge thee with transgression, and those who do charge thee with transgression, their hopes shall be blasted, and their prospects melt away, as the hoar frost melteth before the rays of the rising sun. It likewise informs us that God has set his hand to change the times and the seasons, and to blind the minds of the wicked, that they may not understand his marvelous workings, that he may take them in their own craftiness, because their hearts are corrupt and the distress and sorrow which they seek to bring upon the saints, shall return upon them double; and not many years hence, they, and their posterity, shall be destroyed from under heaven. Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, for they have not sinned before me, saith the Lord, but have done that which was meet

in mine eyes, and which I commanded them, saith the Lord. Those who cry transgression, do it because they are the servants of sin, and are the children of disobedience themselves, and swear falsely against my servants, that they may bring them into bondage and death. Woe unto them, because they have offended my little ones; they shall be severed from the ordinances of mine house, their baskets shall not be full, their houses and their lands shall be empty, and they themselves shall be despised by those who have flattered them. They shall not have right to the priesthood, nor their posterity after them, from generation to generation; and it would have been better for them that a mill-stone had been hung about their necks, and they drowned in the depths of the sea. Woe unto all those who drive, and murder, and testify against my people, saith the Lord of hosts, for they shall not escape the damnation of hell; behold, mine eye seeth, and I know all their works, and I have in reserve a swift judgment in the season thereof, and they shall be rewarded according to their works.

God has said, he would have a tried people, and that he would purify them as gold is purified. Now, we think he has chosen his own crucible to try us, and if we should be so happy as to endure and keep the faith, it will be a sign to this generation sufficient to leave them without excuse; and that it will be a trial of our faith equal to that of Abraham or any of the ancients, and that they will not have much cause to boast over us, in the persecutions and trials they endured. After passing through so much suffering and sorrow, we trust that before long, a ram may be caught in the thicket, so that the sons and daughters of Abraham may be relieved from their fears and anxiety, and that their faces may once more be lighted up with joy and salvation, and be enabled to hold out unto everlasting life.

Now, concerning the places for the location of the saints, we would say that we cannot counsel you in this thing as well as if we were with you, and as to the things written to you before, we did not consider them binding; we would advise, that while we remain in prison and bondage, that the affairs of the Church be conducted by a general conference of the most faithful and respectable of the authorities of the Church, and that the proceedings of the same be forwarded to your humble servants, and if there be any corrections by the word of the Lord, they shall be freely transmitted, and we will cheerfully approve of all things which are acceptable to God. If anything should have been suggested by us or any names mentioned, except by commandment, or "thus saith the Lord," we do not consider it binding; therefore, we shall not feel grieved if you should deem it wisdom to make different arrangements. We would respectfully advise the brethren, to be aware of an aspiring spirit, which has frequently urged men forward to make foul speeches and beget an undue influence in the minds of the saints, and bring much sorrow and distress in the Church. We would likewise say, be aware of pride, for truly hath the wise man said, "Pride goeth before destruction, and an haughty spirit before a fall." Outward appearance is

not always a criterion for us to judge our fellow man by, but the lips frequently betray the haughty and overbearing mind; flattery, also, is a deadly poison—a frank and open rebuke provoketh a good man to emulation, and in the hour of trouble he will be your best friend, but rebuke a wicked man, and you will soon see manifest all the corruption of a wicked heart, the poison of asps is under their tongue, and they cast the saints in prison that their deeds be not reproved. A fanciful, flowery, and heated imagination be aware of, for the things of God are of vast importance, and requires time and experience, as well as deep and solemn thought to find them out; and if we would bring souls to salvation, it requires that our minds should rise to the highest heavens, search into and contemplate the lowest abyss, expand wide as eternity, and hold communion with Deity. How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart; how vain and trifling have been our spirits in our conferences and council meetings, as well as in our public and private conversations; too low and condescending for the dignified characters of the called and chosen of God, who have been set apart in the mind of God before the foundation of the world, to hold the keys of the mysteries of those things which have been kept hid for ages and generations, which have been revealed to babes, yea, to the weak, obscure, and despicable ones of the earth. We would beseech you to bear with the infirmities of the weak, and, at the same time, exhort one another to a reformation, both teachers and taught, male and female, so that honesty, sobriety, candor, solemnity, plainness, meekness, and virtue, may characterize us from henceforth; and that we be like little children, without malice, guile, or hypocrisy. And now, brethren, after your tribulations, if you do these things, and exercise fervent prayer in the sight of God always, he shall give unto you knowledge by his holy Spirit, yea, he shall pour out the Holy Ghost in such copious effusion as have not been since the creation until now; yea, the fullness of that promise which our fathers have waited for with such anxious expectation, which was to be revealed in the last days, and held in reserve until a time when nothing shall be withheld, when all the glories of earth and heaven, time and eternity, shall be manifest to all those who have endured valiantly for the Gospel of Jesus Christ. If there be bounds set to the heavens, the seas, the dry land, they shall be manifest, as well as the various revolutions of the sun, moon, and planets, and a full development of all the glorious laws by which they are governed shall be revealed in the “dispensation of the fullness of times,” according to that which was ordained in the midst of the council of heaven in the presence of the eternal God, before this world was.

Ignorance, bigotry, and superstition are frequently in the way of the prosperity of this Church, and are like the torrent of rain rushing down from the mountains, which floods the clear stream with mire and dirt, but when the storm is over, and the rain has ceased, the mire and dirt are washed away, and the stream again is pure and

clear as the fountain, so shall the Church appear, when ignorance, superstition, and bigotry are washed away. What power can stay the heavens, as well might man stretch forth his puny arm to stop the mighty Missouri river in its course, as to hinder the Almighty from pouring down knowledge from heaven upon the hearts of the Latter-Day Saints. What is the Governor, with his murderous party, but willows on the shore to stop the waters in their progress? As well might we argue that water is not water, because the mountain torrent sends down mire, and riles the crystal stream; or that fire is not fire, because it can be quenched, as to say that our cause is down, because renegadoes, liars, priests, and murderers, who are alike tenacious of their crafts and creeds, have poured down upon us a flood of dirt and mire from their strongholds. No, they may rage with all the powers of hell, and pour forth their wrath, indignation, and cruelty, like the burning lava of Mount Vesuvius, yet, shall Mormonism stand. Truth is Mormonism, and God is its author; by HIM we received our birth, by HIM we were called to a dispensation of his Gospel in the beginning of the fullness of times; it was by Him we received the Book of Mormon, by Him we remain unto this day, and shall continue to remain if it be to his glory. We are determined to endure tribulation, as good soldiers, unto the end. When you read this, you will learn that prison walls, iron doors, screeching hinges, guards, and jailors, have not destroyed our confidence; but we say, and that from experience, that they are calculated in their very nature, to make the soul of an honest man feel stronger than the powers of hell. But we must bring our epistle to a close, and send our respects to fathers, mothers, wives, and children, brothers, and sisters, and be assured we hold them in sacred remembrance.

Our respects and love to all the virtuous saints. We are, dear brethren, your fellow-sufferers and prisoners of Jesus Christ, for the Gospel's sake, and for the hope of glory which is in us. Amen.

JOSEPH SMITH, JR.
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER McRAE.

Liberty Prison, Clay Co., Missouri, (1838.)

We continue to offer further reflections to Bishop Partridge and to the Church of Jesus Christ of Latter Day Saints, whom we love with a fervent love, and always bear them in mind in our prayers to our Heavenly Father.

It still seems to bear heavily in our minds that the Church would do well to secure the contract of land offered them by Mr. Isaac Gal-land, and cultivate the friendly feelings of that gentleman, inasmuch

as he shall prove himself to be a man of honor and a friend to humanity ; we think his letters breathe a kind and generous spirit.

We suggest the idea of praying fervently for all men, particularly those who manifest any degree of sympathy for the suffering people of God. We think that the United States Surveyor, Isaac Van Allen, Esq., the Attorney General, and Governor Lucas, of the Iowa Territory, from the kindness they manifest, may be of great service to the church.

It seems to be deeply impressed upon our minds, that the Saints ought to lay hold of every opening, in order to obtain a foothold on the earth, and be making all preparation that is within their power for the terrible storms that are now gathering in the heavens, with darkness and gloominess, and thick darkness, as spoken by the prophet, which cannot be now long time lingering; for there seems to be a whispering by the angels of heaven, who have been intrusted with the council of these matters for the last days ; and who have taken council together, and among the affairs transacted by that honorable council, they have taken cognizance of the murder of our beloved brethren at Hauns Mill, as well as those who were martyred with D. W. Patten, and have passed some decisions peradventure in favor of the Saints, these decisions will be made known in their time. We are desirous that in your general conferences everything should be discussed with candor and propriety, lest you grieve the Holy Spirit, which should at all times be poured out upon you, when you are exercised with the principles of righteousness, and are properly affected one towards another. Be careful to remember those who are in bondage, heaviness and deep affliction for your sake. If there are any among you, who aspire after their own aggrandizement and opulence, while their brethren are groaning in poverty, and laboring under sore trials and temptations; they cannot be benefitted by the intercessions of the Holy Spirit ; we ought at all times to be very careful that such highmindedness never have place in our hearts, but condescend to men of low estate, and with all long suffering, bear the infirmities of the weak. There are many called but few are chosen, and why are they not chosen ? Because their hearts are set upon the things of the world, and are aspiring to the honors of men ; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven : and that the powers of heaven cannot be controlled nor handled, only upon the principles of righteousness, that they may be conferred upon us it is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man ; behold ere he is aware, he is left to kick against the pricks, to persecute the saints, and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little

authority, as they suppose, to begin to exercise unrighteous dominion, hence, many are called, but few are chosen. No power or influence can, or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, by meekness, and by love unfeigned; without hypocrisy, and without guile: reprovng with sharpness when moved upon by the Holy Ghost, and afterwards showing forth an increase of love towards him whom thou hast reprovd, lest he esteem thee to his enemy, so that he may know thy faithfulness is stronger than the cords of death. Let the soul be full of charity towards all men, and virtue guard thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrines of the priesthood shall distil upon thy soul, as the dews from heaven; thy sceptre shall be an unchanging sceptre of righteousness, the Holy Ghost shall be thy constant companion, thy dominion shall be an everlasting dominion, the ends of the earth shall inquire after thy name; fools shall have thee in derision, hell shall rage against thee, while the pure in heart, the wise, the noble, and the virtuous shall seek council, authority, and blessing constantly under thy hand; thy people shall never be turned against thee by the testimony of traitors, although their influence shall cast thee into trouble, and into prisons, thou shalt be had in honor, and but for a small moment, and thy voice shall be more terrible in the midst of thy enemies than the fierce lion, because of thy righteousness; and thy God shall stand by thee for ever and ever. If thou art called to pass through tribulation, if thou art in prison among false brethren; if thou art in perils among robbers, if thou art accused of all manner of false accusations, if thine enemies fall upon thee, if they tear thee from the society of thy parents, and if, with a drawn sword, thine enemies tear thee from the bosom of thy wife and thy offspring, while thy eldest son, although but six years of age, shall cling to thy garments, and shall say, "My father, my father, why cannot you stay with us. O, my father, what are the men going to do with you," and then he shall be thrust from thee by the sword, and thou be dragged into prison, and thy enemies prowl around thee like wolves for the blood of the lamb; and if they should be cast into the hands of murderers, and the sentence of death be passed upon thee, if thou be cast into the deep, if the bellowing surge conspire against thee, if fierce winds become thy enemies, if the heavens gather blackness, and all the elements combine to hedge up the way, and above all, if the very jaws of hell shall gape open her mouth wide after thee; know thou, my son, that all these things shall give thee experience, and shall be for thy good. The Son of man has descended below them all, and art thou greater than he? therefore, hold on thy way, and the priesthood shall remain with thee, thy days are known, and thy years shall not be numbered less; fear not what man can do, for God shall be with thee for ever and ever.

We would suggest the propriety of the brethren settling in such places where they may find safety, which may be found between

Kirtland and Far West, it will be necessary to do so for the present, until God shall open out a more effectual door. Again, we would suggest to the brethren, that there be no organization of large bodies upon common stock principles, until the Lord shall signify it in a proper manner; as it opens such a field for the avaricious, the indolent, and the corrupt-hearted, to prey upon the virtuous, the industrious, and the honest. We have reason to believe that many things were introduced among the saints, before God had signified the time, and notwithstanding the principles and the plans, may have been good, yet aspiring men, who had the form of godliness but not the substance, by their aspiring notions brought trouble, both upon themselves and the saints at large. However, the time is coming, when God will signify many things, which are expected for the well-being of the saints. We would likewise suggest for your consideration, the propriety of the saints gathering up a knowledge of all the sufferings and abuses put upon them by the people of this State, and also the loss of property, and the amount of damages which they have sustained, and also the names of all persons who have taken a part in their persecutions; perhaps it would be well for a committee to be appointed, to collect the statements and affidavits of brethren on this subject, and also to gather up the libelous publications which are about in the world, and present the whole concatenation of diabolical rascality, and nefarious and murderous impositions before the laws of government, and to the world at large. This we think is a duty enjoined upon us by our heavenly Father, and which must be attended to before we can ask Him to come out of his hiding place; and also that the nation may be left without excuse. It is a duty we owe to our country, whose laws have been trampled on, and set at naught; a duty we owe to our wives and children, who have been made to bow down with grief, sorrow, and anguish, under the most damning hand of murder, tyranny, and oppression, supported and urged on by the influence of that spirit, which has so strongly riveted the creeds of the father, who have inherited lies upon the hearts of the children, and filled the world with confusion and prejudice; which has been growing stronger and stronger, and has become a source of corruption, until the earth groans under its iniquity; it is an iron yoke and a strong band. It is a duty we owe to the widow and the fatherless, whose husbands and fathers have been murdered under its iron hand, which dark and blackening deeds are enough to make hell itself shudder and stand aghast, and the hands of Satan to tremble and palsy.

These things ought then to be attended to with great earnestness; let no man count them as small things, for there is much that lies in futurity pertaining to the saints, which depend upon our present action. You are aware brethren, that a very large ship is benefitted very much by a small helm in the time of a storm, by being kept work-ways with the wind and the waves; therefore, dearly beloved

brethren, let us cheerfully do all things that is in our power, and then we may stand still, and see the salvation of God.

We further caution our brethren against the impropriety of the organization of bands or companies, by covenants, oaths, penalties, or secreties, but let the time past of our experience and suffering by the wickedness of Doctor Avarad suffice, and let our covenants be that of the everlasting covenant, as it is contained in the Holy Writ, and the things which God has revealed unto us; pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy. Your humble servants intend from henceforth to disapprove everything that is not in accordance with the fullness of the Gospel of Jesus Christ, and which is not of a bold, frank, and upright nature; they will not hold their peace as in times past, when they see iniquity beginning to rear its head for fear of traitors, or the consequences that shall follow, from reproving those who creep in unawares, that they may get something to destroy the flock. We believe, that from the experience of the Saints in times past, they will henceforth be always ready to obey the truth, without having men's persons in admiration, because of advantage, we ought to be aware of those prejudices, (which are so congenial to human nature,) against our neighbors, friends, and brethren of the world, who choose to differ with us in opinion, and in matters of faith; our religion is between us and our God—their religion is between them and their God; there certainly is a tie to those of the same faith which is peculiar to itself, but it is without prejudice, gives full scope to the mind, and enables us to conduct ourselves with liberality towards those who are not of our faith; this principle, in our opinion, approximates the nearest to the mind of God, and is God-like. 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 weary land; it is like a great tree, under whose branches men from every clime can be shielded from the burning rays of an inclement sun. We are deprived of the protection of this glorious principle, by the cruelty of those who only look at the time being for pasturage; and who forget that the Latter-Day Saints, as well as the Presbyterians, and every other denomination, have equal rights to partake of the fruits of the great tree of our national liberty; yet, notwithstanding we see what we do, and feel the effects of the cruelty of the enemies of freedom; that fruit

is, no less precious and delicious to our taste, we cannot be weaned from the milk, neither can we be drawn from the breast, nor will we deny our religion because of the hand of oppression, but we will hold on until death. We say that God is true, that the Constitution of the United States is true, that the Bible is true, the Book of Mormon is true, that Christ is true, that the ministering of angels is true; and "we know we have a house not made with hands, eternal in the heavens, whose builder and maker is God," a consolation which our oppressors cannot feel, when fortune or fate may lay its hand upon them as it has on us. We ask, what is man? Remember, brethren, that time and chance happeneth to all men.

We subscribe ourselves your sincere friends and brethren, in the bonds of the everlasting Gospel, and prisoners of Jesus Christ,

JOSEPH SMITH, JR.,
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER McREA.

For the Herald.

AN APPEAL TO THE SAINTS.

The Church has existed some time without a Press, and has labored under some great disadvantages in consequence of it. It has now been decided that a propitious moment has arrived for the establishing of a press for the Church, and as the minutes of the last Conference show, a committee of good men have been selected for the purpose of procuring it. Now it follows that the Church if owning a press must have paid for the same, and there is now the obstacle to be met and overcome.

There are great plenty of means in the church and very many who are waiting for an opportunity to help the cause, and to these the opportunity is offered, and it is to be hoped that each and every one will feel, that as a member of the body, there is a responsibility resting upon them to make every exertion possible to effect the accomplishment of the end desired. Now in view of this, let us all put our shoulders to the wheel and lift on the Gospel chariot till it rolls with all its precious load.

Now as to the manner, read the article inserted by the twelve in regard to tything, and tythe yourselves as your conscience and feelings, circumstances and conditions will permit, remembering that it must not, nor can not be an *exaction*, for then you are not free, but inasmuch as you do this faithfully the windows of Heaven shall be opened to you, and blessings shall be poured out upon you.

A word to the wise is sufficient, nor let us suppose that if we do

not, others will ; but let us do, whether others do or not ; there will then be plenty in the hands of the committee to purchase and establish a press ; then we can more effectually publish our views and spread truth, but we can also get such books as are now out of print, and of which there is great need—Book of Doctrine and Covenants, Book of Mormon, etc. Let us strive with our *mites* and leave the result with God.

JOSEPH SMITH.

NAUVOO, ILLINOIS, October 25, 1862.

For the Herald.

THE WORD OF WISDOM.

IN the eighty-first section of the Book of Covenants, there is "a word of wisdom," given "for the benefit of the council of high priests, * * * and Church, * * * not by commandment or constraint, but by revelation and the word of wisdom," showing forth the order and will of God in the temporal salvation of *all* Saints in the last days ; given for a principle with promise, adapted to the capacity of the weak, and the weakest of all Saints, *who are, or can be called Saints*.

Is that revelation binding upon the Saints ? Is it important that they observe it ? Yes, it is, else it would not have been given, not to high-priests alone, but to the "Church," one and all, and is essential to the "temporal salvation of *all* Saints in the last days."

The wrath of God is now going forth, his judgments are multiplying, both in number and terror ; the wicked are to be cut off "root and branch," and until this end is attained, it is evident there will be no cessation to the terrible displays of His vindictive justice, "fear shall come upon every man, and the Saints also shall hardly escape."—Doc. and Cov., sec. xx, p. 9. And how shall they escape ? Shall it be by treating lightly the things God has revealed unto them ? by trampling under foot the Word of God, and counting it a thing of nought ? Nay, verily ; but by living daily by "every word that proceedeth forth from the mouth of God."—Doc. and Cov., sec. iv, p. 7.

Many who were in the Church at Kirtland, as early as August, 1833, were found under condemnation for not observing "the words of wisdom and eternal life, which (saith the Lord,) I have given unto them: verily, I say unto you, that I, the Lord, will chasten them and will do whatsoever I list if they do not repent, and observe *all* things whatsoever I have said unto them."—Sec. lxxxvi, p. 4. Here it will be seen at a glance that it was then highly important to observe the "Word of wisdom ;" and if there was blessing and salvation in it then, why not now ? Are the causes for which it was then given, now removed ? Is our situation *temporally*, or for "tem-

poral salvation" better now, than theirs was? It strikes me there are just as many and great evils abroad to-day, as at any previous time. Man is equally as carnal and devilish, and this is not to be wondered at, for, in these days, "evil men and seducers shall wax worse and worse," and Babylon is rapidly becoming "a habitation of devils; and a hold of every foul spirit," and inasmuch as there is a rapid increase of sin and satanic power, there is an increasing importance attached to the "Word of wisdom."

Certainly, situated as we are in Babylon, we are in no better state to escape the wrath of God than they were, only as we may be more faithful and obedient. We desire, "temporal salvation," we pray for it, we hope for it, and shall we not live for it? And can we live for it, except by "every word that proceedeth forth from the mouth of God," the "Word of wisdom" included? Pause and consider.

But, says one, I have heard that the word of wisdom was not received by Joseph; but that Oliver Cowdery received it, and, says another, I have heard that it was not given of God, but was "fixed up" by Oliver and others, with Joseph's consent, as a matter of economy purely. As regards these reports or hearsays, we feel justified in saying that they are not true; Joseph writes in his history, (See *Times and Seasons*, vol. v., No. 23, p. 736; also, *Mill. Star*, vol. xiv., No. 24, p. 375,) as follows: "February 27, 1833, I received the following revelation: A word of wisdom," etc. Therefore, inasmuch as Joseph received that revelation, it was not "fixed up" for the sake of economy, neither does it rest upon the authority of Oliver Cowdery.

There are many reasons why we should observe it. It saves us money, it saves us health, it saves us time; it helps secure us against many carnal fleshy appetites and propensities that war against the soul, and bind the nobler faculties of man with a power greater than that of "green withes." It aids us to be cleanly and irreproachable in our habits and manners, and contributes largely to elevate us to true and perfect manhood, and bring us back to the simplicity and excellence of God's appointed plan. But, if we could see no reason why we should observe it, only in that it was, and is, the express will of our heavenly Father, that is quite enough to demand our faithful obedience to it. Naaman could see no reason why he should bathe in Jordan rather than in the rivers of Damascus; yet when he complied with the will of God he was cleansed of leprosy. Abraham did not comprehend all the reasons for which God commanded him to leave his kindred and his father's house, for he "went out, not knowing whither he went," yet when he knew the will of God, he was faithful to perform it, and thus he obtained the promises. So it should be with us, when we learn the will of the Lord concerning us, we should gladly and faithfully obey it, though we may not comprehend its why's and wherefore's, its bearings and results, knowing assuredly that he who loved us, and gave his only begotten Son to suffer and die for us, "doeth nothing save it be for the benefit of

man." When we do *all* the will of God, then we have power with him as he saith: (Doc. and Cov., sec. lxxxviii, p. 3,) "I, the Lord am *bound* when ye do what I say, but when ye do not what I say ye have no promise." Here is a "key of knowledge" that is worth more than the "golden wedge of Ophir." Will the Saints remember it? and seek to profit by it? Do you want salvation? Do you want "power with God, and with man?" Do you want Zion to arise and put on her beautiful garments? Do you want the enemies of truth subdued under your feet, and the kingdom of God to roll on in mighty power and fill the whole earth? Do you want power over all false spirits and disease, and to have Satan bound? Then do what God says, living by every word that proceedeth out of his mouth. The Lord says: (Doc. and Cov., sec. lxxxvii, p. 1,) "Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings, ye become transgressors, and justice and judgment is the penalty which is affixed unto my law."

Brethren and Sisters, let us keep the Lord's "sayings," that we may not be accounted transgressors and suffer his judgments, but that we may be reckoned among the faithful, and secure the favor of God and his salvation, both for time and eternity. W. W. B.

For the Herald.

LETTER FROM BRO. J. BLAKESLEE.

BATAVIA, Kane county, Illinois, Nov. 3, 1862.

MR. ISAAC SHEEN, *Dear Brother*: I have just returned home from one of the best Conferences of the Saints, that I ever attended. We thank and praise the Lord for all his goodness and blessings unto his people. The power of God was truly with us all through the Conference. After we got into Western Iowa, we held several meetings, and some ten were baptized before Conference, and nineteen at Conference, and several old members were received without re-baptism, and very many sick were healed, some of old standing complaints; and a committee of five was chosen to purchase and locate a printing press, and some foreign missions were appointed. The press will, no doubt, be located in this region of country some where.

We had a very pleasant trip to and from Conference, in company with President Joseph Smith, and Elders, I. L. Rogers, John Shippy, George Rarick, and C. G. Lanphear, who all went with the Bishop's team, in a light wagon. On my return I visited the Mission Branch and preached three times; they are all in good faith. I also visited the Fox River Branch and preached; two were baptized and confirmed in that Branch; they are all in good faith. I held a meeting yesterday in this Branch, one came forward for baptism, nearly all

of this Branch are in good faith. The work is rolling onward, thank the Lord! and the Saints are receiving an endowment of power in their scattered state, according to the vision of Nephi, see Book of Mormon; and I hope the time is not far off when you will be called out of that city, to a more peaceful place, to enjoy the society of the Saints in Northern Illinois. I expect to go to Galien, Michigan, this week, and from thence to Saginaw county, Michigan, to organize the old Saints in that place.

JAMES BLAKESLEE.

From the Israelite Indeed.

INTERESTING FROM JERUSALEM.

EIGHTEEN hundred years have elapsed, and Jerusalem is still the centre of attraction to the Jews, Christians of all denominations, and Mohammedans: nay, more, Jerusalem is just now of more interest to all than at any previous time from the days of the Crusades till now. Every man—and we speak of believers, be they of whatever creed they may—seem to feel that we are on the eve of great events, of changes that will revolutionize all the nations of the earth. Jerusalem is the city of the Great King; should not the eyes of all be turned to it, particularly of those who pray and expect the speedy coming of the Great King, to rebuild the tabernacle of David, and to take possession of his throne in that city? We have selected the following interesting items from different papers to which they were communicated, from persons either residing in Jerusalem, or recently returned from there. Rev. W. Baily writes:

“Great and important changes are taking place around us. The Russians are raising their large and extensive buildings outside the city, almost by magic; and the Greeks are enclosing and bringing under cultivation more and more land than ever before; so that the Jaffa Plain, which had but an acre here and there cultivated six years ago, will soon be almost entirely enclosed, planted with trees, etc., and be built upon. And then, inside the city, the Armenians have lately purchased a good deal; within the last week or two they have purchased a large building, near their property, which is said to have been formerly a mosque; and last Saturday some Jews, whom I visited, told me that they had just bought a large cluster of houses, inhabited by upward of thirty Jewish families. The Latins, too, are not idle, for they have nearly completed very extensive and fine buildings close to the Ecce Homo Arch, not far from the temple grounds. They are also erecting a grand hospital and a house for the patriarch, near the Jaffa gate. The Jews, too, are not much behindhand, for they are erecting—and have nearly finished—an hospice near their quarter; and, as I saw yesterday, had made large preparations for more extensive buildings. If, therefore, these works

go on at the present rate, Jerusalem and its environs will be amazingly altered in appearance before very long. In addition to this, you know that the building of a railroad from Jaffa is now more seriously talked of. This, if carried out, will alter Jerusalem more than anything else. I often look around upon these things, and cannot but think that all are tending to some great crisis, and call very loudly to us to work while the opportunity is granted; for the time may be short, very short; the door may be soon closed."

"A NEW SEAPORT FOR JERUSALEM.—It is stated that Dr. Barclay, an American physician who has long resided in the East, has recently discovered the ruins of quite a large city, with an excellent rock-bound haven, which has been christened Port Salem, ten miles below Jaffa, at the very point where the sea makes its nearest approach to the Holy City. It will require but a small expense to make it a safer harbor than any port between Alexandria and Antioch. There is a very gradual ascent from it to Jerusalem, without crossing a single valley, mountain or hill, approaching the city by the way of the plain of Rephaim, by which it is proposed to construct a fine pilgrim highway."

THE THIEF A BAPTIZED DISCIPLE.

Jesus said to the penitent thief, (Luke 23: 43,) "Verily I say unto thee: to-day shalt thou be with me in Paradise," and hence it is argued that baptism by water is not essential unto Salvation, and may or may not be had, at the option of the seeker after life and immortality. If this position is true, then the words of Jesus to Nicodemus fails, for to him he said, (John 3: 4,) "Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." If the thief could be saved without baptism, then why not any, and *all* others? Truly they would, (for "God is no respecter of persons,") and this is the ground which is now taken by very many, and although Jesus was baptized and calls upon the family of man to "take up their cross and follow him," yet in this ordinance, in which Jesus claims to fulfil all righteousness, (Matt. 3: 15,) they *need not* follow him. If a man may choose whether or not to follow him in *this* ordinance, they may in any other, or whether to "follow" him at all. Would it not be more reasonable to conclude that the thief was a baptized disciple, than that he could be saved in any other way than by following the Shepherd "in by the door."—(John, x: 2.) Here we are told "him that climbeth up *some other way* is a thief and a robber," It certainly would be infinitely more reasonable and *scriptural* to conclude that he was. Is there one passage to show that the thief had not been baptized? Truly not. The fact that he was then a convicted thief affords no argument; for at different times in the history of the Church, professed disciples did steal, and we hear Paul say concern-

ing them, "let him that stole steal no more." Is there any Scriptural grounds for supposing him to have been a disciple of Christ? Yes. He says, (Luke 23: 42,) "Lord remember me when thou comest into thy kingdom." How did the thief know that Jesus had, or ever would have a kingdom? Our Savior certainly did not teach him that while on the cross. For he was led as a lamb to the slaughter, and as a sheep before "the shearers is dumb, so he opened not his mouth." What led him to crave and expect favor and *remembrance* when Jesus should come "into" his kingdom? Was it not his *previous* acquaintance with the teachings of Christ? Evidently it was, and how could he be sufficiently instructed in the sublime mysteries of the kingdom, as to thus manifest his faith, unless he was a disciple? He could not, for none but the disciples were instructed in the "mysteries." Jesus says, (Matt. 13: 11,) "it is given unto *you*, (disciples,) to know the mysteries of the Kingdom of Heaven, but to them, (the multitude,) it is not given." Here we find the thief in possession of some of the mysteries, and none but the disciples could know them, therefore the thief must have been a "disciple."

Again: we find the thief saying, (Luke 23: 41,) "this man, (Christ,) hath done *nothing amiss*." Did the dying thief tell what he *knew*, or did he presume to tell what he did not know? Shall it be supposed for a moment, that this penitent man, while in the agonies of death, and in the presence of Heaven's high King, who then was pouring out "his soul unto death," would testify to that which he *did not know*. And inasmuch as he did know that Jesus had "done nothing amiss," how did he obtain that knowledge? Evidently, in no other way than by having followed him as a disciple, hearing his holy teachings, listening to his explanations of the "mysteries" of his glorious kingdom, and likewise *seeing* his pure and irreproachable conduct. In summing up we find then first, that there is no evidence that the thief had not been baptized; and, then, that he must have been, in order to attain to the faith and knowledge he had touching the doctrine and personal character of our Savior. B.

SEMI-ANNUAL CONFERENCE.

Minutes of the Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints, held in Galland's Grove, Shelby Co. Iowa, commencing October 6th, 1862.

Conference was organized according to appointment. Joseph Smith, son of the martyred Joseph was called to the Chair by unanimous vote, and Elders James Gillon and Charles Derry to act as clerks.

Opened by singing and prayer. President Smith offered up a prayer, after which Elder Jason W. Briggs administered the Sacrament. He then addressed the conference.

Congregation sung a hymn and meeting was dismissed by prayer by President Joseph Smith.

Three o'clock P. M.—Conference convened, and opened in the usual manner. The President called for the reports of Branches. Raglan Branch has 14 members, including 2 elders, 2 teachers; 1 removed and 1 received since last report. Bluff City Branch has 24 members, including 3 elders and 1 teacher; 9 baptized and 6 received by letter. Syracuse Branch, Ohio, has 16 members, 6 elders; 6 removed and 7 received; 11 cut off. Glenwood Branch, Iowa, has 21 members, including 1 seventy, 3 elders, 1 priest, 1 deacon; 2 baptized since last report. Oskaloosa Branch, Iowa, organized by C. G. Lanphear, June 29th, 1862, with 8 members and 1 elder. North Pidgeon Branch, Iowa, 10 members, including 3 elders; 1 priest; 3 baptized and 1 re-baptized. Gallands' Grove Branch 124 members, including 4 high priests, 4 seventies, 8 elders, 2 priests, 3 teachers, 1 deacon; 21 baptized last conference, 4 removed, 2 cut off, 2 disfellowshipped, 1 died. Nauvoo, Illinois Branch, 14 members, including 1 president of the high priesthood, 2 elders, 1 teacher. ("Despise not the day of small things." "The little one shall become a thousand and the small one a strong nation."—C. D.) Crescent City Branch 35 members, including 4 elders, 20 added and 18 removed since last report. Union Branch, Potawatamie County, Iowa, organized by C. Derry, July 24th, 1862, 16 members, including 4 elders and 1 priest. Onawa Branch, Iowa, organized by E. Page, August 10th, 1862, 21 members, including 3 elders and 2 teachers. Boyer Branch, Iowa, 30 members, including 7 elders and 2 teachers. Belvidere Branch, Iowa, 27 members. Little Sioux Branch, Iowa, 78 members, 8 elders and 1 teacher; 36 added since last conference. Nephi Branch, Iowa, 19 members, including 3 elders. Wheeler's Grove Branch, Iowa, 14 members, including 1 high priest and 1 elder. Farm Creek Branch, Iowa, 10 members, including 1 elder and 1 priest. Elder J. Gillen, represented 5 in Nebraska. Four were represented in Plum Hollow, Fremont county, Iowa. String Prairie Branch, Iowa, 63 members, including 3 elders, 1 priest and 2 deacons, 32 added since last report. Nashville Branch, Lee county, Iowa, number not known, 1 added and 3 cut off since last report. Montrose Branch, Iowa, number not known. President Smith represented Nathan Foster, baptized April 16th, 1862, and ordained an Elder by him at Nauvoo; also, Mary Ann Boyer, baptized by him July 27th; Mary Cook, (formerly Mary Reed,) Bloomingburgh, Ohio, was received by letter. Abingdon Branch, Knox county, Illinois, 11 members, 4 elders, 1 teacher, 1 cut off since last report. West Buffalo Branch, Iowa, 18 members, including 4 elders. Buckhorn Branch, Canada West, 6 members, 1 dead since last report. Buffalo Prairie Branch, Mercer county, Illinois, 9 members, including 1 elder. Mason's Grove Branch, Iowa, 15 members, 6 added since last report. Boomer Branch Illinois, not reported. Batavia Branch, Illinois, in good condition, number not known. Decatur Branch, Iowa, not heard from.

Fox River Branch, 3 added, number not known. Union Branch, Elkhart county, Indiana, 3 added. Quite a number of Branches not reported, and others reported very imperfectly. It would greatly aid the clerks, if the Presidents of the various Branches would take a pride in seeing that their Branches were correctly and fully reported, and give a recapitulation of their entire number, including the various officers, and all who have been baptized, received, removed, cut off, deceased, and married, etc. The North Star Branch has 246 members, including 1 seventy, 28 elders, 1 priest, 1 teacher, 1 deacon, 31 baptized, 8 removed since last report. The several Branches were represented as in a good and prosperous condition, and prospects fair for a general increase.

The door was now opened for all that desired to come into the kingdom. Nine presented themselves. Meeting adjourned until 9 A. M., on the 7th.

After the meeting, President Joseph Smith baptized the following persons: Wm. D. Litz, Franklin Fields, John Pritchard, Nancy Lane, Sarah E. Mikesel, Amos Chase, Samuel S. Wilcox, Wm. Younger, and Cornelia Hawley.

October 7th.—Meeting opened by singing and prayer.

The above persons were confirmed by Elders Blair, Blakeslee, and J. W. Briggs, and Joseph Smith.

Reports of Elders were then given:

Elder J. Shippy said, "The blessings of God had attended his labors, he had baptized 45 since April, and the gifts of the Spirit had attended him as much as they ever did in the old Church."

President Smith said, "He had labored some in the vicinity where he resided and with good success. He had met with opposition; but by the help of God had overcome."

Elder J. Blakeslee "Had labored with good success, and his time and talents were all devoted to the work. He was the Church's servant."

Elder E. C. Briggs said, He had laid the foundation of a work in Minnesota and Northern Iowa; had been greatly blessed in his labors. The people wanted to know if all our Elders teach as he did: he said "yes; we are all one in doctrine." He is more confirmed in our cause than ever he had been.

Elder Gillen said, He had labored in company with Elder Derry, and in Nebraska had good success. The Lord had blessed him; the people were anxious to have him return, and wondered if all our Elders taught the same doctrines; he thought it would be wisdom to send some other Elder there, that the people might see for themselves, and obey the truth for the love of it and not because of their respect for a man. He said, "I am willing to do my duty, be it where it may."

Elder Charles Derry said, "I have labored in Mills and Fremont counties; have not baptized a great number, but have scattered the seed broadcast, and am assured that a good harvest will be gathered.

A great deal of prejudice is removed, and the stain that the various factions have brought upon the principle of truth is being wiped out, and the people acknowledge that they cannot oppose the principles we preach without laying aside the good old Bible; but for all this, they have but little taste for the truth; and but few have a disposition to obey. The old Mormons acknowledge it has the old ring, as when it first saluted their ears."

Elder W. Kelley said, "A year ago I received a mission to Southern Illinois, I found some old Latter-Day Saints; they were glad to hear that the work is revived. Many of the Gentiles said the doctrines were true; their ministers howled around, but yet were afraid of the two-edged sword in the hands of a beardless boy. The people request a faithful Elder among them."

Elder B. F. Lealand had been preaching on the Nishna Botany, in company with Elder Springer. A good deal of prejudice has been removed, and some have said "pray for us." He is satisfied a good work will be done there.

Meeting adjourned till 1 o'clock, P. M.

AFTERNOON.—Met pursuant to adjournment. Opened as usual.

Elder Cornelius McIntosh said, "I have no particular mission, but I have preached around home, and attended some two-days meetings with Elder Blair. I feel a desire to preach, and I intend to show my faith by my works."

Elder G. M. Outhouse said he felt ashamed of his report, but he thanked God he had been the means of winning his brother into the Church.

Elder W. W. Blair said, "I have been located in this part of the country for the past year. Since last Conference I have been holding two-days meetings. I have been ably seconded in my labors, not only by the traveling ministry, but also by the local Elders, and the result is, the Branches have increased, and we have enjoyed the gifts of the Gospel to a great extent. The work in the West here demands a more vigorous effort on the part of the ministry."

It was here decided that whoever should administer the ordinance of baptism, it was proper they should not use the precise words given in the law, and not substitute our own words in place of the words of God; and with respect to the forms in the Book of Mormon and the Book of Covenants, there was in reality no difference, but it was proper to give the preference to the latter, it having been given expressly to us; but the words Authority and Commission were synonymous.

President Smith also decided that it was not necessary to ask the candidate any questions at the water, the fact of them presenting themselves to be baptized, is as great a testimony as we can have, that they are truly penitent; and by that act, they covenant with God to serve him. Our questioning them does not make them more penitent, or make the covenant more binding.

Elder Ebenezer Page said, at the last fall Conference, I had a com-

mission to go where I had a mind to, I have done so; I attended several two-days meetings. On my way here, I stayed in Guthrie county, near a man named Wilson. We stayed here Saturday night and Sunday. My wife not being so lazy as myself, she began preaching Mormonism privately, and they soon learned there was a Mormon preacher in camp, and they would have no denial but I must preach. They were well pleased, and offered me ten acres of land and a house if I would stay with them, but I could not; but promised to return or send them an Elder if possible. I came on to Onawa and am doing the best I can there. The people there say the Mormons are the best neighbors they ever lived by.

Elder C. G. Lanphear had labored in Illinois and Iowa with good results

Elder J. W. Briggs said, "I have had no particular mission for the last three years, but I realize it as an Elder's duty, to preach the Gospel at all times when he can, and I have done so. It has been my fortune to be a witness of the renewal of this Latter-Day work, and I am prepared to testify that *it is, and will be* the Church and kingdom of God, and I am willing to preach the Gospel in any place where I may be called. This work is all beneath the heavens that can engross my attention. My all is identified with and wrapt up in it. I am the Church's servant, and if he says to me, go here, or go there, I am ready."

The reports of the various Elders were received unanimously.

The President then occupied the stand, and said: There are some suggestions I wish to bring before the people; one is, to practice the golden rule. As a body we are poor, yet there are none really indigent, I trust, nor any very rich. It behoves every one to see that there are none suffering for the comforts of life in the Branches where you reside, neither should we confine ourselves to the Church, but extend aid to all that need, as far as we can. We are, also, to avoid every appearance of evil, and *dancing* has that appearance and should be avoided. It may be a recreation if rightly used; but it is not according to the spirit of the work, and should be avoided. We must learn to deny ourselves of useless pleasures. Remember he that conquereth himself is, as he that taketh a city. True charity is to avoid everything that would be a snare to, or cause our brother to offend. Avoid, above all, whisky drinking. Shakespear said it was folly for a man to take that into his system, that would steal away his brains. Avoid the use of foolish, useless by-words. When a man takes an oath, in conversation, he only shows his want of confidence in his own veracity. The man that will give way to oaths will give way to anger, and who can estimate the amount of evil done by angry words? Endeavor to govern your temper, or you never can rule successfully at home or abroad. The man that is the subject of his passions is the weakest of men. Another evil, is the circulation of scandal about our neighbors. Every time a supposition is told it is added upon until it assumes such a form that the man who first

started it does not know it. We may enjoy it for the time, but as the frog in the fable said, "What is fun to you is death to me;" so what may be mere pastime to us is death, yea, worse than death to our neighbors. It may take them years of arduous, honest toil, to out-live our scandal, yea, a life time may not suffice to wipe out the stain. Then let us keep our tongue as with a bridle. Again, Jesus taught us the principle of forgiveness. Can we ask our Father to forgive us when we will not forgive our brother that has trespassed against us? It may be if we had been in the position of our neighbor, we should have done as he did. Then let us exercise that true charity which is the pure spirit of the Gospel of Jesus Christ, and be assured that the measure we mete unto others shall be meted unto us again. Now, in regard to the establishment of a press. Where are the means to come from. The law of tithing has been adverted to. That law has been abused more than any other law in the Church. There is no exaction in the Church of God. It must all be a free-will offering, as much so as when you presented yourselves at the waters of baptism. It was of your own free will and choice; God accepts no other offering. There is no power in the Church to exact a dime from any man. The idea that there was this power has led the shepherds to fleece the flock. But just so far as you will voluntarily loose the hands of those that are tied, and do all you can for the rolling forth of the work of God, so will be your reward. There is no inconsistency in the Gospel; every principle harmonizes with every other principle in the same. Then let us try to understand our stewardship. God has promised to open the windows of heaven and pour out more blessings upon us than we are able to contain. His promises are the security given for our service and our offerings unto him; then, as Dean Swift once remarked, "With the liberal man, God will deal liberally." Now, if you like the security, *down with the dust.* Bring forth your offerings that the Word of the Lord may go forth to the ends of the earth, and Israel be gathered home.

Meeting adjourned till half-past 9 A. M., of the 8th.

[TO BE CONTINUED.]

RECEIPTS FOR THE HERALD.

D. R. Fuller, N. B. Gose, A. D. Boren, J. Bitting, H. Bable, J. Billington, W. Campbell, A. Hall, M. Valliers, E. B. Hale, L. Jackson, R. W. Strong, W. Strong, J. D. Lane, E. Palmer, J. Sumner, J. Whiting, E. R. Briggs, S. Dykes, J. Leaky, J. Wild, H. Able, J. Forsyth, G. Mefford, T. Dobson, S. S. Wilcox, W. Pomeroy, N. Haskins, J. Gold, W. H. White, E. B. Newberry, I. Crosby, E. Stafford, J. Bradley, A. Healey, W. Fisher, L. B. Wilder, \$1 from each; J. Conyers, C. Streeter, H. Pierce, W. Kelly, W. Jordan, W. Ward, J. Bentley; P. Graybill, J. Hetherington, 50 cts. from each; E. Tyler, \$2; H. Butler, \$2; W. H. H. Brown, \$2.90; J. Macanley, \$1.90; J. Ells, \$5.

MARRIED.—By Elder John Gaylord, of Pluno, Mr. LEWIS ROGERS, son of Bishop Rogers, to ELLEN ANNETTE LAMPHEAR, daughter of Elder Lanphear, all of Sandwich, Illinois.

Thus when young hearts both fond and true,
 Unite in love their hearts and hands,
 And bid all other loves adieu,
 To dwell in Wedlock's holy bands.
 Let angels bear the news away,
 And heaven the holy deed record,
 And strew their path with flowers like May,
 'Till they shall reign with Christ their Lord.

THE BOOK OF DOCTRINE AND COVENANTS.—We have received payment for several copies of this book since we sold all which we had for sale. We know not how soon it will be republished, but hope that it will be in a few months. The money which has been sent to us for it, will be appropriated as the owners may direct.

THE DELAY of this number is in consequence of the delay in sending the Minutes of the late Conference to us, which we received too late to publish *entire* in this number. Bro. Derry says that he was prevented, by sickness, from transcribing it sooner.

Bro. JAMES STUART, (tailor,) will receive the Herald for all the subscribers at Council Bluff City, Iowa. Postage and subscriptions can be paid to him.

THE TRUE LATTER DAY SAINTS' HERALD, is published monthly, by the Church of Jesus Christ of Latter Day Saints, and edited by Isaac Sheen.

TERMS:—One Dollar per volume, (12 numbers,) *in advance.*

Communications on doctrine, for the Herald, *must* be sent to President Joseph Smith, Nauvoo, Ills.

Remittances, letters containing news, and all correspondence with the Editor, must be sent to Box 215, Cincinnati, Ohio.

FOR SALE, and will be sent by mail free of postage:—

The Latter Day Saints' Selection of Hymns, (sheep,) 50 cents.

The Second Volume of the Herald, (bound,) \$1.40

The Book of Mormon, 1.20.

Word of Consolation, 10

Par funds and 3 and 1 cent postage stamps *only* received.

www.LatterDayTruth.org

THE TRUE LATTER DAY SAINTS' HERALD.

"Hearken to the word of the Lord, for there shall not any man among you have save it be one wife: and concubines he shall have none."—Book of MORMON.

No. 6—VOL. 3.] CINCINNATI, DEC., 1863. [WHOLE No. 30.

THE LOCATION OF ZION, No. 2:

MANY have supposed, because ancient Zion was located at Jerusalem, that the Zion of the last days (concerning which ancient prophets prophesied many great and glorious things), will also be at Jerusalem, but we now intend to show by much *additional* evidence that many events will transpire in Jerusalem which will not transpire in Zion, and that events will transpire in Zion which will not transpire in Jerusalem, and that the situation and circumstances of the people of Zion will be quite different, in many respects, from the people of Jerusalem.

The prophet Zechariah prophesied of many notable events which will transpire at Jerusalem, and by him the Lord said: "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle." Zech. 14: 1, 2. Furthermore on this subject the Lord says, in Zech. 12: 9-14, "It shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart. . . . All the families that remain, every family apart, and their wives apart." By this prophetic statement we perceive that after the Jews are restored to Jerusalem, all nations will gather against it to battle, that they will not believe in Jesus, the true Messiah, until they cry unto the Lord, and supplicate him to deliver them from their enemies, that he will then stand upon the Mount of Olives, and they will look upon him whom they have pierced.

"One shall say unto him, What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends." Zech. 13: 6. There will therefore be "a great mourning in Jerusalem" when they behold him whom they and their fathers rejected and despised, when he appears as their Messiah, and Deliverer.

When the Lord shall bring Israel "from the north country, and gather them from the coasts of the earth" to Zion, there will be no mourning there. Only on *their journey* to Zion will they mourn "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. Behold, I will

bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first-born." Jer. 31: 7-9.

The prophet continues the subject and shows that Israel "shall not sorrow any more at all" when they come to Zion. He says, "They shall come and sing in the height of Zion." Readers, we advise you to take your Bibles into your hands and read what the prophet says in connection therewith, before you proceed any further in reading our remarks. It is inexpedient for us to copy numerous portions of the prophecies which we shall cite your attention to, but we hope that you will not neglect to read them in connection with our remarks. By so doing we shall economize our limited space, and we hope that you will receive additional benefit. Now we advise you to read Jer. 31: 10-14.

It is, therefore, evident that the condition of Israel, when the Lord gathers them from the north country, and from the coasts of the earth to Zion, will be very different from the condition of the Jews after they are gathered to Jerusalem. The former will not sorrow *any more at all*, but "all the families" of the latter in Jerusalem will mourn "as one mourneth for his only son, and shall be in bitterness for him (Jesus), as one that is in bitterness for his first-born." This will be their condition until the Lord shall "make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf (Zech. 12: 6), for "in that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God." Then, and not till then, "Jerusalem shall be safely inhabited."

Isaiah says: "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10.

When God is known in the palaces of Zion for a refuge, the kings of the earth will be afraid of her. The Psalmist prophesied on this subject when he said concerning Zion, "God is known in her palaces for a refuge. For lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail." Ps. 48: 3-6. The time which is here spoken of when these events will transpire is evidently the time when the remnant of Israel "shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord," for why would they come and sing in the height of Zion, unless God should then be known in her palaces? Fruitlessly the kings of the earth will assemble to fight against Zion. It will be very different at Jerusalem when *all nations* gather against it to battle, and the city is taken, and the houses rifled; and half of the city shall go forth into captivity. The prophet Joel says: "Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations; and parted my land." Joel 3: 1, 2. The Lord does not say that *all* the tribes of Israel shall be gathered to Jerusalem when he shall gather all nations and bring them down into the valley of Jehoshaphat, but when he brings again the captivity of Judah and Jerusalem. The captivity of Jerusalem *is* the captivity of Judah because it was inhabited by Judah until they were driven out and led away into captivity by the Romans.

As all nations will come up against Jerusalem to battle, we may reasonably suppose that there will be many of the kings and prince of the earth in this great army, but we need not merely *suppose so*, for the prophets have prophesied much on the subject. Ezekiel prophesied of "the chief prince" who will be the great leader of that great army. This great leader is called "Gog, the chief prince of Meshech and Tubal." Different writers on this prophecy have presented conclusive evidence that this leader is the Emperor of Russia.

Now, we earnestly advise our readers *forthwith* to read what Ezekiel prophesied in Ezek. 38 c. and 39 c.

A comparison of the last quotation with the following from John's Revelations will show that John prophesied on the same subject and almost in the same words: Read, Rev. 19: 17-20. See also Rev. 17: 12-14; Rev. 16: 13, 14, 16; Jer. 46: 10; Zeph. 1: 7, 8; Isa. 24: 21-23; Wisdom of Solomon, 5: 14-23 and 6: 1-9; Isa. 40: 21-24.

We have now shown by abundant evidence that the kings of the earth will assemble in sight of Zion, when they will be troubled and will haste away in great fear and pain, but that they and their armies will be gathered to the battle of the great day of God Almighty, and the fowls of heaven will gather themselves together to the supper of the great God, to eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses who shall fall upon the mountains of Israel when "the chief prince of Meshech and Tubal," and all his bands, "even all nations gather against Jerusalem to battle," in those days, and in that time when the Lord shall bring again the captivity of Judah and Jerusalem. This will, therefore, be the contrast between the position of the kings of the earth towards Zion, when the Lord shall bring Israel from the north country, and gather them from the coasts of the earth to Zion, and their position towards Jerusalem, when the Lord shall bring again the captivity of Judah and Jerusalem. There is, however, a greater contrast than this in the prophecies, which we will notice. Isaiah foretold that the time would come when Zion would say, "the Lord hath forsaken me, and my Lord hath forgotten me." Isa. 49: 14. Then the Lord's reply is given. Read, 15-21 v.

These promises and predictions are now fulfilling. Many of the "destroyers" of the saints, and many who made Zion "waste," have been driven out of Zion as they drove the saints out, and many who "swallowed" up Zion, are "far away." The waste and desolate places of Zion, and the land of their destruction is again becoming waste and desolate, and a land of destruction to those who made it waste before. The daughter of Zion has been, and yet is, "a captive, and removing to and fro," and she lost her children, but she, even now, has many other children, so that she may now say, who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold I was left alone; these, where had they been?" So much of this part of this prophecy concerning Zion is now fulfilling, and in connection therewith, read what the prophet says in the two following verses (22, 23 v.).

The Lord *has* already lifted up his hand to the Gentiles, and is pouring out his judgments upon them, so that the time is near at hand when *kings will be nursing fathers, and queens nursing mothers to Zion.*

The same prophet says concerning Zion, "The Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60: 3.

"The abundance of the sea shall be converted unto thee, the forces (wealth) of the Gentiles shall come unto thee." 5 v.; read also, 9-12 v.

This part of the prophecy agrees precisely with the prophecy of John, the Revelator, in Rev. 21: 24-26, where he is prophesying concerning the New Jerusalem, which is evidently another name for Zion, for, he says, "the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it."

The following comparisons from both these prophecies will further show that Isaiah and John both prophesied concerning the same city, which Isaiah describes as the "city of the Lord, the Zion of the Holy One of Israel" (14 v.), and John as "the holy city—New Jerusalem."

Isa. 60: 19, 20. "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."

Rev. 21: 23. "The city had no need of the sun, neither of the moon, to

shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

Inasmuch as "the Zion of the Holy One of Israel" is the same city which is called by John "the holy city, New Jerusalem," it can not be old Jerusalem which is called by these names. *New Jerusalem* can not be *old Jerusalem*. The reasoning on this subject, in the Book of Mormon, is very appropriate, which is in a prophecy of Ether, the last prophet of the Jaredites, who came upon this land from the tower of Babel, when the Lord confounded the language of the people, and scattered them abroad upon all the face of the earth. In an abridgement of their records Moroni says:

"Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again a holy city unto the Lord; *wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again, and become a holy city of the Lord: and it should be built up unto the house of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type; for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not; wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away. And there shall be a new heaven and a new earth; and they shall be like unto the old, save the old have passed away, and all things have become new. And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel. And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father Abraham. And when these things come, bringeth to to pass the scripture which saith, there are they who were first, who shall be last; and there are they who were last, who shall be first.*

We have italicised that part of this prophecy which shows why a New Jerusalem can not be the old Jerusalem.

In perfect harmony with many prophecies of the Bible, Zion is called also the New Jerusalem in revelations which have been given unto the Latter Day Saints, and many of the peculiarities of Zion are prophesied of, in harmony with the prophecies which we have quoted. In a revelation which was given March 15, 1831, the Lord said:

"Wherefore I, the Lord, have said, gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion.

"And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we can not stand.

“And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy.”

At the conclusion of the prophetic remarks of the prophet Zechariah, concerning a great mourning in Jerusalem he says, “in that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness.” Zeeh. 13: 1. Sin and uncleanness will be in Jerusalem until the inhabitants have looked upon him whom they have pierced, until they have mourned for him as one mourneth for his only son, and until they have been baptized for the remission of their sins in a fountain which will be opened unto them. All these things are to transpire after the Lord shall bring again the captivity of Judah and Jerusalem. Until then the Jews will not be *redeemed* from their sins, but those who shall come to *Zion* are called “the redeemed of the Lord.” In Isaiah 51: 11, we read, “the redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away.” Zion will be exempt from sorrow and mourning when none but the redeemed of the Lord shall come there. Jerusalem will not be exempt until her people have passed through much affliction and become righteous. Zion will be helped by the Lord *right early*. The Psalmist says (Ps. 46: 4, 5), “there is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early.”

The rebels will be cut off from Jerusalem when all nations gather against it. Joel particularly describes the time when Jerusalem shall be holy. The heathen will come up to the valley of Jehoshaphat, the sun and the moon are to be darkened. In addition Joel says, “the Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion my holy mountain: *then shall Jerusalem be holy*, and there shall no stranger pass through her any more.” Joel 3: 16, 17.

There will be great wickedness in Jerusalem, and in the region round about, until the great and wicked Gentile army is cut off, and until a fountain is opened for sin and uncleanness, and until the Lord “will cut off the names of the idols out of the land, and they shall no more be remembered,” and until he shall cause the *false* prophets and the unclean spirit to pass out of the land, according to his promise in Zeeh. 13: 2. The gathering of the Jews to Jerusalem will not be a gathering of saints, but after the city shall be taken by the army of Gog, and half of the city shall go forth into captivity, “the residue of the people” will become saints, but those who shall gather to Zion when it shall be “the perfection of beauty,” will be saints before they gather there, and they will make a covenant with the Lord by sacrifice before they gather to Zion. Read *now* what the Psalmist says in Ps. 50: 1-5.

The prophet Jeremiah prophesied of this gathering of the righteous of the children of Israel and the children of Judah to Zion, and he shows that a *part* of the house of Judah will gather to Zion with the house of Israel. This event will transpire when out of the north there cometh up a nation against Babylon, which shall make her *land* desolate, and none shall dwell therein. This can not be the gathering of all nations against Jerusalem, for Babylon and Jerusalem are not synonymous. Read what Jeremiah says in Jer. 50: 3-5.

The prophet here describes a desolating war, which will come to pass “in those days and in that time” when “the children of Israel shall come, they and the children of Judah together,” to seek the Lord their God and ask the way to Zion. The prophet can not be prophesying of events which transpired in ancient days, for Israel and Judah have not come together at any time, nor for any purpose, since the days of Jeremiah.

Long before his day Israel was carried captive into Assyria (2 Kings 17: 6), and afterward “they took this counsel among themselves that they would leave the multitude of the heathen, and go forth into a further country where never

mankind dwelt." 2 Esdras 13: 41. There they remain in "the north country," and when the Lord shall "bring them from the north country and gather them from the coasts of the earth," then this prophecy will be fulfilled, and it can not be before. Annexed to the prophecy of Jeremiah, concerning Israel and Judah coming together, the Lord says (6th and 7th verses) :

"My people hath been lost sheep; their shepherds have caused them to go astray; they have turned them away on the mountains; they have gone from mountain to hill; they have forgotten their resting-place. All that found them devoured them, and their adversaries said, We offend not, because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers."

This is a prophetic description of events which would transpire immediately before the events which he had been foretelling. As the vision of the coming of the children of Israel and Judah was presented to the prophet, he then spoke of an event which would transpire in the second past tense, or within a period of time which will be completed when Israel and Judah come together. Hence the Lord, by the prophet said, "my people *hath* been lost sheep; their shepherds *have* caused them to go astray," etc. They are therefore events which immediately precede the coming of Israel and Judah together, and how could any person *now* write a plainer description of the present condition of the Lord's people in the same number of words? Have the Lord's people been lost sheep? Have their shepherds caused them to go astray? Have they turned them away on the mountains? Have they gone from mountain to hill? Have they forgotten their resting place? Most assuredly they have. These people of God were to live in that day when the Lord would prepare a *resting-place* for them; otherwise they could not forget it. They must have had some information or knowledge that the Lord had prepared a resting-place for them, before they could forget it. Truly God hath prepared a "resting-place" for the saints in this age of the world, and many have gone astray and have forgotten their resting-place. The resting-place of the Lord's people is Zion, and it is the resting-place of the Lord, for the Psalmist says, "the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it." Ps. 132: 13, 14. Zion is therefore the *rest* which the Lord has provided, and he says, "my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." Isa. 32: 18. "There remaineth, therefore, a rest for the people of God. Heb. 4: 9. "Let us, therefore, fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it;"—1 v. This was an exhortation of Paul to the Hebrew saints in his day, and truly we ought to give heed to this exhortation, for many have come short of the rest which remaineth for the people of God, and many have forgotten their resting-place, and truly it is a dreadful thing to forget, or come short, while the plagues of Babylon are being poured out upon her, and this resting-place *will soon be needed*, and is now being prepared for the pure in heart.

The declaration, that "all that found them (the Lord's people), have devoured them," is like that which is in Jer. 12: 9, 10, as follows: "Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to *devour*. Many pastors have destroyed my vineyard, they have trodden my portion under foot."

"All that found them have devoured them," precisely as the Lord said "to the shepherds of Israel, that do feed themselves"—to the same shepherds who have caused them to go astray. He said, "ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock." Ezek. 34: 3. "They became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains," etc.—5th and 6th v. All these prophecies describe the way that all that found them have devoured them, and they describe the facts in a figurative style, but *truly* concerning the way that the Latter Day Saints have been scattered and oppressed by apostate leaders. The wickedness of these leaders and of the people who were led astray, has been a pretext and excuse of the "adversaries" of the Lord's people for the persecution of the latter. "Their adversaries" afflicted the innocent and the guilty,

and very often the innocent *instead of* the guilty, and said "we offend not, because they have sinned against the Lord."

Annexed to the description of the present condition of the Lord's people, the Lord says, "remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks. For lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country; and they shall set themselves in array against her; from thence she shall be taken; their arrows shall be as of a mighty expert man; none shall return in vain." Many suppose that this part of the prophecy was fulfilled in ancient Babylon, but this opinion is erroneous. The reason for the removal of the Lord's people from Babylon, was not the reason for the return of the Jews from seventy years' captivity in Babylon. They did not return because the Lord said he would raise and cause to come against Babylon an assembly of great nations from the north country. On the contrary, they remained in Babylon until it was taken by Cyrus, king of Persia, before they commenced to return.

In the first year of the reign of Cyrus, which is supposed to have been in the third year after he took Babylon, he made a proclamation that the Lord had charged him to build him an house at Jerusalem. Then the Jews commenced to return. See Ezra, 1 c. The kingdom of Babylon was broken up before the Jews commenced to return, and the king of that nation which had taken Babylon was their friend, and great benefactor. Why, then, should they, and how could they, flee out of the midst of Babylon, to "deliver every man his soul from the fierce anger of the Lord," and that they might not be cut off in her iniquity? When the Lord's people flee from the Babylon spoken of by Jeremiah in this and the next chapter, it will be for this purpose. In Jer. 51: 6, the Lord says, "flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompense." In Jer. 51: 45, is the following command: "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." Another proof that this Babylon is a latter day Babylon, may be found in the numerous coinciding prophecies in the Revelations of John, especially in Rev. 18 c., where John says, concerning "Babylon the Great," "I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

We will compare the following quotations from Jeremiah and John's Revelations, concerning Babylon: "The wild beasts of the desert with the wild beasts of the islands, shall dwell there, and the owls shall dwell therein." Jer. 31: 39. "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18: 2. "Babylon is suddenly fallen and destroyed." Jer. 51: 8. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14: 8. "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." Jer. 51: 7. "Her judgment reacheth unto heaven, and is lifted up even to the skies." Jer. 51: 9. "Her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18: 5. "O thou that dwellest upon many waters." Jer. 51: 13. "That sitteth upon many waters." Rev. 17: 1. "Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come upon her from the north, saith the Lord." Jer. 51: 48. "Rejoice over her thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." Rev. 18: 20. "As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth." Jer. 51: 49. "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. 18: 24. "And it shall be when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates; and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her." Jer. 51: 63, 64. "A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that

great city Babylon be thrown down, and shall be found no more at all." Rev. 18: 21. We might make more comparisons to show that it is *the latter day* Babylon that is here prophesied of by Jeremiah, but we think that these are sufficient.

Another positive proof of this fact, may be found in Jer. 50: 20, as follows: "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve."

There never was a time since Israel and Judah had an existence, that their sins and iniquities could not be found, which shows plainly that this prophecy will be fulfilled in the last days.

In the reasons which are given for the evil and desolation which will come upon Babylon, we find evidence that the Zion spoken of by Jeremiah, is *that location which is called Zion in the revelations to the Latter Day Saints*.

The Lord says, "I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight saith the Lord." Jer. 51: 24. Ancient Babylon was also called Chaldea, and as it was a type of the latter day Babylon, both are called by the same names. Ancient Babylon was a type of the latter day Babylon, because it was an enemy of ancient Zion and Israel, as the latter day Babylon is an enemy of the latter day Zion and Israel. The names of many ancient kings, nations, cities, gods, etc., are used in a typical sense in many of the prophecies of the Bible, and such prophecies are to be fulfilled in the last days, therefore this Babylon is also called Chaldea, in this and other prophecies. The Lord says that an assembly of great nations shall come up against Babylon; from thence she shall be taken, "and Chaldea shall be a spoil; all that spoil her shall be satisfied, saith the Lord, Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls." Jer. 50: 10, 11. The reasons which are here given for making Chaldea a spoil, agrees with the prophecy of Joseph the Martyr, in his letter to John C. Calhoun, where he says "remember if the Latter Day Saints are not restored to all their rights, and paid for all their losses, according to the known rules of justice and judgment, reciprocation and common honesty among men, that *God will come out of his hiding-place and vex this nation with a sore vexation*. Yea, the consuming wrath of an offended God shall smoke through the nation with as much distress and woe as independence has blazed through with pleasure and delight." This is therefore the Babylon and Chaldea which will be a spoil, because the saints have not been restored to all their rights; because their enemies have been the destroyers of the Lord's heritage, and the saints have importuned for redress at the feet of the Judge, the Governor and President, as the Lord commanded them, and they heeded them not. The word of the Lord to the saints was, that "then will the Lord arise and come forth out of his hiding-place, and in his fury vex the nation, and in his hot displeasure, and in his fierce anger, in his time will cut off those wicked, unfaithful and unjust stewards, and appoint them their portion among hypocrites and unbelievers; even in outer darkness, where there is weeping and wailing, and gnashing of teeth." B. of C., 98: 12. If this is not Babylon, "the land of the Chaldeans," and if the heritage of the Lord is not in Jackson county, Missouri, where shall we find them?

Annexed to our last quotation from the prophecy of Jeremiah, is the following:

"Your mother shall be sore confounded; she that bare you shall be ashamed; behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert; because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate; every one that goeth by Babylon shall be astonished and hiss at all her plagues." Jer. 50: 12, 13. We know of no nation which could at any time be called the "mother" of Ancient Babylon. In the infancy of this nation American citizens often called England "the mother country," and England is *even now* "sore confounded," in consequence of the great distress which the rebellion in this country produces there.

The United States is "the hindermost of the nations," because it is situated at a remote distance from all the great nations of the earth, and separated from

them by the Atlantic and Pacific Oceans. It is "the hindermost" of all the great nations of the earth.

This Bubyron is called "Daughter of Babylon," and "Daughter of the Chaldeans," and the "heritage" of the Lord; the city of Zion is called his "inheritance," in Isa. 47: 1, 5-9. Read these predictions *now*, and carefully.

Ancient Babylon could not consistently be called "Daughter of Babylon," or "Daughter of the Chaldeans," because it was the first nation which was called Babylon and Chaldea. It did truly pollute the Lord's inheritance and its successor in our day has done the same thing; therefore it may with propriety be called the "Daughter of Babylon," and "Daughter of the Chaldeans." The description of Babylon in John's Revelations, coincides precisely with this prophecy as follows: "She saith in her heart *I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning, and famine.*" Rev. 18: 7, 8. "Thou saidst, I shall be a lady forever." Isa. 47: 7. "Thou shalt no more be called the lady of kingdoms." Isa. 47: 5. "I shall not sit as a widow, neither shall I know the loss of children: but these two things shall come to thee in a moment, *in one day*, the loss of children and widowhood; they shall come upon thee in their perfection." Isa. 47: 8, 9. Truly the loss of children and widowhood have come upon this nation *in a moment, in one day*, when many of the States rebelled and seceded. The frequent assertion, that this Union would never be dissolved, has been proved to be false. Death and mourning and famine have come upon her, so that both these prophecies are literally and plainly fulfilling on this nation. The rebels who have been instrumental in bringing this evil on the nation need not boast, for they have brought the largest share of it on themselves.

For what purpose will the people of the Lord "flee and escape out of the land of Babylon?" The answer is given in Jer. 50: 28, as follows: "The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple. "We have shown that Babylon will be a spoil, because she hath destroyed the heritage of the Lord, and that the Lord "will render unto Babylon and to all the inhabitants of Chaldea, all their evil that they have done in Zion." To show what Babylon has done, we will also quote Jer. 51: 35: "The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say." By these prophetic declarations, we learn that the prophet knew that Zion would be built up twice in the last days, and that after it would be built up the first time, it would be destroyed by Babylon, and then the vengeance of the Lord and destruction will come upon Babylon, then Zion will be built up again, and the people of God will flee and escape from the plagues of Babylon, and flee unto Zion. The past and future events which are connected with this nation and Zion, are here described.

They were also foretold by Zechariah in Zech. 2: 7-11, Search and see what the prophet there says.

The people of God who dwell with the daughter of Babylon are here (as in many prophecies) called Zion. The people who are to live in Zion are called Zion, as the people of Jerusalem are called Jerusalem by the same prophet, where he says, "these are the horns which have scattered Judah, Israel and Jerusalem." Zech. 1: 19. Our Savior also spoke in the same manner when he said, "O Jerusalem, Jerusalem, thou that killest the prophets," etc. In Matthew 3: 5, we read, "then went out to him (John) Jerusalem and all Judea, and all the region round about Jordan." It is the people of those localities which are there spoken of, so the people of Zion are often called Zion by the prophets. The command will be given to Zion (the people of God) that dwellest with the daughter of Babylon, to "deliver" herself. The purport of this is the same as in Rev. 18: 4, where John says, "I heard another voice from heaven, saying Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Zion will need "another voice from heaven," to show her when and how to come out of Babylon, and to show her when and how she must "deliver" herself. Zechariah saw that Zion would be spoiled, and that afterward those who spoiled her "shall be a spoil to their servants." This event

is no longer unlooked for, and unexpected. It has become a common topic of conversation, and it is generally expected that there will soon be a great insurrection of the slaves, and that their masters will be a spoil to them. *This will be the fate of those who spoiled Zion*, but Zion will be delivered, and sing and rejoice, because the Lord will dwell in the midst of her. The prophet Micah presented two prophetic descriptions of Zion in succession. In both, the great events which have transpired in reference to Zion in this generation, and those which will be fulfilled are described. The first description we have already noticed, but we will recapitulate, and in it Zion is described as her that is driven out, her that halteth, her that the Lord hath afflicted, her that was cast far off, and her that was to be made a remnant. These are events that have transpired within the last thirty years. The future events are described in the promises that God "will gather her that is driven out," make "her that was cast far off a strong nation," and "reign over them in Mount Zion from henceforth, even forever."

In the second description the recent events are these: "The first dominion" was to come to Zion. She cries out aloud and is in great pain, so the question is asked, "Is there no king in thee? Is thy counsellor perished?" The inference is plain that the prophet saw that this would be the cause of her pain, and it is a plain description of the sorrow which was produced by the death of Joseph, the martyr. The prophet also saw that the daughter of Zion would go forth out of the city of Zion and dwell in the field (fields of the woods or prairies), and go even to Babylon. These are events which have transpired. The future events are, that there (in Babylon) the daughter of Zion will be delivered: "There the Lord shall redeem thee (Zion) from the hand of thine enemies." This prophecy is in Micah, 4: 8-10. Read it *now*.

As many suppose that the Babylon which is prophesied of by John, in Rev. 18th c., is spiritual Babylon, and as some of our readers may suppose that it is spiritual Babylon which is prophesied of in Jeremiah, 50th and 51st c., we will proceed to show that it is a nation which is spoken of in these chapters. We are conscious that there is a spiritual Babylon, which is prophesied of by John, in his Revelations, but not in the 18th c. John says: "The kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, *standing afar off* for the fear of her torment, saying, Alas! alas! that great city Babylon, that mighty city! for in one hour is thy judgment come." Rev. 18: 9, 10. The kings of the earth could not stand afar off for the fear of the torment of *spiritual* Babylon, because it is extended over all the earth. They would have to abdicate their thrones and become hermits in the uninhabited parts of the earth before they could stand *afar off* from *spiritual* Babylon. The merchants of the earth, whose merchandise, *in part*, consists of "slaves and souls of men," and who are made rich by Babylon, will stand *afar off*, for the fear of her torment, weeping and wailing; and every ship-master, and all "the company in ships, and sailors, and as many as trade by sea, will *stand afar off*." See 9-19th v. It is, therefore, evident that this is not *spiritual* Babylon which is prophesied of in this chapter. This Babylon is called "Babylon the Great." Rev. 18: 2. There is another Babylon which is prophesied of in the 17th c. It is there called "Mystery Babylon the Great, the mother of harlots and abominations of the earth." 5th v. Protestants generally suppose that this Babylon is the Church of Rome. The Church of Rome is only a part of Mystery Babylon; for Nephi, the son of Lehi, said that an angel said unto him, "Behold that great and abominable church, which is the mother of abominations, whose foundation is the devil. . . . There are save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore whoso belongeth not to the church of the Lamb of God, belongeth to that great church which is the mother of abomination; and she is the whore of all the earth." B. of M., p. 34. Mystery Babylon is anti-Christ, with all its variety of doctrines and practices. When the Protestants assert that the Romish Church *alone* is the "mother of harlots," they (unintentionally no doubt) represent the Protestant churches as harlots. If the Romish Church alone is "the mother," the Protestant churches are "harlots," for they are her daughters. Every false

church, every false religious organization, and every unbeliever in Christ, belongs to "Mystery Babylon, the mother of harlots and abominations of the earth." They are all propagators of iniquity, as a mother is a propagator of her species. They all belong to that great church which is the mother of abomination. John's prophecy concerning Mystery Babylon is very different from his prophecy concerning Babylon the Great, in the 18th c. This difference is in relation to the kings of the earth. We have shown, concerning the latter, that the kings of the earth "shall bewail her, and lament for her, when they shall see the smoke of her burning;" but they will hate Mystery Babylon, and make her desolate and naked. They have long since hated the tyranny which the Roman Pontiffs exercised over them, and they have nearly emancipated themselves from it, some of them have entirely, and the temporal kingdom of the Pope is reduced to small dimensions, and it is expected that it will soon be taken from him altogether. The angel said unto John: "The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Rev. 17: 16. He also said: "The ten horns which thou sawest are ten kings." Rev. 17: 12. The Romish Church is a powerful organization of Mystery Babylon, and the kings of the earth hate it, and are making it desolate (annihilating its political power), because it diminishes their political power. It is selfishness and ambition which makes them hate her, and not because they love the Lamb of God; for the prophecy concerning their hatred is preceded with the prediction that these kings "shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings." 14th v. This undoubtedly has reference to events which will transpire when all nations shall come against Jerusalem.

SEMI-ANNUAL CONFERENCE.

[Continued from page 119.]

OCTOBER 8, 1862.—Eight persons were baptized last evening by Elder William Kelly, viz: Rachel Krain, Spencer Smith, Amos K. Smith, Joseph W. Strong, John W. Ballantyne, Sarah M. Mowery, Anna C. Smith, and Samuel O. Smith.

Conference met pursuant to adjournment. Those who were baptized on the previous evening were confirmed by Elders Blakeslee, Blair, Shippy, and McIntosh. Elder Blair instructed the parents to bring their children to be baptized at the age of eight years by the Elders, according to the pattern, showing it was binding upon parents so to do, and enjoining upon the Elders to instruct the Saints so to do. Bishop Israel L. Rogers, William Aldrich, Philo Howard, George A. Blakeslee, and Jonathan D. Heywood, were appointed a committee by the Church to procure a press and printing materials, and locate the same.

President Smith said the means for the press should be raised by the tithing. The principle of tithing, couched in the Epistle of the Twelve, in the *Herald* of January, 1862, met with his hearty approval, and he recommended it to the Church in connection with the law in the Book of Covenants. It is by individual exertions that great results are brought about. Suppose we all consider we can not do anything; nothing will be done; but if we individually do a little, we can accomplish the work and obtain the reward. Whereas, if we neglect any part of the law, we shall suffer the consequences of a broken law.

Elder J. W. Briggs said: "I have heard complaints that the exposition of the law of tithing, in that Epistle, was so ambiguous that it was hard to tell what was required of us. There is no specific law, either of the land or of God, that lays down how we shall act in every particular; but God has told us, unless Zion is built up according to the law, he will not receive it, neither can it be a land of Zion unto us. As has been said, the law has been perverted, and has been made the means of pampering up some, while others have starved within sight of the huge piles that have been amassed by the perverted exactions of

that law. This is perversion. It is robbing God and grinding the poor. Jesus says his yoke is easy; but this is galling to bear. Shall not the Judge of all the earth do right? But they have made the law oppressive; hence their yoke is not of God. The Lord says he wants the 'surplus.' Now, if I have two coats and only need one, I have a surplus; and this is what is meant; but this must be given freely. In ancient times, the Lord told the people they had robbed him in tithes and offerings, and this is an example unto us in these last days. The Church is a steward over these things, and we are to act according to the law, and we must judge for ourselves of our surplus, and as we act so will be our reward. But we must see to it that we judge righteous judgment, for God will hold us responsible. I do not see that the law can be carried out in full in our fragmentary state, but it will be carried out in Zion; and unless this is the case, the consequences will be upon us."

Elder Blair spoke on the same subject, showing that Ananias and Saphira were punished, not for absolutely refusing to pay their substance to the Lord, but for pretending to give what was required while they withheld a part. Peter said to him, "While it remained, was it not thine; and after it was sold, was it not in thine own power? . . . Thou hast lied unto God, and not unto men." Let us learn a lesson from their folly.

Elder Shippy showed that if we did as God commanded, he was bound to fulfill his word.

Meeting adjourned until one o'clock P. M.

AFTERNOON.—Meeting opened as usual. President Joseph Smith introduced Wheeler Baldwin, of Manti, who requested to address the Conference.

Elder Baldwin said: "I came here for good and not evil, and am grateful for the present opportunity. If I am possessed of errors, small or great, I will give two errors for one truth. I have been a witness of the work of the last days thirty-two years, on the 8th of January next. I attended the first June Conference, and was ordained, by the special direction of Joseph, to the High Priesthood. I attended the second general Conference, held at Orange, and at the third Conference, held at Amherst. It did me good to hear Elder Briggs relate the facts of Joseph being ordained to the Presidency of the High Priesthood, as plainly as I could state them. I saw the doings of the Church, and the mob in Jackson and Caldwell counties, Missouri, and in Nauvoo, until the prophet was taken away. With the books in my hand, I could not follow 'the twelve.' I could not get testimony to follow them to Salt Lake. What could I do? I could not practice their doctrines. I felt that we needed all the light we could obtain to guide us in this darkness. I tried to take the things in this book (Book of Covenants) for my guide, and studied the Revelations that I might not miss the grand pole star. It has done me good to hear our present beloved Joseph state the course we should have taken. He calls upon all scattered Israel to return to the words of the Lord; and I feel that this doctrine will lead us on to eternal life.

"I found an organization, under Alpheus Cutler, on Silver Creek. I then removed to Manti, where the present organization was established. He (Cutler) was ordained President of the High Priesthood. I baptized some forty members, on the Botany, into the same. Some of them went to Salt Lake; but, thank God! there is a good sprinkling of them in this re-organization. Well, we took the Bible, Book of Mormon, and Doctrine, and Covenants for our guide; those, together with 'the Constitution,' are the foundation upon which we built. With respect to our President here (meaning Joseph), I have heard Father Cutler say, that when he (Joseph) took his place, he would sweep the world. Our people have always held that Joseph's family had rights, and that they would possess those rights some time. I have been highly gratified with the spirit and teachings of the Brethren and Conference. If we (the Cutlerites), as a people, have missed the 'pole star,' I think we are honest enough to return and live; and I can say sincerely, 'Lord send by the hand of him whom thou wilt send.' When the first Joseph came, he had to make many amendments until he had set the whole in proper order."

Elder W. Blair said: "I and Elder E. C. Briggs visited that people on Farm

Creek. Calvin Beebee was President of the Branch. Brother Beebee went and inquired of the Lord, and obtained a testimony, and on the next day he told the people he knew we were servants of God. Bro. James Badam spoke in tongues, and the interpretations was that this work was true; and that the Outlerite Branch would unite with us in time, and that a great work would be accomplished in this region. We went to Mantji, and tried to learn the nature of their organization, but failed. We inquired of the Lord, and obtained that knowledge, and also a testimony that, in time, they would unite with us."

President Smith said: "It is pleasing to see that the spirit of peace is with us in our difference; and, as I believe, truth wins its way slowly, but will surely prevail."

The English Mission was now presented, and freely discussed.

Resolved, That the English Mission, consisting of Jason W. Briggs and Samuel Powers, as before appointed, be sustained, and that Charles Derry be associated with them in the same.

Resolved, That John Shippy be permitted to go to Canada.

Resolved, That Elder W. W. Blair be sustained in the Presidency of the churches in Western Iowa and Nebraska.

Resolved, That Elder E. C. Briggs continue to labor in Minnesota, Wisconsin, and Northern Iowa.

Resolved, That Zenos H. Gurley labor in Southern Wisconsin and Northern Illinois.

Meeting adjourned until half-past nine o'clock A. M. on the 9th.

THURSDAY MORNING.—Met at the usual time, and opened by singing and prayer. Two persons were confirmed by Elders Blair and McIntosh that had been baptized by Elder Ebenezer Page on the previous evening, viz: Benjamin Purcell and Mary Smith. Subject of Missions continued.

Resolved, That Elder Jens Jorgenson go on a mission to Denmark.

Resolved, That Riley Briggs be ordained an Elder, and that he and Elder W. Kelly labor in connection with Elder E. C. Briggs.

Resolved, That Elder William Anderson, of Nashville, labor where he reside, and also in Illinois.

Resolved, That Alexander McCord, Eli Clothier, and Levi Wilson go on a mission to Canada.

Resolved, That John A. McIntosh and Cornelius McIntosh labor in Illinois; and if they can not fulfill it, labor where they can.

Resolved, That Ebenezer Page and John Swain labor in Guthrie, Dallas and Polk counties, Iowa.

Resolved, That Nathan Lindsay be ordained an Elder, and labor with Elder Reuben Strong in Joe Daviess and surrounding counties, Illinois.

Resolved, That H. W. Pomeroy be requested to labor under the direction of E. C. Briggs.

Resolved, That Silas W. Condit, D. M. Gammett, and Jehiel Savage labor in Mills and Fremont counties, and that part of Nebraska contiguous; also, that Edwin R. Briggs labor in conjunction with them.

Resolved, That Elders Henry Cuedron and W. W. Wood filled the Mission assigned them last spring.

Meeting adjourned till half past one P. M.

AFTERNOON.—Opened as usual.

Resolved, That Elders James Gillen, Davies H. Bayes and B. F. Parker, labor in Illinois and eastern Wisconsin.

Resolved, That Elders Lanphear and Rarick, continue their Missions.

Resolved, That all the Elders, not included in these special Missions, be requested to extend their labors in their vicinities.

Resolved, That the Mission of Wilson Sellers, in Nebraska, be continued this fall and winter.

Elder John A. McIntosh inquired if an Elder could legally preside in a Branch while a High Priest lived in the same? It was decided, an Elder could legally preside when a High Priest was present.

Bishop Israel L. Rodgers said: "I feel to rejoice with the saints I am not a

man of many words. I thank God he has given me a heart of feeling with you; that I can enjoy with you the Holy Spirit. When I see my brethren here that have come up through much tribulation, it touches a tender chord in my heart, but we must all come up through great tribulation, we must all be tried as by fire. I find all are not tried alike; what is a trial to one person is no trial at all to another; and what is a temptation to one, is not to another. Hence, the necessity of that pure, healing virtue—charity—which is the love of God, shed abroad in our hearts, leading us to sympathize with each other, and to bear with each others failings as we would wish others to bear with us, and as we desire to be dealt with at the bar of the Eternal God. I hold that Mormonism (so called) is the truth from Heaven. It is the rod of iron—the polar star. We have heard of that which is to lead and guide us to the tree of life. I have taken hold of it for the truth's sake, and I could not feel to leave you without bearing my testimony to its truth. I know it is true, and will stand when all things else shall pass away. We have nothing to fear but ourselves. Our only fear should be, lest we should not keep in the narrow path; and remember there is but one way by which we can keep in it, and that is by keeping the law—trusting in God, and in his Son, Jesus Christ, and acting god-like in all things.

I desire to be upheld by your faith and prayers. I feel there is a great responsibility resting upon me. I feel it my duty to appoint an agent in this western part of the church. Jonathan D. Heywood will act as that agent to receive the tithings of the saints. Several persons applied to be received as members of the church, who were in church in the days of Joseph, and they were received. It was then

Resolved, That we sustain the Twelve, the High Priests, the Seventies, and all the other officers of the church.

Resolved, That we sustain Joseph Smith as President of the whole Church of Jesus Christ of Latter Day Saints.

Resolved, That we sustain each other by our faith, prayers and good works.

Resolved, That the Conference adjourn, until April 6, 1863, and then to meet at Amboy, Illinois.

I must here say, that we had a glorious time. A great many people were present, eager to catch the words of life. The words of Jesus Christ were fully exemplified: "My sheep hear My voice, and they follow me." Hearts that had for the last seventeen years beat with anxious desires, and offered up many fervent prayers, that the rightful "heir" to the holy priesthood might stand in his place as the Shepherd of the flock of God, were now amply repaid. They forgot their toils, and their wanderings, and raised their songs of praise and adoration to the Most High. Many tongues were inspired with the pentecostal power, to utter precious promises from the God of Israel, concerning the work of the last days, and also concerning our brethren and sisters in Utah; that their bands should soon be broken, and that they should return to the true fold, and the true Shepherd. Parents that had children there, and children that had parents, etc., were comforted with the blest assurance that their prayers should be answered and that their tears had not flown for them in vain.

It was a rich treat to see those whose heads blossomed with age, and who had stood shoulder to the wheel in the days of Joseph the First, ready again with their influence and their all to roll on this work, which was fitly compared by J. W. Briggs as "a wheel within a wheel," to bring about the final restitution of all things. Near thirty persons were received into the church during Conference, and many returned to their homes with a determination to endeavor to lead their families and friends into "the good old paths," that they might find rest to their souls.

President Smith and Elder Blakeslee preached on Sunday, before the Conference opened; but I was sick, and could not get any report of the same. Prayer meetings were held every evening during the Conference, and great were the blessings enjoyed. The gifts of the Holy Spirit were enjoyed to such a degree, that many old Saints said they had never seen such great manifestations before.

The honest in heart, in Utah, California, and all other places, were remem-

bered before the Lord. It was thought missions could not be taken to those two places until spring.

After Conference closed, in the evening of the 9th, President Smith preached from Hebrews, 12: 1. He reviewed the history of the church in all ages, and presented the great cloud of witnesses that had lived prior to the apostles; showed the testimony each had borne in their several dispensations; and the witnesses in the days of Christ and his apostles. Then he brought forth a second cloud of witnesses, that had lived on this continent from the days of Jared to the days of the prophet Moroni, and reviewed the dealings of God with them; and then he presented a third cloud, which had come forth in this "the dispensation of the fulness of times," and compared them with the other two. They all bore the one testimony—God is love; God is truth; that He is no respecter of persons; that He is unchangeable, and will make good his promise to a thousand generations. He proved that those witnesses had never been impeached; that they could not be impeached; that the facts were before us; and Jesus Christ has declared that at the mouth of two or three witnesses every word should be established. Seeing, then, that we are compassed about with three great clouds of witnesses, he exhorted us with Paul to lay aside every weight and every sin that doth so easily beset us, and run with patience the race that is set before us. In order to do this, it was necessary for us to understand ourselves. King Solomon said he was a wise man that knew his own folly. It was our duty to do this, that we might overcome our evils, and guard against every weakness and temptation; and if we do this, and cultivate every virtue of the kingdom of God, we shall sit down at the right hand of Jesus Christ.

Elder W. Blair then addressed the assembly, and showed that the day of the Lord's power was near at hand, when his servants will go forth and preach to the Israel of God, in their own languages, wherein they were born, the great and glorious principles of the gospel, by the power of the Holy Ghost, to the convincing of them of their wanderings, and also of the relation they hold to God, and bring them to the knowledge of their fathers, and of the glorious promises God has made concerning them; that this power had to be poured out upon his servants before the word and purpose of the Lord could be fulfilled; and that this was the invitation and preparation for the great supper that is to be prepared for the pure in heart; and it behooved the Saints to prepare for the same, and to seek unto the Lord for it with all our hearts.

Meeting was then dismissed; and, although the people had been together five or six days, there was no impatience manifested, but all seemed eager to hear and learn, and add their mite of light and comfort for the benefit of all.

JOSEPH SMITH, *President.*

JAMES GILLEN, }
CHARLES DERRY, } *Clerks.*

For the Herald.

LETTER FROM BRO. J. W. GILLEN.

BRO. SHEEN.—I am laboring in Warren county at present; prejudice is giving way, and people seem anxious to hear the truth, but very slow to obey it. There is a large field of labor here; the Lord seems to be opening up the way before us, and we have all that we possibly can do, and I trust that ere long we shall see many coming to the waters of Baptism.

Many of them have already said they know it is the truth.

I find it is a prevailing opinion among all classes, that some great event is about to transpire, and they are not satisfied with the doctrine that they profess to believe; but yet there is not honesty enough in them to embrace the truth.

Your brother in the bond of the covenant,

GALESBURGH, ILL., Dec. 20, 1862.

JAMES W. GILLEN.
www.LatterDayTruth.org

RECEIPTS FOR THE HERALD.

J. Newberry, G. Rossear, W. McKeown, M. Metcalf, G. Drake, B. Bardsley, C. C. Watson, W. Long, J. W. Butts, W. Redfield, E. C. Brown, A. Edwards, L. Page, C. A. Delong, T. C. Birket, E. J. Moore, G. Morey, R. Booth, B. Fairbanks, A. Manchester, S. G. Haight, T. Tompkins, S. Hill, H. Cuerton, Mr. Hanson, D. M. Gamet, \$1 from each; W. C. Matthews, D. S. Seavey, D. Maule, 50 cents from each; J. C. Crabb, 80 cents.

WANTED.—The Book of Mormon in German. Those who have one or more of this work for sale may write to us concerning the price, etc.

THE ADVANCE IN THE PRICE OF PAPER has recently been so great that we have deemed it advisable to make a change in our arrangements, and publish as much on sixteen that we have heretofore published on twenty-four pages. If our subscribers will be punctual in *paying in advance* for the HERALD, we may publish a double number in a few months.

SUBSCRIBERS TO THE HERALD who are in arrears are earnestly solicited to forward the amounts which are due and *pay in advance*, or if they are unable to pay they should inform us of the fact, or if they desire us to discontinue to send the HERALD to them, *that we may know how to act in the premises*.

ERRATA.—Being afflicted with sore eyes, some errors were overlooked in the last number. In the report of Galland Grove Branch, on page 115, read “21 baptized *since* last Conference.” The following was omitted: Elder G. Medlock represented ten members in Omaha and Florence. On page 117, in reference to those who administer baptism, instead of “they should *not* use the precise words,” read “they should use,” etc.

THE TRUE LATTER DAY SAINTS' HERALD is published monthly by the Church of Jesus Christ of Latter Day Saints, and edited by Isaac Sheen.

TERMS:—One Dollar per volume (twelve numbers), *in advance*.

Communications on doctrine, for the HERALD, *must* be sent to President Joseph Smith, Nauvoo, Illinois.

Remittances, letters containing news, and all correspondence with the Editor, *must* be sent to Box 215, Cincinnati, Ohio.

FOR SALE, and will be sent by mail free of postage:—
 The Latter Day Saints Selection of Hymns (sheep)..... 50 cents.
 The Second Volume of the Herald (bound)..... \$1.40
 The Book of Mormon..... 1.20
 Word of Consolation..... 0.10

THE TRUE LATTER DAY SAINTS' HERALD.

"Hearken to the word of the Lord, for there shall not any man among you have save it be one wife: and concubines he shall have none."—Book of MORMON.

No. 7—VOL. 3.] CINCINNATI, JAN., 1863. [WHOLE No. 31.

THE LOCATION OF ZION, No. 3.

Many of the predictions of John and other prophets concerning Mystery Babylon are the same as many of the predictions concerning national Babylon. This may easily be accounted for. Spiritual Babylon exerts a powerful influence over all the nations and governments of the earth, and therefore this nation is under its influence, and the characteristics of Spiritual Babylon and this nation (National Babylon) are the same, to a great extent; and, for the same cause, the characteristics of other nations, although they differ in many points from this nation, yet those characteristics are the offspring of Spiritual Babylon, because she is "the mother of abominations of the earth." Nephi "beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues, and people." B. of M., p. 34. By her spiritual power she governs the nations, and therefore she governs that nation which John described as "Babylon the Great," and has stamped her character, and brought her plagues upon Babylon the Great. John saw Mystery Babylon, "the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Rev. 17: 1, 2.

This description of Spiritual Babylon agrees with the prophecy of Isaiah, concerning the inhabitants of the earth in the last days: "The common version of the Bible represents him as giving the following description: "Stay yourselves, and wonder; cry ye out, and cry; *they are drunken, but not with wine; they stagger, but not with strong drink.* For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered." Isa. 29: 9, 10. A plainer description than this is given by Nephi, in the Book of Mormon, who, as one speaking from the dust, says to the inhabitants of the earth, of the last days: "Stay yourselves, and wonder; for ye shall cry out, and cry; *yea, ye shall be drunken, but not with wine; ye shall stagger, but not with strong drink; for behold the Lord hath poured out upon you the spirit of deep sleep; for behold ye have closed your eyes, and ye have rejected the prophets, and your rulers and the seers hath he covered because of your iniquity.*" P. 108. By either or both these quotations, we can understand how the inhabitants of the earth have been made drunk with the wine of the fornication of Mystery Babylon. This is further explained by Isaiah, in his subsequent remarks in the same connection. He said: "The Lord said, For as much as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept 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." 13th and 14th v.

This is the wine of the fornication of Mystery Babylon, and this is the way that the inhabitants of the earth are drunken with it, and this is also the wine of the wrath of the fornication of Babylon the Great; "for all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." Rev. 18: 3. This is the guilt of all nations, but more especially of this, where the gospel has been more extensively preached; where the kingdom and church of God was first set up in the last days; where Zion has been laid waste; where the righteous have been driven into exile; and where saints and prophets have been slain for the word of God and the testimony of Jesus. It would be unreasonable to suppose that the ancient prophets did not prophecy much concerning this nation more particularly. John prophesied concerning Mystery Babylon, and said: "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17: 6. Concerning Babylon the Great, he said: "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. 18: 24. These heinous crimes have been committed in Babylon the Great; therefore the Lord hath come forth out of his hiding-place to VEX THE NATION with a sore vexation and destruction, and these crimes have been committed in Mystery Babylon, for this nation is a part of her "dominions."

THE AARONIC PRIESTHOOD.—BURNT OFFERINGS AND SACRIFICES IN THE LAST DAYS.—No. 1.

Whereas there are many unscriptural and erroneous ideas imbibed by the religious world generally concerning the Aaronic priesthood, and whereas many who "have departed from the faith" in the last days, unjustly accuse the Church of Jesus Christ of Latter Day Saints of teaching false doctrine on this subject; therefore we submit the following remarks for their consideration, praying that our heavenly Father would open the eyes of their understanding and remove the mist of darkness which envelopes their minds, that they may receive the truths which have been revealed from heaven in the last days as heavenly truths, and understand more of the prophecies of the ancient prophets and of the covenants which God made with the fathers concerning their posterity:

If the ancient prophets have not foretold that the Levitical or Aaronic priesthood would exist on the earth in the last days, as a lineal right pertaining to the tribe of Levi and the sons of Aaron, then, indeed, they have not foretold anything. In Exodus, 28th c., we have a minute description of the order of the Aaronic priesthood. The ephod robe, mitre, girdle, and the Urim and Thummim are all described as belonging to that priesthood. The last verse says, in relation to the priesthood of Aaron, that "it shall be a statute for ever unto him and his seed after him." In the 29th c., 9 v., the Lord said unto Moses, "thou shalt gird them with girdles (Aaron and his sons), and put the bonnets on them: and the priests' office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons." Like the covenant which God made with Abraham, and then with Isaac, and afterward with Jacob, and Joseph his son, so the covenant of the Lord with Aaron, concerning his priesthood was a statute for ever unto him and his seed after him—"a perpetual statute." Surely no language can describe the perpetuity, or everlasting continuation of anything, more emphatically than the above quotations describe the everlasting priesthood of Aaron, as a statute forever unto him, and his seed after him. We will now call your attention to Numbers, 25th c., 11-13 v.: "Phinehas, the son of Eleazar, the son

of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Wherefore say, Behold I give unto him my covenant of peace: and he shall have it and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel." It is strange, indeed, that any man can profess to believe in the word of God as contained in the Bible, and yet set aside such positive testimony, in defense of the lineal rights of the seed of Aaron, to "an everlasting priesthood." How can you acknowledge that the Lord means what he says, and says what he means, and yet deny that he has confirmed by "a covenant of peace," upon Phinehas, "and his seed after him, even the covenant of an everlasting priesthood." Neither will it do to equivocate by attempting to misconstrue the word "everlasting," and the words "for ever." The word "perpetual" would have to be misconstrued in the most outrageous manner to show that God did not confirm, in the most solemn manner, a priesthood upon Aaron, and his seed after him.

In I Maccabees, 2d c., 54 v., the right of the seed of Phinehas to the priesthood is re-affirmed. In Jer. 33 c., 14-18 v., are these words, "Behold the days come, said the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our Righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests, the Levites, want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifices continually." The good thing which the Lord has "promised unto the house of Israel, and to the house of Judah," has not yet been realized. "The Branch of Righteousness" does not yet fully display his power by executing "judgment and righteousness in the land." Judah is not yet saved, and Jerusalem does not yet dwell safely.

This last quotation shows that the Righteous Branch is the King who will execute judgment and justice in the earth.

To sum up the whole matter then, it appears that the Lord our Righteousness, is called a King and Branch, and that he was to grow up unto David. When these things are fulfilled "David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests, the Levites, want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually." The reason why David will not "want a man to sit upon the throne of the house of Israel," when the time comes that this King or Righteous Branch "executes judgment and righteousness in the land," will be, because there will always be a man to sit upon that throne, from that time henceforth and for ever. The same reason will, therefore, apply to the priests, the Levites. They will "not want a man to offer burnt offerings, and to kindle meat offerings, and to do sacrifices continually," because they will always have a man to stand in that office, and perform the duties of the office which Aaron held. If we are to understand that burnt offerings and meat offerings are for ever done away with, we must also understand that the throne of the house of Israel will never be established any more, and is for ever done away, but this can not be, or there is no truth in any part of this prophecy, and a multitude of other prophecies of the same kind.

In Ezekiel, 40-48th c., we have particular account of the division of the land of Israel among the twelve tribes. It certainly does not refer to the division of the land of Israel at the time the Jews returned from captivity, for the ten tribes had gone into the north country previous to the captivity of the Jews in Babylon, and have not yet returned, therefore this division of the land of Israel among the twelve tribes, will be made when the ten tribes return from their long exile, at which time the words of the prophet will be fulfilled, saying, "it shall no more be said the Lord liveth that brought the children of Israel from the land of Egypt, but the Lord liveth that brought the children of Israel from the north country.—

The 40th c. 1 v. will demonstrate that Ezekiel obtained this prophecy during the captivity of the Jews, and consequently it was after the ten tribes had gone away. He there says, "in the five-and-twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the self same day the hand of the Lord was upon me, and brought me thither. In the visions of God brought he me into the land of Israel, and set me up on a very high mountain, by which was as the frame of a city on the south."

We would particularly request you to read carefully the prophecy of Ezekiel, concerning the temple, city and land of Israel, from the 40-48th c. To show further that this prophecy is not yet fulfilled, we will refer to a portion of this prophecy which may be found in the 47th c. 1, 6-13 v. Read these verses *now* that you may understand our comments on them.

It is evident that there were no waters like those spoken of in this quotation that issued out, in ancient days, from under the temple at Jerusalem.

This agrees with the prophecy of Joel who was prophesying of that day when the heathen shall be wakened and come up to the valley of Jehoshaphat, when "the sun and the moon shall be darkened, and the stars shall withdraw their shining." Annexed to these predictions, he says, "the Lord also shall roar of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass *in that day* that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and *a fountain shall come fourth of the house of the Lord*, and shall water the valley of Shittim." Joel 3: 16-18.

It will, therefore, be in that day when all these marvelous events will transpire that a river of water will come down from under the house of the Lord, and be "issued out of the sanctuary," as Ezekiel prophesied. As these are events which have not yet transpired, "the house of the Lord," spoken of by Ezekiel, is not yet built, and the Aaronic priesthood is not yet established and set in order in it, but we shall show that he has foretold that it will be. Zechariah prophesied that in "the day of the Lord," the Lord will gather all nations against Jerusalem to battle, that "his (the Lord's) feet shall stand in that day upon the Mount of Olives," that "it shall be in that day that *living waters shall go forth from Jerusalem*: half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one." Zech. 14: 8, 9. We presume that we have now presented sufficient evidence to show conclusively that the river which will *issue out of the sanctuary*, "from the right side of the house (of the Lord), at the south side of the altar," is not yet made, and the house and the altar is not yet built, and the priesthood of the house is not yet set in order, and that these events are to transpire in the last days which are called "the day of the Lord."

Did you ever read of a river flowing from the temple of old Jerusalem that contained such healing virtues in it as this river will contain? Did "all trees for meat" grow on such a river? Did their leaf never fade, and their fruit remain unconsumed? Did they produce fruit every month? Was the fruit thereof for meat, and the leaf thereof for medicine? Did the waters of such a river issue out of the sanctuary in Jerusalem? Surely none of these things were ever known in Jerusalem. In the last verse of the 48th c. it reads thus: "The name of the city from that day shall be, The Lord is there." We would ask, has this been the name of the city of Jerusalem ever since the return of the Jews from the Babylonish captivity? Certainly not.

We think that we have produced sufficient evidence that the prophecies of Ezekiel in relation to those things is not yet fulfilled, although much more might be said on the subject. While, therefore, we have contrasted the difference between Jerusalem in ancient days, and the city which is here spoken of, we now intend to show that the same Aaronic order of priesthood will be established in the temple

spoken of by Ezekiel; that was established in the temple of old Jerusalem. In the first place, we will refer to the 42 c., 13th and 14th verses, where the following description of the priesthood that will be established in that temple is described. "Then said he unto me, The north chambers and the south chambers which are before the separate place, they be holy chambers, where the priests that approach unto the Lord, shall eat the most holy things: there shall they lay the most holy things, and the meat-offering, and the sin-offering, and the trespass-offering; for the place is holy.

14. When the priests enter therein, then shall they not go out of the holy place into the outer court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people."

These holy chambers exactly coincide with the description given by Nehemiah concerning the "great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn," etc. Ezekiel, in the quotation that we have now under consideration, speaks of "holy chambers, where the priests that approach unto the Lord shall eat the most holy things; there shall they lay the most holy things, and the meat-offerings," etc. The description given by Nehemiah, is in the 13th c. 4-9 v. Read it.

We will now make a quotation from Ezekiel, which will describe still further the nature of the priesthood and ordinances which will be established in the temple spoken of by Ezekiel. The 43d c. 18, 19 v., says, "And he said unto me, Son of man, thus saith the Lord God, these are the ordinances of the altar in the day when they shall make it to offer burnt-offerings thereon, and to sprinkle blood thereon. And thou shalt give to the priests, the Levites, that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God; a young bullock for a sin-offering." The reader can compare this quotation with Lev. 1st c., and Exodus 29th c. 10th v.

Our object in thus comparing the order of priesthood that was committed unto Aaron and his sons, with the order that will be committed unto the priests, the Levites, that be of the seed of Zadok, is to show that the same order of priesthood will be permanently established when the temple prophesied of by Ezekiel is built. For the purpose of showing that the priests, the Levites, that be of the seed of Zadok, spoken of in the last quotation from Ezekiel, are of the seed of Aaron, and are entitled by right of lineage to the highest authority in the Aaronic priesthood, see 1 Chron. 24: 1-19. Our readers should read this portion of Scripture, to understand the subject.

We learn from this reference that Zadok was the lineal head of the Aaronic priesthood in the days of David, and he was a descendant of Eleazar, who was the oldest survivor of the sons of Aaron, after the death of Nahab and Abihu, and he was his successor in office. David divided the priesthood into twenty-four lots, or (as Josephus expresses it) twenty-four courses. You discover that David distributed the twenty-four lots among the chief men of the sons of Eleazar and Ithamar, the two sons of Aaron. In the promises of God concerning the priests, the Levites, it is the seed of Zadok only that are spoken of, to whom the promises are made, that they shall approach unto the Lord to minister unto him. Nothing is said in Ezekiel's prophecies concerning the sons of Ithamar. We have already shown in the last quotation from Ezekiel, that it is the sons of Zadok that shall enjoy the blessings of the priesthood which was conferred upon Aaron and his seed after him. We find that the Lord made great complaints against other Levites that went away far from him when Israel went astray, at which time the sons of Zadok kept the charge of his sanctuary. This subject is particularly explained in Ezekiel 44: 6-16. Read this reference to understand the subject.

For further information and evidence that the same order of priesthood with the sacrifices and offerings, will be re-established again, when the temple spoken of by Ezekiel is built; and also to show that the fashion of the temple will be "after the manner of Solomon's temple," compare Ezekiel's prophecy with the Scriptures, that describe the ancient order among the children of Israel, but for brevity's sake we will merely name the references, and a comparison thereof by a diligent search, will prove that what we have stated is correct.

Compare Ezek. 40: 16, with 1 Kings 6: 4. Compare Ezek. 40: 39, with Lev. 1: 3; Lev. 4: 2, 3, and Lev. 5: 6. Compare Ezek. 40: 45, with Lev. 8: 35; Num. 3: 27-38; 18: 5; 1 Chron. 9: 23; 2 Chron. 13: 11; Ps. 134: 1; Mal. 2: 4-7. Compare Ezek. 40: 46, with Num. 18: 5; 1 Kings 2: 35. Compare Ezek. 40: 49; with 1 Kings 6: 3; 1 Kings 7: 21. Compare Ezek. 41: 4, with 1 Kings 6: 20; 2 Chron. 3: 8. Compare Ezek. 41: 6, with 1 Kings 6: 5, 6. Compare 41: 7, with 1 Kings 6: 8. Compare 41: 18, with 1 Kings 6: 29; 2 Chron. 3: 7. Compare 41: 22, with Exodus 30: 1, 8; Mal. 1: 7, 12. Compare 41: 23, with 1 Kings 6: 31-35. Compare 42: 13, with Lev. 2: 3-10; 6: 14; 6: 16, 26; 10: 13, 14; Num. 18: 9, 10; Neh. 13: 5. Compare 42: 14, with Zech. 3: 4, 5. Compare 42: 20, with Isa. 25: 1; 60: 18; Micah 7: 11. Compare 43: 3, with Jer. 1: 10. We might produce comparisons in the same way to the end of Ezekiel, but the marginal notes in Bibles afford tolerably accurate directions to any person that is disposed to do so.

There is a remarkable prophecy in 1 Samuel 2: 35, 36, which is here annexed:

35. I will raise me up a faithful priest, that shall do according to that which is in my heart and in my mind, and I will build him a sure house; and he shall walk before mine anointed forever.

36. And it shall come to pass that every one that is left in thy house, shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread.

This was a prophecy of a man of God unto Eli the priest. This prophecy yet remains to be fulfilled, for it is a self-evident fact, that there has been no faithful priest who has continued to walk before the Lord's anointed forever.

This priest is not Jesus Christ, and if you think that it is, then we would inquire, who that anointed here spoken of is, for as we have already shown, this faithful priest, saith the Lord, "shall walk before mine anointed forever." Who is the anointed of the Lord before whom Jesus Christ shall walk? Surely the idea would be absurd, to suppose that Christ is the priest that is here spoken of. The preceding verses of this prophecy concerning Eli and his sons Hophni and Phinehas, explain the design of the Lord to slay the two sons of Eli in one day, in consequence of their wickedness. We have a subsequent account of the death of Eli and his two sons, but when the wife of Phinehas heard of the death of her husband, she was delivered of a son whom she called Ichabod. See 1 Samuel 4. We suppose, therefore, that when the faithful priest already spoken of, officiates in his office, all the posterity of Ichabod who constitute the house of Eli, shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, put me, I pray thee, into one of the priest's offices, "that I may eat a piece of bread;" for this prophecy yet remains to be fulfilled, and will be fulfilled in the days of the faithful priest, unto whom the Lord shall "build a sure house." There will be no Aaronic priest that will succeed this faithful priest in his office, for "he shall walk before mine anointed forever," saith the Lord; and if his office is done away, "everlasting punishment" is done away, for the word "forever" and the word "everlasting," are synonymous.

In the next place I will quote the prophecy of Malachi 3: 1-5:

1. Behold, I will send my messenger, and he shall prepare the way before me, and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; Behold, he shall come, saith the Lord of hosts.

2. But who may abide the day of his coming? and who shall stand when he appeareth; for he is like a refiner's fire, and like fuller's soap.

3. And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold.

4. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

5. And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me saith the Lord of hosts.

There are two messengers spoken of in the prophecy; the messenger who shall prepare the way before the Lord, and also the messenger of the covenant. The preceding chapter shows that the first messenger here spoken of, will be a priest of the Aaronic order. It commences by saying, "And now, O ye priests, this commandment is for you." The 4th and 7th verses say, "And ye shall know that I have sent the commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. My covenant was with him of life and peace, and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law of his mouth, for he is the messenger of the Lord of Hosts." These references show that a priest of the order of Aaron will prepare the way before the Lord, for which cause he is called "the messenger of the Lord of hosts." There is a plain distinction made in the 3d ch., between the two messengers which are there spoken of. The first is the messenger of the Lord, and was to be sent before the coming of the Lord, otherwise he could not prepare the way before the Lord, before he comes suddenly to his temple. The Lord who will come suddenly to his temple, is declared to be "the messenger of the covenant." There is therefore a plain distinction made between the Lord who is the messenger of the covenant, and the Lord's messenger who will prepare the way before him.

The Lord whom we seek, will have a temple built before he comes; for he can not suddenly come to his temple, unless he has a temple built before he comes. All the temples that have been built by commandment of God, have had the Aaronic priesthood in them. We find that this temple will be similar in this respect to the temple at Jerusalem of old, for he (the Lord) shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. The 4th v. shows that this prophecy is not yet fulfilled, for it is almost universally acknowledged, and it is a fact, that ever since the days of Malachi "the offering of Judah and Jerusalem" has not "been pleasant unto the Lord, as in the days of old, and as in former years."

From the Times and Seasons, March 15, 1842.

CHURCH HISTORY.

At the request of Mr. John Wentworth, editor and proprietor of the "Chicago Democrat," I have written the following sketch of the rise, progress, persecution, and faith of the Latter Day Saints, of which I have the honor, under God, of being the founder. Mr. Wentworth says, that he wished to furnish Mr. Bastow, a friend of his, who is writing the history of New Hampshire, with this document. As Mr. Bastow has taken the proper steps to obtain correct information, all that I shall ask at his hands, is, that he publish the account entire, ungarished, and without misrepresentation.

I was born in the town of Sharon, Windsor co., Vermont, on the 23d of December, A. D., 1805. When ten years old, my parents removed to Palmyra, New York, where we resided about four years, and from thence we removed to the town of Manchester.

My father was a farmer, and taught me the art of husbandry. When about fourteen years of age, I began to reflect upon the importance of being prepared for a future state, and upon inquiring the plan of salvation, I found that there was a great clash in religious sentiment; if I went to one society they referred me to one plan, and another to another; each one pointing to his own particular creed, as the *summum bonum* of perfection; considering that all could not be right, and

that God could not be the author of so much confusion, I determined to investigate the subject more fully, believing that if God had a Church, it would not be split up into factions; and that if he taught one society to worship one way, and administer in one set of ordinances, he would not teach another principles which were diametrically opposed. Believing the word of God, I had confidence in the declaration of James, "If any man lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him." I retired to a secret place in a grove, and began to call upon the Lord; while fervently engaged in supplication my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision, and saw two glorious personages who exactly resembled each other in features and likeness, surrounded with a brilliant light which eclipsed the sun at noon-day. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his Church and kingdom. And I was expressly commanded to "go not after them," at the same time receiving a promise that the fulness of the gospel should at some future time be made known unto me.

On the evening of the 21st of September, A. D. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room; indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body; in a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God sent to bring the joyful tidings, that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence, that the time was at hand for the gospel in all its fulness to be preached in power, unto all nations that a people might be prepared for the millennial reign.

I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.

I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came, a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity; and the blessings of God being finally withdrawn from them as a people was made known unto me. I was also told where there was deposited some plates on which were engraven an abridgment of the records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22d of September, A. D. 1827, the angel of the Lord delivered the records into my hands.

These records were engraven on plates which had the appearance of gold, each plate was six inches wide, and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume, as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction and much skill in the art of engraving. With the records was found a curious instrument which the ancients called "Urim and Thummim," which consisted of two transparent stones set in the rim of a bow fastened to a breast-plate.

Through the medium of the Urim and Thummim, I translated the record by the gift, and power of God.

In this important and interesting book the history of ancient America is unfolded from its first settlement by a colony that came from the tower of Babel, at the confusion of languages to the beginning of the fifth century of the Christian era. We are informed by these records that America in ancient times has been

inhabited by two distinct races of people. The first were called Jaredites and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle toward the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us that our Saviour made his appearance upon this continent after his resurrection, that he planted the gospel here in all its fulness, and richness, and powers, and blessings; that they had apostles, prophets, pastors, teachers and evangelists, the same order, the same priesthood, the same ordinances, gifts, powers and blessing, as was enjoyed on the eastern continent, that the people were cut off in consequence of their transgressions, that the last of their prophets who existed among them was commanded to write an abridgment of their prophecies, history, etc., and to hide it up in the earth, and that it should come forth and be united with the bible for the accomplishment of the purposes of God in the last days. For a more particular account, I would refer to the Book of Mormon, which can be purchased at Nauvoo, or from any of our traveling elders.

As soon as the news of this discovery was made known, false reports, misrepresentation and slander flew as on the wings of the wind in every direction; the house was frequently beset by mobs, and evil-designing persons; several times I was shot at, and very narrowly escaped, and every device was made use of to get the plates away from me, but the power and blessing of God attended me, and several began to believe my testimony.

On the 6th of April, 1830, the "Church of Jesus Christ of Latter Day Saints," was first organized in the town of Manchester, Ontario co., State of New York. Some few were called and ordained by the spirit of revelation and prophecy, and began to preach as the spirit gave them utterance, and though weak, yet were they strengthened by the power of God, and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost, by the laying on of hands. They saw visions and prophesied, devils were cast out and the sick healed by the laying on of hands. From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the States of New York, Pennsylvania, Ohio, Indiana, Illinois and Missouri; in the last-named State a considerable settlement was formed in Jackson co.; numbers joined the church, and we were increasing rapidly; we made large purchases of land, our farms teemed with plenty, and peace and happiness was enjoyed in our domestic circle and throughout our neighborhood; but as we could not associate with our neighbors, who were, many of them, of the basest of men, and had fled from the face of civilized society to the frontier country, to escape the hand of justice, in their midnight revels, their Sabbath-breaking, horse-racing, and gambling, they commenced at first ridicule, then to persecute; and finally, an organized mob assembled and burned our houses, tarred and feathered, and whipped many of our brethren, and finally drove them from their habitations, who, houseless and homeless, contrary to law, justice, and humanity, had to wander on the bleak prairies, till the children left the tracks of their blood on the prairie; this took place in the month of November, and they had no other covering but the canopy of heaven, in this inclement season of the year; this proceeding was winked at by the government; and although we had warrantee deeds for our land, and had violated no law, we could obtain no redress.

There were many sick, who were thus inhumanly driven from their houses, and had to endure all this abuse, and to seek homes where they could be found. The result was, that a great many of them being deprived of the comforts of life, and the necessary attendances, died; many children were left orphans; wives widows, and husbands widowers. Our farms were taken possession of by the mob, many thousands of cattle, sheep, horses and hogs were taken, and our household goods, store goods, and printing press and type were broken, taken, or otherwise destroyed.

Many of our brethren removed to Clay, where they continued until 1836,

three years; there was no violence offered, but there were threatenings of violence. But in the summer of 1836, these threatenings began to assume a more serious form; from threats, public meetings were called, resolutions were passed, vengeance and destruction were threatened, and affairs again assumed a fearful attitude; Jackson county was a sufficient precedent, and as the authorities in that county did not interfere, they boasted that they would not in this, which on application to the authorities, we found to be too true; and after much violence, privation and loss of property, we were again driven from our homes.

We next settled in Caldwell and Davies counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression, by settling in new counties, with very few inhabitants in them, but here we were not allowed to live in peace, but in 1838, we were again attacked by mobs; an exterminating order was issued by Governor Boggs, and under the sanction of law an organized banditti ranged through the country, robbed us of our cattle, sheep, horses, hogs, etc.; many of our people were murdered in cold blood; the chastity of our women was violated, and we were forced to sign away our property at the point of the sword, and after enduring every indignity that could be heaped upon us by an inhuman, ungodly band of marauders, from twelve to fifteen thousand souls, men, women and children, were driven from their own firesides, and from lands that they had warrantee deeds of, houseless, friendless, and homeless (in the depth of winter), to wander as exiles on the earth or to seek an asylum in a more genial clime, and among a less barbarous people.

Many sickened and died, in consequence of the cold and hardships they had to endure; many wives were left widows, and children orphans, and destitute. It would take more time than is allotted me here to describe the injustice, the wrongs, the murders, the bloodshed, the theft, misery and woe that has been caused by the barbarous, inhuman and lawless proceedings of the State of Missouri.

In the situation before alluded to, we arrived in the State of Illinois in 1839, where we found a hospitable people and a friendly home; a people who were willing to be governed by the principles of law and humanity. We have commenced to build a city called "Nauvoo," in Hancock co.; we number from six to eight thousand here, besides vast numbers in the country around, and in almost every county of the State. We have a city charter granted us, and a charter for a legion, the troops of which now number one thousand five hundred. We have also a charter for a university, for an agricultural and manufacturing society, have our own laws and administrators, and possess all the privileges that other free and enlightened citizens enjoy.

Persecution has not stopped the progress of truth, but has only added fuel to the flame; it has spread with increasing rapidity; proud of the cause which they have espoused, and conscious of their innocence and of the truth of their system amidst calumny and reproach, have the elders of this church gone forth, and planted the gospel in almost every State in the Union; it has penetrated our cities, it has spread over our villages, and has caused thousands of our intelligent, noble, and patriotic citizens to obey its divine mandates, and be governed by its sacred truths. It has also spread into England, Ireland, Scotland and Wales. In the year of 1839, when a few of our missionaries were sent over, five thousand joined the standard of truth, there are numbers now joining in every land.

Our missionaries are going forth to different nations; and in Germany, Palestine, New Holland, the East Indies, and other places, the standard of truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the great Jehovah shall say the work is done.

We believe in God the Eternal Father, and in his son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are: 1st, Faith in the Lord Jesus Christ. 2d, Repentance. 3d, Baptism by immersion for the remission of sins. 4th, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophecy, and by laying on of hands," by those who are in authority to preach the gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive church, viz.: apostles, prophets, pastors, teachers, evangelists, etc.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

We believe the bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege; let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*; indeed we may say that we follow the admonition of Paul, "we believe all things, we hope all things," we have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy; we seek after these things. Respectfully, etc.

JOSEPH SMITH.

For the Herald.

NEWS FROM NEVADA.

CARSON CITY, NEVADA, November 18, 1862.

MR. ISAAC SHEEN—*Dear Sir:*—Since I last wrote to you, I have traveled very much. July 27, 1861, I, with my family and all my teams, with government freight, started for the States; but on arriving at Fort Bridger, there was an order to unload and leave the goods there. Then I concluded to return to Camp Floyd to winter, as the season was so far advanced.

I spent the winter at Camp Floyd; but none (except one) of my old friends were there. Those that believed in the new organization had left—some to the States and some to California. The few Brighamites that were left at Camp Floyd were looking at me with a jealous eye, after my return. I kept silent all winter, and they let me alone.

May 9, 1862, I started for Carson Valley with my family and teams, and many families besides, who were dissatisfied. As far as I can learn, about five hundred families left Utah last summer to escape from tyranny and oppression. We arrived at this place the last of June. In my travels over this country, and in my conversation with the people, I find very many apostate Brighamites, all inquiring after the truth, and the right man to lead the people of God.

These dissatisfied people, as soon as they understood that I was from Utah, and had renounced the despotic rule and the corrupt and abominable religion of King Brigham, and that I was an advocate of young Joseph and the new

organization, and that I had many of the *Heralds* with me. They were all very anxious to know something about it, and to have the *Heralds* to read. Some have come over twenty miles to my house to get the books. I have given them nearly all away to my inquiring friends.

I believe I can get many subscribers here for the *Herald*. There are some here who are very anxious to have meetings, but we do not know how to begin at it. We do not know the order of your church in regard to the matter. There is no one here who has joined the new organization; therefore no one to take the lead. We wish to know your mind concerning the order. We would be very glad to have a few lines from you.

Your friend and well-wisher,

DAVID D. BOWEN.

REPLY TO BROTHER D. D. BOWEN.

The believers in the re-organized church, both in Nevada and in all parts of the world, should hold meetings. Paul said, in his letter to the Hebrew saints, that they should not forsake the assembling of themselves together, as the manner of some is, but exhort one another, and so much the more as they see the day approaching. "The day of the Lord" has now come. It is, therefore, more necessary that all believers in the latter day work, which is identified with the re-organized church, should meet together, and "exhort one another." In the prophecy of Malachi, he said: "They that feared the Lord spake often one to another; and the Lord hearkened and heard it."

In some places, there are believers in the re-organized church who have not had an opportunity to unite with it. The believers at Syracuse, Ohio, were in this condition, and they met together and prayed to the Lord that he would make known unto them whether the re-organized church is his church, and whether the president of the said church was called of God to preside over it. They said that they received an affirmative answer to both these inquiries; and that, in answer to their further supplications, the Lord commanded to hold public prayer meetings. Two of them wrote to us as follows:

"We went together to the woods, and we confessed our sins before God, and asked him to forgive them, and we covenanted with God that we would fast that day, and that we will keep his commandments, from that time forth, better than we ever did; and we prayed to God, and he hearkened to our voice, and he poured on us his holy spirit; and we had revelations concerning us and others in this place, and particularly about Joseph, that he is the successor of his father; and we listened to the voice of the Spirit, and we have held meetings according to the directions of the Spirit, and we receive the gifts and blessings of the gospel in our meetings. Some of the Brighamites have been with us, and this day we met together at two o'clock, and every one that was in the meeting testified that we had the Spirit of God in our meeting; and in it we were blessed with more of the Spirit of God than I can describe with pen and ink. We have blessings that are too numerous to mention at present. We hope that some one will come here soon to put things right, and we will tell him all the particulars concerning our movements."

Thus they received the Holy Ghost, as Cornelius did before he was baptized. An account of our visit to that place, and the organization of that branch, was published in the *Herald* for November, 1860, which also contains the celebrated prophecy of Joseph the martyr, concerning the present great "rebellion."

Thus we have shown how believers in this work can meet together and receive wisdom and knowledge from God, whereby they may receive, in their scattered condition and isolated locations, a portion of those unspeakable joys and blessings which the Lord bestows on his faithful saints.

For the Herald.

LETTER FROM BROTER JEROME RUBY.

BROTHER SHEEN:—I have thought I would write you a few lines, that you and the readers of the *Herald* might know there is a branch of the Church of Latter Day Saints at this place (Buffalo, Iowa), although not yet reported.

Since the organization of this branch, some of the members, with their families, have gone afar off, and may be glad to learn that we are enjoying ourselves as well as circumstances will permit; always trusting in the Lord, and ever making mention of our brethren in our prayers.

The *Herald* comes to us, and is a welcome visitor, each month, and I assure you we are glad to hear, through its columns, of the prosperous condition of the different branches that are scattered throughout the land. The Lord is with his people; only let them be faithful, relying upon his promises, for they are sure.

When we look around us, and see how rapidly is being fulfilled the predictions of the prophets that have spoken in the different ages of the world, we must know that the time has come when the people "will not endure sound doctrine," and that because of their sins, and forgetfulness of "the God of their salvation;" and because they have refused to hearken to the voices of the Lord's servants, who have cried mightily in the land, "Repent ye, repent ye;" and because they have "transgressed the laws, changed the ordinance, broken the everlasting covenant;" and because they "shed innocent blood," and their fingers are "defiled with iniquity;" for they have persecuted and driven the people of God, and have deprived them of rights which were guaranteed to them by the supreme law of the land. They (the Saints) have been robbed and slain by bloodthirsty mobs; have been despoiled of home, parted from friends; have perished in the wilderness, and been banished into exile; because of this, and because the sinners would not that the prophets should prophecy unto them *right things*, and because they would not speak unto them "*smooth things*," and "prophecy deceits." They have denied them the right to their possessions, and expelled them from their borders; and because their "lips have spoken lies and their tongues have muttered perverseness;" and because they "teach for doctrine the commandments of men;" therefore their iniquities have separated between them and their God, and their sins have hid his face from them.

Proud and ambitious nation! Their feet have stumbled within a hands-breadth of the prize. The wisdom of her wise men has perished; and the understanding of her prudent men is hid. Her councils are distracted—the nation is *divided*! Mighty armies have assembled for war; and hand to hand, and toe to toe, her struggles are sanguinary and desperate. A cruel and relentless foe is spreading death and destruction in the land.

"Woe to the crown of pride, to the drunkards of Ephriam, whose glorious beauty is a fading flower," etc., (those who would know *who* and *where* Ephriam is, may learn by reference to the Introduction to the Book of Mormon); for her sins have reached unto heaven, and God hath remembered her iniquities. A nation that knows not God, and has not or will not obey his gospel, must fall.

Have this people (Ephriam) sought happiness and prosperity through obedience to the gospel? Verily, nay. The boasted principle of this people is: "That *all men* are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the *pursuit of happiness*." What became of this principle in the case of the Latter Day Saints? They taught and do teach the pure, unadulterated principles of the gospel of the Son of God. Still we are called blasphemers, fanatics; and Mormons; anything but honest men and women.

Where shall a man find the most secure happiness? Surely in the service of God; in obeying his commandments; in living not "by bread alone, but by every word that proceedeth out of the mouth of God."

But these pervert the gospel, and their "feet run to evil." They "speak evil of things they know not" and *will not* to understand. Therefore "it is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts," etc.

Now there be *some* of the brethren who be troubled in mind to know what the Lord desires of or will do with his people in this day of his wrath.

Brethren, be of good cheer. "Trust ye in the Lord forever; for in the Lord *Jehovah* is everlasting strength." Isaiah, 26: 4. "Be not shaken in mind, or be troubled. . . . Let no man deceive you by *any* means." Thess. 2: 2, 3. For the word of the Lord is sure and steadfast, and in his word we shall find consolation. Let us "search the Scriptures" then, and be ever watchful and prayerful, and shortly *must* go forth the proclamation: "Come out of her, my people, that ye be *not partakers* of her sins; and that ye receive not of her plagues." Rev. 28: 4. And again: "In the mouth of two or three witnesses, *every* word shall be established." This also is a command: "Depart ye, depart ye, go ye out from thence, touch *no* unclean thing; go ye out of the midst of her; *be ye clean*, that bear the vessels of the Lord." Isaiah, 52: 11. Again hear the word and will of the Lord, through the same prophet: "Open ye the gates, that the righteous nation which keepeth the truth may enter in" Isaiah, 26: 2. "Thou wilt keep him in *perfect peace* whose mind is *stayed on thee*: because he trusteth in thee." 3d v. In these sayings, brethren, we find what is "that good and acceptable will of the Lord."

But let us continue to search, and see what the Lord has promised his people during these troublous times, when he is scourging the nations, which scourging the Lord hath purposed "to stain the pride of all glory, and to bring into contempt *all* the honorable of the earth."

"And the work of righteousness *shall be peace*; and the *effect* of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." Isaiah, 32: 17, 18.

Thus we discover the Lord hath ordained *peace* for his people. Let us rejoice, then, and sing psalms, for the day when "Zion shall be redeemed" draweth nigh. Let her converts prepare to go into her possessions.

Be not troubled when men's hearts shall begin to "fail them for fear;" but "stand ye in holy places," and flee not when men shall talk of persecutions; for the Lord declareth that "it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit," etc. Isa. 24: 18. Therefore, brethren, lay fast hold on the promises of God, and ye shall abound more and more. "The grass withereth, the flower fadeth, but the word of the Lord shall stand forever." "Now our Lord Jesus Christ, and the God of peace which hath loved us, comfort you in every good word and work. JEROME RUBY.

For the Herald.

LETTER FROM BROTHER JAMES BLAKESLEE.

MR. ISAAC SHEEN: *Dear Brother*—Having returned from a mission to Michigan, I drop a line or two to you, to let you know how the good work of the Lord is still progressing. I spent two or three weeks in Saginaw, and Midland counties, Michigan, in which time I found several families of the old saints, and preached several times, and baptized seventeen old and new members, and organized a church of eighteen members, called the Swan Creek Branch. Elder Charles Hutchens, senior, presiding Elder. There are five Elders in the Branch, and some of them experienced Elders, who will keep the good work moving onward in that part of the country it is hoped. The situation of my family, and my ill health, suggested the propriety of my returning home, and like Alma, rest awhile from my labors, and recruit my health a little, so as to be able to go out again, when it shall be expedient, to proclaim the word to the people.

There are many old saints scattered through Michigan, and it will require Elders to hunt them up, who are able to travel on foot extensively, so as to hunt

them out of their hiding places. This is a work for the hunters, and requires strong men. I called at Galien, Michigan, and preached, both going and returning. The saints are striving to live in accordance with the law of God, and inasmuch as all the saints live up to their privilege, the Lord will take care of them, and provide for them a place of safety and deliverance, in his own time, and in his own way. We are living in perilous times, and it behooves us so to live, and walk before the Lord and the world, that we bring no stain on the cause which we have espoused. O, ye Latter Day Saints, let us strive, by every means which the Lord has put into our hands to spread his gospel and kingdom among those who sit in darkness; and "blessed are all they who shall labor to bring forth my Zion at that day, for they shall be filled with the gift and power of the Holy Ghost."—Book of Mormon. May the Lord bless and preserve his people unto eternal life. Amen.

Your Brother in Christ,

JAMES BLAKESLEE.

BATAVIA, KANE CO., ILL. December 26, 1862.

For the Herald.

LETTER FROM BROTHER HENRY GREEN.

Dear Beloved Brother Sheen: I once more inform you that I am continually receiving letters from the old country from men that believe in the gospel of Christ, which was restored to the world in these last days, through one who was unlearned, but inspired by him who hath all wisdom and knowledge. I ought to say that these men are worthy to be called brethren by the lovers of purity and virtue, because they hate the iniquities and the abominations which were introduced into the church by them who were prophesied of by the apostles of our Lord Jesus Christ, who should walk after their own ungodly lusts. "These be they who separate themselves, sensual, having not the spirit." That is, having not the spirit of truth, which has been taken from them, because their ungodly lust is abominable before the Lord. But all the glory be to God for his promise that he would seek after that which was lost in the dark and cloudy day, when the church had not a shepherd. To return to inform you what I intended to do when I commenced this letter. These brethren in Wales are anxious to be initiated into the kingdom of God, and they ask me what is the reason that I did not come to Wales according to my promise and appointment. The only reason that I have to give is this: I had not the means to go, and I could not in any way sell the little property which I had at the appointed time, owing to the situation of the country; therefore I was unable to fulfill my appointment and promise.

There are people in this State who have a desire to hear some of the American Elders preach the gospel. I was working in Vinton county for a little while, and the people ascertained that I and two or three of our brethren were Latter Day Saints, and they wanted us to preach unto them, so we appointed a meeting to be held on the following Sunday. I preached on that Sunday and the Sunday after, and the people seemed to be well satisfied; and they wanted me to continue on to preach unto them; but circumstances constrained me and my brethren to return home, and I promised that I would make them known to Missionaries if I should know of any laboring in that part of the country.

The vineyard is large and the laborers are few, but I hope with all the faithful that all will be done right in its proper time.

This from yours in the bonds of the gospel.

HENRY GREEN.

SYRACUSE, OHIO, November 17, 1862.

A PROPHECY WHICH WAS GIVEN, MARCH, 1831.—Now, behold I say unto you, it shall not be given unto you to know any further concerning this chapter (Matt. 24), until the New Testament be translated, and in it all these things shall be made known; wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come; for verily I say unto you, that great things await you; ye hear of wars in foreign lands, but, behold, I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands. B. of C., 15: 11.

THE MISSION TO ENGLAND.—Elder Charles Derry wrote from Batavia, Illinois, about the 8th instant, that he expected to be in New York in six days, to embark for England. We hope that we shall soon have interesting news to publish concerning his *mission* in that country.

DONATIONS for the purchase of a press for the church can be sent to the Bishop of the church, Israel L. Rogers, Sandwich, De Kalb county, Illinois.

THE MACEDONIAN CRY for Elders to come and preach the gospel continues to be sent to us from the North, East and West. The harvest is great, and the laborers are few. Where the Elders are preaching their labors are generally attended with great success.

ERRATA.—In the Minutes of the Conference (No. 5), in the remarks of Elder J. W. Briggs, concerning the church, read *it* instead of *he*. Also read G. M. Outhouse, instead of G. R. Outhouse.

In the date of No. 6, the year should have been 1862, instead of 1863.

THE TRUE LATTER DAY SAINTS' HERALD is published monthly by the Church of Jesus Christ of Latter Day Saints, and edited by ISAAC SHEEN.

TERMS:—One Dollar per volume (twelve numbers), *in advance*.

Communications, on doctrine, for the HERALD, *must* be sent to President JOSEPH SMITH, Nauvoo, Illinois.

Remittances, letters containing news, and all correspondence with the Editor, must be sent to Box 215, Cincinnati, Ohio, and not to his residence, which is at the corner of Niagara and Goodloe streets, in the Seventeenth Ward.

FOR SALE, and will be sent by mail free of postage:—

The Latter Day Saints Selection of Hymns (sheep).....	50 cents.
The Second Volume of the Herald (bound).....	\$1.40
The Book of Mormon.....	1.20
Word of Consolation.....	0.10

ENVELOPES containing this question from Acts 2: 37: "Men and brethren what shall we do?" and Peter's answer. 12 cents per dozen.

PUBLICATIONS which have been, but are *not now*, advertised in the HERALD, are *not for sale*, except the Apocrapha of the New Testament, and Cruden's Concordance of the Bible.

THE TRUE LATTER DAY SAINTS' HERALD.

“Hearken to the word of the Lord, for there shall not any man among you have save it be one wife: and concubines he shall have none.”—Book of MORMON.

No. 8—Vol. 3.] CINCINNATI, FEB., 1863. [WHOLE No. 32.

THE AARONIC PRIESTHOOD.—BURNT OFFERINGS AND SACRIFICES IN THE LAST DAYS.—No. 2.

The following quotation is from Ezra, 2: 61-63:

“61. And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai: which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:

“62. These sought their register *among* those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.

“63. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.”

From this last verse, we learn that the priest did not hold the Urim and Thummim in the days of Ezra, but that the time will come when a priest shall stand up with Urim and Thummim; and when this prophecy is fulfilled, those people spoken of by Ezra, who were “put from the priesthood,” will then “eat of the most holy things.” There is no evidence on record that any priest has ever held the Urim and Thummim from that day to the present. We have no account in the New Testament that either Zacharias the high priest, or his son John the Baptist, ever held them. Those people that were put from the priesthood have not yet been permitted to eat of the most holy things; because no priest of the order and lineage of Aaron has yet stood up with Urim and Thummim. It is very evident that these people spoken of died before any priest stood up with Urim and Thummim; consequently it will be after their resurrection that these things will be fulfilled. The prophet Joseph Smith held the Urim and Thummim, and used it for a short time, because there was none of the literal seed of Aaron prepared to stand in his place with the Urim and Thummim. Joseph held them before he was baptized or ordained to any priesthood. Ezra was a lineal descendant of Aaron and of Eleazar; Phinehas and Zadok, who were high priests in the lineal succession from Aaron, their father. See Ezra, 7: 1-12, which will prove these statements to be correct. This reference not only proves that Ezra was a literal descendant of Aaron, but it proves that he was the high priest.

In the Second Book of Esdras in the Apocrypha, the lineage of Esdras is described, beginning with Aaron. Many of the names of his ancestors are precisely the same as the names of many of the ancestors of Ezra, contained in the last quotation; while others resemble the names given by Ezra as near as the names of Isiah, Jeremiah and Elijah resemble Esaias, Jeremy and Elias; for this is the way that these names are translated in the New Testament. This is

in consequence of the Old Testament having been translated from the Hebrew version, while the New Testament was translated from the Greek version; those names being expressed differently in each of these languages. The Apocrapha was also translated from the Greek version; hence Old Testament names in the Apocrapha are like the New Testament translation. These facts combined, show that Ezra and Esdras are one person. In the writings of Esdras, we have an account that he wrote the sacred records of the Jews that had been lost. This work should have been performed by the Urim and Thummim; but (no doubt in consequence of the high priest Esdras having no Urim and Thummim) it was performed by revelation to him and his companions without it.

In Zacchariah, there are two prophecies concerning Joshua the high priest. One of them, in the 6th c., 9th-15th v., reads as follows:

“And the word of the Lord came unto me, saying,

“10. Take of *them* of the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

“11. Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;

“12. And speak unto him, saying, Thus speaketh the Lord of hosts, saying; Behold the man whose name is The BRANCH: and he shall grow up out of his place, and he shall build the temple of the Lord:

“13. Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

“14. And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord.

“15. And they that are far off shall come, and build in the temple of the Lord; and ye shall know that the Lord of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the Lord your God.”

The other prophecy referred to is in Zech. 3d c. Read it.

In these prophecies Joshua is called a high priest. This fact, and the statement that “they set a fair miter on his head,” and that they should “take silver and gold, and make crowns, and set them on the head of Joshua,” shows that he will hold a priesthood which is of the order of Aaron. These emblems that pertain to the high priest’s office are particularly described in Exodus 29c., 6v., and 28c.; Lev. 8c., 1-13v.; Ezek. 44c., 17-24v. The king of Israel, who is to sit upon the throne of Israel, is frequently called by the name of David (in the ancient prophecies), although he is also described as a son of David. The 132d Psalm, 11th v., says: “The Lord hath sworn in truth unto David, he will not turn from it, Of the fruit of thy body will I set upon thy throne.” Jer. 33c., 20, 21v., says: “Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne.” Again, in Jer. 23c., 5v.: “Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and execute judgment and justice in the land.” In these quotations, the man that will reign over Israel is described as a son of David; but in Jer. 30c., 9v., he is called by the name of David. It is there declared that “they shall serve the Lord their God, and David their king, whom I will raise up unto them.” Hosea 3c., 5v., says: “Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days.” I might quote many scriptures to prove that the man that will sit upon the throne of Israel, in the last days, will be a lineal descendant of David; and that because he is a son of David, and because he will sit upon the throne of his father David, he is called by his name; but the above is sufficient.

The Pharaohs, kings of Egypt, uniformly took the names of their predecessors in office; hence all the kings of Egypt were called by the name of Pharaoh. It is also a frequent custom of Gentile nations, in modern times, to give a new name or title to a man when he is made a king. They often give them the same

name as their predecessors in office were called by, regardless of what their former names might have been, from the days of their childhood until that time. Jacob also, when he blessed the sons of Joseph, said: "Let my name be named upon the lads." In conformity with this blessing, the posterity of Joseph (in the prophecies) are frequently called by the name of Jacob. The posterity of Jacob is divided into three divisions, which are called by the names Jacob, Israel, and Judah. In accordance with this custom, the prophecies, in the 3d and 6th chapter of Zechariah, concerning Joshua, are to be understood. There was a high priest, by the name of Joshua, the son of Jozadek, at the time of the captivity of the Jews in Babylon; but the prophecies concerning Joshua, in Zechariah's prophecy, were not fulfilled in relation to that Joshua. We have a history of that Joshua in Ezra 1-5c. He is there called by the name of Jeshua, but in the margin of the Polyglot Bible it is translated Joshua. There is no account, in the history of that Joshua, of the fulfillment of those things spoken of concerning Joshua, in Zechariah's prophecy. It appears by the 7th chapter of Ezra, that Ezra succeeded Joshua in the office of high priest. The temple was rebuilt under the superintendence of Zerubabel and Joshua. But Zechariah prophesied concerning another Joshua: that he saw him standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, "The Lord rebuke thee; O Satan; even the Lord that hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire." There is no account, in the history of the former Joshua, that this part of the prophecy of Zechariah was ever fulfilled in relation to him. Neither have we any account that the angel of the Lord protested unto that Joshua that the Lord will bring forth his servant, the Branch, as foretold by Zechariah.

In Jer. 33: 22, it is declared that "as the host of heaven can not be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me." We have already shown that it is the priests, the sons of Zadok, that shall come near unto the Lord to minister unto him. If, therefore, the seed of the priests are to be as numerous as the hosts of heaven, or the sand of the sea, and if their priesthood is to be an everlasting priesthood throughout their generations, it will yet be a long time before this prophecy will be fulfilled. It will be a long time before the posterity of Aaron are as numerous as the hosts of heaven, or the sand of the sea; consequently the lineage is not extinct, but will be preserved for many generations, and an innumerable multitude will yet be added to that lineage, and their priesthood will continue in their lineage until the lineage of Aaron shall be as numerous as the hosts of heaven, or the sand of the sea.

The perpetuation of the same order of priesthood which was held by the priests and Levites in ancient times, is explained and declared in Isaiah 66c., 15-24v., *which we hope that you will read forthwith.*

We suppose it is unnecessary to bring up any arguments to show that this prophecy is yet to be fulfilled in the last days. There are but few, we presume, that will deny that fact, and those that do deny it are of that class that are enveloped in "gross darkness." But that class of persons that spiritualize, and give a "private interpretation" to a portion of this prophecy, are very numerous. Some will even acknowledge that "by fire and by his sword will the Lord plead with all flesh;" but notwithstanding the declaration immediately follows in the next verse, that they that "eat swines' flesh, and the abomination, and the mouse, shall be consumed together;" yet they vainly endeavor to spiritualize or misconstrue the severe threatenings of the Lord against those that eat swines' flesh. If the question is asked, whether it is right to eat swines' flesh, we should answer, according to this prophecy, that they that "eat swines' flesh, and the abomination, and the mouse, shall be consumed together." We would make this answer because it is the word of the Lord unto this generation, and it is in this generation that these things will be fulfilled. We have further testimony on this subject in Isaiah 65c., 2-4v., which agrees with the last quotation. It says: "I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good after their own thoughts. A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; which remain among the graves, and lodge

in the monuments; which *eat swines' flesh*, and broth of abominable things is in their vessels."

The remainder of this chapter proves that it is the last days that are here spoken of. Swines' flesh, eating of blood, or much meat of any kind, are calculated to implant the seeds of cholera and other diseases in the human system. We are convinced that this statement is true by our own experience, and the statistics of cholera among that class that abstain from these things coincides with our assertion.

Many can confidently quote that part of Isaiah's prophecy, in the 66th chapter, where the Lord says: "I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the isles afar off that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." But when they come to the 21st verse, where the Lord says: "And I will take of them *for priests and for Levites*, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." When this part of the prophecy is read, this class of people that I am now referring to deny the statements that God makes; for spiritualization of Scripture, and private interpretation of Holy Writ, is positive unbelief, infidelity, and an actual contradiction and denial of God's Word. It is handling the Word of God deceitfully.

I will now notice one of the most emphatic and irrevocable promises which God has left on record, in regard to the covenant which he has made concerning "the Levites the priests." It is in Jer. 33e., 19-26v. *Read it forthwith.*

From this prophecy, I learn that the Lord made a covenant with David, his servant, that he should have a son to reign upon his throne; and that he also made a covenant "with the Levites the priests," his ministers; and so sure and immutable are these covenants, that unless mortal men can exert power sufficient to break his covenant that regulates the succession of day and night, the covenant with David and "with the Levites the priests," can not be broken. The two families that are spoken of in the 24th verse, are the royal family of David, and the family of the priests, the descendants of Aaron; for we have, in the first place, a description of the certainty and perpetuity of the covenants of the Lord with these families; and, in the second place, we have a promise that, "as the hosts of heaven can not be numbered, neither the sand of the sea measured, so will I multiply the seed of David, my servant, and the Levites that minister unto me." The statement that follows the foregoing exactly describes the false notions of the present age. It is now a common opinion that Israel will never be gathered again, and become a nation as in days of old, and that the throne of David will not be established again, and that as, *for the priests the Levites*, God "hath even cast them off" forever, for they say the priesthood of Aaron is no longer needed. In regard to those that believe that Israel will not be gathered, we are well aware that they can not believe in the covenants of the Lord concerning David and Aaron, and their posterity; but we can not see any consistency in that man's faith, who says that he believes in the restoration of Israel, and does not believe in the fulfillment of those promises concerning the priesthood, which are so inseparably connected in the Scriptures. How can there be a restoration of Israel unless the priesthood is restored—unless the Lord restore "their judges as at the first, and their counsellors as at the beginning," according to his promise in Isaiah 1c., 26v.

To show definitely the nature of the covenant of the day, and the covenant of the night, we will direct your attention to Gen. 8c., 22v., which contains these words: "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." It is, therefore, an irrevocable decree of God (who is not man that he should lie, neither the son of man, that he should repent), that as long as time continues, day and night shall not cease, and as certainly as this covenant will be kept by him who has declared in his word that he is a covenant keeping God, so certain is it that God will fulfill his covenant with David his servant, and his covenant with the Levites, the priests, his ministers. Jeremiah says, "considerest thou not what this people have spoken, saying, the two families which the Lord hath chosen, he hath

even cast them off? Thus they have despised my people, that they should be no more a nation before them." There is, therefore, no plan devised in the councils of the heavens for the restoration of Israel, but by a restoration of the royal authority of the seed of David, and by a restoration of the everlasting priesthood which was conferred upon Aaron, and his seed after him, throughout all their generations.

We often hear people say that the Aaronic priesthood was done away when Christ came, and that the Lord will never accept of burnt offerings and sacrifices in the last days. A prophecy of Zechariah, on this subject, shows that these assertions are false. Read it in Zech. 14: 16-21.

Is this prophecy fulfilled? Have *all* nations come against Jerusalem. The prophet was prophesying of that day when "the Lord shall be King over all the earth," when "the land shall be turned as a plain, from Geba to Rimmon, south of Jerusalem; and it shall be lifted up, and inhabited in her place." 10v. "And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. And this shall be the plague wherewith the Lord shall smite all the people that have fought against Jerusalem: their flesh shall consume away, while they stand on their feet," etc. 11, 12v. These are *some of the peculiar events* which are to transpire in that day, when every one that is left of all the nations which will come against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.

As these and other events which are to transpire in that day have not yet transpired, the prophecy is not fulfilled in the least point. The time has not come, but is very near at hand, when every one that is left of all the nations, when "all the families of the earth" must come up to keep the feast of tabernacles, otherwise "upon them shall be no rain."

For the Herald.

TWO BAPTISMS.

I feel a desire, at this time, to write a few ideas on the subject of Baptism—not with a view to display any brilliant or extraordinary talent, for that would be something of which I am not possessed. I desire to write, because I believe the "Spirit of Truth" dictates, and to improve what little talent God has given me, in dispensing, for the benefit of my fellow-men, what little light He has bestowed upon me, and thus do the will of my Heavenly Father. I shall commence at the oft-repeated and well-known Scripture, contained in Mark 16: 16: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned," etc. It is not my purpose, at this time, to investigate the whole of the principles, as contained in the Gospel, but merely that part concerning baptism. I opine that many take our Saviour's command concerning being baptized, in the above quotation, to only indicate one baptism,—but a little reflection will show us to the contrary. Mark the expression: "shall be saved." Now, I presume, it will be generally admitted that a saved being is in the Kingdom of God. Now, Our Saviour, if in this instance, only meant one baptism, he contradicted His own language to Nicodemus, John 3: 5, "Except a man be born of water and of the Spirit, he can not enter into the Kingdom of God." Here we perceive are two baptisms required before a man can enter into the Kingdom of God; or be saved, for it is generally acknowledged that the birth of the water is synonymous with baptism by water, and if taken to mean baptism in one instance, it must be taken in the other, for the same word is used in both cases, or implied by the conjunction and; and, believing that Our Saviour knew better than to contradict himself, I take it for granted that the saved being must be baptized by "water and the Spirit." If we trace the history of the latter-day Baptists

in any or all of the Evangelists, we find he preached two baptisms, for mark his language: "I, indeed, baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, He shall baptize you with the Holy Ghost and with fire." Who was it Christ should baptize with the Holy Ghost? You that I have baptized with water. The next remarks concerning two baptisms came from Our Saviour, and corroborate the saying of John: "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Acts 1: 5. Peter preached exactly the same baptisms, on the day of Pentecost; but says one he did not call it baptism, he called it the gift of the Holy Ghost. Is not whatever comes from God a gift? Could he not withhold it from us if He was disposed? Eternal life is a *gift*, and we are told in B. C. it is the greatest *gift* He can bestow upon us. I conceive that the baptism of the Holy Ghost, on the day of Pentecost, was as much the gift of the Holy Ghost as what Peter promised. What says Our Saviour about it? and He is good authority, I take it. Look in John 14: 16: "And I will pray the Father, and He shall *give* you another Comforter that he may abide with you forever." What is the Comforter? Answer, the Holy Ghost. Then the *gift* of the Comforter, must be the *gift* of the Holy Ghost, and in speaking of the same Holy Ghost being given Our Saviour, calls it the baptism of the Holy Ghost, which is one and the same thing. In continuation of the History of the Acts of the Apostles, we next find in the 8th chapter, 12 to 17 verses, that when they of Samaria "believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. * * * Now, when the Apostles, which were at Jerusalem, heard that Samaria had received the Word of God, they sent unto them Peter and John, who when they were come down prayed for them that they might receive the Holy Ghost. For as yet He had fallen upon none of them, only they were baptized in the name of the Lord Jesus. Then layed they their hands on them, and they received the Holy Ghost." It may be argued here again, that this was the "gift of the Holy Ghost." The historian does not call it so, but if we take into consideration the word *receive*, it signifies a gift, and so they received the Holy Ghost on the day of Pentecost, and they were baptized or immersed by the Spirit, or born of the Spirit. The manner of the baptism by the Spirit, on the day of Pentecost, was very perceptible (in my humble opinion), to establish a precedent, to show, according to the words of Our Saviour, how we could be born of or immersed by the Spirit—for if it "filled the whole house where they were sitting," they must have been immersed by it. In Samaria it was not so openly manifested, according to the historian, only they knew it was there, for Simon offered money to purchase the power (or priesthood), that on whomsoever he laid his hands, they should receive the Holy Ghost. A query arises here: How did they know it was the Holy Ghost? Now, if it were possible, that the Holy Ghost could come, as they say it does in this our day—and in many cases lay still—and where it is manifest, it does so, in causing people to fall over benches as insensible, and when they come to, can utter nothing but incoherent sentences; or cause men and women to lay sprawling on the floor together, as has been frequently seen; or cause people to jump up, and run over the benches, at the imminent peril of those who are in their way, and in many other ways we might mention, but we forbear; I say, if the people of Samaria had seen this demonstration in their day, they would not have taken that for the Holy Ghost. Why? Because they had seen Philip perform miracles, and heal the sick, etc., under the influence of that Spirit, even the "Spirit of Truth," and I have no doubt, when it came upon them, it manifested itself in the same manner, hence they saw *the same tree produce the same fruit*, for Jesus said: "A tree is known by its *fruit*." The next Scripture invocation is Paul's conversion, as contained in Acts, 9th c. 17 v.: "And Ananias went his way, and entered into the house, and putting his hands on him, said, Brother Saul, the Lord (even Jesus, that appeared unto thee in the way as thou camest), hath sent me that thou might receive thy sight, and be filled with the Holy Ghost." Eighteen verse: "And immediately there fell from his eyes, as it had been scales; and he received his sight forthwith, and arose and was baptized." Now, in this chapter, it does not tell what he was baptized for; but in the 22d chapter it does,

where Paul relates the manner of his conversion. It is as follows: Ananias said unto him, "And now why tarriest thou, arise and be baptized and wash away thy sins, calling on the name of the Lord." In these portions of the Scriptures, it says the servants of God baptized for the Remission of Sins. Neither chapters give an account of Paul receiving the Holy Ghost (one gives the promise of it), but Paul, in Cor. 12th chapter, says he was baptized by the Spirit likewise. In the 13th verse he says: "For by one Spirit are *we* all baptized into one body; whether we be Jew or Gentile; whether we be bond or free; and have been all made to drink into One Spirit." What idea is conveyed here by this language of Paul's? It is that the whole body of Christ was baptized by one Spirit; for Paul's whole reasoning, in this chapter, is concerning the Body or Church or Kingdom of Christ, shewing the perfection of the same, and, indeed, in commencing this epistle he not only addresses the Corinthians, but "to all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." This is so plain, it needs no comment. It may be urged by some, that in the above quotation, Paul signifies that it is by the Spirit alone they were baptized into the body of Christ, a little reflection will convince one to the contrary. In the first place, Paul was only a servant of Jesus Christ, and could not preach any different to what his Lord and Master had said; or give entrance into the Body, Church or Kingdom of Christ, in any other way than his Saviour had laid down; and, as we have quoted, He said we could not enter the Church or Kingdom only by the birth of water and the Spirit. And in the second place, if we turn to the first chapter of this same Epistle (1 Cor.), we there discover that Paul is talking of another baptism. Commencing at the 14th verse: "Is Christ divided, was Paul crucified for you; or were ye baptized in the name of Paul? I thank God that I baptized none of you but Crispus and Gaius. Lest any should say I had baptized in my own name. And I baptized the household of Stephanus; besides I know not that I baptized any other." Now, this baptism Paul had the power and authority to perform, by virtue of being "an ambassador in Christ's stead," but the baptism of the Holy Ghost was only the prerogative of Jesus Christ, for, according to John the Baptist, Christ was the only person to baptize with the same. So we see the whole Corinthian Church was born of water and the Spirit. Now, it is evident that others, besides the Corinthians, were baptized by water and the Spirit. The Romans for instance. Paul says, in his Epistle to that Church, in the 6th chapter, 3d verse: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death; therefore we are buried with Him, by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father; even so we also should walk in newness of life." Now, reader, pause and consider. This could not be the baptism of the Spirit, for this reason, that those who, according to the Scriptures, were baptized by the Holy Ghost, were not buried; for they were plain to be seen—the day of Pentecost was a fair sample. Now, we know that Paul used the figure of burying a corpse, to represent this baptism as above quoted; and we who have followed friends and relatives to their graves always saw that they were covered, and that well, and generally deep from human view. Neither could those baptized by the Spirit be buried by baptism into death; for Paul calls this Spirit or Holy Ghost, "the Spirit of Life," and if we peruse the New Testament thoroughly, we find that those who were baptized by the Spirit, shewed greater signs of Life; for, being in possession of this Spirit, and retaining it to the end of their probation, secured unto them *Eternal Life*. Paul says, in Rom. 8: 11: "But if the Spirit of Him that raised up Jesus from the dead, dwell in you, He that raised up Christ from the dead, shall also quicken your mortal bodies by His Spirit, which dwelleth in you." Now, it is evident that Paul wished to impress upon the minds of his Roman brethren and sisters the necessity of having this Spirit to dwell in them. It is the life-giving principle; for, according to Paul, it causes the resurrection from the dead of our bodies. How necessary then to fulfill the command of our Savior to be born of water and of the Spirit. But to return, this baptism, which is illustrated by the figure of a burial (even by the burial of our Saviour), must be in some element that will admit of the body being covered from human view: now it could not be earth, or otherwise all who die, and are consigned to the grave, fulfill this command, whether wicked or righteous.

Now, we can not do better than to look to Him who is the "author and finisher of our faith" for an example. Jesus was first baptized in water, where there was plenty of it, even in Jordan; and they went down in the water and came up out of the water, and thus He being the Saviour of the world, and setting an example for all to follow (for He says, "He that will come after me, let him deny himself, and take up his cross and follow me), and that example is good enough for the world to follow; and I draw the conclusion that water is the element for being buried in by baptism, which Paul had reference to. Our Saviour was born of the water and of the Spirit, for after He came up out of the water, John bore record that he saw the Holy Ghost descend on Him in the form of a dove; and although He was virtually the Son of God before, He never was acknowledged by the vocal voice of God as such, until He had been baptized; thus showing that He had set the example, by which we could become the sons of God. It may seem to some as though I was going too far in saying He was *born* of the water and of the Spirit. I have only the Scriptures for my guide, like all the rest of mankind. "To the law and the testimony, if I speak not according to this, there is no light in me." Well then, follow me to Matt. 19: 28. When His disciples interrogated Him as to what *they* should have, who had left all and followed Him, "He said unto them, verily I say unto you, that ye which 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." Now, please go to Webster, the standard author for the definition of words, as found in the English language, see what is the definition of the word "regeneration," and you will find he says it is, "born anew, the act of forming into a new and better state." And upon examining the above quotation closely, we find our Saviour himself implies that He was regenerated, for how could his disciples have followed Him, if he had not led the way himself. It is very expressive—"ye who have followed me *in the regeneration*." They followed Him where? *In the regeneration*. I am well aware He was without sin before going into the water, and consequently was as holy before as afterward, but the idea is that the shepherd had to go before His sheep and lead them the way, and thus, as He himself declares, fulfill all righteousness. It is evident that the Romans were baptized by the Spirit as well as by water. In the first place, they could not be owned by the great King as subjects of His Kingdom, unless by complying with his conditions for admission into that kingdom; and in the second place, by a process of analogical reasoning, it can be shown that they were born of the Spirit. In Rom. 8: 14, we find these words: "For as many as are led by the Spirit of God, they are the sons of God." Now, L opine, that it will be readily conceded, that there can not be a son, without there being a father. If, then, this proposition is correct (which it can not, indeed, be otherwise, for it is selfevident), and a son partakes of the *nature* of his father, for like begets like; then, indeed, a Son of God must have God for his Father, and must, therefore, partake of His nature, and be like Him, spiritual, or be born of the Spirit. Paul, in the 15th verse, says: "For ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of *adoption*, whereby we cry Abba (my) Father." I regard the forgoing as conclusive evidence to prove the position, but for fear there might be some dubiety in the minds of some, I will make one more quotation, which will be found in John, 1st chapter: "He came unto his own and his own received him not. But as many as receive him, to them gave he power to become the sons of God, even to them that believe in his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here we perceive they were born of God, consequently were sons of God, and if sons of God, according to Paul, they were led by the "Spirit of God," and if "led by the Spirit of God," have been born of that Spirit. Here, we perceive, by a strict examination of the last quotation, that He gave them *power* to become sons of God; evidently implying they were not sons of God before, which brings to our mind the language of the Apostle: "God hath concluded them all in unbelief (both Jew and Gentile) that He might have mercy on all." Hence, all mankind, are by nature, aliens and strangers, to the household of God, and must needs come in by the law of adoption. It must be, then, that the way they became sons of God was by obedi-

ence to *this law*. It must needs be the way they became born of God. Baptism by water for the remission of sins, and baptism by the Holy Ghost, is the mode of *entrance* in the Family, Fold, Church, or Kingdom of God. Faith and repentance are prerequisites to lead to that mode. But says one, you have been talking all this time about two baptisms, and Paul expressly says in Ephesians, 4th chapter, that there is but one Lord, one faith, one baptism. To this I will answer, that the same Paul says, in Hebrews 6: 2, that there are baptisms, inferring more than one; and I for one am willing to take Paul, or any other writer, as far as they agree with the Author of Salvation, and no farther. He has a right to fix his own conditions how the human family may obtain that salvation. I, to my own mind, can answer satisfactorily the saying of Paul in Ephesians, concerning one baptism—although it may not suit others. It is this, that I am of the opinion that the Apostle had an eye to the mode, which is by *immersion*, and we know on the day of Pentecost they were immersed by the Holy Ghost, if there is any force in language, “for it filled all the house where they were sitting;” and the B. C. says, in the first lecture on Faith, quoting from the Book of Mormon, “that it was the faith of Nephi and Lehi, which caused a change to be wrought upon the hearts of the Lamanites, when they were *immersed* by the Holy Ghost, and with fire.” Taking it the way I understand it, there would be no difference for the mode, immersed would apply to the baptism of water and of the Spirit. Now the baptism by water alone would not fulfill the conditions of our Saviour; therefore we could not enter the Kingdom, neither could the baptism alone fill the condition He laid down, as in the case of Cornelius; for Peter says, in his defense before the Elders at Jerusalem, for going to the Gentiles, that the angel told Cornelius to send for Peter, and he should tell him words whereby he should be saved. What could have been the condition of Cornelius, if he had rejected (after receiving the Holy Ghost) to be baptized in water. He would thus have refused to enter the Kingdom, the way Jesus pointed out, and thereby shut himself out from the blessings and privileges of a son of God. Here is a case of a person receiving the Holy Ghost before being baptized in water (which is an exception to the general rule), and a great portion of the professed Christians take this exception for the rule, for them to go by, and they argue this is a precedent that goes to show that baptism by water is not for the remission of sins, and that it is not essential; a man may be baptized or not, as it suits his conscience. Now, the general rule is, as we have shown, to be baptized by water first, and then by the Spirit, as our Saviour declared; but on this occasion, God, to accomplish the purpose of convincing the Jews that the Gentiles were entitled to the privilege of Eternal Life, by obeying the Gospel, as well them, gave the Holy Ghost to Cornelius and his household. But this is the only case which can be found between the lids of Old and New Testament where the Holy Ghost was given *before* baptism by water; and God, who gave the law or Gospel had the only right to go beyond it. We have a precedent in the Old Testament, of God, the Great Lawgiver, making an exception to a general law. We read in Rom. 5: 12: “Wherefore as by one man, sin entered into the world and death by sin; and so death passed upon all men, for that all had sinned.” Here we see was a general law that all men should die; yet, the Almighty made an exception in the case of Enoch and Elijah, and shall man, because He chose to take them to Himself, different to the general law, presume that he has a right to be translated too, and can escape that law? It is preposterous, and so it is in the case of Cornelius, and those who think they can be saved by an exception to the general law or Gospel of Jesus Christ. Cornelius obeyed the *whole* law, but those who profess to copy from his manner of conversion say they can be saved by part of the law. Now, as I have before said, that neither Paul (nor any other servant of God) had the power to baptize with the Holy Ghost (or in other words), to send or give the same, but he had the power or authority to administer, in the ordinance of “laying on of hands;” by which the Holy Spirit is given, even as he hath the power or authority to administer in the ordinance of baptism by water, as in the cases of Crispus and Gaius, etc. But says one, you can not find where he laid on hands, for the reception or baptism of that Spirit spoken of in Cor. 12th chapter. I answer, in Hebrews 6: 2, he speaks of laying on of hands, as one of the principles of the doctrine of Jesus Christ, and if we trace

his history, as recorded in Acts, 19th chapter, we find that he laid on hands, and the Lord acknowledged it, as an ordinance of His House, and as a means of receiving that *Spirit*, for he gave them the Holy Ghost at that time, according to the historian. Now, what do we learn from this act of Paul: we learn that "laying on of hands" must be an ordinance for the baptism of, or reception of the Holy Ghost, or otherwise God would not have given His Holy Spirit at that time, and it was no spurious Holy Ghost, for the fruits were there, for they spoke with tongues and prophesied two of the signs our Saviour said should indicate a believer; and Paul, if it was not an ordinance in the House of God, durst not preach it, much more practice it, for he would have fell under his own anathema, as contained in Galatians, 1st chapter: "Though we, or an angel from Heaven preach any other Gospel than that which we have preached unto you, let him be accursed." We learn also that as he administered in the ordinance of laying on of hands for the gift of the Holy Ghost in Ephesus, so likewise, he must, to be a consistent servant of God, administer in the same ordinance, for the same purpose, in Rome, Corinth, Galatia, etc., and in all the Gentile churches that he raised up, through his preaching; for if he preached one thing to one set of people as the Gospel of Christ, and another thing to another set of people as the Gospel of Christ, it is self-evident that he would fall a victim to his own curse, as above. But we do not believe that Paul (blessed with that Holy Spirit which "guides into the truth," and "searches all things, yea the deep things of God"), would do any such thing. The idea conveyed in the quotation from Gallatians, viz., the anathema on those that "preach any other Gospel," is conclusive evidence that the Gospel was unchangeable—a fixed law, to accomplish a fixed purpose, viz., the Salvation of Mankind. He says, in the same chapter, that the Gospel he preached, "he neither received it of man, neither was he taught it, but by the Revelation of Jesus Christ." I have before shewn, that two more administered in the same ordinance of "lying on of hands," for the gift of the Holy Ghost, viz., Peter and John, at Samaria; yes, says one, and they and Paul were the only ones practiced the same; thus shewing it was not a general practice. Not so fast, dear reader, I can show that if they were the only ones who practiced it, there were others "accessory before the fact," and thus they were answerable for the same act. Who were they? You remember in the quotation from Acts, 8th chapter, in which Peter and John were sent to Samaria. It reads something like this: "Now, when the Apostles, which were at Jerusalem, heard that Samaria had received the Word of God, they sent unto him Peter and John," etc. Now, what did the Apostles do by sending Peter and John down there to perform that ordinance; they thus virtually acknowledged it an ordinance in the Gospel of the Son of God; and made Peter and John's act their act. Another thing merits attention, The Acts of the Apostles (that is, the book of that name), if you peruse it through, you will find it to be principally the acts of Peter, John and Paul. And, indeed, the whole of the New Testament, with the exception of the four Evangelists and a short Epistle of James and Jude, to be their acts. So you see, if we had the whole history of all the Apostles' acts we would be apt to find they practiced the same things, and taught the same, or otherwise they were not servants of Christ; for their being ministers of Christ, depended on their doing what He commanded them.

Having now, we think, shown to the satisfaction of every candid inquirer after truth, the necessity of being born of water and the Spirit, we now exhort all to come to Christ, by 1. believing in Him; 2. repenting of your sins; 3. be baptized in water for the remission of the same; 4. have hands laid on you by one having authority from the Most High for the Holy Ghost, and Lord's word for it you will receive the same; you will then add to your faith, virtue to virtue, knowledge to knowledge, temperance, etc.; and as the Apostles say, "if these things be in you and abound, you will be neither barren nor unfruitful in the knowledge of God;" you will then be in possession of the Spirit of Truth, which "guides into all truth, even to where God and Christ is, who are in possession of all truth; and then you will have gained Eternal Life, and then you will "see as you are seen," and "know as you are known," and bask in the light of the "Lamb who was slain," which may God grant is the prayer of your humble servant.

EDWIN STAFFORD.

Abingdon, Illinois, January 21, 1863.

www.LatterDayTruth.org

(For the Herald.)

THE TRUE DESIGN AND USE OF THE ORDINANCES
OF THE LORD'S HOUSE.

The proper use and design of the ordinances of the Lord's House, appear to be but very imperfectly understood by the religious world. Indeed, there are many of the Saints, who having been brought up in the sectarian churches and under their peculiar influence, have not become entirely divested of many erroneous ideas which have crept into the church since the Gospel became perverted. It seems to be the nature of man, take him as a whole, to hold fast to the traditions of his fathers with a tenacious grasp. We can see this clearly manifested in Christ's chosen twelve, who after having been personally instructed by Christ himself during three years and a half, still clung to the idea, that none but an Israelite could ever be admitted into the kingdom of God. The circumstances connected with Peter's mission to the household of Cornelius, shows this fact most clearly; and as man is the same in every age, it is not strange that we who have been brought up in Gentile customs and taught sectarian ideas, should still more or less adhere to, and even teach them. But we will now come more directly to the subject. It is a fact well established by the word of God, and reason and common sense would also teach us that God never has, and never will institute or ordain any ordinances for his people to observe but what have their peculiar design or use. Hence comes the importance of their not being *changed in their kind* or perverted to some other use or purpose. We shall begin with the first ordinance that we have any account of.

We read (Gen. 4: 3) that in process of time, that is, after several years perhaps, Cain brought an offering unto the Lord of the fruit of the ground. Abel also brought an offering unto the Lord of the firstlings of his flock, and of the fat thereof. And God had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect. Now, we shall not pretend that we have written out in definite words a command that Adam and his posterity should offer sacrifices. We know that the sacred writings (called the Bible) give us but a very brief description of the antedeluvian world; a mere sketch of the creation and the genealogy of the race up to Noah. But this I contend for, that there is enough in the whole history of revealed religion, and in the nature and the connection of the sacrifices and other ordinances, and the plain use and design thereof, to establish, beyond a doubt, that God did give to Adam a law after he was cast out of Paradise, whereby in keeping said law, he and his posterity might again be restored to that condition which they had lost through the fall, and that in this law was contained an ordinance of sacrifices. It is also evident from the nature of the case, and the light we have on it in Scripture, that the design of these sacrifices or offerings was to point to the great sacrifice or atonement which was in God's appointed time to be made on Calvary; or in other words, to the blood of the LAMB, that taketh away the sin of the world. The lights that the restoration of the Gospel in its fullness in these last days have shed on the revelations of God to man, has clearly shown that no man since the beginning of the world, either before or after the flood, can have an inheritance in the celestial kingdom of God, only through faith in Christ and obedience to his commands. The prophetic promise that was made to Abraham, that in his seed (which Paul said was Christ) should all nations of the earth be blest, included all nations who were before Abraham's day, as well as those that sprung up since, because the nations that existed before his day were certainly nations of the earth. Again, we read that the Gospel was preached unto Abraham. Now a Gospel that has no Christ in it and no Saviour, would not be a Gospel—would not be good news—and we are told that there is no other name given under heaven nor among men whereby man can be saved but by the name of Christ. We are also assured in holy writ that beside him there is no Saviour. We know by the word of God in Hebrews 11: 26, that esteeming the *reproach of Christ* greater riches than the treasures of Egypt, Moses believed Day Christ to come

because he was reproached for that belief as all others have been in all ages of the world. Paul, writing to the Ephesians, said of his brethren, "that they were built upon the foundation of the apostles and prophets." Again, he says, "other foundation can no man lay than that is laid which is Jesus Christ;" hence we discover that the foundation of the prophets as well as the apostles was Jesus Christ. And we are told by Christ that Moses was a prophet. Jude also tells us that Enoch was a prophet. Again, we are told that Christ was as a lamb slain from before the foundation of the world. So it seems that God had by his foreknowledge foreseen the fall of man, consequently he had in the councils of eternity prepared a ransom. Again, we read in Revelations, that the testimony of Jesus is the spirit of prophecy, which seems to imply that all who have the testimony of Jesus have the spirit of prophecy, and that all who are prophets have the testimony of Jesus, which agrees with Paul, where he says, "searching what and what manner of time the *Spirit of Christ which was in them* (the prophets) did signify, when it testified of the sufferings of Christ and the glory which should follow. And can we suppose that these prophets who so plainly foretold the birth, death and sufferings of Christ and the glory that should follow, did not understand his mission and the objects of it? Paul says, Románs 5: 18, "Therefore, as by the offense of one judgment came upon *all* men to condemnation; even so by the righteousness of one (Christ) the free gift came upon all men unto justification of life." And surely the condemnation resulting from the fall came upon all who lived before the birth of Christ, as well as all who lived after that event; and hence the free gift which is through faith in Christ, came upon those who lived before Christ as well as after.

We have lengthened out the proof on this portion much longer than we designed, and yet we have produced but a small part of the evidences that are in the Bible. But we will give one more testimony and close—Hebrews 9: 25, 26: "Nor yet that he (Christ) should offer himself *often* as the High Priest entereth into the Holy place every year with the blood of others; *for then must he often 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." This shows that the sacrifice of Christ availed to the salvation of all who believed in him, both before he came as well as after; and that for this purpose he died for them as well as us, and that the sacrifices offered by Abel and the patriarchs that followed him were a type, and pointed to the great sacrifice of himself mentioned in the text above quoted. It is therefore evident that God did after the fall give to Adam and his posterity a law, and that one ordinance in that law was the offering up of a sacrifice, and that this must be a lamb—must have blood in it; for "without the shedding of blood there is no remission of sins." We find that the first thing that Noah did after leaving the ark, was to offer sacrifices of clean beasts, which it appears had been taken into the ark for that express purpose, and yet there is no especial account that God commanded it to be done, but it is very evident he would not have done it had there been no command to do so. The fact also that it is said that God smelled a sweet savor, and that he at that time made a covenant with Noah, also shows that the offering was well pleasing to God and was in obedience to his command. The first record of a special command to offer sacrifices, is found in Genesis, which was made to Abraham, whereby he obtained not only a covenant concerning that land but a knowledge of future events concerning his posterity. The next command which we find recorded was given to Abraham, to offer up Isaac. This, it is allowed by all, was a type of the great sacrifice on Calvary, and it would be inconsistent to suppose that God would give him such a commandment and not signify the design of it. This trial of Abraham's faith in offering up of the son of promise, was calculated to make a deep impression upon Abraham, and continually remind him of the promised Saviour who should in the appointed time come to shed his blood to take away the sins of the world.

The sacrifices mentioned in the law are numerous and definite, and show that they were intended to point to the blood of the Lamb, for all of the sin-offerings required the shedding of blood.

Having given a very brief sketch of sacrifices and of their use or design, we will now return to Cain and Abel and their offerings. *Lamb Day's (Hebrews 11:*

4), "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts—and by it he being dead yet speaketh." It would be proper now to inquire what was Abel's faith? I think we may safely infer that his faith rested on Christ, and that he would come in the due time of the Lord and shed his blood for the remission of the sins of all that would believe on and keep his commandments from the beginning of the world. And why was his sacrifice more excellent than Cain's? Because it was of the right kind. He had not changed the ordinance to suit his convenience. It was the kind that God had ordained. It answered the design intended. It had blood in it; and therefore was a proper type of the blood of the Lamb; and as often as he or any one else who offered the right kind and understood the use thereof, it pointed them to the great sacrifice that was to be offered on Calvary, and brought to their memory afresh the promises that God had made to Adam and his seed through faith in Christ. Paul says, that Abel by offering up a more excellent sacrifice, obtained witness that he was righteous. In Genesis, it says, "the Lord had respect unto Abel, and to his offering; but unto Cain, and to his offering, he had not respect." We have often thought, how did Cain know so readily that his offering was not accepted, not having noticed the force or full meaning of what Paul says, where he describes God "testifying of his gifts." It seems that it must have been as to many others, that whenever these boys offered sacrifices agreeable to the order of God, that God made known to them his acceptance by some visible manifestation, which Paul calls "gifts." And what have we a right to expect or imagine that these gifts were? These gifts undoubtedly were something spiritual. Paul said to the Corinthian brethren, "I would not have you ignorant concerning spiritual gifts." He then goes on to describe and enumerate them, and in this list we find miracles, healings, tongues, interpretation of tongues, &c. These are what Christ said should follow the believer in him and his gospel; therefore as Abel was a believer in Christ, and necessarily needed a witness as well as the saints in other times, it is perfectly safe to suppose that the gift that Abel received as a witness that he was righteous, that is, that he had offered the sacrifice according to the order, was one of the visible manifestations which are mentioned by Paul in Corinthians 12. c., which always accompany true faith and true obedience. While on the other hand, those who change the ordinances of God's house either in their kind or in the proper and original design, do not receive these witnesses, although they may attend to them in all sincerity of heart. We discover, therefore, that God has had an order of things from the beginning, and that he changes not. We will now notice the last clause of Paul's text: "whereby he being dead yet speaketh." And what does Abel's last acts speak to us in an age so far distant? It speaks to us of the importance of doing all things according to the pattern. It warns us not to tamper with the ordinances of heaven. It shows us that those that do it are disowned by God and cursed. That it begets in their hearts a spirit of murder and hatred against all that strenuously contend for the observance of the true order. It shows us that all offerings, ordinances, sacrifices, or sacraments, unless they are of the right kind and their true design understood, are useless, and worse than useless; it is indeed mocking God, and may be with much propriety be called non-essential, because they bring no evidence that God accepts them. In this story of Cain and Abel, we see the force of Paul's saying, that the Scriptures were written for our profit and learning, on whom the end of the world has come. We have said, and we think that we have proved, that all the ordinances of the Lord's house have their peculiar design, and that unless they are used according to their original design, they become useless and vain. That is, they have no divine efficacy in them or salutary effect upon those who perform them. Let us now examine the ordinance of baptism. We find that man in the beginning lost the favor and presence of God by disobedience to known and specific law. Hence it is clearly evident that if he ever gains that condition again, he must gain it by obedience to a known and special law. And it is also evident that one object of all the commandments is to give him an opportunity of manifesting his obedience, and one of the designs of the command to be baptized, was for that purpose. Every person after having truly believed in Christ, as the

Saviour of the world and truly repents of all his sins, and promised to forsake them and lead a new life, voluntarily goes down into the waters of baptism, manifests before God and the world that he is willing to obey God, and take upon him the name and the reproach of Christ. Hence baptism is for the remission of sins; for as the promise of God through Peter on the day of Pentecost made to those who had become believers in Christ and were pricked in the heart or were convinced that they were sinners; and that the apostles whom they had before despised and persecuted were servants of God, was to repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. The principle set forth here is in accordance with what Paul says about Abel's *more excellent sacrifice*. Peter promised them that if they would obey this command of God, that he (God) would testify to them of his gifts that their offering up of themselves to serve the Lord was accepted. And we find recorded in Luke, last verse, after the Lord was received up into heaven, it says they went forth and preached everywhere, the Lord weeping with them confirming the word by signs (or gifts) following. So also in the Acts of the Apostles and in Paul's letter, we have the same witness. There we discover that this is the order of God's work in all ages, that wherever there is a special law given and defined by man having authority from God, that whoever yields obedience to that law in its true simplicity and original order and design, receives a witness that he is righteous; that is, that he has done a righteous deed, and that it is accepted of God, and that that witness is some one of the gifts belonging to the gospel. And we here affirm that no person can be assured that they are doing the will of God without this witness.

Again, baptism is a law of adoption or an initiation rite. We find that circumcision was a seal of the covenant that God made with Abraham, see Romans 4: 11. And he (Abraham) received the *sign* of circumcision, as a *seal* of the righteousness he had by faith, not being yet circumcised. We see, then, that circumcision was not a law of adoption, but a sealing ordinance. Hence we find that whenever a Gentile was converted to the Israelite religion, they were first baptized, then circumcised. This I find to be established by Jewish writers. Josephus mentions a case which took place about one hundred and fifty years before Christ—how that a number of Edomites being converted to Judaism, were first baptized and then circumcised. So we see that baptism was used by the Jews as a law of adoption; that is, baptism adopted them into the kingdom, and circumcision sealed them heirs. The order under the gospel is a little changed, for although the law of adoption is the same, yet the seal in the gospel order is, the Holy Ghost, or as is in Ephesians, the Holy Spirit of promise. Paul says, after that ye believed, ye were *sealed with the Holy Spirit of promise*. I am aware that those who baptize infants, contend that baptism is a sealing ordinance. But this text of Paul's, with others of the like nature, plainly shows that it was never intended for any such purpose. There are those also that use baptism as a sign of an inward work. But neither the practice of the Jews nor anything found in the Gospels, go to prove any such idea. But the preaching of John the Baptist, the doctrine of Christ to Nicodemus, the answer of Peter on the day of Pentecost, to the question—men and brethren, *what shall we do?*—all agree that baptism is a law or part of the law, whereby men and women were adopted into the church or kingdom, and also for the remission of sins. It also in primitive times, showed that all who were baptized by the apostles, were the followers of the despised Nazarene, and had taken upon them his name.

Again, another use of baptism is, to show forth and bring to remembrance the death, burial, and resurrection of Christ, see Romans 6: 3. Know ye not that so many of you as were baptized into Jesus Christ, were baptized into his death; therefore we are *heirs* with him by *baptism into death*. That like as he was raised up by the glory of the Father, so we also should walk in newness of life.

In the travail of the Church we are often called to go down to the waters of baptism and behold our neighbors and *buried in the watery grave*, promising that when they come out they will lead a new life, as a type of the new life of Christ after the resurrection. We by faith and repentance kill the old or carnal man with his dead, and by baptism we bury him and rise to a new and holy life. So we discover that baptism has many important uses and designs, and when used

according as was originally intended, is very illustrative and instructive, and will when sincerely and understandingly attended, bring all the blessings promised in the gospel. But if its mode be changed and its use be perverted, what reason has any one to expect a blessing in it though it should nominally be attended to? It would then in such a case truly be a *non-essential*; for if the mode be changed to sprinkling or pouring, it neither represents a burial nor a rising. And if it is designed to show forth that the candidate has begun a new life before baptism, it does not answer any of those purposes. Hence it could not be expected that when the ordinance is thus changed and its uses, that the candidate should obtain the witness that Abel did, or that was promised by Peter on the day of Pentecost, which was the *gift of the Holy Ghost*. Again, it is customary in times of revival, in what we call the sectarian world, when any are found to be seriously inclined or converted of sin, as was the case on the day of Pentecost, instead of telling them to repent and be baptized, to tell them to come to the anxious seat and let the Church pray for them; and they shall get religion. Surely this is quite an improvement upon the order of God. No wonder this is called an *enlightened age*. No wonder that old Isaiah in his visions of the *last days*, said they have transgressed the laws, changed the ordinances, and broken the everlasting covenant; therefore hath the curse devoured the earth. In referring to Church history, we find that the ordinances were changed by some part of the Church about the beginning of the third century; that is, at that time they began to use sprinkling for baptism among some of the wealthy families. They also used it as an outward sign of an inward work, and not a law of adoption or for the remission of sins. We find also by the same Church history that about the same time the gifts ceased whenever these new intrusions were adopted, and the same spirit that took possession of Cain operated upon them, and they began to persecute all who contended for the *original order*, and that the signs should follow the believers. Thus the Gospel became perverted; thus the ordinances of God's house, thus the gifts and blessings became lost. During these persecutions all that held the true priesthood were put to death; that is all that would not deny their faith, and hence the sayings of the prophets became fulfilled, the fear of God was taught by the precepts of men. It was reserved however to the nineteenth century, to this *enlightened age*, to this day of progression, to fully demonstrate how much wiser man is than God, to make all the necessary improvements upon God's order or plau of saving souls. Sixty years ago, the anxious seats or the mourner's bench were things that never had been dreamt of. The prophets in all their anxiety to behold the glories of the last days, never had a view of them. They had looked down upon the time when the chariots should rage in the streets, when they should jostle one against another *in the broad ways*. They should seem like torches, they should run like the lightning in the day of God's preparation to gather his elect. But they never beheld that new saving machine, called the anxious seat.

Brother Sheen, I believe in progression, but in divine things I believe in progressing in God's appointed way. But we find by the imperfect sketch I have given, that man has from the beginning been inclined to deviate from the order of God's house, or make improvements on his laws and ordinances; even the first man that was ever born into the world, changed the ordinance established by heaven for his salvation, and became a murderer in consequence thereof.

(To be continued.)

For the Herald.

LETTER FROM NEBRASKA.

BROTHER ISAAC SHEEN.—Last fall I moved some twelve miles west of this city, where I found two members of the Church. We later visited the section,

and I started to find one. On the 9th day of December last, I found Brother C. Derry, at Bro. Lecky's, Plum Hollow, Iowa. Under his hands I was baptized, confirmed, and ordained an elder; the office I held under the administration of the first Joseph.

Prior to this, I had done considerable fireside preaching, and had convinced some of the necessity of yielding obedience to the Gospel. On my return home, I baptized two persons, male and female. The next Sunday, I baptized four female persons. The next Sunday, I baptized a man who had been along with the Church for the last twenty years, but had not been baptized before. On the 25th day of December, we met together. I baptized two families, and then we organized ourselves into a branch of the Reorganized Church of Jesus Christ of Latter Day Saints, with twelve members, which we call "Weeping Water Branch." We are striving to keep the commandments of God. Should any of the elders find a chance with time to visit us, we shall feel very grateful for them to do so. In the covenant of Christ, your Brother,

A. YOUNG.

NEBRASKA CITY, N. T., February 5, 1863.

PRACTICE WHAT YOU PREACH.

BY MISS LYDIA M. SCOFIELD.

- 1 Tell me not of garbled sermons,
Elegance of thought and style
Heard from out your modern pulpit;
Man from error to beguile,
Eloquence may charm the fancy,
Summon an admiring crowd,
Who surround the gifted preacher
With their praises long and loud;
But if God appointed servants,
Would the hearers' conscience reach,
Leading them to paths of wisdom—
They must practice what they preach.
- 2 Parents, if your tender offspring
You would lead in ways of truth,
Shielding them from the temptations
That surround the paths of youth:
Count as vain your time-worn maxims,
And to make your teachings sure,
Guide them not alone by precept,
But example just and pure;
For to shelter from the tempest,
Sin's dark cloud would cast round each
Tender flower of your protection—
You must practice what you preach.
- 3 Teachers, if throughout your duties
Ever faithful you would be,
Not by words, but by your actions,
Teach in all sincerity.
Youthful eyes are on you gazing;
Youthful hearts your thoughts receive;
Eagerly they catch your accents;
Eagerly your words believe;
Then beware, lest by your actions
Untrue principles you teach,
And forget not you must ever
Strive to practice what you preach.

THE TRUE
LATTER DAY SAINTS' HERALD.

"Hearken to the word of the Lord, for there shall not any man among you have save it be one wife: and concubines he shall have none."—Book of MORMON.

No. 8—Vol. 4.] CINCINNATI, MARCH, 1863. [WHOLE No. 33]

From the *Millennial Star*, June, 1840.

THE GOSPEL.

ILLUSTRATED BY QUESTIONS AND ANSWERS.

QUESTION.—What is the Gospel?

ANSWER.—There is one only and true system of doctrine that can properly be called the Gospel; and that one system is so definite in every point, and so exactly adapted to the situation of sinners, that every person may immediately embrace it wherever it is preached, and by so doing they become saints or Christians.

The first principle of action required in the Gospel, is belief in the name of Jesus Christ, the once crucified and now risen Redeemer.

The second is repentance; which signifies nothing more nor less than the putting away of sins, with humility and weakness before God—feeling sorry for our sins and a determination to forsake them.

The third is baptism, by immersion in water, in the name of the Lord for REMISSION OF SINS.

The fourth is the laying on of hands, in the name of Jesus, for the baptism of the Holy Ghost. All who do these things in a proper manner, and under proper authority, are saints; and if they endure to the end, they will be saved in the kingdom of God.

Q.—Are there any conditions in this system which the sinner can not immediately fulfill, as soon as he understands them?

A.—The sinner can believe that Jesus is the Christ on good testimony. He can turn from his sins and put them away. He can go forth and be immersed in water, in the name of the Lord.

God will not believe for us; he will not repent for us; he will not be baptized for us; but these things are for us to do; and if we do them, then God has promised to forgive us our sins, and to baptize us with the Holy Ghost; then, certainly, we should be the children of God, in the enjoyment of religion.

Q.—Is it of any use for men to pray to the Lord to convert them, and give them religion, while they neglect to obey the Gospel?

A.—No. In vain they call him Lord, Lord, and do not perform the things which he has commanded them. In vain they worship him, teaching for doctrines the commandments of men. The Lord is praying us to be converted, and we will not, while at the same time we are praying him to convert us.

Q.—But must not the Lord perform some special work, on his part, more than he has done, in order to convert our souls, and make us Christians?

A.—No. The Lord has died for us; he has risen again for us; he has sent his word to us, with servants to administer it; and now he requires us to obey it, and then he has promised to forgive our sins, and to grant us the gift of the Holy Ghost.

Q.—But what? Can every sinner come immediately forward and obey the Gospel when it is preached, and thus become a child of God?

A.—Yes.

Q.—What! all the sinners in Manchester?

A.—Yes; and all the sinners in England; nay, in all the world. The very moment they obey the Gospel, they are free from sin, and are made partakers of the Holy Ghost. If this is not the case, then the word of God is of no effect, and the Gospel never saved a man since the world began, nor ever will; for if God has sent a message or Gospel into the world which is insufficient to save sinners, and is under the necessity of saving them some other way, independent of that Gospel, then surely he has sent it in vain. But, on the other hand, if he has sent a Gospel which would save one man by obeying its precepts, then surely it would be the power of God unto salvation to all who would believe and obey it.

Q.—If these things are so, what would a minister of the Gospel say if he were to be present at some of the religious excitements which are got up in modern times, and were to see persons bowed down at the penitent forms, trying to “get religion” in that way?

A.—He would say, as Ananias said to Saul of Tarsus, “Why tarryest thou? Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord.”

Q.—But what would he say if they should refuse to comply with the requisition, and should continue praying?

A.—He would say, “Why do you call Lord, Lord, and do not perform the things he has said?” “In vain you worship him, teaching for doctrines the commandments of men.”

Q.—But would they not “get religion in that way?”

A.—No. They might pray as long and as loud as the four hundred prophets of Baal did, and with as little effect.

Q.—But did not the Apostle say to the jailor and his household, that they should be saved if they would believe on the Lord Jesus Christ, without obeying the Gospel?

A.—No. He spake unto them the word of the Lord.

Q.—What word of the Lord did he speak unto them?

A.—The word of repentance and baptism for remission of sins; as is evident from the fact of their attending to baptism the same hour.

Q.—What would have been the situation of the jailor and his household if they had believed on the Lord Jesus Christ, and had not obeyed the Gospel?

A.—They would have been under much more condemnation than they were before.

Q.—But was not Saul of Tarsus, while on his way to Damascus, converted and made a Christian by a special work of God?

A.—No. He was only convinced or convicted that Jesus was the Christ; but his being a saint (or Christian) depended on his going to Damascus, and obeying the Gospel by baptism.

Q.—What would have been his situation if he had continued to believe in Christ, and had not gone to Damascus and obeyed the Gospel?

A.—He would never have “got religion” to this day; but would have been worse than he was before.

Q.—Did not the Apostle say to the people of old, that if they would confess with their mouth the Lord Jesus Christ, and would believe in their hearts that God had raised him from the dead, they should be saved?

A.—Yes; but he was writing to the church of God, whose members had already obeyed the Gospel, and had been planted together in the likeness of his death; being buried with him by baptism, and having risen again to newness of life; he was encouraging them to continue in the belief and confession of his name.

Q.—But did not the Apostle thank God that he had not baptized many of the Corinthians ?

A.—Yes ; but the reason was, lest they should say he had baptized in his own name.

Q.—But did he not say that he was not sent to baptize, but to preach the Gospel ?

A.—Yes ; but others were sent to water those whom he planted. He, as a wise master builder, laid the foundation by preaching the word, and others attended to the other part of the work, and thus builded thereon.

Q.—Did not Cornelius and his friends receive the Holy Ghost before they were baptized ?

A.—Yes ; but it was to convince the Jews that they (the Gentiles) had part in the Gospel, as well as the Israelites.

Q.—Would Cornelius and his friends have been saved, after all they had received, if they had refused baptism ?

A.—No ; for Peter was sent to tell them words whereby they should be saved, and part of these words were, that they should be baptized ; and if they had refused to comply with this message, they would have been worse than those who had never known the way of truth.

Q.—Was not the thief on the cross saved without baptism ?

A.—If he was, it was because he had no opportunity to obey ; and, therefore, was not saved through a Gospel ministration, but was included in the same mercy as the heathens, who have never had the offer of the Gospel, and, therefore, are under no condemnation for not obeying it.

Q.—Would the thief on the cross have been saved if he had lived to hear the Gospel, and had opportunity to obey it, and refused ?

A.—No ; the Gospel condemns all who do not obey it. It is a savor of life unto life, or of death unto death, to all who are privileged to hear it.

Q.—Is there, then, no other Gospel but faith in Jesus Christ, repentance toward God, and immersion in water, in the name of the Lord, FOR REMISSION OF SINS, with the laying on of hands, in the name of Jesus, for the baptism of the Holy Ghost ?

A.—No. The people who are without this order of things are strangers to the GOSPEL, notwithstanding all the morality, sincerity, and piety they may possess.

Q.—What! are all the professed ministers of the Gospel, who have not obeyed and taught that particular form of doctrine without the Gospel, the same as the heathen—and all their hearers, too ?

A.—Yes ; unless we make this difference, that, having the Bible and some idea of Jesus Christ, they have been benefited in a moral point of view, although they have not understood the Gospel.

Q.—Are all the ministers and professors of religion, in this age of the world, under obligation to obey that Gospel, in order to be saved in the kingdom of God ?

A.—Yes. "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." How, then, can he be saved in it ?

Q.—What has Christ said of those who would come into the sheep fold by climbing up some other way besides the door ?

A.—He has pronounced them thieves and robbers ; and every body will

Q.—At Christ's second coming, what will become of all those ministers and professors and others who do not obey this Gospel ?

A.—"He will come in flaming fire, taking vengeance on all those who know not God, AND OBEY NOT THE GOSPEL."

Q.—How comes it that the Christian world (so called) have been so long without the Gospel in its fullness ?

A.—In fulfillment of the word of prophecy, spoken by the prophet Daniel and by the revelator John, "THEY HAVE MADE WAR WITH THE SAINTS, AND OVERCOME THEM ;" and in fulfillment of Paul to Timothy, "THEY HAVE HEARD TO THEMSELVES TEACHERS, HAVING ITCHING EARS, AND THESE HAVE TURNED THEIR EARS FROM THE TRUTH, AND THEY ARE TURNED UNTO FABLES, AND THEY WILL NOT ENDURE SOUND DOCTRINE."

Q.—How came the Latter-day Saints to understand this Gospel, and to be instruments in restoring it among mankind?

A.—Not for any worth or wisdom that was in them more than others; but because the time had come for this Gospel of the kingdom to be again restored to the inhabitants of the earth, and to be preached to all nations preparatory to the second coming of Messiah. Therefore the Lord sent forth an holy angel to commit the authority of this ministry again unto man, and this in fulfillment of the promises recorded by the ancient prophets and apostles.

Q.—Is it not uncharitable to consider the Christian world all wrong, except such as obey the fullness of the Gospel; and still more so to tell them of it?

A.—No. The man who tells his generation the truth, according to the "law and the testimony," is more charitable to them than ten thousand men who cry, Peace and safety, and prophecy smooth things, when sudden destruction is near at hand.

Q.—But what will become of all the people who have lived and died since the Gospel was perverted, and before it was restored again?

A.—They will be judged according to their works, and according to the light which they enjoyed in their day: and, no doubt, many of them will rise up in judgment against this generation, and condemn it; for, had they enjoyed the privileges which we enjoy, they would, no doubt, have gladly embraced the truth in all its fullness. They desired to see the latter-day glory, but died without the sight.

From the Millennial Star, September, 1840.

CAN I NOT BE SAVED WITHOUT BAPTISM?

QUESTION.—Can you be saved with baptism?

ANSWER.—Yes, I may be saved if I am baptized; for Jesus Christ has said that he that believeth and is baptized shall be saved.

Q.—But can you not be saved without believing?

A.—"Without faith it is impossible to please him;" therefore, if I do not please him, how can I expect to be saved by him?

Q.—True! but suppose it were possible for you to exercise faith in Jesus, and yet neglect to do the things which he and his apostles commanded, would he be pleased with that neglect any more than with a want of faith?

A.—The commandments of Christ are a law to his children; and if I break his commandments, I break the law of God, and that would be sin; for "sin is the transgression of the law;" and sin is the thing which God hates.

Q.—And is it reasonable to expect that you can be saved by displeasing God?

A.—I discover the force of your question; but I am determined to have the truth; and I know that Jesus says, "He that believeth and is baptized shall be saved;" but does the Scripture anywhere say that he that is not baptized shall be lost?

Q.—Has God more than one method of saving sinners?

A.—I think not; for that would imply that he was changeable, and had respect to persons, if he would save one on one condition, and another on other terms.

Q.—And did not Christ say to Nicodemus, that except a man be born of water, he can not enter into the kingdom of God?

A.—Yes; but did he not mean spirit when he said water?

Q.—Do you believe that the Bible is true?

A.—Most assuredly I do.

Q.—Then how can you suppose he meant spirit when he said water; for he said, "of water and of the spirit," putting the water first and the spirit after; for if he meant spirit when he said water, he should have said of water and of water, which would make the Bible to tell a falsehood as it now stands; and you say you believe the Bible is true?

A.—Yes, I do; and I perceive that there would be an inconsistency in the phrase *spirit and spirit*, although I had always supposed that the *water* meant *spirit* in this place:

Q.—Do you not remember that Jesus was baptized of John in Jordan, in a river of water, and that to fulfill *all righteousness*, as Christ himself said?

A.—Yes.

Q.—And that Peter, who held the keys of the kingdom of heaven, commanded those who inquired, on the day of Pentecost, what they should do to be saved, to be baptized, every one of them, for the *remission* of their sins?

A.—O, yes!

Q.—And that Paul, who had a share in the same ministry, required the people to be buried with him (Christ) by baptism, for the answer of a good conscience, as Peter says; and what would be more likely to produce a good or peaceful conscience than obedience to the requirements of the Saviour?

A.—True, we read thus; but I had supposed that baptism was done way now, and that sprinkling answered the same purpose.

Q.—If, in the days of the apostles, God required men to be *buried* in or *born* of the water, and now will save them without that inconvenience, or by *sprinkling* simply, must he not have changed; and is he not a respecter of persons?

A.—To be honest, it does appear so; and I never can believe that God will change the plan of salvation; or respect any man's person; but how is it that Jesus said, "These signs shall follow them that believe: they shall speak with new tongues; cast out devils; heal the sick; take up serpents," etc.; and we see none of these things in these days?

Q.—I hope you do not doubt the declaration of Christ; do you?

A.—Certainly not. I believe those signs did follow the apostles, just as the Scriptures state; but we see none of these things now.

Q.—Can it be possible that Christ designed the promise of these signs for his apostles, when he said "*them that believe*," addressing himself to his disciples, concerning those who should believe on their testimony, and be baptized by them? Or was the promise to be confined to *that people* only, or *that age*, when Peter said, concerning this matter, "This 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?"

A.—No, it can not.

Q.—Then, if you do not doubt the testimony of Jesus and his apostles, must you not conclude that these signs have ceased to follow the children of men, because faith has ceased from among men?

A.—These are new ideas to me; I will think of them more; but am I to believe that if men would exercise faith, and attend unto the ordinances of the gospel, as in days of old, these signs would be made visible again on the earth, or would follow the believer as in days of old?

Q.—Will not the same cause produce the same effects in all ages?

A.—Without doubt it will.

Q.—Why then should not these signs follow those who believe, have faith in God, and keep his commandments, just as they did in the days of Christ?

A.—What! and receive the Holy Ghost, too, by the laying on of hands?

Q.—If God has not changed, nor the ordinances of his house, nor the plan of salvation, how can you hope to receive the Holy Ghost in any other way than they did in those days, when, "on whomsoever they laid their hands, they received the Holy Ghost?"

A.—But why have I not seen and believed these things before?

Q.—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?

A.—I have heard a great many preachers before, but they never taught me such doctrine.

Q.—Do you not remember that Paul said, that "the day of Christ should not come except there came a falling away first," a falling from the truth, and "men should be given unto fables?"

A.—Yes, and I begin to suspect it has been so; but do you really think that sins are forgiven when men are baptized?

Q.—Does not the Scriptures say so? Did not Peter say, Be baptized, every one of you, for the remission of your sins? and did not Ananias say to Saul, Arise and be baptized, and wash away thy sins?

A.—Yes, the Bible says so; but it says also, calling upon the name of the Lord; now I have been upon the penitent form, and called upon the name of the Lord, as Ananias commanded, and my sins are forgiven.

Q.—Can there be a transgression where there is no law? And you say you never had this law before, therefore you could not sin against it; but should you now reject it, how could you get clear of that sin; and where can you find any direction from Scripture to erect penitent forms, or to make use of them?

A.—I see your propositions appear quite Scriptural.

Q.—Inasmuch as you say you see, does not your sin remain?

A.—And may I be baptized for the remission of my sins?

Q.—Do you believe with all your heart; and are you willing to repent of all your sins and forsake them; determined, in the strength of the Lord, to keep his commandments to the end? *Thou mayest.*

From the Millennial Star, January, 1841.

GRAPES FROM THORNS, AND FIGS FROM THISTLES.

“Either make the tree good, and its fruit good, or else make the tree corrupt, and its fruit corrupt. A tree is known by its fruit.”—Jesus Christ.

This rule has often been applied to the moral conduct of individual professors, but we now propose to apply it to religious systems and churches; for if a tree is known by its fruit, churches and systems may also be known by their fruits.

On all sides we turn our eyes, we behold the Christian world divided into sects and parties—all differing from each other, and all professing to be the church of Christ. Hence, the inquiring mind often meets with extreme difficulty in endeavoring to ascertain the right from the wrong.

All the Protestant world agree that the Roman Catholic or Mother Church is so corrupt, and so far apostatised from the truth, that a reformation was not only needed, but absolutely necessary. Many of them even go so far as to say that she is the “mother of harlots;” the woman upon the “scarlet-colored beast;” “anti-Christ;” “the man of sin,” etc. Indeed, her principles are so abominably wicked, and so manifestly corrupt, that the thinking mind is almost forced to the above conclusions.

But still the Roman Catholic religion was the national religion of England for many hundred years: she built the ancient chapels where the Protestants now worship. Under her authority, the country was divided into parishes, bishopricks, etc. All the offices and ordinances were administered by her. She ordained the bishops and clergy, and she christened the entire population, from generation to generation. At length, in the reign of Henry VIII, the authorities of England and most of her population became Protestants; they were excommunicated from the communion of the Mother Church, and withdrew from her fellowship.

At length, after many bloody struggles, the Church of England was established in her present form. But still she professed to retain the priesthood and ordinances which she had received from the Catholic or Mother Church; that is, her bishops and her clergy claimed *no new commission from heaven, and, her members were not christened anew.*

Now comes the application of our text. If the Mother Church was a good tree, why should Protestant England leave her communion? If, on the other hand, she was a bad tree, how could her priesthood and ordinances be good?

Question.—From whence did the Protestant Church derive her authority as to offices, ordinances, and christenings?

Answer.—From the Catholics.

Q.—Was the Catholic Church a good tree, or a bad one?

A.—She was a *bad* one—so says Protestantism.

Q.—“Do men gather grapes from thorns or figs from thistles?” Can a *bad* tree produce a *good* stock or branch?

A.—“Either make the *tree good* and its *fruit good*, or else make the *tree corrupt* and its *fruit corrupt*; a *tree is known* by its *fruits*.”

Now, according to the plainest rules of logic, if the Catholic Church was *anti-Christian*, then her christening or baptism and her priesthood was not of heaven, but of men. God neither recognized the Catholic Church as *his* church, her ministers as *his* ministers, or her ordinances as *his* ordinances. Then, as a matter of course, the Protestants were without a Christian *ministry*, and without a Christian baptism, when they first dissented from the Catholics. Therefore, their only alternative would have been to have received a *new commission* by *revelation from heaven*, and consequently a *new baptism*; that is, all the Protestant people, both clergy and laymen, should have been considered as *unbaptized*, until they were administered to by Protestants, who had been commissioned by *new revelation*.

The fact of her having retained her baptism and her priesthood, which she received while Catholic, establishes the point beyond controversy that she is a stock or branch of the old tree; and by so doing, she virtually acknowledges the *tree* from which she grew to be a *good tree*, or herself a *bad one*.

If, then, the Catholic Church is considered a “*thorn*” or “*thistle*,” the Protestant Church can not be considered a *fig* or *grape*.

These same remarks will, in all their force, apply to Methodism, in all its branches, and to all other systems which have derived their priesthood and ordinances from the Mother Church. If the Catholics are false, then Protestantism has no foundation. Luther derived his authority from the Catholics. Wesley derived his authority and baptism from the established church, and so did his followers.

We might trace this matter from one branch of reformers or dissenters to another, in all their various sects, from the early dawn of the pretended reformation down to the smallest sprig or branch of which the great tree of corrupt Christianity or anti-Christianity is composed; but we forbear. Suffice it to say, that the same rule will apply to all, except such as can absolutely claim *authority by revelation from God*.

But churchmen, Methodists and Protestants, in general, deny, in the plainest terms, the possibility of any revelation later than the Bible.

Hence, if you inquire of them what they have against the principles of the Latter-day Saints, the answer is, “They are deluded, because they admit of *new revelation*.”

Now, the very moment they (the Protestants) take this stand, they deprive themselves of every claim to authority from God, in ministering holy things, unless it is derived from the *mother of abominations*.

“No man taketh this ministry upon himself,” says Paul, “but him who is called of God, *as was Aaron*.” It is plain that Aaron was called *by revelation*. One of the prophets, in reproving the corruptions of the priesthood, says as follows: “The priest’s lips should keep *knowledge*, and receive the *law* at his (God’s) *mouth*.” *Revelation* is inseparably connected with the priesthood, as an unchanging principle, from all eternity to all eternity. Where there is no gift of revelation there can be no priesthood, and where there is no priesthood there can be no ordinances of God, and where there are no ordinances of God there can be no church of God. All doctrine, ordinances, gifts, and blessings pertaining to the church of God, spring from an inspired priesthood, as directly as a stream flows from a fountain, or as fruit is produced from a tree. As well might man attempt to produce apples or figs independent of a tree, as to expect a church of Christ to be in existence without apostles, prophets, etc., to administer the ordinances and blessings thereof.

Since the great apostacy from primitive Christianity, all the reformers of which we have any knowledge have fallen into this one inconsistency—viz.: of patching new cloth on to old garments; and thus the rent has been made worse. For instance, the Protestants have sought a reformation in doctrine without a recommendation and new administration of ordinances. The Wesleyans sought a reformation in practice without a reformation in doctrine. The Irvingites sought to graft the gifts of the spirit on to a corrupt church, without a change of ordinances or priesthood. The Rev. Alexander Campbell has attempted to restore the ordinances without the priesthood, or gifts of the spirit. The Friends or Quakers have considered both priesthood and ordinances of no use, and that the spirit itself is sufficient, etc. Thus all the attempts at reformation have failed to produce the desired effect; ages have rolled away, and the rent is still made worse, or the new wine has burst the old bottles; and thus bottles and wine have been lost or destroyed.

At length the full time had arrived for the great restoration of all things to commence—for the great and last dispensation to be ushered into the world. The Lord uttered his voice from the heavens, an holy angel came forth and restored the priesthood and apostleship, and hence has arisen the Church of the Saints; * new in priesthood, new in ordinances, new in spirit, gifts and blessings. It claims no affinity with the “mother of harlots,” or any of her daughters. It denies the ordinances and priesthood which have grown out of her roots. In short, it is a new “tree,” new “fruits,” “new cloth,” and “new garments;” “new wine” and “new bottles;” “new leven” and a “new lump;” “a new covenant” and spirit; and may it roll on till we have a new heaven and a new earth, that we may dwell forever in the new Jerusalem, while old things pass away, and all things are made new. Even so. Amen.

From the Millennial Star, April, 1841.

REMARKABLE FULFILLMENT OF AN AWFUL IMPRECATION.

In the month of February or March, 1835, Mr. Francis G. Bishop, a minister in the Church of Jesus Christ of Latter-day Saints, came into the town of Oxford, New Haven county, and State of Connecticut, to preach the gospel. He delivered one discourse in the Methodist Chapel, Zoar Bridge. Mr. Ashahel Mead, a member of the Methodist Episcopal Church, attended Mr. Bishop's meeting, and at the close thereof (having heard some things advanced by Mr. B. contrary and repugnant to his own views) said, to some of his friends, that when Mr. Bishop returned to preach there, two weeks from that day, he (Mr. Mead) would go at the head of a mob to mob Mr. Bishop. He then said that if Mr. Bishop was right in his views and doctrine, he hoped that he should be taken away before the two weeks came around; if he was not, he would surely go at the head of a mob to mob Mr. B. So confident did he seem to be that he was right, and Mr. B. was wrong, that he repeated his request to be taken out of the way if Mr. B. was right. He emphatically requested the whole company to remember what he said. He indulged in abusing and slandering the Latter-day Saints very much. His conduct ill comported with the character of a Christian.

He was taken ill in a day or two, became deranged, and the very day that he proposed to head a mob, he headed a funeral procession, and was carried to his grave, a cold and lifeless corpse.

Having been eye and ear-witnesses to the facts above stated, we cheerfully give our names to the world, in testimony of the same, by the request of Mr. Hyde.

Oxford, New Haven County, Conn., Jan. 20, 1841.

BURE TOMLINSON,
CAROLINE TOMLINSON.

* New to this generation.

From the Millennial Star, June, 1841.

JOHN WESLEY A LATTER-DAY SAINT,

IN REGARD TO THE SPIRITUAL GIFTS AND THE APOSTACY OF THE CHURCH.

Extract from the 94th Sermon of John Wesley, on "The More Excellent Way."

"It does not appear that the extraordinary gifts of the Spirit were common in the church for more than two or three centuries. We seldom hear of them after that fatal period, when the Emperor Constantine called himself a Christian; and from a vain imagination of promoting the Christian religion, heaped riches, power and honor upon the Christians in general. From this time they almost wholly ceased. Very few instances of this kind were found. The cause of this was not, as has vulgarly been supposed, because there was no more occasion for them, because all the world had become Christians. This is a miserable mistake! Not a twentieth part was then nominally Christians. The real cause was because the love of many waxed cold; the Christians had no more of the Spirit of Christ than the other heathens! The Son of Man, when he came to examine his church, could hardly find faith on the earth. This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church, because the Christians were turned heathens again, and had only a dead form left."

(From the Times and Seasons of June 15, 1842.)

GIFT OF THE HOLY GHOST.

[AN EDITORIAL BY THE FIRST JOSEPH.]

Various and conflicting are the opinions of men in regard to the gift of the Holy Ghost. Some people have been in the habit of calling every supernatural manifestation, the effects of the spirit of God; while there are others that think there is no manifestation connected with it at all; and that it is *nothing* but a mere impulse of the mind, or an inward feeling, impression, or secret testimony or evidence which men possess, and that there is no such thing as an outward manifestation. It is not to be wondered at, that men should be ignorant, to a great measure, of the principles of salvation, and more especially of the nature, office, power, influence, gifts and blessings of the Gift of the Holy Ghost; when we consider that the human family have been enveloped in gross darkness and ignorance for many centuries past without revelation, or any just criterion, to arrive at a knowledge of the things of God, which can only be known by the spirit of God. Hence it not unfrequently occurs, that when the elders of this church preach to the inhabitants of the world, that if they obey the gospel they shall receive the gift of the Holy Ghost, that the people expect to see some wonderful manifestation; some great display of power, or some extraordinary miracle performed; and it is often the case that young members in this church, for want of better information, carry along with them their old notions of things, and sometimes, fall into egregious errors. We have lately had some information concerning a few members that are in this dilemma, and for their information make a few remarks upon the subject.

We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the apostle's days: we believe that it is necessary to make and to organize the priesthood; that no man can be called to fill any office in the ministry without it: we also believe in prophesy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things can not be enjoyed without the gift of the

Holy Ghost; we believe that holy men of old spake as they were moved by the Holy Ghost, and that holy men in these days speak by the same principle; we believe in its being a comforter and a witness-bearer, "that it brings things past to our remembrance, leads us into all truth, and shows us of things to come;" we believe that "no man can know that Jesus is the Christ, but by the Holy Ghost." We believe in it in all its fullness, and power, and greatness, and glory; but while we do this we believe in it rationally, reasonably, consistently, and scripturally, and not according to the wild vagaries, foolish notions and traditions of men. The human family are very apt to run to extremes, especially in religious matters, and hence people in general, either want some miraculous display, or they will not believe in the gift of the Holy Ghost at all. If an elder lays his hands upon a person, it is thought by many that the person must immediately rise and speak in tongues, and prophecy: this idea is gathered from the circumstance of Paul laying his hands upon certain individuals who had been previously (as they stated) baptized unto John's baptism; which when he had done, they "spake with tongues and prophesied." Philip also, when he had preached the gospel to the inhabitants of the city of Samaria, sent for Peter and John, who, when they came laid their hands upon them for the gift of the Holy Ghost; for as yet he was fallen upon none of them; and when Simon Magus saw that through the laying on of the apostle's hands the Holy Ghost was given; he offered them money that he might possess the same power. Acts viii. These passages are considered by many as affording sufficient evidence for some miraculous, visible, manifestation, whenever hands are laid on for the gift of the Holy Ghost.

We believe that the Holy Ghost is imparted by the laying on of hands of those in authority, and that the gift of tongues, and also the gift of prophecy, are gifts of the spirit, and are obtained through that medium; but then to say that men always prophesied and spake in tongues when they had the imposition of hands, would be to state that which is untrue, contrary to the practice of the apostles, and at variance with holy writ: for Paul says, "to one is given the gift of tongues, to another the gift of prophecy, and to another the gift of healing"—and again, "do all prophecy? do all speak with tongues? do all interpret?" evidently showing that all did not possess these several gifts; but that one received one gift and another received another gift—all did not prophecy, all did not speak in tongues, all did not work miracles, but all did receive the gift of the Holy Ghost; sometimes they spake in tongues, and prophesied in the Apostles' days, and sometimes they did not. The same is the case with us also in our administrations, while more frequently there is no manifestation at all that is visible to the surrounding multitude; this will appear plain, when we consult the writings of the apostles, and notice their proceedings in relation to this matter. Paul, in 1 Cor. xii, says, "Now, concerning spiritual gifts, brethren, I would not have you ignorant." It is evident from this that some of them were ignorant in relation to these matters, or they would not need instruction. Again, in the 14th chapter, he says, "Follow after charity and desire spiritual gifts, but rather that ye may prophecy." It is very evident from these scriptures, that many of them had not spiritual gifts, for if they had spiritual gifts, where was the necessity of Paul telling them to follow after them? and it is as evident that they did not all receive those gifts by the imposition of hands, for they as a church had been baptized and confirmed by the laying on of hands—and yet to a church of this kind, under the immediate inspection and superintendence of the apostles, it was necessary for Paul to say "follow after charity and desire spiritual gifts, but rather that ye may prophecy," evidently showing that those gifts were in the church but not enjoyed by all in their outward manifestations.

But supposing the gifts of the spirit were immediately upon the imposition of hands enjoyed by all in all their fullness and power, the skeptic would still be as far from receiving any testimony except upon a mere casualty as before; for all the gifts of the spirit are not visible to the natural vision or understanding of man; indeed very few of them are. We read that "Christ ascended into heaven and gave gifts unto men; and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers," Eph. iv. The church is a compact body composed of different members, and is strictly analagous to the

human system; and Paul after speaking of the different gifts says, "Now ye are the *body* of Christ, and *each one* members in particular; and God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles; then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" It is evident that they do not; yet are they all members of the one body, all members of the natural body; are not the eye, the ear, the head or the hand—yet the eye can not see to the ear, I have no need of thee; nor the head to the foot, I have no need of thee; they are all so many component parts in the perfect machine—the one body—and if one member suffer, the whole of the members suffer with it; and if one member rejoice, all the rest are honored with it.

These then are all gifts; they come from God; they are of God; they are all the gifts of the Holy Ghost; they are what Christ ascended into heaven to impart; and yet how few of them could be known by the generality of men. Peter and John were apostles, yet the Jewish court scourged them as impostors. Paul was both an apostle and prophet, yet they stoned him and put him into prison. The people knew nothing about it, although he had in possession the gift of the Holy Ghost. Our Saviour was "anointed with the oil of gladness above his fellows," yet so far from the people knowing him, they said he was Beelzebub, and crucified him as an impostor. Who could point out a pastor, a teacher or an evangelist, by their appearance; yet had they the gift of the Holy Ghost. But to come to the other members of the church and examine the gifts as spoken of by Paul, and we shall find that the world can in general know nothing about them, and that there is but one or two that could be immediately known, if they were all poured out immediately upon the imposition of hands. 1 Cor. xii, says, "There are diversities of gifts yet the same spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the spirit is given unto *every man*, to profit withal. For to one is given, by the spirit, the *word of wisdom*; to another the *word of knowledge*, by the same spirit; to another *faith*, by the same spirit; to another the *gifts of healing*, by the same spirit; to another the *working of miracles*; to another *prophecy*; to another *discerning of spirits*; to another *divers kinds of tongues*; to another the *interpretation of tongues*. But all these worketh that one and the self same spirit, dividing to each man severally as he will."

There are several gifts mentioned here, yet which of them all could be known by an observer, at the imposition of hands? The word of wisdom, and the word of knowledge, are as much gifts as any other; yet if a person possessed both of these gifts, or received them by the imposition of hands, who would know it? Another might receive the gift of faith, and they would be as ignorant of it. Or suppose a man had the gift of healing or power to work miracles, that would not then be known; it would require time and circumstances to call these gifts into operation. Suppose a man had the discerning of spirits, who would be the wiser for it? Or if he had the interpretation of tongues, unless some one spoke in an unknown tongue, he of course would have to be silent; there are only two gifts that could be made visible—the gift of tongues and the gift of prophecy. These are things that are the most talked about, and yet if a person spoke in an unknown tongue, according to Paul's testimony, he would be a "barbarian to those present." They would say that it was gibberish; and if he prophesied, they would call it nonsense. The gift of tongues is the smallest gift perhaps of the whole, and yet it is one that is the most sought after. So that according to the testimony of scripture and the manifestations of the spirit in ancient days, very little could be known about it by the surrounding multitude; except on some extraordinary occasion, as on the day of Pentecost. The greatest, the best, and the most useful gifts would be known nothing about by an observer. It is true that a man might prophecy, which is a great gift; and one that Paul told the people—the church—to seek after and to covet, rather than to speak in tongues; but what does the world know about prophesying? Paul says that it "serveth only to those that believe." But does not the scriptures

say that they spake in tongues and prophesied? Yes, but who is it that writes these scriptures? Not the men of the world or mere casual observers; but the Apostles—men who knew one gift from another, and of course were capable of writing about it; if we had the testimony of the scribes and Pharisees concerning the outpouring of the spirit on the day of Pentecost, they would have told us that it was no gift, but that the people “were drunken with new wine,” and we shall finally have to come to the same conclusion that Paul did, that “no man knows the things of God but by the spirit of God;” for with the great revelations of Paul, when he was caught up into the third heaven and saw things that were not lawful to utter, no man was apprised of it until he mentioned it himself fourteen years after; and when John had the curtains of heaven withdrawn, and by vision looked through the dark vista of future ages, and contemplated events that should transpire throughout every subsequent period of time until the final winding up scene—while he gazed upon the glories of the eternal world, saw an innumerable company of angels and heard the voice of God—it was in the spirit on the Lord’s day; unnoticed and unobserved by the world.

The manifestations of the gift of the Holy Ghost; the ministering of angels; or the development of the power, majesty or glory of God were very seldom manifested publicly, and that generally to the people of God; as to the Israelites, but most generally when angels have come, or God has revealed himself, it has been to individuals in private—in their chamber—in the wilderness or fields, and that generally without noise or tumult. The angel delivered Peter out of prison in the dead of night—came to Paul unobserved by the rest of the crew—appeared to Mary and Elizabeth without the knowledge of others—spoke to John the Baptist while the people around were ignorant of it. When Elisha saw the chariots of Israel and the horsemen thereof, it was unknown to others. When the Lord appeared to Abraham it was at his tent door. When the angels went to Lot no person knew them but himself, which was the case probably with Abraham and his wife. When the Lord appeared to Moses it was in the burning bush, in the tabernacle, or on the mountain top. When Elijah was taken in a chariot of fire, it was unobserved by the world; and when he was in the cleft of a rock there was loud thunder, but the Lord was not in the thunder; there was an earthquake, but the Lord was not in the earthquake; and then there was a *still small voice*, which was the voice of the Lord, saying, what dost thou here, Elijah?

The Lord can not always be known by the thunder of his voice, by the display of his glory, or by the manifestation of his power; and those that are the most anxious to see these things, are the least prepared to meet them; and were the Lord to manifest his power as he did to the children of Israel, such characters would be the first to say “let not the Lord speak any more, lest we his people die!”

We would say to the brethren seek to know God in your closets; call upon him in the fields; follow the directions of the Book of Mormon, and pray over, and for your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessing of God upon all your labors, and everything that you engage in; be virtuous and pure, be men of integrity and truth, keep the commandments of God, and then you will be able more perfectly to understand the difference between right and wrong, between the things of God and the things of men; and your path will be like that of the just, “which shineth brighter and brighter, unto the perfect day.” Be not so curious about tongues; do not speak in tongues, except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their place, but when they are applied to that which God does not intend, they prove an injury, a snare, and a curse, instead of a blessing. We may at some future time, enter more fully into this subject; but shall let this suffice for the present.—Ed.

For the Herald.

LETTER FROM MINNESOTA.

DEAR BROTHER SHEEN: Since I wrote to you last spring, and during the summer, I held one or two meetings, nearly every Sunday at Wassioja, Concord, Eagle, Valez, and in several other places, and occasionally one to three meetings during the week. The necessary business of the season in obtaining a livelihood, with the thirst for superfluities and luxuries at the exorbitant prices they are now ranging at (such as tea, tobacco, and many other things which might be dispensed with, to the further promotion of health), and the continual strife for the riches that perish, were obstructions in getting frequent audiences during the week, through the summer. O foolish man! who seems to say, "seek first the kingdom or honors of this world and riches thereof, with its pleasures, follies and corruptions, and then if I have time, and am not weary, I will try to wait on the Lord, and ask for his love," as though they quoted Holy Writ. But with all these difficulties to surmount, the Lord has been pleased to bless my labors in giving seals to my hire. I baptized eleven dear souls, and thank God I have had the joy to hear the most of them, by the Holy Spirit, bear witness of the love of God, through a risen Saviour. Many more honest souls have acknowledged the truth of the Latter Day Work.

I organized a Branch of the Church at Wassioja, Dodge county, Wisconsin, with eighteen members, Brother H. W. Pomeroy, presiding Elder, on the 14th of last September; after which I attended the October Conference in Western Iowa. Since that time I have visited several of the Branches in Iowa, where all the saints seem to be encouraged to press on in the work of love by the grace of God. In the Raglin and Nephi Branches, I was permitted to baptize ten more anxious souls, who had been pricked in their hearts, and led to exclaim "men and brethren, what shall we do?"

The last Conference gave renewed energy and zeal to all the saints in all that region to be more determined in exemplifying the meek and humble and lovely examples of that precious Lamb of God who went often into the desert and mountain to pray to him who seeth in secret and rewardeth openly; and O! what turning to the Lord, what work of love I found had been done in all that region, since I left them, only one year since. More than one thousand souls, in that time, in Western Iowa, had humbly flocked to the standard of Prince Emmanuel. To God be the praise, and may blessings be showered upon his saints all the day is my prayer. My Brother Riley accompanied me home to Wassioja, where we arrived the last of November. Since then we have been preaching in Dodge, Goodhue and Olmsted counties to respectable congregations. My brother has also held a few meetings in Mitchell county, Iowa, to interesting audiences. Many, in each place where we have been, acknowledge the truth of the Gospel, and some promise that they will soon obey.

Last Sunday, in our prayer meeting, our hearts were again fired with the love of God, while the spirit of prophecy sealed instruction, and declared that God will protect his own, for the work is true and shall stand. O! pray for us dear saints, wherever you are, whosoever you may be, that we in God's work may ever stand, that the wisdom of God through the gifts may be ours to enjoy. Pray that we may love God, and our fellow-man as ourselves, realizing that if we forgive not men their trespasses, neither will our heavenly Father forgive our trespasses. My daily prayer is, that the love of God, through our Lord and Master, may be with and sustain his people in paths of peace. Amen.

E. C. BRIGGS.

Wassioja, Wisconsin, February 14, 1863.

NEWS FROM ELDERS.—Brother J. M. Wait wrote from Shiocton, Ontagamie county, Wisconsin, January 17, as follows: "I will drop a few lines to you to let you know how I am getting along in this part of the country. I organized a

branch of the church September 16, 1862, with five members, one Seventy, one Elder, and one Clerk. It is called Wolf River Branch. Some more are believing the Gospel in this part of the land. I have preached over one year, and it was given me, by the gift of tongues, and the interpretation, that I should not preach here any more unless some more came into the church; that I should go east and preach, and I should baptize some, so I went eighteen miles east, preached four times, baptized four and left them rejoicing in the Gospel, and I have just returned home."

Brother George Braby wrote from Galesburgh, Illinois, February 13, and said, "I have just got back from Buffalo Prairie. I have been in company with Elder James Gillen, and we had a good time. We were there only three weeks, and we baptized five."

Brother Thomas Williamson, President of the Branch at Pittsfield, Illinois, says, "we were organized first by Brother Loren Babbitt, with five members. Some of us had been brought in, in Brigham's time, hence it was necessary that we should be rebaptized and reordained. Brother Lytle labored considerably around here last summer and fall, and with success; and all the brethren regret very much that he had to leave us so soon, for we believe that he was just the man for this county, and if he had stayed with us, we believe that he would have done much good."

Brother C. G. Lanphear wrote to Brother I. L. Rogers, from Iron Hills, Jackson county, Iowa, February 22, as follows: "I take this time to write you a few lines to inform you of our prosperity in our Redeemer's cause. We have it to say that the blessings of God have been with us thus far on our mission. We (Brothers Lanphear and Bartlett), have been in Iowa a little, held twelve or fifteen meetings since, and the way opens good for meetings. Yesterday we rebaptized two of the former members of the church, Brothers Edward Larkey and Richard Doty, and in the evening we organized a Branch of eight members. Brother Otis Shumway was chosen President of the Branch, and Brother Larkey, Priest. Many are believing in this vicinity. We had a good meeting last night when we organized. Sister Shumway spoke in the gift of tongues, and had the interpretation, and the meeting ended with a good feeling to all, and we could say, surely that the Lord was with us."

Brother James Blakeslee wrote from Galien, Michigan, February 23, and said, "I am now here and Brother S. Powers is with me. We have been to Whites-town, Indiana, spent some two weeks, and added three to the church there. We have baptized one here. There has been much sickness in the Branch here and at Whitestown, but all are better now. Sister Trout is dead. She died full in the faith."

President Joseph Smith wrote from Nauvoo, February 16, and said, "yesterday I preached ten miles out in the country, to a full house, and last night and to-night Brother Henry Cuerton preaches there, and the work rolls on in this region. Many are getting stirred in their hearts."

Brother George Medlock, from Omaha, Nebraska, wrote, "I have organized a Branch, since Conference, of fourteen members. We have had good meetings, and a prospect of baptizing several others; and as soon as the spring opens, we hope we shall do a great work. We feel united in the great work of the last days."

Brother B. V. Springer wrote from Harlam, Shelby county, Iowa, February 20, and says, "the work of the last days is progressing finely in this part of the country. The people are becoming interested, and are inquiring and seeking after truth. Wherever there is preaching by our Elders they pay good attention. They begin to see that the doctrines of men do not compare favorably with the doctrines of Christ. I am preaching regularly in this and the adjoining county. Many are believing, and will doubtless embrace the truth ere long. Brother Leland is also preaching with me."

Brother H. P. Brown, of Friendship, Adams county, Wisconsin, sent a very interesting letter by which we learn that he is extensively engaged in the work of the ministry in that place and in that region. At one of the meetings he says, "the Spirit was poured out in a blessed effusion. It fairly filled the whole

house. I never witnessed such an out-pouring on a Gentile congregation in all my life. It carried convictions to almost every heart, and I do not believe that there was a person in the room who was not convinced that the Book of Mormon was true and the work of God."

TROUBLE IN UTAH—COLLISION BETWEEN THE MILITARY AND CITIZENS IMMINENT

(*New York Herald Special.*)

SALT LAKE CITY, March 9.—A collision between the military and citizens is imminent. Governor Harding and Associate Justices Waite and Drake, it is understood, have called upon Colonel Conner to arrest Brigham Young and Counsellors Kimball and Wells.

The Judge of the District can serve any civil process, but the citizens are in arms, and determined to prevent the arrest of their leaders by military force. Other Federal officers and new Mormon citizens have telegraphed to General Wright to restrain Conner till an investigation can be had. A colonel of the United States army, who left for Washington this morning, has been arrested by Conner, and brought back. It is presumed his intentions are unfavorable to Conner's military interference.

A HERALD'S STORY CONTRADICTED.

SALT LAKE CITY, March 11.—The following note has just been received: "The dispatch in the *New York Herald* of the 10th, and published in the California papers this morning, so far as regards my acts and intentions, is false."

[Signed],

P. EDWARD CONNER,

Colonel 3d Infantry, C. V.

THE CELEBRATED PROPHECY "concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina," was published in *The Pearl of Great Price*, by F. D. RICHARDS, in Liverpool, England, in the year 1851, and reproduced in the *HERALD* in November, 1860. The remarkable fulfillment of the first part of this prophecy has induced us to republish it, and as many are desirous that we should do so, it is here annexed:

A REVELATION AND PROPHECY BY THE PROPHET, SEER, AND REVELATOR, JOSEPH SMITH.—GIVEN DECEMBER 25, 1832.

"Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war. And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of Heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until

the consumption decreed, hath made a full end of all nations; that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

THE ANNUAL CONFERENCE of the Church of Jesus Christ of L. D. S. is appointed to be held at Aniboy, Lee county, Illinois, commencing April 6, 1863.

MARRIED.—In Harrison county, Iowa, at the house of Martin Potter, September 21, 1862, by Elder Silas W. Condit, Mr. George R. Outhouse to Miss Nancy P. Shaw, of said county.

SEVERE SICKNESS, from which, by the blessing of God, we have nearly recovered, has compelled us to delay the publication of the Herald.

RECEIPTS FOR THE HERALD.—W. Britain, W. D. Gregory, J. Goodale, E. C. Brown, W. Souders, J. Seelye, J. A. Coffin, G. George, W. Davis, E. Hart, E. Painter, S. A. Sayers, T. Revell, W. F. Cook, D. Hitchcock, O. P. Dunham, W. Marsden, J. Miller, C. Mills, P. Larson, J. Gilbert, R. Young, A. Struthers, C. M. Brown, G. Braby, M. Hutchins, A. Page, B. Ames, J. Z. Carter, J. Bassler, J. Daily, T. Allen, one dollar from each; J. Brown, A. Moreton, W. Jarman, H. Bronson, E. Adams, J. Morrel, \$2 from each; T. Williamson, W. Gallup, G. Allen, T. Derby, Mrs. Copalburn, \$1 50 from each; J. Houston, R. C. Moore, P. A. Goddard, Mrs. Macanley, W. Ostrander, fifty cents from each; G. Adams, \$5; J. Waugenman, \$5; E. C. Brown, \$5; O. Jacobs, \$3; J. Hunter, \$1 12.

REMOVAL.—Arrangements have been made for the publication of the HERALD (commencing with the next number), at Plano, Kendall county, Illinois. Remittances for the Herald and Hymn Book should be sent to, "The True Latter Day Saints' Herald, Plano, Kendall county, Illinois." Editorial correspondence and remittances for Cruden's Concordance and envelopes should be addressed to "ISAAC SHEEN, Box 215, Cincinnati, Ohio," until further notice.

THE TRUE LATTER DAY SAINTS' HERALD is published monthly by the Church of Jesus Christ of Latter Day Saints, and edited by ISAAC SHEEN.

TERMS.—One Dollar per volume (twelve numbers), *in advance*. Communications, on doctrine, for the HERALD, must be sent to President JOSEPH SMITH, Nauvoo, Illinois.

FOR SALE, and will be sent by mail free of postage:—
 The Latter Day Saints Selection of Hymns (sheep) 50 cents.
 The Second Volume of the Herald (bound) \$1.40
 Cruden's Concordance of the Bible 1.45
 LETTER ENVELOPES containing this question from Acts 2: 37, "Men and brethren what shall we do?" and Peter's answer, 25 for 18 cents.

THE TRUE

LATTER DAY SAINTS' HERALD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isaiah 59: 19.

No. 10.—Vol. 3] PLANO, ILLS., APRIL, 1863. [WHOLE No. 34:

THE LOCATION OF ZION, No 4.

The prophecy concerning Babylon in Isaiah 13c. is evidently to be fulfilled in the last days.

The prophet had been prophesying concerning that day when his people shall "draw water out of the wells of salvation, when his name shall be exalted, when it shall be known in all the earth that "he hath done excellent things," and then he says, "cry out and shout thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee. Then commences "the burden of Babylon, which Isaiah the son of Amoz did see," Isa. 13: 1. "Then notice what he says concerning the lifting up of "a banner upon the high mountain and the gathering of "the kingdoms of nations." They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation to destroy the whole land." 5v. "This is not a gathering of all nations, but from *one country*," a far country, from the end of heaven." Evidently this is what Jeremiah prophesied of when the Lord said, "I will raise and cause to come up against Babylon an assembly of great nations from the North country." Jer. 50: 9. That eventful day is fast approaching. Happy will they be who prepare for it so that they may be on the Lord's side. Happy would this nation be if she would not fight against God in that day, but "ask the way to Zion with their faces thitherward." That is the time when there will be "the voice of them that flee and escape out of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple." Jer. 50: 28. After Isaiah foretold the great gathering of the kingdoms of nations from a far country, from the end of heaven, "to destroy the whole land," he said, "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty," 6v. This destruction of Babylon is therefore to be in the day of the Lord." The prophecies abound with descriptions of the great events which will transpire in that day, and they are so peculiar, and so entirely different from the events of any other period of time, that they plainly show that the day of the Lord immediately precedes the end of time. This was what Peter said on the subject: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 10. In the day of the Lord marvelous events will transpire in "the land of Babylon," in Bozrah, in "the land of Idumea," (Isa. 34.) and in many countries and cities which are called by ancient names of ancient countries and cities, because those of ancient days were *types* of these.

It is furthermore evident that Isaiah in Isa. 13 and 14c. was prophesying of the

www.LatterDayTruth.org

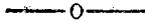
desolation of a nation of the last days which he calls Babylon, for he there foretels that in that day ("the day of the Lord") "the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." 13: 10. This agrees with the prophecy of the Savior in Matt. 24: 29, who there describes the same event as one of the signs which will be seen before he comes in the clouds of heaven with power and great glory. In the next place Isaiah foretels that the Lord will punish the world for their evil and cause the arrogance of the proud to cease, make a man more precious than fine gold; even a man than the golden wedge of Ophir. Men have not yet become so scarce and valuable, but the prophecy is now fulfilling.—The next event which is prophesied of by Isaiah is an event which we presume it would be useless to undertake to show that it was not fulfilled in any past age of the world. It is a part of the "strange act" of the Lord in the last days. The Lord there says, "I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of his fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up. They shall every man turn to his own people, and flee every one into his own land." 13: 13, 14. This event will not be confined to one nation. The whole earth will be cognizant of it, but we infer that the fleeing of every one to his own land has particular reference to them fleeing from Babylon. It is precisely the same as the prophecy of Jeremiah concerning Babylon in Jer. 50: 16 as follows: "Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land." All these and many other events which are prophesied of by Isaiah in this chapter are spoken of in connection with the predicted destruction of Babylon, and they are *emphatically* connected by the conjunction "and" in the 19th verse, as follows: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." See also 20-22v. The prophet then shows why this destruction will come upon Babylon. At least he assigns the following reasons for it: "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land." 14: 1. Read also to the end of the 5th v. From this part of the prophecy we learn that the time has not fully come when this proverb shall be taken up against the king (chief ruler) of Babylon: "how hath the oppressor ceased, the golden city ceased!" That time will be the time when the Lord will have mercy on Jacob, and choose Israel, and set them in their own land, when the strangers shall be joined with them, when they shall cleave to the house of Jacob, when the people shall take them and bring them to their place, when the house of Israel shall possess them in the land of the Lord for servants and handmaids, when they shall take them captives whose captives they were, when they shall rule over their oppressors, and when the Lord shall give Israel rest from his sorrow, and from his fear, and from the hard bondage wherein he was made to serve. When these future events transpire, Isaiah says that this proverb will be taken up against the king of Babylon, "how hath the oppressor ceased, the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers." Isaiah describes Babylon as "the glory of kingdoms" and as "the golden city." In Rev. 18: 16 it is called "that great city that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones and pearls," and John prophesied that the merchants of the earth will stand afar off and weep and wail because "in one hour so great riches is come to nought."

In the prophecy of Isaiah, the Lord furthermore says that he will "cut off from Babylon the name, and remnant and son and nephew, and he says, "I will make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction." 22, 23v. In the conclusion of this prophecy which is called "the burden of Babylon, which Isaiah the son of Amoz did see," he says, "what shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it." Isa. 14: 32. This is therefore the great consolation of the saints that while the plagues of Babylon are being poured out, while the Lord is sweeping it with the besom of destruc-

shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." 10-12v. When Zion that dwellest with the daughter of Babylon is delivered, she will sing and rejoice, for the Lord will dwell in the midst of her, The city of Zion will then be built up, for it is in the city of Zion that the Lord will dwell, as Isaiah prophesied saying, "cry out and shout thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee." Isa. 12: 6.

Now to those who are anxiously enquiring where the saints shall gather to, and when they shall be gathered, we hope that the foregoing remarks will not be in vain, and that they will live daily as strangers and pilgrims on the earth, who look for "a city which hath foundations, whose builder and maker is God." Let us live daily by every word which proceedeth from the mouth of God and keep all his commandments. Let us be prayerful and watchful. Those who so live will have, and retain the Holy Spirit for their guide, and when the command is sent forth from the throne of God, to "deliver thyself O Zion, that dwellest with the daughter of Babylon," they will know that it is a voice from heaven which is speaking unto them.

The day of the Lord's vengeance is the year of recompenses for the controversy of Zion, therefore "the highways lie waste, the way-faring man ceaseth" but "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."



THE APOSTACY OF LATTER DAY SAINTS, No. 1.

The enemies of the Latter Day Saints have one stereotyped argument which is used by them, we suppose, more than any other to make people believe that the Church of Jesus Christ of Latter Day Saints was not organized by the commandment of God. They say that the wickedness of the L. D. Saints proves that their religion is not the religion of Jesus Christ, whereas the wickedness of those who professed to be Latter Day Saints, was contrary to the religion of the Latter Day Saints. It was entirely contrary to the commandments of God which are in the Book of Mormon and in the Book of Doctrine and Covenants. Such wickedness is denounced in a plainer and more emphatic style in those books than it is in the Bible. We have shown in various articles, and in the plainest manner, that polygamy, under all circumstances, is denounced as a heinous crime in those books, that "them of old" who were guilty of it, were guilty of that which was "abominable in the sight of God" that David and Solomon, and the Jaredites and the Nephites were guilty of great wickedness thereby. We have also shown that God commanded the men of his people in the last days to have each only one wife, and that he said, "thou shalt love thy wife with all thy heart, and shalt 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." Book of Covenants, 13; 7. Why then do our enemies say that polygamy is sanctioned by the religion of the Church of Jesus Christ of L. D. S.? Those who say so, say it through gross ignorance and delusion, or because they delight in wilful misrepresentation of the people of God. These who make this assertion because they are ignorant and deluded in reference to the subject, are believers in one of the greatest delusions of the Church of Brigham Young. He and his colleagues have by vile sophistry and falsehood seduced many who were members of the church of Jesus Christ of L. D. S. into a belief that polygamy is a doctrine of that church. Both of these classes of people are believers in, and converts to, a "strong delusion" of Brigham Young and other apostate leaders. When the enemies of the true saints assert and teach that this is a doctrine of the Church of Latter day Saints, they may rejoice in the fact that they are promulgating one of the most favorite doctrines of Brigham Young, but we have no desire to share in their joy, nor to participate in their orgies with

that false teacher and apostate leader. This and other facts which we intend to exhibit, will show that Brigham and Co. have converted a vast multitude to a belief in this and other strong delusions. These converts are not apostates from the faith only, but they are popular theologians, men made priests, Protestants, Catholics, popular politicians and learned statesman.

Another false doctrine which Brigham teaches, and which these people generally endorse and co-operate with him in the promulgation of, is this: that the church which Brigham presides over is the Church of Jesus Christ of L. D. S. which was organized in 1830. This is another strong delusion for we have shown that his church was organized in opposition to the law of God, and the order of his kingdom. Both the Book of Mormon and the Book of Doctrine and Covenants teach that the Presidency of the Church is a lineal presidency and that the lineal rights of this presidency were established by the law of God from the beginning of time. The presidency of Brigham Young is in opposition to the lineal presidency.

Secret combinations to "gain power and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms," are a part of the schemes by which Brigham's tyrannical government is upheld, and many imagine that this secret wickedness is in conformity to the laws of the Church of Jesus Christ of L. D. S. whereas the Book of Mormon teaches that "whatsoever nation shall uphold such secret combinations to get power and gain, until they shall spread over the nation, behold they shall be destroyed. Whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations and countries: and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies." Book of Ether 3c.

There is another *popular* "strong delusion" which we will now analyze. It is a common remark that if the Latter Day saints had been what they professed to be, there would not have been so much iniquity and such great abominations prevalent among them so soon. There are many who make this assertion who profess to be followers of Christ and believers in the writings of the ancient apostles, yet there are many statements and historical facts concerning the church in that day which show that this argument against the Latter Day Saints is an argument against the saints and apostles of that day and an argument against the Divine calling and mission of Jesus Christ himself, and it is an argument which avowed infidels make use of, against all who profess to believe in Christ. If the speedy introduction and prevalence of iniquity and great abominations among the Latter Day Saints shows that the Church of Jesus Christ of L. D. S. was built on a false foundation, the speedy prevalence of iniquity and great abominations in the church in the ancient apostles' day, proves that it was also built on a false foundation. The argument is equally fallacious in both cases, and those who make use of it against the Latter Day Saints, are presenting an argument to *avowed* infidels which they can use against Christ, and his apostles, and the church in their day. Paul wrote to the church at Corinth and said "it is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." 1 Cor. 5: 1, 2. So it appears that a heinous crime which was "not so much as named among the Gentiles" was committed in the church at Corinth.—To the same church Paul also said, "ye are yet carnal for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another I am of Apollos; are ye not carnal?" 1 Cor. 3: 3, 4.—Paul also reproved the churches of Galatia because they were "so soon removed" from him that called them into the grace of Christ. He said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another, but there be some that trouble you, and would pervert the gospel of Christ." Gal. 1: 6, 7. Again he said, "ye did run well; who did hinder you that you should not obey the truth? Gal. 5: 7. We perceive therefore that there were churches of the saints in that day who run well for a short time and then they would not obey the truth and afterward were from the

gospel of Christ unto a perverted gospel. It was not therefore a new thing under the sun when saints in the last days run well for a short time and then turned away from the truth and from the gospel of Christ.

In the Revelations of John we have a description of the condition of the seven churches of Asia which shows that they had fallen from their first love, and that iniquity and abominations of the same kind which caused the church to be rejected in the last days, were prevalent in those churches when John the apostle and beloved disciple of our Lord was in the isle of Patmos. By him the Lord described the condition of the church of Ephesus as better than some of the seven churches. It could not bear them which are evil it had tried them which say they are apostles and are not, and had found them liars. It had patience, and for the Lord's sake it had labored and had not fainted. It hated the deeds of the Nicolaitanes, "nevertheless (the Lord said) I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. 2: 4, 5. By the word of the Lord unto this church we may understand that strict and complete obedience to all the commandments of God is required of his saints and that churches are required to perform their duty to God unreservedly, or the Lord will remove them out of their place. The church of Ephesus had performed many good deeds but they had left their first love and therefore had fallen, and they were commanded to repent and do the first works. Having lost the Spirit of God by disobedience, they were commanded to repent and be baptized and receive the Holy Ghost as at the first.—The church in Pergamos held fast the name of the Lord and did not deny the faith even when Antipas a faithful martyr was slain among them, but notwithstanding they were steadfast in the faith in that hour of trial, the same abominations were introduced among them which have caused the love of many to wax cold in our day. Unto the church in Pergamos the Lord said, "but I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold to the doctrine of the Nicolaitanes, which thing I hate." Rev 2: 14, 15. So we perceive that the apostacy in that day was brought forth by the same abominations which produced it in our day. Adultery and fornication were the foundation of apostacy in that day as they are in our day. The doctrine of Balaam and the doctrine of the Nicolaitanes both cast the garb of sanctity over these horrible crimes, calling evil good and good evil, making those who were led astray by these strong delusions believe that such violations of the law of God are the climax of obedience to his laws. This was the character of ancient apostacy from the faith of the gospel and this was the character of modern apostacy under Brigham Young, J. J. Strang and other apostate leaders. We learn by the above quotation that this accursed doctrine was taught by Balaam, who taught Balak to cast this stumbling-block before the children of Israel. In the first part of the history of Balaam we are informed that Balak, king of Moab sent messengers unto him to persuade him to go with them to curse Israel after the Lord had commanded him not to do so, and that Balak promised to promote Balaam to great honor if he would curse Israel, Balaam was not contented with the command of God who had said unto him, "thou shalt not go with them; thou shalt not curse the people: for they are blessed," (Numb. 22: 12) but he said unto the messengers, "tarry ye also here this night, that I may know what the Lord will say unto me more. And God came unto Balaam at night and said unto him, if the men come to call to thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled BECAUSE HE WENT: and the angel of the Lord stood in the way for an adversary against him." Numb. 22: 20-22. To show what "the doctrine of Balaam" is, we have thus presented the history of the commencement of his transgression, and it appears that he was first enticed from the path of righteousness by the temptations of Balak who promised to promote him to "very great honor." By these promises

Balaam was tempted to ask the Lord *again* if he might go with the princes of Balak, after the Lord had said unto him, "thou shalt not go with them," therefore the Lord's anger was kindled against Balaam and in his anger the Lord told Balaam to go with them. Having thus fallen from his high estate as a prophet of the Lord, he soon descended to greater depths of iniquity, for John says that he "taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication," and Moses said that the daughters of Moab "caused the children of Israel, *through the counsel of Balaam*, to commit trespass against the Lord in the matter of Peor." Numb. 32: 16. This trespass was committed when "Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal peor: and the anger of the Lord was kindled against Israel." Numb. 25: 1-3. We have now shown what "the doctrine of Balaam" is which was introduced into the church of Pergamos and that it is the same abomination which is now, by apostates called "celestial marriage." The religious ceremonies by which the garb of sanctity is, and was cast around this abomination have been different in different ages of the world, but the doctrine is the same now which is taught by apostate leaders as that which was taught in John's day, and as it was taught by Balaam. It is in all cases a vain attempt to sanctify and legalize adultery and fornication.—"The doctrine of the Nicolaitanes is also the same system of abomination, although the ceremonies are somewhat different. This doctrine was also held to by some in the church in Pergamos. Concerning the Nicolaitanes, Buck in his Theological Dictionary says that they were "heretics who assumed this name from Nicholas of Antioch; who being a Gentile by birth, first embraced Judaism and then Christianity; when his zeal and devotion recommended him to the church of Jerusalem, by whom he was chosen one of the first deacons. Many of the primitive writers believed that Nicholas was rather the occasion than the author of the infamous practices of those who assumed his name, who were expressly condemned by the Spirit of God himself. Rev. 2: 6. And indeed, their opinions and actions were highly extravagant and criminal. They allowed a community of wives, and made no distinction between ordinary meats and those offered to idols. According to Eusebius, they subsisted but a short time; but Tertullian says, that they only changed their name, and that their heresies passed into the sect of the Cainites."

Eccelesiastical History represents that the sect of Nicolaitanes made great havoc in the Church of Christ by the promulgation of this odious doctrine.

Unto the angel of the church in Thyatira, the Son of God, by his servant John said, "I have a few things against thee because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." Rev. 2: 20. Jezebel was the name of the wife of Ahab king of Israel. It is recorded that "there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, *whom Jezebel his wife stirred up.*" 1 Kings 21: 25. "Jezebel slew the prophets of the Lord." 1 Kings 18: 13. Elijah said unto Ahab, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and *thou hast followed Balaam.*" 1 Kings 18: 18. As Ahab followed Balaam it is evident that Jezebel, his wife, did also because she stirred him to work wickedness, therefore the character and doctrine of this Jezebel was like that of Jezebel who was in the Church of Thyatira, and probably it was for that reason that the last was called by the same name as the first. Unto the angel of the church in Sardis the Lord said, "thou hast a few names *even in Sardis which have not defiled their garments,*" shewing that all except a few, *were defiled*, and the Lord said "thou hast a name that thou livest and art dead." Rev. 3: 1. He furthermore shows that their spiritual condition was bad indeed.

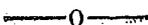
The church in Philadelphia had a little strength and the church in Laodicea was neither cold nor hot and the Lord said unto them "because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Rev. 3: 16, 17. This was the condition of the church while John was yet living, who saw Jesus transfigured, and saw Moses and Elias talking with him. Why then should it be regarded as an unprecedented event for Latter Day Saints to fall away in the same manner and into the same abominations? But there are many saints in our day who have remained steadfast in the faith, who have not held nor practised the doctrine of Balaam and who have not worshipped the gods which apostate leaders have set up, and there are many who did fall away but have repented, and returned to "the old paths."

We fear that there are some (perhaps many) who have fallen away from the faith, who cannot be restored to the fold of Christ, for Paul says, "it is 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 renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame." Heb. 6: 4-6. It is not surprising when those who fall away become more wicked than they were before they obeyed the gospel. The Savior said, "when the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none. Then he saith, I will return unto my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." Mat, 12: 43-45. We have often heard people say that they did not believe that Latter Day Saints could fall away, and become as wicked as many have if they had received such evidence and knowledge from God concerning the faith of the church as many have testified of. Such assertions are in opposition to the teachings of Christ and of Paul as the above quotations show. Before the great apostacy of Latter Day Saints commenced it was revealed unto the church through the first Joseph that the most wicked class of mankind are those who have known the power of God and been made partakers thereof, who have denied the Holy Spirit after having received it, who have denied the only begotten Son of the Father, having crucified him unto themselves, and put him to an open shame. It was then revealed that "they are they who are the sons of perdition," and that their punishment in eternity will be much greater than any of the children of men. By this revelation it might have been expected that there would be some of the most enlightened members of the church—some of the leaders and most influential preachers, who would be filled with the Holy Ghost and afterwards would fall away and be "sons of perdition," and "reign with the devil and his angels in eternity." If there had been no falling away of this kind there would have been a good reason to conclude that the revelation was not from God or that such falling away did not come to pass because the testimony of Latter Day Saints concerning their faith, doctrines and knowledge is false. The revelation which we have reference to, was given on Feb. 16, 1832, and it was given in a vision to Joseph Smith and Sidney Rigdon. We will reproduce the following part of it from the B. of C. 92: 4:

"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 worlds were made, And this is the gospel, the glad tidings which were proclaimed of the long ens 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 had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has 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. And we heard the voice saying, Write the vision, for lo! this is the end of the vision of the sufferings of the ungodly!"



MINUTES OF THE ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS,
HELD AT AMBOY, LEE COUNTY, ILLINOIS, COMMENCING APRIL
6TH, 1863.

April 6th, 10 o'clock, A. M. Conference was organized by the appointment of President Joseph Smith as President of the Conference and Elders Isaac Sheen and J. W. Gillen, Clerks.

After singing and prayer Elders E. C. Briggs and Francis Reynolds confirmed Bro. Isaac Cramer, who was born in Upper Canada in 1832; Bro. Loren W. Babbitt who was born in Mass., Sept. 18, 1806 and James Hunter, born at Allo, Scotland, March 17, 1816. They were baptized at Amboy, Ill., April 5th, 1863 by Elder Francis Reynolds.

Bros. Charles Williams and Stephen Stone by vote were appointed to preserve order during the Conference.

Bro. A. M. Wilsey was appointed to take charge of the evening meetings.

REPORTS OF BRANCHES.

NAUVOO ILL. by Joseph Smith: 4 members added.

LITTLE RIVER, Decatur Co. Iowa, by George Morey; 13 members, one high priest and one elder.

MISSION, La-Salle Co. Ill. by Yance Jacobs: 3 deaths.

BATAVIA, Kane Co. Ill. by Philo Heward: 19 members, including 2 elders, 1 priest, 1 teacher, 3 disfellowshipped, 1 removed and 2 baptized.

FOX RIVER, Kendall Co. Ill. by L. L. Rogers. 40 members, including 1 bishop, 9 elders, 4 deacons, 1 teacher and 1 priest, Wm. H. Hart, Pres. and Clerk.

BELVIDERE, Monona Co. Iowa: 47 members, 2 priests, 2 teachers, one deacon, 8 elders including the presiding elder, 1 cut off, 2 baptized and 4 children blessed, Jas. C. Crabb, Clerk.

WHITESTOWN, Boon Co. Ind. by Jas. B. Henderson: 25 members, 1 Seventy, 5 elders, 1 priest, 1 teacher, 1 died (Sister Ann Trout.) Wm. H. Cox, Pres. J. B. Henderson, Clerk.

KROOK, Iowa. by Samuel Ferris: 16 members including 1 elder and 2 priests, Samuel Ferris, Clerk.

BURLINGTON, Wis. by Wm. Aldrich: 18 members, 3 high priests who are members of the high council, 1 elder, 1 priest, 1 teacher, 1 deacon, Wm. Aldrich, Pres., I. F. Scott, Clerk.

MARENGO, McHenry Co. Ill. by H. Bartlett: 23 members, 5 elders, 8 added, A. G. Jones, Pres., Horace Bartlett, Clerk.

UNION, Elkhart Co. Ind. by Stephen Bull: 12 members including 2 elders, 1 seventy.

STRING PRAIRIE, Lee Co. Iowa. 64 members, including 3 elders, 1 seventy, 1 priest, 1 teacher, 2 deacons, 1 expelled, 2 added, Thos. Dungan, Pres. Wm. H. Haskins, Clerk.

UNION, at Grafton, Ozaukee Co., Wis.: 36 members, including 1 elder, 1 priest, 1 teacher, Charles W. Kendall, Pres.

PLANO, Kendall Co., Ill.: 8 members, 3 elders, 1 clerk, Jas. Horton, Pres.

GENEVA, Lake Co., Wis.: 14 members, including 2 elders, 3 removed, U. C. H. Nickerson, Pres.: Elijah Marble, Clerk.

AMBOY, Ill., by C. Williams; 2 members added.

BUFFALO PRAIRIE, Mercer Co., Ill.: 24 members, including 1 seventy, 3 elders, 1 priest, Wentworth Holmes, Pres., David Holmes, Clerk.

GALLEN, Berrien Co., Mich.: 45 members, including 4 elders 1 priest, 1 teacher, 4 removed by letter, Cyrus Thurston, Clerk.

ABINGDON, Knox Co., Ill.: by Wm. Moore. No change in the number of members, Wm. A. Moore, Pres., and Edwin Stafford, Clerk.

WOLF RIVER, Ozaukee Co., Wis: organized by J. M. Wait, with 9 members.

PITTSBURGH AND ALLEGHANY, PA.: 13 members, 1 high priest, 4 elders, 1 deacon.

PRINCETON, Peoria Co., Ill.: organized by Geo. Karick, Feb, 1862: 18 members, 4 added since it was organized, 3 elders, 1 teacher, 1 priest, Hiel Bronson, Pres.,

MONTROSE, Iowa, by John Shippy: 21 added, 2 cut off, Alexander Struthers, Pres., and M. W. Reid, Clerk.

SWAN CREEK, Saginaw Co., Mich., by Jas. Blakesloe: 24 members.

NASHVILLE, Lee Co., Iowa, by J. Shippy: one added and one disfellowshipped.

BUTTERNUT GROVE, Jackson Co., Iowa, by C. G. Lanphear: organized with 8 members Feb. 12, 1863, Otis Shumway, Pres.

FREMONT Co., Iowa, by W. W. Blair: 22 members, 1 priest, 2 teachers, Wheeler Baldwin, Pres.

PITTSFIELD, Pike Co., Ill., by L. W. Babbitt: 11 members.

WASSOJA, Minn., by E. C. Briggs: 20 members. It was organized Dec. 14, 1862, by E. C. Briggs, with 18 members, H. W. Pomeroy, Pres., 2 added since by baptism.

MISCELLANEOUS BUSINESS.

Bro. J. W. Briggs reported that he had been endeavoring to get ready to go on his mission to England, Scotland and Wales. He had made all the preparation that he could and he would go yet if this Conference desired him to do so.

Bro. W. W. Blair reported that he was at the disposal of the church, to go where the church may desire that he should go. He hoped that young elders would be sent out with old members. He said that the work is exceedingly prosperous and prejudice is dying away. There is now a different scene in Western Iowa, which has changed the condition of the People.

Elders E. C. Briggs and Francis Reynolds confirmed Catharine M. Cadwell, born in Ohio June 9th 1846 and Mary A. Hager, born in Fayette Co., Pa., Dec. 13, 1820. They were baptized yesterday by Bro. Frank Reynolds.

Adjourned to 1 o'clock, P. M.

1 O'clock, P. M. Conference met and was opened in the usual manner.

Bro. John Landers reported that he had labored some in this region and his labors had done some good.

Bro. Z. H. Gurley reported that he had been laboring for the advancement of this work, that he expects that he shall be able to travel in a few weeks and his heart is engaged in this work.

Bro. J. W. Gillen reported that according to appointment he came to Illinois to preach after the last Conference. He labored in Warren, Mercer and Knox Co., Ill. In coming through Iowa he baptized two, and in Illinois he baptized 16. When he was ordained he was resolved to spend his time in the ministry and he said that he was at the disposal of the Conference.

Bro. A. M. Wilsey reported that he had been laboring in the ministry in this region during the past winter. He had labored some in the north.

Bro. Jas Blakeslee said he had labored in Indiana, Galien and Saginaw Mich., Fox River Branch and Kewanee Ill., that there is a way opened for a great work at Kewanee and that he expects to be in the field as long as he lives. He said that he did not admit as members those who had only been baptized in the different factions which sprung up after the death of the first Joseph.

Bro. J Shippy said that having received at the last Conference an appointment to Eastern Iowa, he continued to preach, and in several places where he had not preached before. The Spirit of the Lord attended his labors, but he could not go to Canada. He was now desirous to fulfil that part of his mission. He and Elder Guerdon and Dungan preached in Keokuk, Iowa, and organized a church with 18 members. The President of the church also preached there in an able manner. On his way here he and Bro. Joseph Smith visited Kewanee and found that the work was prosperous there. They had a good time. Bro. J. Smith bore testimony to the truth of the work, and that God had called him to stand in his father's place.

BUCKHORN BRANCH, Canada, was reported by J. Shippy: 5 added.

Bro. Francis Reynolds reported that the way is open in Northern Iowa, for preaching. In coming here he preached in Iowa. In Davenport he baptized James Blosser who had been a Brighanite. At Cole Valley he baptized Lewis E. Thomas, aged 50.

Bro. E. C. Briggs said, "since I last reported I would say that I went around among the Branches in Western Iowa and found that great progress had been made there. In Raglan Branch, I baptized ten and I believe that more than 1000 members have been added within a year, I was appointed to travel with Bro. Wm. Kelly and Bro. Riley.

A short time since a man in Wassioja Branch, Min., had a vision. He saw the Book of Mormon suspended in the air, then the Bible was united with it, then a little bird flew around these books. Then it turned to another book which was the B. of Gov. This man afterward united with the church, and is now preaching the gospel.

Bro. Joseph Smith said "some say that polygamy will be a doctrine of this church, but I take this opportunity to say that I utterly discard the doctrine in every shape and form, and under any circumstances whatever, and shall never approve of it as I am now constituted.

Whereas some have said that James J. Strang laid his hands on my head and ordained me as his successor while I was on my bed, I say that the statement is not true."

Bro. Nathan Lindsey said that he had been preaching according to the best of his ability.

Bro. Andrew Cairns reported that he went to Woolford Co., Ill., and had preached some in Princeville.

Bro. H. Lytle said that he went to Pike Co., Ill., and organized a branch last September.

Bro. C. G. Lanphear reported that he had labored some in Iowa, and Illinois since the last Conference. He held meetings in Jackson and Jones Co., Iowa. He said that he feels desirous by the help of God to do all he can in the work.

Adjourned at 9 o'clock, A. M. next day. Bro. E. C. Briggs preached in the evening.

April 7th, 9 o'clock, A. M. Met pursuant to adjournment- The emblems of the body and blood of Christ were administered.

Bro. Wm. Anderson made a report of his mission in Hancock Co., Ill.,

Bro. Charles Williams made a report of his labors in the vicinity of Amboy, Ill.

Bro. Henry Guerdon made a report of his mission in Iowa. He had resided in Utah. He said that people had been prevented from leaving Utah.

He preached in the Court house at Newton, Jasper Co., Iowa. From thence he went to Oskaloosa, and preached in a school house. Then he went to String Prairie and saw Bro. J. Shippy. He went to Keokuk. There he met with a man who had been a L. D. Saint in Manchester, but is now a Spiritualist, but he tes-

tified that the gifts of the gospel were among the saints. This man said that he knew a man who spoke in tongues in one of their meetings when there was a Jew present who asked him where he learnt to speak in that tongue. He said that he had not learned it and did not know what tongue it was. The Jew said that it was the best Hebrew that he had heard since he left his father's house.

Bro. Horace Bartlett reported that he had been laboring in this vicinity with good success. He had travelled with Bro. C. G. Lanhphar in Iowa. He debated with a Campbellite preacher two evenings, and baptized two there. He was determined to do all that he can to help roll on this work.

Bro. Charles Jones said that he had preached in Windsor, Dane Co., Wis. He administered to the child of a man who was not a saint, and the child was healed instantly.

Bro. Briggs Alden said that he had an interest in this work. He said that he saw in Nauvoo, in 1844, that polygamy would destroy the church. He had felt the effects of this doctrine.

Bro. George Morey said that there had been two added to the Branch to which he belonged. He was desirous to do all he could for the building up of the church.

By the advice of Pres. J. Smith, the following resolution was proposed for adoption:

Resolved, That the members and ministry avoid alluding to, or discussing the subject of polygamy when it is not imperatively necessary.

Bro. J. W. Briggs said as it has been already stated that we have disclaimed the doctrine of polygamy from the beginning, there is no necessity for disclaiming it all the time, unless when accused of it. He moved an amendment to the resolution that the motto of the Herald be changed.

Pres. J. Smith said, "whenever it is necessary that we should meet it the resolution permits us to do so, but the object is to prevent bringing it up in our prayer meetings, and in all our meetings as the tendency of its discussion is to drive the Spirit of the Lord from us."

W. W. Blair said, I think that the motto should be stricken out of the paper, and that it should represent the object of the periodical. If there is any thing that is lovely—if there is any thing that is virtuous, think of these things and I believe that the time has come that we should think of something better than to talk of the abominations which have brought reproach upon the church, and I suggest that the motto should be "truth and righteousness." The amendment of Bro. J. W. Briggs was adopted and also the resolution.

Adjourned to 1 o'clock, P. M.

1 O'clock, P. M.—Conference opened in the usual manner.

Bro. Ransom Partridge reported.

Bro. John Shippy presented a charge against James Jorganson for teaching false doctrine, when it was

Resolved, that the subject be postponed until the June Special Conference in Iowa, and that he be cited to attend.

Resolved, That the 7th resolution in the "Word of Consolation" be re-affirmed which says:

"7th. *Resolved*, That in the opinion of this Conference, there is no Stake to which the Saints on this Continent, are commanded to gather at the present time: but, that the Saints on all other lands, are commanded to gather to this land, preparatory to the re-establishment of the Church in Zion: when the scattered Saints on this land, will also be commanded to gather and return to Zion: and to their inheritances in fulfilment of the promises of God. And, it is the duty of the Saints, to turn their hearts and their faces towards Zion, and supplicate the Lord God for such deliverance."

LAKE BRANCH, Berrien Co., Mich. was reported; 15 members, 1 Seventy, 1 priest, 1 teacher.

Resolved, That E. C. Briggs and C. G. McIntosh prosecute a mission to Utah, Nevada Territory and California.

Neva J. W. Gillen read from the B. of Cov. Sec. 110.

Resolved, That Bros. Joseph Smith, J. W. Briggs and W. W. Blair, be appointed a committee to prepare a preface to Sec. 110 of the Book of Doctrine and Covenants, to make known our political faith.

Bro. Charles Jones was appointed to attend to the ordinance of Baptism.

Adjourned to 9 o'clock, A. M. next day.

After the adjournment Elder Charles Jones baptized Theodore J. Patrick, Louis Bridgman, Thos. Meehen, Elijah Banta, Thos. Martin, Rufus J. Benjamin, Ellen Burghhardt, Amanda E. Patrick and Eliza A. Burghhardt. They were confirmed at the evening prayer meeting by Elder A. M. Wilsey and George Blakeslee. Bro. Simpson M. Trout was ordained an elder by Elders A. M. Wilsey and Geo. Blakeslee.

April 8th, 9 A. M. Conference was opened by singing and praying.

Resolved, That Elder W. W. Blair be assigned to a mission to preside over the churches in Western Iowa, Nebraska and Minnesota.

Resolved, That Elder James Blakeslee preside over Eastern Illinois, Indiana and Ohio.

Resolved, That Elder Z. H. Gurley preside over Northern Illinois and Wisconsin.

Resolved, That Elder J. W. Briggs preside over the British Isles.

Resolved, That Pres. Joseph Smith preside over Eastern Iowa, Southern Illinois and Missouri.

Resolved, That Bro. J. W. Briggs, in the prosecution of the English mission, be empowered and directed to print and reprint such matter for circulation as he in his discretion may deem best for the advancement of the work.

Resolved, That Elder Jeremiah Jeremiah be associated with Elder J. W. Briggs in the mission in the British Isles.

Resolved, That Bro. J. W. Briggs be supplied with funds from the treasury of the church to publish whatever he may deem advisable for the prosecution of his mission in the British Isles.

Resolved, That the minutes of all the preceding Conferences which were not received by subsequent Conferences be received as they were published in the Herald.

Resolved, That a special Conference of the church be held in String Prairie Branch, Lee Co., Iowa, on the third Saturday of June 1863.

Resolved, That a special Conference of the church be held in North Star Branch, Pottowatomi Co., Iowa, on the first Saturday in June, 1863.

Resolved, That a special Conference of the church be held in the Fox River Branch, near Sandwich Illinois, on the last Saturday of August 1863.

Resolved, That the next Semi-Annual Conference of the Church be held in the North Star Branch, Pottowatomi Co., Iowa, commencing Oct. 6, 1863.

Resolved, That Bro. S. Powers be appointed to preside over Eastern Wisconsin if he cannot fulfil his mission to England, but if he can prosecute that mission, this Conference requests him to do so.

Bro. J. W. Briggs made some remarks concerning a revelation which was given in March, 1863 for the appointment of Bro. Wm Marks as counsellor to the President of the Church.

Elder W. W. Blair said that, at the June Conference in 1859, it was prophesied that Bro. Wm. Marks would be a counsellor to the President of the church.

Bro. W. W. Blair read the revelation which was referred to by Bro. J. W. Briggs.

Resolved, That Bro. Wm. Marks, be ordained a counsellor to the President of the church.

He was then ordained to that office by Bros. Joseph Smith, J. W. Briggs and E. C. Briggs.

Resolved, That Brother Joseph Smith be sustained as the President of the church.

Resolved, That Bro. Wm. Marks be sustained as a counsellor to the President of the church.

Resolved, That Bro. J. W. Briggs be sustained as President of the quorum of the Twelve.

By separate votes concerning the following members of the Quorum of the Twelve it was *resolved*, that they be sustained as members of that Quorum: Z. H. Gurley, Jas. Blakeslee, Samuel Powers, John Shippy, Reuben Newkirk, Wm. W. Blair and Edmund C. Briggs.

Resolved, That George White of the Quorum of the Twelve be notified in the Herald to report himself to the next Semi-Annual Conference.

Bros. Joseph Smith and Wm. Marks blest the following members of the Quorum of the Twelve and confirmed their apostleship: Jason W. Briggs, Zenos H. Gurley, James Blakeslee, John Shippy, Wm. W. Blair, Reuben Newkirk, and Edmund C. Briggs.

Resolved, That Bro. Israel L. Rogers be sustained as the Bishop of the church. President Joseph Smith and Wm. Marks blest him and confirmed him as the Bishop of the Church.

Adjourned to 1 o'clock, P. M.

1 O'clock, P. M. After Conference was opened the following children were blessed by Elders James Blakeslee and E. C. Briggs: Mary A. Patrick and Cora Patrick, daughters of Theodore and Martha Patrick; Susannah Williams daughter of Charles and Susan Williams; Lizzie and Frank, daughter and son of Stephen and Abbie Stone; Agnes Almira and Harriet Julia, daughters of John and Salome Cairnes.

Resolved, That Lorin W. Babbitt, Francis Reynolds, E. M. Wildermuth, James W. Gillen, C. H. Jones, A. B. Alderman, D. L. T. Bronson, Isaac A. Bogue, Nathan Lindsey, Henry Cuerden, Stephen Bull, Andrew Cairnes, Ransom R. Partridge, James B. Henderson, Jeremiah Jeremiah, Hugh Lytle, Stephen J. Stone, and James Burgess be ordained elders of the Quorum of Seventy.

Resolved, That all those who have been ordained, receive licenses.

Resolved, That the Conference authorize the Clerk to obtain blanks and fill up licenses for ordained members.

President Joseph Smith read from the Book of Doctrine and Covenants, Sec. 109, par. 4, the following remarks on marriage.

"All legal contracts of marriage made before a person is baptized into this church should be held sacred and fulfilled, 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 is not right to persuade a woman to be baptized contrary to the will of her husband; neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that husbands, parents, and masters, who exercise control over their wives, children, and servants, and prevent them from embracing the truth, will have to answer for that sin."

Resolved, That Bro. M. J. Maudsley and Bro. Alexander H. Smith, son of the martyred Prophet Joseph, be ordained elders.

Resolved, that Sec. 110, of the B. of C. on Government with a preface prepared by the Committee be published as the political sentiments of this Conference.

Resolved, That Bro. Isaac Sheen be sustained as the President of the High Priests Quorum.

Resolved, That Bro. Archibald M. Wilsey be sustained as the President of the Quorum of Seventy.

Resolved, That the members of the High Council be sustained.

Resolved, That the members of the Quorum of Seventy be sustained.

Resolved, That the members of the Quorum of Elders be sustained.

Adjourned to 6 o'clock, P. M.

6 O'clock, P. M.—Conference called to order by the President, prayer by Bro. Z. H. Gurley.

Resolved, That Silas H. Briggs be received as a member of this church on his original baptism and ordination as an elder.

Resolved, That all the elders of this church, who have not been appointed on missions, are requested and directed by this Conference to labor to the extent of their ability and opportunities.

Resolved, That Aurelia Keyon be received as a member of this church on her original baptism.

Elders H. Cuerdon and James Burgess confirmed C. P. Galer, born April 4th,

(See last page.)

For the Herald.

A WORD OF ADVICE

TO THOSE THAT LOOK FOR ME TO BE THE PROPHET.

Little Herald stop a moment
 Ere you journey on your way ;
 I have something of importance,
 That I wish that you would say,
 Unto those who not contented,
 With the leader God hath sent,
 Still declare that I shall lead them,
 Though I gave them no consent.

Go and tell them I am loyal,
 To the counsels of the Lord ;
 Tell them I have no desire,
 To dispute His mighty word.
Joseph is the Chosen Prophet ;
 Well ordained in God's clear sight,
 Should he loose it by transgression,
Alexander has the right.

Joseph, Alexander, David,
 Three remaining pillars still ;
 Like the three remaining columns,
 Of the Temple on the hill.
 Joseph's star is full and shining ;
 Alexander's more than mine ;
 Mine is just below the mountain ;
 Bide its time and it will shine.

Shame then ! work no more with Satan,
 Tempt me not to leave this band,
 For as long as we're united,
 We in faith and strength may stand.
 Go to Strang, and go to Brigham,
 No false prophet make of me ;
 In the name of Jesus, Satan !
 Get the gone. It shall not be.

Little Herald, go and tell them,
 To cast out this Devil dark,
 Then come follow after Joseph,
 And to truth and reason hark.
 Bid them quit their evil dreaming,
 Thus to mar my joy and peace,
 And destroy me and my brother ;
 Bid these loud ones hold their peace.

Then thou Herald, come and tell me
 What the poor deceived ones say ;
 Tell me if they are not willing,
 To help Zion on her way,
 And not strive to clog her rudder,
 Cut her ropes, or strain her mast,
 But "aboard and help cast anchor,"
 That she may outride the blast.

1832, at Darien Georgia; John M. Cairns, Sept. 25, 1836, in Canada West. They were previously baptized, this day, by Bro. Henry Cuerdon.

Pres. Joseph Smith and Elder Jason W. Briggs preached to the Conference, Adjourned,

JOSEPH SMITH, *President.*

ISAAC SHEEN, }
J. W. GILLEN, }

DELINQUENT SUBSCRIBERS are AGAIN earnestly, requested to pay what they owe for the Herald, and pay in advance. All the Saints should perform their duty, and assist in the promulgation of the fulness of the gospel according to the *ability which God has given them.*

Bro. E. C. Briggs requests that those who subscribed for the *Israelite Indeed* by him will not bring reproach upon themselves and the cause of Zion by neglecting to pay for it. To all the saints who have subscribed for it, or for the Herald, we say, as Paul said, "owe no man any thing." Rom. 13: 8.

BRO. GEORGE THORP, of Alton, Ill., was baptized near Amboy, Ill., on the 9th inst., by Elder L. W. Babbitt and confirmed and ordained an elder on that day by Elders Reuben Newkirk and Stephen J. Stone.

BRO. WM. D. MORTON, has removed from Burlington, Iowa, and is now the printer of the Herald.

BRO. E. H. Webb, of Sacramento, California is the agent for the Herald for California and Nevada, and he is authorized to receive subscriptions and mail the Herald to subscribers every month, when he shall receive them by Express. By this arrangement we believe that subscribers will receive the Herald regularly.

ERRATA.—In the last No., page 169 par. 4, read "meekness" instead of "weakness."

On page 181, par. 2, read "Minnesota" instead of Wisconsin.

A Special Conference of the Branches of the Church in Indiana is appointed to be held at Whitestown, Boone Co., Indiana, commencing on the last Saturday of July 1863.

WANTED.—Volume 5 of the Times and Seasons and Vol. 15 and 16 of the Millennial Star in exchange for any of the publications which we have for sale.

REMOVAL FROM CINCINNATI.—"Isaac Sheen, Plano, Kendall Co., Ill., is our post office address.

THE TRUE LATTER DAY SAINTS' HERALD is published monthly at Plano, Kendall Co., Ill., by the church of Jesus Christ of Latter Day Saints and edited by ISAAC SHEEN.

TERMS:—One dollar per annum (twelve numbers) *in advance.*

COMMUNICATIONS, on doctrine, for the HERALD *must* be sent to President JOSEPH SMITH, Nauvoo, Hancock Co., Illinois.

FOR SALE, and will be sent by mail free of postage:—The Latter Day Saints' Selection of Hymns (bound in sheep) 50 cents.
The Second Volume of the Herald (bound in (Muslin,)) \$1.40
Book of Mormon, (bound in Calf,) 1.20
" " " (Muslin,) 1.00
Cruden's Concordance of the Bible. 1.45
LETTER ENVELOPES with a quotation from Acts 2: 37, 39—14cts. per. package.

THE TRUE LATTER-DAY-SAINTS' HERALD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isaiah 59: 19.

No. 11—Vol. 3.] PLANO, ILLS., MAY, 1863. [WHOLE No. 35.

THE DECLARATION OF LOYALTY

To the Government of the United States, by the Church of Jesus-Christ of Latter-Day-Saints.

The Annual Conference, of April 6th., 1863, at its recent session at Amboy, Ill., directed that the article on "governments and laws in general" which are in Doc. and Cov. Sec. 110, be published in the Herald that all may know the ground that the Saints of God occupy with regard to civil rulers and civil laws. It furthermore appointed Joseph Smith, Jason W. Briggs and W. W. Blair, a committee, to write a brief preface to said article. We therefore submit the following:—

It must be evident to the Saints that the time has come when the wrath of God is beginning to be poured out upon the enemies of God and his people, agreeable to the word of promise, and that the most striking and prominent event in bringing it about was the rebellion first of South Carolina, then of all the Southern States, who have been, and are now warring against the Northern States. When it is admitted, and indeed declared, that South Carolina and the Southern States are in *rebellion*, it is easy for us to tell where our government is. It is that authority to which they will not submit, and which they are resisting by force of arms. Without legal and rightful authority properly vested, there could be no such thing as rebellion, for rebellion is resistance to rightful authority. Now rebellion we are told is as the sin of witchcraft and witchcraft was anciently a crime, punishable with death. Rebellion is no less obnoxious now, than then. The evils resulting from it are as great now as then, and it should find as little favor and sympathy with the people of God now, as it has in any past time. The fact is, God has always called his people to peace—to be obedient to kings, governors and rulers in general, except when they dictate in matters of religion—in matters pertaining to the salvation of the Soul. It is therefore the duty of all Saints to set a bright and worthy example in this respect to the erring, and disobedient family of man.

Jesus, our blessed Master paid tribute to Cæsar, and he was far greater than Cæsar, yet he recognized and respected the civil power of him, who had by force of arms, put an iron yoke of bondage upon the once favored but now disobedient people of Israel. He said "render unto Cæsar the things that are Cæsars, and unto God the things that are God's. Following Christ does not lead us into contact with civil rulers, but to honor them, and respect them as ministers of God who are set for the protection and well-being of the innocent, and for the punishment of the guilty.

It is our duty to pray for all, in authority that we may lead a peaceful and quiet life. Are they weak and imbecile? Are they wicked and disobedient? Then they need our prayers so much more. If we desire peace, let us be peaceful. If we desire good government, let us be obedient, with hearty good will, not only for wrath but for conscience sake.

JOSEPH SMITH,
JASON W. BRIGGS, } Committee,
WM. W. BLAIR,

From the Book of Doctrine and Covenants, Sec. 110.

OF GOVERNMENTS AND LAWS IN GENERAL.

That our belief with regard to earthly governments and laws in general may not be misinterpreted nor misunderstood, we have thought proper to present at the close of this volume our opinion concerning the same.

We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice, should be sought for and upheld by the voice of the people (if a republic,) or the will of the sovereign.

We believe that religion is instituted of God, and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgment are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience.

We believe that every man should be honored in his station: rulers and magistrates as such, being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

We believe that rulers, states, and governments, have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice, to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence is shown to the laws, and such religious opinions do not justify sedition nor conspiracy.

We believe that the commission of crime should be punished according to the nature of the offence; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality.

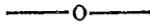
nality, and their tendency to evil among men, by the laws of that government in which the offence is committed; and for the public peace and tranquility, all men should step forward and use their ability in bringing offenders against good laws to punishment.

We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered, and another proscribed in its spiritual privileges, and the individual rights of its members as citizens, denied.

We believe that all religious societies have a right to deal with their members for disorderly conduct according to the rules and regulations of such societies, provided that such dealing be for fellowship and good standing: but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy either life or limb, neither to inflict any physical punishment upon them, they can only excommunicate them from their society, and withdraw from their fellowship.

We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons, in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond servants, neither preach the gospel to, nor baptize them, contrary to the will and wish of their masters, nor to meddle with or influence them in the least, to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.



THE APOSTACY OF LATTER-DAY-SAINTS, No. 2.

The great apostacy of Latter-Day-Saints does not show that the faith from which they apostatized was a false faith but, contrariwise, it exhibits unmistakable evidence that it was the faith of the gospel of Jesus Christ. If this apostacy had not come to pass, many prophecies of ancient apostles and prophets would have been unfulfilled, and the nonfulfilment of them would have demonstrated that they were false prophecies, but this apostacy has come to pass, precisely as these inspired men foretold. The apostle Paul prophesied of this apostacy and of the men who have been, and are, the leaders in it. He also prophesied concerning the *chief leader*, and described him as "that man of sin," "the son of perdition" and "that wicked." We know that many assert that this individual is the Pope of Rome. Some imagine that every Pope fulfils this prophecy, and some imagine that it was fulfilled by the first, but we intend to show that none of the Popes of Rome have been guilty of this great iniquity. In 2 Thes. 2: 1-3. Paul wrote:

"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, and that man of sin be revealed, the son of perdition.

By this prophecy we learn that "the day of the Lord" was not "at hand" when he wrote this epistle, and as the day of the Lord is, represented in many prophecies to be that age of the world in which Christ will come, so the falling away and the revealing of the man of sin are some of the "first" great events of that day. What did Paul have reference to when he prophesied of a falling away? It could

not be a falling away from Protestantism, for it has made great progress and been widely extended since its developement and establishment by Luther, Calvin and other originators of it. Paul evidently prophesied of a falling away from the gospel and Church of Christ, for he was then cautioning the saints against being shaken in mind or being troubled. He exhorted them not to fall away from their steadfastness in the faith by erroneous ideas that the day of the Lord was then at hand, and then he foretold that there would be a falling away in the day of the Lord. The falling away and the revealing of the man of sin are spoken of as connected events, and we are thereby led to infer that the man of sin would be one of the chief, and the greatest of the agents of Satan in bringing forth this falling away. His titles also indicate this fact for as he is pre-eminently called "that man of sin," the apostle must have foreseen that he would be a great teacher of unrighteousness, and that as "the son of perdition" his character and acts would be similar to the character and acts of Judas Iscariot who was also called by that name. See John 17: 12, where we read that Jesus said unto his Father in heaven, "those that thou gavest me I have kept, and none of them is lost, but the son of perdition" Jesus also said he was "a devil." He said unto his disciples, "have I not chosen you twelve, and one of you is a devil? He spake of Judas Iscariot." John 6. 70, 71. We perceive therefore that there was *one man* in that dispensation who was called "the son of perdition," even as Paul foretold that in the last days there would be *one* whom he calls by the same name. As the first was a *traitor* to the Lord Jesus, we must infer that the last is also, but we are not limited to inference; we have the sure word of prophœcy (transmitted to us from the apostle Paul,) concerning his work of iniquity, and the plain, and literal fulfilment of it, which has transpired in our day which shows that the son of perdition of the last days is a traitor. Paul prophesied of him, in the next verse of his prophesy as he, "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." As this work of iniquity was to be performed in "the temple of God," no Pope of Rome could have performed it, for none of them have lived in any age when there was a temple of God at Jerusalem or in any part of the world, except in this age when one was built in Kirtland, Ohio, and another at Nauvoo, Illinois. It has therefore been in one of these temples where the son of perdition has exalted himself above all that is called God, and there is no evidence that it was in the former, but there is much evidence that it was in the latter. This evidence is in the *uniform* testimony of many witnesses, who received what was impiously called "the endowments," in that temple. Some of these witnesses afterwards opposed the Latter-Day-Work, and others believed that the church would be re-established. These witnesses are scattered abroad in the world and are generally strangers to each other, which precludes the possibility that they have combined together to testify falsely. About 14 years ago we published an appeal to those who were witnesses to the abominations which were practiced in that temple and who were sworn to keep secret all those performances. We represented that an oath administered for the purpose of building up and extending such an horrible system of iniquity should be disregarded. Should a man commit murder because he has sworn that he will?

By the administration of secret oaths, a secret combination was organized in that temple which was abominable in the sight of God. Those who have divulged those abominations, have exposed a secret snare, a trap which ensnared many unsuspecting precious souls—a precipice down which many were precipitated, and plunged into heart-rending misery—"a strong delusion," by which many were enticed from "the old paths" of righteousness, into the paths of the ungodly and the rebellious—a strong delusion which destroyed the peace and happiness of many families, and hastened many to an untimely end—a strong delusion which caused many to believe a lie and be damned, because they believed not the truth, but had pleasure in unrighteousness. Those who divulged the secret abominations of the son of perdition in the temple of God, did thereby, save many (we have no doubt) from his snares and tyranny, and from unspeakable sorrow, horrible wickedness, premature death, and damnation hereafter. If a larger number, who were witnesses of these secret abominations, had divulged them, many more would believe

might have been saved. This is the covenant with death, and the agreement with hell which Isaiah prophesied of, and they who have made this covenant, and have not repented, should remember that the prophet said, "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," Isa. 28 : 18. This is a solemn warning to all who have made this covenant, and have *not* repented, and this is another reason why all who have made this covenant, and *have* repented, should divulge the abominable character of it, that others may no longer make lies their refuge and under falsehood hide themselves, that when "the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place," and the overflowing scourge shall pass through, they may not be trodden down by it.

Among those who divulged these secret abominations about 14 years ago, we would make mention of Samuel Heath. He had recently been President of the Brighamite Church in Cincinnati but he renounced Brighamism and renewed his profession of love for the pure principles and doctrines of the true Church of Latter-Day-Saints. His testimony, coincided with many others, and it was in substance as follows: In the temple there was a representation of the Garden of Eden. Brigham personated Jehovah and pretended to perform the work of creation according to the history of it in Genesis 1c., and that Brigham "as God," spoke the same words which God spoke when the work of creation was performed and also the words which God spoke when Adam and Eve transgressed in the Garden of Eden. His testimony agreed with the testimony which has been published and *sworn to* by Mr. Van Dusen and wife. The pamphlet which they published, and which contains their testimony is, (we suppose) yet in our possession, but as it is not now at hand, we will reproduce part of the evidence of Wm. Hall who published a pamphlet on the same subject in Cincinnati in 1852. His testimony is substantially the same as Mr. and Mrs. Van Dusen's. Mr. Hall says:

"While in our under-garments, we passed into a room, which was empty of furniture, and here the attempt was made blasphemous, by pretending to perform again the *work* of Creation. It was done in the following manner: A voice was heard, from behind the canvass: Let us make three great lights. The response was: 'It is done, *Jehovah*.' A window was thrown open, and God saw the light that it was good, &c. In like manner the whole work of creation was pretended to be performed, as laid down in the Scriptures, till it comes to the last created—which was man. The voice then said: "Let us make man in our own image," &c. The answer was: It is done *Jehovah*. And God blessed them and said. 'Be ye fruitful and multiply,' &c. The next thing to be done was to form man from the dust of the ground. A man by the name of Levi Hancock, delegated with the power of Young, made a few passes, somewhat like Mesmerism, above another man, and breathed in his face; and the man was seen to be animated. We now had our white robes put on, notwithstanding, in this piece of blasphemous mockery, we still were regarded as naked.

The Garden of Eden was the name of the next room into which we were advanced. The individual who attempted to *personate Jehovah*, now pretended to cause a deep sleep to fall on one of the company present. He seemed to be in a deep sleep. Then the woman came in. A rib was pretended to be taken from his side, and the flesh closed up. According to the words 'let us make an helpmeet for him,' the rib was presented to him in the shape of a handsome young woman. * * * * In the midst of this harmony the serpent came in. This part was *characteristically* represented by the celebrated Porter Rockwell. * * * * He came into the Garden, representing Satan in the form of a man, not as a serpent. A large number of artificial fruit trees were placed around the room, with artificial fruit thereon. He conducted her around them, offering this fruit and that, which she at first refused, telling him that God had said, if she ate of the fruit thereof she should die."

Mr. Hall then describes more particularly the pretended temptations and transgression of the woman and afterwards of the man. He then says, that the man and woman, "then heard the voice of some one personating the Lord, and went and hid themselves under a tree. A voice now called them out, and they came in the

company representing him, answered: I heard thy voice in the Garden, and I was afraid, because I was naked, and hid myself."

At the time that Samuel Heath divulged the secret abominations before mentioned, Robert Culbertson was then residing in Covington, Ky., and his confession was the same. By them we learnt that the proceedings were not *precisely* the same at all times. One of these men said that Orson Hyde represented the serpent when he was there, and the other said that when he was there, W. W. Phelps represented him, but they both confirmed our representation that Brigham did there and then "exalt himself above all that is called God," and that he as God, sat in the temple of God, personating God. Paul's prophecy concerning the man of sin, the son of perdition, was fulfilled in the most literal manner, as we have shown, but to further elucidate the subject we will examine the remainder of the prophecy. He gives an additional description of the son of perdition. He says: (6-12v.)

"And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believe not the truth, but had pleasure in unrighteousness."

We perceive that Paul had made known unto the Thessalonian saints what would withhold that the son of perdition might be revealed in his time. He made known unto them what would withhold him until "his time," but in this prophecy he did not say what it would be. He shows, however that some person would hinder him from being revealed before *his time*. He said, "the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." The word "let" was commonly used for "hinder" when the New Testament was translated and this is a definition of the word in Webster's dictionary now. We perceive therefore that a certain person was to hinder, until he was taken out of the way. It might not be satisfactory to many if we should undertake to show who this person is, neither do we perceive that it is expedient that we should show who it was that hindered him, although we have an opinion concerning it. We perceive that when this hinderance would be removed, the son of perdition would be revealed. Paul said, "then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming." This shows that he would be revealed in that age of the world when the Lord shall come. He could not be destroyed "with the brightness of his coming" if he should not be living at that time. The "brightness" of the rising sun may be compared to the brightness of the coming of the Lord. The brightness of the rising sun begins to be seen before the sun is visible. The brightness of the coming of the Lord will, in like manner, immediately precede his coming. Isaiah prophesied of the brightness of rising Zion, and this is the brightness which will precede the coming of the Lord. Isaiah said to Zion "arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. * * * The Lord shall rise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa., 60: 1-3. This is the effect which will be produced by the brightness of the coming of the Lord, upon his saints, before he comes. The glory of the Lord will *rise* upon Zion. The brightness of his coming will then and there be manifested, and by it Zion will be established and the people of God saved; but by the same cause, and therefore at the same time, the son of perdition will be destroyed. Paul said that the Lord shall consume him with the spirit of his mouth. Isaiah said, "he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." In connection therewith Isaiah said, "with righteousness shall he judge the poor, and reprove with equity for the meek of the earth." Paul shows that the son of perdition would be a teacher of

unrighteousness "whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And 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." 9-12v. The character of this great deceiver, and the character of those who have been deceived by his "deceivableness of unrighteousness," are both described precisely as they have been manifested in the great apostacy of Latter-Day-Saints. Those who have been so deceived, were deceived because they received not the love of the truth, but had pleasure in unrighteousness. They loved not the law of God which had been revealed in the Book of Mormon and in the revelations to the Church of Latter-Day-Saints, in which polygamy and all unrighteousness is prohibited; for this cause God sent them "strong delusion, that they should believe a lie." There is therefore only a small portion of this prophecy to be fulfilled. The major part of it has already been fulfilled. The destruction of the son of perdition, and the damnation of all who believe not the truth, but believe in this strong delusion, are the events which are yet to transpire.

— o —

A REVELATION.

Given March, 1863.

TO THE ELDERS OF MY CHURCH.

Hearken unto me, O ye Elders of my Church. Lo I have seen your efforts in my cause and they are pleasing unto me. I declare unto you, it is my will that you ordain and set apart my servant William Marks, to be a counselor unto my servant Joseph, even the President of my Church, that the first presidency of my Church may be more perfectly filled.

And moreover it is expedient in me that my elders in going to declare my gospel to the nations, shall observe the pattern which I have given. Two by two let them be sent, that they may be a help and a support to each other in their ministry.

Press onward ye elders and people of my Church, even my little flock, and as I have spoken to you in times past, so will I again speak to you as my friends, inasmuch as you speak in my name; and lo! I am Alpha and Omega, and will be with you unto the end. Amen.

— o —

From the Millennial Star, Vol. 16, page 131.

A VISION CONCERNING BRO. WM. MARKS.

An extract from a letter which the first Joseph sent from Far West, to the Presidency of the Church of Jesus Christ of Latter Day Saints, in Kirtland, Ohio.

I would just say to Brother Marks, that I saw in a vision while on the road, that whereas he was closely pursued by an innumerable concourse of enemies, and as they pressed upon him hard, as if they were about to devour him and had seemingly obtained some degree of advantage over him, but about this time a chariot of fire came, and near the place even the Angel of the Lord put forth his hand unto Brother Marks, and said unto him, "thou art my son, come," and immediately he was caught up in the chariot and rode away triumphantly out of their midst, and again the Lord said, "I will raise thee up for a blessing unto many people."

Now the particulars of this whole matter cannot be written at this time, but the vision was evidently given to me that I might know that the hand of the Lord would be on his behalf.

From the Millennial Star, Vol. 16, page 117.

HISTORY OF JOSEPH SMITH.

QUESTIONS ON SCRIPTURE.

Who is the stem of Jesse spoken of in Isaiah 11: 1-5?

Verily thus saith the Lord, it is Christ.

What is the rod spoken of in Isaiah 11: 1, that should come of the stem of Jesse?

Behold, thus saith the Lord, it is a seryant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph on whom there is laid much power.

What is the root of Jesse spoken of in the 10th v. of the 11th c.?

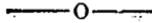
Behold thus saith the Lord, it is a descendant of Jesse as well as of Joseph unto whom rightly belong the priesthood and the keys of the kingdom for an ensign and for the gathering of my people in the last days.

QUESTIONS BY ELIAS HIGBY, PAGE 118.

What is meant by the command in Isa. 52: 1, which saith "put on thy strength, O Zion," and what people had Isaiah reference to?

He had reference to those whom God shall call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel, and to put on her strength, is to put on the authority of the priesthood which she (Zion,) has a right to by lineage also to return to that power which she had lost.

What are we to understand by Zion loosing herself from the Bands of her neck, 2nd verse? We are to understand that the scattered remnants are exhorted to return to the Lord from whence they have fallen, which if they do, the promise of the Lord is that he will speak to them, or give them revelation. See the 6th, 7, and 8v. The bands of her neck are the curses of God upon her or the remnant of Israel in their scattered condition among the Gentiles.



For the Herald.

LETTER FROM NEBRASKA.

EDITOR L.-D.-S. HERALD.—I started to the Conference at Gallands Grove, but on the way accidentally received an injury so severe, that I returned home. I saw many persons, however, who are rejoicing in the faith of the gospel of Jesus Christ with full confidence in the prophet that God has raised up, for the signs do follow. "Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life." Many are turned from the truth unto fables, and some have united their destiny with those whom they formerly regarded as fanatical enthusiasts; and oft did sing, "A church without a prophet, is not the church for me." The day by day counsellors, "have taken away the key of knowledge," and have deprived the heritage of free agency; imposing their counsels instead of the commandments of God. Thus, as it is written, "My people perish for want of understanding," but all men have not faith, and indeed many there be who have not even moral honesty. The pure in heart, however, will obtain the blessings; and being united to the great Head of the Church and kingdom through the means that God has appointed, will sing a new song of deliverance, even praises forevermore. In view of securing this salvation, I propose to offer a few thoughts for the consideration of all concerned. The primitive church was by violence disorganized. Sects and parties were multiplied; each wresting the scriptures and mystifying the word of God. Thus matters stood when God called his servant Joseph Smith, Jr. to organize the church of Jesus Christ upon the earth again, which, through great tribulation, and much persecution at the hands of the world accord-

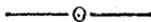
ing to the commandments, on the 6th day of April, A. D. 1830. This eternal truth he bore testimony of to this generation, which he afterward sealed with his blood. Taken to his rest his works do follow after, and by the will of God, he now stands head, and representative of the innumerable host, the kindred of the earth the branches of Joseph that run over the wall, the portion above his brethren, bestowed by Israel his father—the tenthousand of Ephraim, and the thousands of Manassch, with their fellows, who are now identified with the Gentiles. For the transgression of Reuben, the first-born of Israel, his birthright was given to the sons of Joseph, of whom Ephraim is the first born, and they must be gathered out. Though “darkness covers the earth, and gross darkness the minds of the people,” so that seeing they perceive not, and hearing they do not understand. Yet of a truth a prophet of God now stands among them, “whoso despiseth the word shall be destroyed.”—Solomon.

“The words that I speak unto you they are Spirit, and they are life. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself. Why call ye me Lord, Lord, and do not the things which I say? Not every one that calleth unto me Lord, Lord, that shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” Jesus Christ. The church of Christ is one, built upon “this rock.” The various churches of men, are built upon their respective disciplines and man-made forms of godliness, though they claim Moses and the prophets, with Jesus and his Apostles; though by acts they dishonor them. God will not be thus mocked. He has determined a consumption upon the earth, and will cut his work short in aighteousness, the truth of which must begin to appear to every rational mind. “Hear O Israel the Lord our God is one God.”—“I promise and I fulfil saith the Lord.” All men will be judged according to their works; therefore, “whatsoever a man soweth, the same shall he also reap.” The Lord made a breach upon Israel, because they sought him not after the due order. “The gifts and calling of God are without repentance.” Paul. “Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.” Amos. This generation will have his word through Joseph and his seed. “As I said unto Abraham concerning the kindreds of the earth, even so I say to my servant Joseph, in thee and in thy seed, shall the kindred of the earth be blessed.” D. C. “This priesthood was confirmed to be handed down from father to son; and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made.” D. C. The promises were made to, and priesthood confirmed upon the head of Joseph the Martyr, and for this purpose expressed, he was chosen and anointed, that “his blessing shall also be put upon the head of his posterity after him,” D. C. A polluted filthy branch, cannot bring forth fruit meet for the Master’s use. “Figs are not gathered of thistles, nor grapes of thorns;” but, “that which is rejected is near unto cursing whose end is to be burned.” New wine is not put into old bottles, nor a new cloth to an old garment. “For it is 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 renew them again unto repentance: seeing they crucify to themselves the Son of God afresh and put Him to an open shame.” Paul. “A bitter fountain cannot send forth pure water;” nor can the stream rise above its fountain. When the fountain is pure, the stream issuing is also pure, and health springs up. Israel well understood that the sceptre was not to depart from Judah, but regardless of the promise, ten tribes separated from him, which revolt was to them disastrous. A like promise has been made to Joseph in the last days,—“I have called you to preside over Zion in mine own due time, therefore let them cease wearying me concerning this matter.” D. C. “Exalt not yourselves, rebel not against my servant Joseph, verily I say unto you I am with him, my hand shall be over him, and the keys which I have given unto him, and to youward shall not be taken from him until I come,” D. C. When the prophet and patriarch were removed beyond the veil, the holy priesthood remained.

“I will raise up unto myself a pure people who will serve me in righteousness.”
 —“Zion shall not be moved out of her place, notwithstanding her children are

scattered; they that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion;" D. C. "I will raise up unto my people, a man, who shall lead them (to Zion) like as Moses led the children of Israel." D. C. That prophet is now raised up, and stands in his place of appointment, and all who will, may come, and enter into the fold through the door. Those who stand unconnected with the house of Joseph, still sing, but not as in days yore, "A church without a prophet, is the church for me." Joseph in Egypt, saw our day, and by faith predicted, that in the last days the Lord would raise up a prophet of his seed like unto Moses. B. M. "The husbandman waits patiently for the early and the latter rain," and with joy, he beholds each descend. Aaron and Hur supported the hands of Moses, and the result of their faith and works was a signal victory gained. Do thou likewise; not only to say but to do according to that which is written. When every man stands firm in his own office, and labors diligently in his own calling; soon will the harps, that have long hung upon the willows, echo harmonious sounds. Light and knowledge will increase, peace will be multiplied, and the visions of heaven will return. Man will assimilate the perfections of his Creator, and Zion will spread herself abroad in beauty, majesty and glory upon the mountains of Israel. There will each one meet a brother and a friend, while of the nations he that will not take up his sword against his neighbor, must needs flee to Zion for safety. Thus will the stone cut out of the mountain without hands, continue to roll until it fills the whole earth, and the kingdoms of this world become the kingdoms of our God and of his Christ. A. YOUNG.

NEBRASKA CITY, N. T. November 1862.



From the L.-D.-S. Messenger and Advocate, May, 1836.

THE SAINTS OF THE LAST DAYS.

Nothing can be more pleasing and delightful than to contemplate the situation of the Latter-Day-Saints; placed as it were on an eminence and bringing within the compass of their observation, all the kingdoms of the world, not only those which now are, but those which are past as well as those to come; favored with the light of heaven by which they can contemplate the history of the world in its true light, understanding the situation of all who have preceded them: the light in which the great Jehovah viewed them, and their relation to the salvation of Jesus Christ.

Having before them the history of nearly six thousand years, where is written the names, the mighty works, and great faith of the former-day-saints, their God-like nobility of soul, their splendid achievement among the nations in their day and generation, their undaunted courage in the cause of truth, their holy boldness in defence of their masters honor; their toils, their perils, their sacrifices, their indefatigable zeal, their firmness, and their steadfastness in the truth, not regarding their life unto death, their abiding testimony by which they condemned the generation which then lived, and will be had amongst men until time is no more: their great faith by which they ascended into the heights, and descended into the depths, and searched out all things, yea, even the deep things of God, seeing the end from the beginning, and the beginning from the end.

Being diligent and faithful, while the world was stumbling in darkness and the nations were strangers to the knowledge of God, and knew not him who created them nor him who saved them; they in the midst of darkness burst forth into light, and among those who sat in the valley and shadow of death they caused light to spring up; their voices were heard among nations afar off, and their power was felt in the islands of the sea. The messengers of heaven watched them by the way and rejoiced over them in righteousness.

Wide is the field of contemplation which opens to the view of the saints of the latter-days, while they read the history and meditate upon the events peculiar to the saints, as set forth in the account which we have of those of former days; not

only the knowledge they had of the things which then existed; but also of the things which should take place until time should end. It might be said of them in truth, that in them there was light and no darkness at all; for their knowledge extended down the stream of time until they beheld the winding-up scene of this world, and reached forth into eternity to gaze upon things eternal, immortal and invisible.

Truly their religion was a religion of intelligence, and their minds in consequence of their religion was richly laden with wisdom from on high. When we contemplate the height of their devotion, the depth of their humility, the extent of their knowledge, the greatness of their sufferings, the fervor of their zeal, the boldness of their enterprises, the dexterity of their stratagems, the splendor of their works, the grandeur of their conceptions, the richness of their communications, the purity of their affections, the holiness of their desires, the brilliance of their course, the nobleness of their minds, the benevolence of their hearts, the sincerity of their intentions, the correctness of their motives, the power of their faith, and their incessant communion with the heavens and the heavenly hosts, being full of the Holy Spirit, and abounding in love and good works, while visions, dreams, revelations and prophesyings enlarged their minds and prepared them for the society of the blessed.

In meditating upon these things the mind of the latter-day saint struggles with the powers of darkness like Jacob with the angel, until he prevails, bursts the veil which conceals futurity from his view, and launches forth into the light of heaven to contemplate the scenes of unborn time, and to mingle his lays with the heavenly hosts and shout hosanna in the midst of the throng which surrounds the throne of God.

Again, the mind of the latter-day saint rolls over the face of the prophetic vision which inspired the hearts of the prophets, and caused them to sing their sweetest notes, gathers up the history of all generations, by which he can compare the present with the past, and the past with the future, and bring the two ends of men's earthly existence together. Inspired by the same Spirit which inspired the prophets, he can behold glories lying over the face of revelation that the eye of an uninspired man never saw nor can see. By this Spirit he discovers the iniquities, and apostacy of his own days, his mind being strengthened by the Spirit of inspiration so as to enable him to understand the religion of Jesus Christ and believe it, he looks over the world with feelings peculiar to the saints, and through the light of revelation gazes upon the follies and wickedness of this generation: his ears are saluted with the Lo! heres, and the Lo! theres, attended with ceremonies and forms not only without power, but without the belief in it, so that indeed he sees a form of Godliness, while those who have the form, deny the power thereof.—What a great contrast he beholds between the new testament church and the churches of modern times. He views the former with its apostles, its prophets, its evangelists, its pastors and teachers, all of them men inspired of God, men full of the Holy Spirit and wisdom, as well as its gifts, its power of healing, its miracles, tongues, its interpreters of tongues, with the power of getting revelations, the ministering of angels, the power of God which attended it;—the latter without apostles, or prophets, or evangelists, or inspiration, or gifts, or healings, or miracles, or tongues, or interpreters of tongues;—and yet the religious world will contend that they are both the same church, equally partakers of eternal life and the blessings of the Most High.

Such is the great contrast between the saints of the last days, and those who are strangers both to God and his ways,—one sees, understands, and rejoices in the glory and order of the new testament church, while the other tries to evade the force of the plainest facts set forth in it, defaces the glory of the church of Christ, neither understanding its nature, nor its beauty, nor yet comprehending its glory; but contents himself with a form of godliness, denying the power thereof.

In reviewing the history of his own times, as written by the prophets, the saint of the latter days sees fulfilling on the heads of this generation all that God has spoken by the mouth of the holy prophets, while they are insensible of it; and, in consequence of their great apostacy, he beholds the day of the Lord so coming upon them as a thief in the night, and sudden destruction coming upon them, and

they know it not, because they know not God. He sees them eating and drinking, marrying and giving in marriage, crying, all is well in Zion—fear not, all things are continuing as they were since the creation of the world—truly he sees that the generation among whom he lives are just such a people as there were in the days of Noah; while he beholds the heavens and the earth big with events of an awful character, every nation preparing itself for the day of battle and the sacrifice of the great God.

He often fancies to himself that he is like one of the ancient prophets, who incessantly lifted his voice to backsliding Israel, warning them of the judgments of Almighty God which were coming upon them, but they would not hear; he saw them haste to destruction, and no power could prevent it. So the saint of the latter days sees this generation hastening to destruction, "while their judgment of a long time sleepeth not, and their damnation slumbereth not;" but their eyes are closed in sleep, and their eyelids in slumber, and they see not, neither do they know. Therefore he does know that all that God has spoken by the mouth of the holy prophets concerning them will be fulfilled; for the day of the Lord will most assuredly overtake them as a thief in the night; and at the time when they are crying peace and safety, sudden destruction will come upon them, and they shall not escape.

Whose feelings can be like the latter-day-saints? I answer None; because there are no persons who do know the situation of this generation except those who are inspired of God to understand it; neither can any of them understand the signs of the times: there may be signs in the sun, in the moon, and in the stars, perplexity of nations, men's hearts failing them for fear, looking after those things which are coming upon the earth, while the uninspired, in the midst of these things understand them not, neither do they know them, but, like the ox, fatted for the slaughter, they haste to destruction and know it not, neither will they know till they lift up their eyes in hell, being in torment; for, in the midst of the calamities which will come upon them, they will curse their King and their God and die. And yet, with all their abomination, they have a form of godliness, but it is only a form, for they deny and will deny the power thereof, in consequence of which they will go down to hell, and their eyes will be shut until they are opened in torment.

"How marvellous," cries the saint of God, "it is, that men have a bible, and read it, and preach about it day after day and night after night, and yet not believe one item of it, reject the entire religion thereof, and go down to hell holding the light of God in their hands,—run from neighborhood to neighborhood, preach proclaim, admonish, and warn, make proselytes in hundreds and thousands, and when they have made them, only make their damnation more certain than it was before." Such is the light in which the latter-day-saint beholds all the works of the men of this generation, knowing by the Spirit of inspiration that their religion is nothing more than a cunningly devised fable, a device of Satan to hold the world more firm in his chains, until he drags them down to perdition, and through this means obtains to himself a rich harvest of souls, who shall suffer the vengeance of eternal fire.

But there is something in the midst of this scene of darkness which cheers the heart of the saints exceedingly, it is that the truth has once more made its appearance, and light has began to shine in darkness, and the Spirit of inspiration is returning to the earth, the voice of the prophets is heard again in the land, and communion is again opened with the heavens, and babes begin to understand that which is hid from the eyes of the wise and the prudent, and the weak things of the earth begin to confound the mighty, and the foolish things of the earth put to shame those who are wise, and men are beginning again to follow after God, and multitudes are finding him to the everlasting joy and gratitude of their hearts, and God is again saying to men, Build me places as I shall direct you, where I can manifest myself to you, and send my angels to minister to you as in days of old. Judges are returning as at the first, and counsellors as at the beginning; and the saints may well look for the time when the "wilderness and the solitary place shall be glad for them, and the desert shall blossom as the rose."

From the Times and Seasons Sept. 1, 1842.

BAPTISM.

AN EDITORIAL OF JOSEPH THE MARTYR.

Upon looking over the sacred pages of the bible; searching into the prophets and sayings of the apostles, we find no subject so nearly connected with salvation, as that of *Baptism*. In the first place, however, let us understand that the word *baptize* is derived from the Greek verb *baptizo*, and means to immerse or overwhelm, and that sprinkle is from the Greek verb *rantiso*, and means to scatter on by particles; then we can treat the subject as one inseparably connected with our eternal welfare; and always bear in mind that it is one of the only methods by which we can obtain a remission of sins in this world, and be prepared to enter into the joys of our Lord in the world to come.

As it is well known that various opinions govern a large portion of the sectarian world as to this important ordinance of the gospel, it may not be amiss to introduce the commissions and commands of Jesus himself on the subject. He said to the twelve, or rather eleven at the time: Go ye therefore, and teach all nations, *baptizing* them in the name of the the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: Thus it is recorded by Mattnew. In Mark we have these important words: 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*. And to show how the believers are to be known from the *unbelievers*, he continues and says: 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. And in Luke we find the finishing clause like this,—that it was necessary that Christ should die and rise the third day—that remission of sins should be preached in his name among all nations, beginning at Jerusalem. *And ye are witnesses of these things*. We will now examine the witnesses. As it will be recollected, they were to wait at Jerusalem till they were endowed with power from on high and then go and teach all nations whatsoever the Lord had commanded them. As Peter held the keys of the kingdom, we will examine him first.

Now on the day of Pentecost, when there was a marvellous display of the gifts, according to the promise in Mark, many were pricked in the heart, and said unto Peter, and to the rest of the Apostles, men and brethren what shall we do? Peter said unto them: Repent, and be *baptized* every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost, &c. Here one of the witnesses says in so many words, repent and be *baptized*. And we are of the opinion that Peter having been taught by the Lord, and commissioned by the Lord, and endowed by the Lord, would be about as correct a counsellor, or ambassador as we or they could enquire of to know the *right way* to enter into the kingdom.

Again, Luke in his record of the acts of the Apostles, says: And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, We have not as much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

From the above witnesses we are informed that *baptism* was the essential point on which they could receive the gift of the Holy Ghost. It seems from the reasoning above that some sectarian Jew had been baptizing like John, but had forgotten to inform them that there was one to follow by the name of Jesus Christ,

to baptize with fire and the Holy Ghost: which showed these converts that their first baptism was *illegal*, and when they heard this they were gladly baptized, and after hands were laid on them, they received the gifts, according to promise, and spake with *tongues and prophesied*. We do not calculate in this short dissertation, to bring in the immense reasoning and quotations that might be adduced to show that the ancients who were actually the fathers of the church in the different ages, when the church flourished on the earth, according to the pattern of having apostles and prophets, &c. for the work of the ministry and the perfecting of the saints—were initiated into the kingdom by baptism, for it is self evident in the scripture—God changes not. The Apostle says the gospel is the power of God unto salvation unto them that believe; and also informs us that life and immortality were brought to light through the gospel; that the scripture, as Paul said to the Galatians, forseeing that God would justify the heathen through faith, preached before the *gospel* unto Abraham: saying, In thee shall all nations be blessed.

Now taking it for granted that the scriptures say what they mean, and mean what they say, we have sufficient grounds to go on and prove from the Bible that the gospel has always been the same; the ordinances to fulfil its requirements, the same: and the officers to officiate, the same; and the *signs* and *fruits* resulting from the promises, the same: therefore, as Noah was a *preacher* of righteousness he must have been *baptized*, and ordained to the priesthood by the laying on of the hands, &c. For no man taketh this honor upon himself except he be called of God as was Aaron, and Aaron was baptized in the cloud and in the sea, together with all Israel, as is related by the Apostle in Corinthians. This position or fact, is witnessed in this manner: the covenant of circumcision made with Abraham, and practised steadily up to the departing of Israel out of Egypt, was abandoned in the wilderness, forty years, and renewed by Joshua after he passed over Jordan, and encamped at Gilgal, where he made sharp knives and circumcised the whole male portion of the church.

Circumcision was merely a sign of the priesthood, given to Abraham: according to the words of Jesus to Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God. Nicodemus saith unto him, how can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. This strong and positive answer of Jesus, as to water baptism, settles the question: If God is the same yesterday, to day, and forever; it is no wonder he is so positive in the great declaration: He that believes and is *baptized* shall be *saved*, and he that believes not shall be damned. There was no other name given under heaven, nor no other ordinance admitted, whereby men could be saved. No wonder the apostle said being "*buried* with him by *baptism*," ye shall rise from the dead! No wonder Paul had to arise and be baptized and wash away his sins: No wonder the angel told good old Cornelius that he must send for Peter to learn how to be saved: Peter could baptize, and angels could not, so long as there were legal officers in the flesh holding the keys of the kingdom, or the authority of the priesthood. There is one evidence still further on this point, and that is that Jesus himself when he appeared to Paul on his way to Damascus, did not inform him how he could be saved. He had set in the church firstly apostles, and secondly prophets, for the work of the ministry, perfecting of the saints, &c.; and as the grand rule of heaven was that nothing should ever be done on earth without revealing the secret to his servants the prophets, agreeably to Amos 3: 7, so Paul could not learn so much from the Lord relative to his duty in the common salvation of man, as he could from one of Christ's ambassadors called with the same heavenly calling of the Lord, and endowed with the same power from on high, so that what they loosed on earth, should be loosed in heaven; and what they bound on earth should be bound in heaven: He, the Lord being a priest forever, after the order of Melchizedec, and the appointed Son of God, from before

the foundation of the world, and they the begotten sons of Jesus through the gospel, to teach all nations: *and to I am with you alway to the end of the world*, that is, by the other comforter which the world cannot receive, for ye are the witnesses, having the testimony of Jesus which is the Spirit of prophecy.

From what has already been introduced as testimony to prove that no man can be saved without baptism, it will be seen and acknowledged that if there was sin among men, repentance was as necessary at one time or age of the world as another, and that other foundation can no man lay than that is laid, which is Jesus Christ. If, then, Abel was a righteous man he had to become so by keeping the commandments. If Enoch was righteous enough to come into the presence of God, and walk with him, he must have become so by keeping his commandments, and so of every righteous person, whether it was Noah, a preacher of righteousness; Abraham, the father of the faithful; Jacob, the prevailer with God; Moses, the man who wrote of Christ, and brought forth the law by commandment, as a school master to bring men to Christ, or whether it was Jesus Christ himself, who had no need of repentance, having done no sin; according to his solemn declaration to John: *now let me be baptized*, for no man can enter the kingdom without obeying this ordinance; FOR THUS IT BECOMETH US TO FULFIL ALL RIGHTEOUSNESS. Surely then, if it become John and Jesus Christ, the Saviour, to fulfil *all righteousness to be baptized*—so surely, then, it will become every other person that seeks the kingdom of heaven to go and do likewise; for he is the door, and if any person climbs up any other way, the same is a thief and a robber.

In the former ages of the world, before the Saviour came in the flesh, "the saints" were baptized in the name of Jesus Christ to come, because there never was any other name whereby men could be saved; and after he came in the flesh and was crucified, then *the saints* were baptized in the name of Jesus Christ, crucified, risen from the dead and ascended into heaven, that they might be buried in baptism like him, and be raised in glory like him, that as there was but *one* Lord, *one* faith, *one* baptism, and *one* God and Father of us all, even so there was but *one* door to the mansions of bliss. *Amen.*

—O—

For the Herald.

TO THE THREE MISSIONARIES.

Chosen Messengers of glory,
O'er the ocean swiftly go,
And to England tell the story,
Of the light and truth you know.

Go and preach to them repentance;
Point them to the narrow way,
For the gifts, and for the blessings,
Teach the meek in faith to pray.

Go and tell them of baptism;
We must all be born again;
Warn them of the bitter scourges,
Coming ere the King shall reign.

Tell them of the resurrections,
Tell them of our Sovior's reign,
When Jerusalem, and Zion,
Shall renew their strength again.

Some may heed, and some will scorn it;
It will matter naught to you:
Mighty is the name you go in,

And the tale you tell is true. www.LatterDayTruth.org

Go in faith and God will bless you,
 Jesus will your guardian be:
 Go ye messengers of glory,
 O'er the dark blue rolling sea.

DAVID HYRUM SMITH.

—o—

SCATTERED SAINTS who are living where there is no branch of the Church and no probability of one being organized, would generally enjoy greater happiness, more spiritual blessings and more of the Spirit of God if they would emigrate to some locality where there is a Branch of the church. Those who have families would thereby often be unspeakably blessed in seeing them brought under holy influences and in seeing them obey the Gospel of Christ.

RECEIPTS FOR THE HERALD.—S. W. Conditt, W. Marsden, E. Lewis, J. Gallo way, D. B. Harrington, J. Brusman, W. Marks, W. Bragg, A. Hayer, G. Thorp, J. L. Adams, \$2 from each; B. Purcell, A. Kuykendall, A. Hawley, C. Williamson, H. Holcomb, I. Hetherington, J. G. Bentley, A. Ballantyne, J. Johnson, C. G. McIntosh, D. Roberts, B. Harding, J. Putney, W. Williams, M. Didra, A. Chapin, A. Higby, D. McCoy, H. M. Blythe, L. P. Russel, L. Cook, J. Delap, G. Morey, D. Morey, G. Morey, H. Wyatt, T. Hougus, W. J. Lewis, R. J. Benjamin, J. B. Henderson, J. Landers, A. Cairns, S. Maudsley, U. C. H. Nickerson, J. A. H., E. F. Hyde, R. Pack, E. R. Feavel, W. F. Randall, N. Castleman, J. T. Barret, A. G. Jones, R. Holbrook, H. Bartlett, Wm. Owens, M. Stewart, N. Bates, R. Hendricks, L. Hawley, S. Bailey, G. Bailey, O. Bailey, P. Stilwell, F. M. Keller, W. Berry, I. Bailey, L. J. Minton, J. Hemmingway, N. Foster, J. Byrum, J. Thorn, ton, E. Robinson, W. Hart, R. Partridge, A. G. Jones, \$1 from each; G. Hatt, I. Hetherington, G. F. Waterman, E. Wells, J. Brockway, H. Lytle, G. Pramer, E. Wilson, J. L. Bovlaw, 50 cts. from each; T. Martin, \$3.80; J. Askin, \$3; J. Jeremiah, \$1.35; S. Richardson, \$1.50; F. Grady, \$1.10; P. Howard, \$3.80; W. H. H. Brown, \$5; James Vernon, \$1; M. McGuire, \$1; W. O. Clark, 50 cts.

MARRIED.—In Omaha, Nebraska, March 22, 1863, by Elder George Hatt, Mr. JOHN LAUSSAN, to Miss SUSANNA SALHOLM.
 In Plano, Ill., by Elder John Gaylord, Mr. EDWARD CASSEMAN, of Fox town-ship, Kendall Co., Ill., to Mrs. MARGARET ORR, of Aurora, Ill.,

REMOVAL FROM CINCINNATI.—“Isaac Sheen, Plano, Kendall Co., Ill., is our post office address.

THE TRUE LATTER DAY SAINTS' HERALD is published monthly at Plano, Kendall Co., Ill., by the church of Jesus Christ of Latter Day Saints and edited by ISAAC SHEEN.

TERMS:—One dollar per annum^o(twelve numbers) *in advance*.

COMMUNICATIONS, on doctrine, for the HERALD *must* be sent to President JOSEPH SMITH, Nauvoo, Hancock Co., Illinois.

FOR SALE, and will be sent by mail free of postage:—The Latter Day Saints' Selection of Hymns (bound in sheep) 50 cents.
 The Second Volume of the Herald (bound in Muslin,) \$1.40
 Book of Mormon, (bound in Calf,) 1.20
 “ “ “ (Muslin,) 1.00
 Cruden's Concordance of the Bible. 1.45
 LETTER ENVELOPES with a quotation from Acts 2: 37-39. 16 cts. per package.

THE TRUE LATTER-DAY-SAINTS' HERALD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him," Isaiah 59: 19.

No. 12—Vol. 3.]: PLANO, ILLS., JUNE, 1863. [WHOLE No. 36.]

For the Herald.

A LETTER TO AN EPISCOPAL CLERGYMAN FROM HIS BROTHER.

DEAR BRO. M. L. FORBES:—I received your letter of the 15th ult., and I feel a desire to show (if possible,) what erroneous and delusive ideas you entertain concerning the gospel of Christ and the consistent believers in that gospel whom you call "Mormonites." Now a rose is just as sweet by any other name as it is by the name of rose, and it matters not by what name the world calls the Latter-Day-Saints, for so did the unbelieving world misname the Former-day-Saints, because they chose to obey God rather than man. Jesus said: "blessed are they who are persecuted for righteousness sake, for theirs is the kingdom of Heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for so persecuted they the prophets which were before you." See Matthew 5 ch. 10-12v. "Woe unto you, when all men shall speak well of you, for so did their fathers to the false prophets." Here is one peculiarity then which belongs to the saints of God in all ages, that men will thus revile, persecute, and speak all manner of evil against them *falsely*. This is the way that the Scribes, Pharisees and hypocrites persecuted and slandered the holy Jesus and his disciples, and yet they were full of religion, insomuch that they compassed sea and land to make proselytes, and when they had made them, they made them ten-fold more the children of hell than they were before. They garnished the sepulchres of the righteous and built the tombs of the prophets, and said: "if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." The fact is, that in all ages the position of the enemies of God's people from the days of Cain, down to the present day was, and is, much the same. They were ever ready, as they are now, to justify themselves in killing prophets and saints, and speaking falsely against their characters. Never does such harmony reign in Satan's kingdom as when a general union of professors and non-professors is made to invent schemes, plans and slanders, whereby they may destroy the people of God. Whilst such people cry delusion, delusion, it is themselves that are deluded. It is they that have embraced "an absurd, inconsistent, and bare faced forgery" of Satan, because they have "abandoned the word of God as recorded in the Bible." It is well known that the Latter-Day-Saints have not abandoned the word of God as recorded in the Old and New Testament which is called the Bible, neither do they believe in twisting the sense thereof from its true meaning, but that it means what it says, and says what it means, for Peter says, "no scripture is of any private interpretation, but holy men of God spake as they were moved upon by the Holy Ghost." If there is any system of imposture connected with religion, it is that system in our land

www.LatterDayTruth.org

which has raised the hue and cry of delusion, imposture, until the result has been that the spirit of murder, arson, and robbery has triumphed over the saints.— Who has done this? They that preach for hire and divine for money, by their slanders imposed upon ignorant dupes from the pulpit. They have been assisted with brotherly kindness, by thieves, murderers, drunkards, disappointed politicians, apostates and devils, even all the legions of fallen angels. This is the great combination, that has waged this unholy war against a people whose greatest crime has been a closer adherence to those sacred truths which are contained in the Bible. They have been thus persecuted, because they believed in the same spiritual gifts, and the same order in the church of God as is taught in the Bible. Their enemies have many of them professed a wonderful love for the Bible, and at the same time have trampled under their feet all of the most important principles of truth connected with the gospel of Christ, which are contained in the Bible.

“Holy Bible book divine,
Precious treasure thou art mine,
Mine to teach me whence I came,
Mine to teach me what I am.”

The enemies of the church in the days of Christ professed to have an overflowing love for the sacred writings of the ancient prophets, but they could not bear the idea of any prophets or any prophesying in their day. They wanted no more revelations. They loved to receive revelations from the heavens so much, that they wanted to receive no more of them. They loved God so much, that they did not want to hear his voice. The testimony of God the Father from the heavens saying, “This is my beloved Son hear ye him,” was insufficient to reclaim them from the error of their ways. In all ages multitudes were willing to acknowledge the former prophets to be divinely inspired, but were not willing to receive those which were sent unto them, although the testimony of the former prophets conclusively proved that the last were sent of God. I have referred to the conduct of these revilers and persecutors of the righteous in ancient times, to show you that you occupy the same ground of delusion, imposition and ignorance as they did. You talk about returning to the church of God, but I would inform you that what you call the church of God is *not* the church of God, for the church of God has apostles and prophets in it in all ages. Certain signs were to follow them that believe. Now if those signs do not follow those that belong to the popular churches of the present day, it is because those churches are not the church of Christ. The Saviour said these signs shall follow them that believe, but he did not say these signs shall follow them who do not believe. But what is it to believe? Did the enemies of the church in the days of Christ believe the records of the former prophets? They professed to do so. They interpreted the prophecies to suit their own creeds instead of making their creeds subservient to the *plain literal* language of the prophecies. By this “private interpretation” of prophecy any system of imposture, although it may be “as unreasonable and absurd as Mahomedanism,” may be advocated. This is the plan of the enemies of the Church of Christ also in our day. They organize churches to suit their own creeds, without any authority or revelation from God to guide them. The literal interpretation of scripture, they discard, and substitute their own private interpretation instead thereof, like the Scribes and Pharisees of old. Their guilt in so doing is more enormous than theirs, because we have the testimony of the apostles in the New Testament which shows in numerous instances that many prophecies of the ancient prophets were then receiving a *literal* fulfilment, and makes the literal interpretation of scripture the standing rule of interpretation. After you have done all this you dont stop there. Every one that embraces your subverted systems of faith and practice, you call believers in Christ. In so doing you slander the Son of God himself, for he never taught such doctrines.— But this is not all. After you have falsely assumed the name of believers in Christ, and finding that those signs which Jesus said *shall* follow them that believe, do not follow *you*, you then declare that they are no longer needed. You might as well say that salvation is no longer needed, or that damnation will no

longer follow them that believe *not*. O consistency where art thou fled! You would even "make void the word of God by your traditions," and at the same time profess to believe in the word of God as recorded in the Bible. These signs do not follow you, because you only believe a part of the gospel plan as recorded in the Bible. You do not believe that the signs follow them that believe, therefore you do not *believe*, and how shall they follow you, when you do not believe. It is true that "other foundation can no man lay than that which is laid, which is Jesus Christ." How is it then that you reject "this one foundation of which the apostle speaks" and go "astray into the adoption of a new system, gotten up by one of the worst of men," namely, King Henry the 8th, "and imposed on the ignorant and credulous as a religion." As to Joseph Smith it would be folly in the extreme to answer the ten thousand silly, ignorant and lying tales that are afloat concerning him, and which those who have had better opportunities to know than you have, would without hesitation declare to be such. There is one thing concerning such slanders which coincides with the testimony which was brought against Jesus, namely, the testimony does not agree. Joseph used to say that if he had performed all those things which are laid to his charge, he would have had to have lived as long as Methuselah did, to have had time to have performed them.

It is strange that you should have read the Book of Mormon so attentively and not know that the name of it is not "the Mormon Bible." There is a prophecy in the Book of Mormon that when it should come forth, in the last days, the ungodly would say a bible, a bible. The ungodly have fulfilled this prophecy.—The saints have always called it the Book of Mormon. I am entirely at a loss to conceive of any doctrine taught in the Book of Mormon which is contrary to the Bible. On the contrary, it is a powerful advocate for the truth of the Bible. To show which I could quote from its pages in numerous instances. I will merely refer to the 33rd page, 3rd edition. It there says, "that the records of the prophets and of the twelve apostles of the Lamb are true. And the angel spake unto me, saying, these last records which thou hast seen among the Gentiles, shall establish the truth of the first, (the Bible,) which are of the twelve apostles of the Lamb." You say "it appears to me that in one hour I could convince you perfectly that it is a tissue of falsehood from the beginning to the end of it." You must certainly see by this time that in thus denouncing the Book of Mormon as "a tissue of falsehood from the beginning to the end of it," you have denounced the Bible "as a tissue of falsehood." In denouncing the Book of Mormon in this manner, you denounce the whole plan of salvation, even the following sentence as a tissue of falsehood: "that the Lamb of God is the Son of the eternal Father, and the Savior of the world; and that all men must come unto him or they cannot be saved." I think you must see that your denunciation of this book is unjust, and that in denouncing it, you have unintentionally, denounced the gospel of Christ and the whole plan of salvation, as a tissue of falsehood. It is folly for any man to attempt to show his love for the Bible by denouncing the Book of Mormon, as false, for the last, as it says, "shall establish the truth of the first." He that condemneth one, condemneth the other. If you loved all the glorious truths contained in the Bible, you would love the Book of Mormon too. I have heard a great many foolish ideas advanced against the Book of Mormon, emanating from the recesses of ignorance, slander, and vilification, but a sensible, logical or learned argument against it, I have not heard or seen. If any man wants to expose his ignorance of truth, he may easily do it by opposing that book. As to your idea that the Latter-Day-Saints are the ignorant and credulous part of mankind, you are certainly very much mistaken. On the contrary they are generally the opposite class. That portion of them who in consequence of the training of learned ignorance, and priestly influence, had been accustomed to swallow down whatever religious food was placed before them, have generally become able to confound the wisdom of the D. D's. by contrasting the word of God as contained in the Bible with the creeds and dogmas of the sectarian world. But if you think that you can show me my error so easily, "in one hour," I wish you would come and try it.

You remark truly that, "in order to salvation we are taught to believe in the

Lord Jesus Christ, repent of our sins, and to be baptized for their remission."—So far you have described the plan of salvation correctly, and in the order of the gospel. But as I have already shown, to believe in Christ, is a principle far more extensive in its operation upon the mind, than sectarians have any idea of. It includes a belief in the power of the gospel—a belief that the signs shall follow them that believe. In order that baptism may be legal, it is necessary that those who baptize should receive authority from God to perform that ordinance. That authority was taken away in consequence of apostacy at the close of the former apostolic age, until it was restored again in this age of the world. It is preposterous to suppose that this authority could be handed down by ordination from age to age in such an anti-christian church as the Popish Church. The position of the founders of the Episcopal Church on this subject was more ungrounded than the Popish Church, namely: that although the church of Rome was an anti-christian church and had been so for centuries previous, yet that the priesthood which these founders of Episcopacy had held in that church, gave them authority to establish a church of another stamp. If the fountain was so corrupt the stream must be so too. If the Romish Church held the authority of the priesthood, by the authority of the priesthood she had power to initiate members into the true church, and to expel all dissenting priests and lay members, according to the Saviour's words, to Peter, "Whatsoever ye shall bind on earth shall be bound in heaven, whatsoever ye shall loose on earth, shall be loosed in heaven." But the truth of the whole matter is, that both the Catholic and the Protestant priests of every name must renounce their claims to the priesthood. In short they must believe in the gospel which cometh "not in word only but in power," Secondly, they must repent of their sins. Thirdly, they must be baptized in the name of Jesus, for the remission of their sins, by those who hold legal authority. Fourthly, they must receive the laying on of hands that they may receive the Holy Ghost. This is the way into the church and kingdom of God. This is the gospel that Paul preached. Therefore permit me to invite you to an obedience to the gospel, for he that climbeth up any other way, will be counted as a thief and a robber.

I have taken some pains to show you the platform of truth that I stand upon, and hope you will receive my remarks with the same spirit of kindness that I feel towards you.

Yours in brotherly love,

JOHN F. FORBES.

Covington, Ky., April 14th, 1849.

For the Herald.

ON SINGING WITH THE SPIRIT AND THE UNDERSTANDING.

The subject I now propose to lay before the readers of the Herald is, the Propriety of cultivating our talent (of) for singing. We are commanded to sing with the Spirit, and with the understanding also.

To sing with the Spirit, requires that our thoughts should be occupied in a proper contemplation of the majesty, munificence, and wisdom of the Lord, as well as to be prompted to his praise by the indwelling presence of His Holy Spirit.

To sing with the understanding also; signifies, that we are to be conversant with the attributes of Jehovah; His mercy, His love, charity and exceeding goodness to man; His greatness, the intensity of His power, the fearful terribleness of His anger, when the flood-gates of his indignation are opened, by the continued wickedness and folly of man, as well as the loving kindness exhibited by Him in the creation, in the remission of the curse, the propitiation for the sin of man and the exaltation of man if he will but turn unto Him.

These considerations and much more is signified by the command, to sing with the understanding.

Now, I would ask the reader, if he should hear a sermon preached by one who was attempting to teach the principles of the Gospel in its fulness, and that sermon

had neither beginning, middle, nor end, that was connected with the subject being illustrated, if he would not say that the preacher taught without understanding, or that he taught neither with the Spirit, nor with the understanding?

We all recognize this to be a fact; that all truth is harmonious in and of itself. Here then we have a rule by which we can test the matter which I am considering. I advance this assertion; Whatever is inharmonious of itself, or in its tendency subversive of harmony, is not calculated to please God. Thus the force of the injunction, to sing with the Spirit and with the understanding also.

It is often said that the religious world, (aside from the L.-D.-S.) are worshipping God, in Spirit, but not in truth, for that they have not yet arrived at a knowledge of the truth as it is in Christ Jesus.

Now shall it be said of us that although we sing praises to God, we do *not* sing with the *Spirit* and with the *understanding* also.

Again, we sometimes compare man to the servants to whom certain talents were committed, and for the use of which they were severally rewarded or punished. Then what are the talents committed unto us as men and women of this dispensation. If the talents referred to in the parable consisted of money, its counterpart must have like significance, as to its value or preciousness, and as it was a parable, and talents of money were symbolical of virtues, or attributes, gifts, or powers, it behooves us to look within ourselves and see if we are not in possession of some one, two, or more talents, for the use or abuse of which we will be condemned, or rewarded.

The ability to preach the Gospel is a gift, a talent of the highest order and is to be answered for in a manner commensurate with the degree of talent conferred, so with all the other *gifts* of the great God. Here then it appears is a fact so pregnant with good, or evil to man that it becomes of the greatest importance to search well for the talent entrusted to us that we may make it yield to the pleasure and glory of Him by whom the gift was conferred.

This brings me to the direct consideration of the talent I wish to treat upon.

We find, by looking at the various creations of God, that there is in each and every one (except man,) a full and complete adaptability for the express purpose of its creation, my reason for excepting man, is, that he was endowed with a certain freedom of moral action withheld from every other of God's creatures.

There is an ability given to many of God's creatures to utter a continuation of sounds, melodious in themselves and altogether productive of harmony. We are all moved by the sweet melody of the Lark and the Thrush, or listen greedily to the more varied song of the Canary. We recognize the goodness of God and are moved to thank Him for the soft spot in our hearts that is attuned to their harmonies. We see and acknowledge the adaptability of the various sounds we hear in the works of God. The awe inspiring thunder speaks of the grandeur of God. We hear Him speak in the rustling mighty wind, we hear His voice in the roaring of the cataract, and recognize Him whispering in the gentle breeze, and in the pearly brook. I would ask now, if the human voice is not a gift or talent from God. If it is, is it not incumbent upon man to cultivate this, as well as any other of God's gifts? Now if God in all his creations has retained a complete fitness and harmony, he has by that alone declared it to be our duty to attune ourselves to harmony in order that we too may be classed among the harmonious works of God. But we have his command given in many ways in his revealed will to so improve upon our talent as to make ourselves fit for his Spirit. This we can not do in the completeness of the command with its glorious result, unless we cultivate the music there is in us, in order that we may duly appreciate the harmony there is existing in all of God's creatures. We read that David was a sweet singer in Israel, we also read that instruments of music were used by God's people to praise Him, that they sang together songs of sweetness unto the Most High.

That music has great power to subdue the gross affections of man and to stir up those gentle sympathies of his nature which are by us believed to be some of the attributes of Jehovah none will deny, for the history of the music of the world is full of it. Read how that when one of the kings of Israel was oppressed with care, or wished to draw his mind from the troubles of his office of king, he caused a holy minstrel to come before him and sooth him with the melodious harmony

of his harp. We find that in nearly all ages, singing girls and those whose profession it was to produce harmonious and melodious sounds, either from instruments of music, or by the means of the voice, have been in request among the refined classes of society; and that the wandering minstrels of the chivalrous ages possessed in their harps, or other musical instruments, their unassuming garb and pleasant songs, a sure passport among the hamlets of the peasant, the palaces of the rich, and to the embattled Castles where the warlike lords held their armed estates, and that whether in the porter's lodge, the banquet hall, the peasants cot, or by the way-side, he held the sway over the feelings of his fellow man, and could rouse him to war, or soften his heart to the gentle sway of all his better feelings. If so potent is, and has been, the spell upon the mind of men exercised by music, how valuable an auxiliary to the worship of God, would be the voices of his worshippers if attuned to blend in harmonious unison, thus calling forth the better thoughts and feelings of our natures.

NAUVOO, ILL., Feb. 17, 1863.

J. S.

For the Herald.

THE TRUE USE AND DESIGN OF THE ORDINANCES OF THE LORD'S HOUSE.

[Continued from page 167.]

BRO. SHEEN:—I have often been accosted (and sometimes by professed preachers of the gospel) with questions like the following: "What do you, Mormons, preach so much about water baptism for? You seem to make a god of it." No, I answer, we make no god of it. If we preach much about it, it is out of a necessity because you preach too little about it; or if you preach at all about it, you do it to change its mode, pervert its use, or to diminish its importance and to make it a non-essential. We preach about it to show its proper place and importance in the kingdom of God. We preach about it to restore it to its proper and original order among the commandments and ordinances of the gospel, and that it may be the means of bringing forth its original results and blessings; to bring back the ancient or primitive order of the gospel that has been perverted by Anti-Christ; who, as foretold by Isaiah, has transgressed the laws, changed the ordinances and broken the everlasting covenant. We wish you to understand that Joseph Smith came as a restorer; that he came in the spirit and power of Elias. He came to cause truth to spring up out of the earth, and set Israel in the way of Christ's steps, (see Psalms 85,) and because of these perversions, which were first made by the rise of the Papal Beast, which have become traditions strongly fixed in the minds of the religious world; and because mankind are more inclined to cling fast to the traditions of men than to the simple truths of the gospel, and more ready to hear and believe "enticing words of man's wisdom," than the plain word and commandments of God; therefore this work of restoration becomes a hard and laborious one. It requires more labor to convince a man of his errors and make him renounce them, than to preach to him the truth. Dr. Clark says, "there are three little words that it is hard for men to say, viz: I AM WRONG." But the idea that baptism is a non-essential is certainly a strange one, for this "enlightened age." It was an ordinance which was conspicuously placed among the ordinances of the Lord's house, which in the primitive age of the church was connected with faith and repentance, and a means of obtaining forgiveness or remission of sins, and an important part of the law of adoption and initiation into the church, "Except a man is born (baptized) of the water and of the Spirit he cannot enter into the kingdom of God," John 3; 5. What, a commandment so direct as baptism is, and so universally practiced, called a non-essential? (Mark 16, 15-16, Matthew 28; 19, Acts 2; 38, also Acts 10; 47; 48.) It was a ceremony to show forth the Lord's death, burial, and resurrection, (see Romans 6; 2,) to wash away sins, (see Acts 22; 16,) and a saving

ordinance, see 1 Peter 3; 21. What, such an ordinance as this a non-essential? Tell it not in Christian lauds. Publish it not in a land of Bibles lest the infidels rejoice, lest the scorner of revealed religion triumph.

Indeed I did not suppose that the God of Israel dealt in non-essentials, that the Mighty God of Jacob gave commandments that were as mere idle words, that it was optional with man whether to obey or disobey, as I have heard some teach, that as taught by some it is a mere formal ceremony, not attended with any peculiar blessings, or followed, if disobeyed, by any evil consequences; and that it may be, if used at all, suited to our traditional notions or individual convenience. Again, I am often asked, is baptism a saving ordinance? To this question I answer, yes. All the ordinances of the Gospel are saving. *Not that baptism alone will save.* Let this be fully understood, and let all saints who are asked the above question be particular to explain this point, for some have supposed, or at least charged us with believing that if we are only baptized we are sure to be saved. Does not Paul say that the gospel is the power of God unto salvation, and is not baptism a part of the gospel? If then it is not necessary to salvation, why was it not left out? I say again, God does not deal in *idle words*. He said to Moses after he had given him the very minute pattern of the Tabernacle, see that you make all things according to the pattern. Paul, reasoning upon this subject, shows that if there is an importance in making all things according to the pattern under the law, there is much more under the gospel. The gospel being ordained in the counsels of Heaven, is it man's prerogative to discuss whether this, or that ordinance, or commandment is necessary to salvation, or call some of them non-essentials? Neither has man a right, without incurring God's displeasure, to change God's direct order of things to suit his convenience, or his wrongly biased mind. But some, perhaps, are ready to ask, does not Peter say that it is the answer of a *good* conscience? Yes, and I thank God that he did say so, and in particular that he put in the word *good*, for it appears that there may be *evil* consciences. Paul says to his brethren, "having your hearts sprinkled from an *evil* conscience, and your bodies washed with *pure* water." What is conscience, but the effect of surrounding influences? We have Methodist consciences, Presbyterian consciences, Baptist consciences, Spiritualistic consciences, Infidel consciences and Bible consciences. Now it is evident that all these cannot be *good* consciences. The training or the education often makes a man's conscience, especially in matters of religion or politics. It is true that there is, or seems to be, a natural instinct of right and wrong implanted in every man's breast, but what is right and wrong on many subjects is the work of education. If a man is trained up a Catholic he is almost sure to be a Catholic; if a Methodist, so he believes. And now we say that a good conscience, or the mode or use of baptism must agree with the plain words of holy writ, and with the primitive mode, or else it is not a good one. John Wesley admits that immersion was the primitive mode. Dr. Adam Clark admits the same, but thinks that in this cold climate it is rather dangerous. (I think he cannot be a cold water Doctor.) He says also that it was well enough in that unenlightened age in which the Savior lived, but in this enlightened age it is rather a vulgar practice, especially for females. This is indeed a strange argument in favor of changing God's institutions. I wonder where the line would come between latitudes, where it would be dangerous and where it would not. The river Jordan, where John baptized his Lord, is in or about latitude 32. This line runs through some part of these *once* United States, so I suppose that the people there, and all south until they come to latitude 32 south, (if they are *not* enlightened) may follow their Savior down into the watery grave. Truly ought we not to feel very thankful to the Doctor for these wise instructions? For certainly danger and vulgarities are awful things. But I wonder if the Lord Jesus, who was the *light of the world*, was not enlightened, or the Apostles, who had been personally taught by him about three years, or Mary, the mother of Christ, who was brought up in the Temple, or Mary who chose that good part that shall never be taken from her, or Paul, who received his light *directly* from Heaven, and who ascended to the third heaven, or the churches of Greece, the most enlightened people of the world. Not only has John Wesley and Dr. Clark admitted that immersion was the primitive mode, but nearly all of

the church historians. Indeed, they find no account of any other mode being practiced until about the beginning of the third century. This was about the time that Anti-Christ began to show himself. We find that about this time some wealthy families adopted sprinkling as a mode, it being more convenient for people that wear gay clothing, and as the priesthood of that age had become very corrupt, as all church historians admit, except the Catholics. They, of course, (as I fear some do now) preached and explained the scriptures to suit the minds of the rich, being greedy (as Paul said some were in his day) of filthy lucre, and by their sophistical reasoning they made many believe that a change of the ordinance would answer just as well. So it is in these days, Anti-Christ is not dead yet, but is yet at work trying to make void the word of God. But we must notice a few portions of scripture on the mode. First Romans 6; 3. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death (that is to represent his death) therefore we are buried with him by baptism into death, that like as he was raised up by the glory of the Father, even so we also should walk in newness of life." There is another testimony of a similar nature. Here we see there is a reason given why they were buried with him by baptism, that it might remind them as often as it was performed, of the death, burial and resurrection of Christ. These being doctrines on which the whole hope of the church rested; and will any candid person pretend that sprinkling in any degree or shape whatever, represents a burial? It would be an attempt too base, and too barefaced for the hypocrite himself to undertake. Then if the mode is changed, one important design of the ordinance is lost. Hence, so far it becomes a non-essential. Paul has in the verses following used another figure to show what the mode was: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—There is another figure which clearly shows that immersion was the Apostolic mode. If a man should go into the field, and drop his corn, and only sprinkle a few particles of earth on it, and say that he had planted it, or that he had buried it, he would be considered insane; so we say that any person after the plain instructions that God has given on the mode of baptism, who will use sprinkling and call it baptism, we think they must have strangely misunderstood the scriptures, or have been over persuaded by some who for some reason or other, handle the word of God deceitfully. There is several cases where it is said that they went down into the water, and came up out of the water. See the case of Philip and the Eunuch, Acts 8. also Mark 1st; 10, 11, "And Jesus came and was baptized of John in Jordan, and straightway coming up out of the water he saw the heavens opened," &c. "When John was preaching and baptizing in the wilderness there went out to him all the land of Judea, and were baptized of him in the river Jordan." Is there any in this "enlightened age," that can be made to believe that they went down into the water, or were baptized in a river by sprinkling? If there are, they are too ignorant, or too easily led by false teachers to be fitted for the kingdom of Heaven. Why do not people in these days, when they sprinkle, resort to a river and walk down into it? But perhaps some are ready to ask, must we who are the princes of the earth, or the nobility of the land—must we who are able to wear gay clothing or costly apparel, who are learned in all the fine arts and languages of the nations, must we submit to the humbling ordeal of passing through that old fashioned ordinance of baptism by immersion? This question we will answer in the Savior's words, which words were directed to one of the rulers of the age in which he lived: "Except a man is born of water (baptized) and of the Spirit he cannot enter into the kingdom of God." It is allowed in all writings that I have seen, that the word born here means baptism, and certainly no one will pretend that sprinkling represents in any shape; a birth. The fact is, and it should be understood by all classes of men, that the gospel is a leveler; and baptism is that part of it which is peculiarly calculated to carry out this principle. God, in giving his commands to the children of men, is no respecter of persons. He regards not either rank or race, or state or condition, among the human family. The king on his throne and the beggar like unto Lazarus is all alike to him, as far as the demands of the gospel are concerned. They must all come to a level or not be saved. www.LittleDayTruth.org

(ed) and become as a little child, innocent, humble, willing to be taught, ready to obey without asking why or wherefore, ye shall in *no case* enter into the kingdom of God. It was under these views that Christ said, how hardly shall the rich man enter into the kingdom of heaven.

J. G.

For the Herald.

LETTER FROM BRO. JOHN SHIPPY.

BRO. SHEEN.—I left Amboy in company with brother Gillen, for Kewanee, and arrived here on the evening of the 9th. The day following we visited several of the old Brighamites, and appointed a meeting in the evening. I spoke to them on the right of Presidency, and showed them the manner of Joseph's ordination. All of them paid good attention while I was speaking. After meeting some expressed their satisfaction, others seemed desirous of caviling. We appointed another meeting for Sunday at 10 o'clock. On Sunday brother Gillen preached and I followed, after which two arose for baptism; after the close of the meeting brother Gillen administered the ordinance, and during confirmation the Spirit of the Lord attended us in mighty power, manifesting itself in the gifts and blessings of the Gospel. I preached again in the evening, and made an appointment for the following evening. Brother Gillen preached on the setting up of the Kingdom, and I followed, after which two more arose for baptism. The next day we visited some more of the old members, and preached again in the evening, and on the following evening brother Gillen baptized five more. The next evening we met for the purpose of taking into consideration the expediency of organizing a Branch. The organization was postponed until Sunday, thinking that there might be some more that would unite with the church before that time. Sunday morning brother Gillen baptized another, which makes ten in all. We met on Sunday, April 19th, at 11 o'clock, opened by prayer. We ordained brother John D. Jones to the office of Elder, and brother Wm. Grice to the Priest's office. Brother Jones was chosen President of the Branch, and brother Grice as Priest of the Branch, and also to act as teacher for the time being: brother Isaac Fletcher, Clerk. The Branch is called the Kewanee Branch. On Sunday, April 12th, after the confirmation of those who were baptized that day, a beautiful but *singular sign* was seen by many of the citizens of Kewanee and the Saints, it was a bright light resembling a meteor appearing south of us, about where the sun would appear to be at noon in summer, and it traveled Eastward until it disappeared, the sun was shining bright at the same time and was about three hours high; the body of the light appeared to me to be about four by eight feet, egg shaped.

I remain as ever your brother,

JOHN SHIPPY,

MONTROSE, Iowa, April 22d, 1863.

THE WARNINGS OF GOD.

TO ZION AND HER ENEMIES.

That the saints may be more fully acquainted with the history of God's dealings towards them that they may learn experience by the things which they have suffered, that they may have a more extensive knowledge that *the sole cause* of all the persecutions and chastisements of the saints, in the last days, was their disobedience to, and slothfulness in keeping the commandments of God, we will reproduce many of the warnings of God to the saints, and show how and when those warnings became fulfilled prophecies by the chastisements which the Lord poured out upon them in Zion, and in other parts of the world. We will also show that the judgments of God have fallen upon the enemies of Zion precisely as He forewarned them in connection with the warnings which he gave unto his saints from

time to time. When many of these warnings were given, the moral character of the members of the Church of Jesus-Christ of L.-D.-S. was (we believe) generally as good, and perhaps better, than the general character of other religious societies, but God required much more from his church, because unto them he had given greater blessings, and "unto whomsoever much is given, of him shall be much required." Luke 12: 48. Therefore because the saints did not comply with the strict requirements of the Lord, and because there were many among them who professed to be saints who did not keep all the commandments of God, they were visited with sore chastisements and afflictions.

The Lord often warned the saints of the last days of the afflictions and tribulation which should come upon them if they would not diligently, faithfully and unreservedly keep all His commandments and live by every word which should proceed from his mouth. He did also in connection therewith often reveal His decrees concerning the terrible judgments, which should be poured out upon their enemies, and all these warnings have been so much disregarded by professing saints, and by the enemies of the saints, that these afflictions, tribulations, and judgments have come upon both parties precisely as the Lord forewarned them. The word of the Lord, on this subject is fulfilling with a terrible fulfilment, and by this fulfilment the saints should realize, that "it is a fearful thing to fall into the hands of the living God," (Heb. 10: 31.) and that the revelations which he gave unto His church, through His servant Joseph cannot be disregarded or treated lightly with impunity. Their enemies and all who have rejected, and refused to obey the fulness of the gospel should now pause in their mad career and realize the important fact that they are in rebellion against the Lord God of Israel, whose hand is now stretched out against them to cut them off by his fierce judgments if they will not repent and obey the gospel as it has been revealed in the last days.

We will now reproduce some of the warnings and admonitions of the Lord which were given unto the church, and for the benefit of all those who are desirous to keep all the commandments of God.

Before the end of the first year after the church was organized, in Jan. 1831, the following warning was given: "Again I say unto you, that the enemy in the secret chambers seeketh your lives. Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land. I tell you these things because of your prayers; wherefore treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you by their wickedness, in a manner which shall speak in your ears with a voice louder than that which shall shake the earth; but if ye are prepared, ye shall not fear." B. of C. 12: 6. By treasuring up wisdom, the saints might have been delivered from the devices of "the enemy in the secret chambers." By seeking the Lord to know his will concerning them, by making his law their study and delight and by keeping all his commandments they would have treasured up wisdom. By so doing the Lord would have continued to impart more wisdom unto them from time to time. Daniel said "he giveth wisdom unto the wise, and knowledge to them that know understanding." Dan. 2: 21. Because many of the members of the church did not treasure up wisdom in their bosoms, the wickedness of men revealed the plots of the enemy, and war in this land, and against the saints in the land of Zion, and finally against the enemies of the saints, was the result. When this revelation was given, the Lord had not revealed, where Zion would be located. Neither the prophet Joseph nor the saints could have anticipated, at that time, the scenes of war, affliction and tribulations which they afterwards passed through in Missouri, except so far as the Lord might have revealed it unto some. It appears that some of the members of the church were guilty before God at that time for in the 3rd par. of that revelation the Lord said, "verily, I say unto you, ye are clean, but not all" and in the next par. he said, "now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction in process of time, and ye knew it not; but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief; for verily some of you are guilty before me, but I will be merciful unto your weakness. Therefore be ye strong from henceforth." This was therefore the condition of the church at that time. In the following month the Lord again

gave another warning to the church. He said, "behold, I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that ye 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, jun., 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." B. of C. 14: 3.

It is here shown that the kingdom, which is the church, would be taken away if the elders did not perform their duties and act in all holiness before the Lord, therefore they were commanded to purge out the iniquity which was then among them. It is evident that the elders did not act in all holiness before the Lord, for instead of glory being added to the kingdom which they had received, persecutions, tribulations and severe chastisements were added, and the kingdom which they had received finally was taken away.

About six months from the date of this revelation the Lord again warned the church that they should repent of their sins, otherwise they should be cut off. He said, "let all men beware how they take my name in their lips; for, behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord, and use it in vain, having not authority. Wherefore let the church repent of their sins, and I, the Lord, will own them, otherwise they shall be cut off." B. of C. 20: 15. Here is one sin spoken of which many were guilty of, and this warning of the Lord to his saints concerning that sin should be diligently regarded by all who are members of the church at the present time. They should remember that the name of the Lord can not be used in vain, without the severe punishment of the Lord being connected with this sacrilegious use of his name. As the Lord says in connection with this quotation, they should "remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit, and in this there is no condemnation, and ye receive the Spirit through prayer; wherefore, without this there remaineth condemnation." Instead of repenting of their sins as they were commanded in this revelation, many remained in their sins and previous to the death of the Prophet Joseph, iniquity abounded in the church much more than it did when this revelation was given, therefore the church was cut off, otherwise this revelation would have been false. Thirteen months after this revelation was given, the Lord warned the children of Zion that "a scourge and a judgment" would be poured upon them if they did not repent. He said "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 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, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay." B. of C. 4: 8.

It appears that the children of Zion did not repent and do according to that which is written in the Book of Mormon and the former commandments, for in the latter part of the next year (1833) their enemies drove them from their inheritances in Zion, therefore the children of the kingdom were not permitted to pollute his holy land. This warning soon became a fulfilled prophecy and a demonstrated fact.

In less than four months after this revelation was given, Joseph the Martyr sent the following letter to Zion, which we re-produce from his "History," in the Times and Seasons of Dec. 1st, 1844:

"KIRTLAND, January 11, 1833.

"BROTHER WILLIAM W. PHELPS:

"I send you the olive leaf which we have plucked from the tree of paradise, the Lord's message of peace to us; for though our brethren in Zion indulge in feelings towards us, which are not according to the requirements of the new covenant, yet, we have the satisfaction of knowing that the Lord approves of us, and has accepted us, and established his name in Kirtland for the salvation of the nations; for the Lord will have a place from whence His word will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in His sight, He will seek another people; for His work will go on until Israel is gathered, and they who will not hear His voice, must expect to feel his wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent, is the voice of God to Zion; and strange as it may appear, yet it is true, mankind will persist in self-justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind. I say to you, (and what I say to you I say to all,) hear the warning voice of God, lest Zion fall, and the Lord swear in His wrath "the inhabitants of Zion shall not enter into my rest."

"The brethren in Kirtland pray for you unceasingly, for, knowing the terrors of the Lord, they greatly fear for you. You will see that the Lord commanded us, in Kirtland, to build a house of God, and establish a school for the Prophets: this is the word of the Lord to us, and we must, yea, the Lord helping us, we will obey; as on conditions of our obedience he has promised us great things; yea, even a visit from the heavens to honor us with His own presence. We greatly fear before the Lord lest we should fail of this great honor, which our Master proposes to confer on us; we are seeking for humility and great faith lest we be ashamed in His presence. Our hearts are greatly grieved at the spirit which is breathed both in your letter and that of brother G*****s; the very spirit which is wasting the strength of Zion like a pestilence; and if it is not detected and driven from you, it will ripen Zion for the threatened judgments of God.—Remember God sees the secret springs of human action, and knows the hearts of all living.

"Brother, suffer us to speak plainly, for God has respect to the feelings of His Saints, and He will not suffer them to be tantalized with impunity. Tell brother G*****t that low insinuations God hates; but he rejoices in an honest heart, and knows better who is guilty than he does. We send him this warning voice, and let him fear greatly for himself, lest a worse thing overtake him; all we can say by way of conclusion is, if the fountain of our tears is not dried up, we will still weep for Zion. This from your brother who trembles for Zion, and for the wrath of heaven, which awaits her if she repent not.

"P. S.—I am not in the habit of crying peace, when there is no peace, and, knowing the threatened judgments of God, I say, woe unto them who are at ease in Zion; fearfulness will speedily lay hold of the hypocrite. I did not expect that you had lost the commandments, but thought from your letters you had neglected to read them, otherwise you would not have written as you did.

"It is in vain to try to hide a bad spirit from the eyes of them who are spiritual, for it will show itself in speaking and in writing, as well as in all our other conduct. It is also needless to make great pretensions when the heart is not right; the Lord will expose it to the view of His faithful Saints. We wish you to render the *Star* as interesting as possible, by setting forth the rise, progress, and faith of the Church, as well as the doctrine; for if you do not render it more interesting than at present, it will fall, and the Church suffer a great loss thereby.

"JOSEPH SMITH, Jun."

The following letter was also sent to Zion, which we reproduce from the *History of Joseph Smith*:

"KIRTLAND MILLS, Geauga Co., Ohio, January 14, 1833.

"From a Conference of Twelve High Priests, to the Bishop, his Council, and the inhabitants of Zion.

"Orson Hyde, and Hyrum Smith being appointed by the said Conference to write this epistle in obedience to the commandment, given the 22nd and 23rd of September last, which says, 'But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief; and your brethren in Zion, for their rebellion against you at the time I sent you.'

"Brother Joseph, and certain others, have written to you on this all-important subject, but you have never been apprized of these things by the united voice of a Conference of those High Priests that were present at the time this commandment was given.

"We therefore, Orson and Hyrum, the committee appointed by said Conference to write this epistle, having received the prayers of said Conference, that we might be enabled to write the mind and will of God upon this subject, now take up our pen to address you in the name of the Conference, relying upon the arm of the great head of the Church.

"In the commandment above alluded to, the children of Zion were all, yea, even every one, under condemnation, and were to remain in that state until they repented and remembered the new covenant, even the Book of Mormon, and the former commandments, which the Lord had given them, not only to say, but to do them, and to bring forth fruit meet for the Father's kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for 'shall the children of the kingdom pollute my holy land? I say unto you, nay!'

"The answers received from those letters, which have been sent to you upon this subject, have failed to bring to us that satisfactory confession and acknowledgment, which the Spirit of our Master requires. We, therefore, feeling a deep interest for Zion, and knowing the judgments of God that will come upon her except she repent, resort to these last, and most effectual means in our power, to bring her to a sense of her standing before the Most High.

"At the time Joseph, Sidney, and Newel left Zion, all matters of hardness and misunderstanding were settled and buried, (as they supposed) and you gave them the hand of fellowship; but, afterwards, you brought up all these things again, in a censorious spirit, accusing brother Joseph in rather an indirect way of seeking after monarchical power and authority. This came to us in Brother Carroll's letter of June 2nd. We are sensible that this is not the thing Brother Joseph is seeking after, but to magnify the high office and calling whereunto he has been called and appointed by the command of God, and the united voice of this Church. It might not be amiss for you to call to mind the circumstances of the Nephites, and the children of Israel rising up against their Prophets, and accusing them of seeking after kingly power, &c., and see what befel them, and take warning before it is too late.

"Brother Gilbert's letter of December 10th, has been received and read attentively, and the low, dark, and blind insinuations, which were in it, were not received by us as from the fountain of light, though his claims and pretensions to holiness were great. We are not unwilling to be chastened or rebuked for our faults, but we want to receive it in language that we can understand, as Nathan said to David, 'Thou art the man.' We are aware that Brother G. is doing much, and has a multitude of business on hand; but let him purge out all the old leaven, and do his business in the Spirit of the Lord, and then the Lord will bless him, otherwise the frown of the Lord will remain upon him. There is manifestly an uneasiness in Brother Gilbert, and a fearfulness that God will not provide for His Saints in these last days, and these fears lead him on to covetousness. This ought not so to be; but let him do just as the Lord has commanded him, and then the Lord will open his coffers, and his wants will be liberally supplied. But if this uneasy, covetous disposition be cherished by him, the Lord will bring him to poverty, shame, and disgrace."

To be Continued.

www.LatterDayTruth.org

For the Herald.

THE HERALD'S RESPONSE TO DAVID H. SMITH.

Brother David, I have told them,
 All you wished that I should say.
 Some received the news with gladness,
 Saying "it is clear as day,"
 Into the church they now are coming,
 Brighamites and Strangites too,
 Saying, that they will help Zion,
 For to bear her colors through.

Gifts and blessings are descending,
 Bosoms filled with joy and peace;
 From the hands of cruel tyrants,
 They have found a sweet release;
 Testimonies they are bearing,
 Joseph is the chosen Seer,
 Legal heir to Zion's Martyr,
 Blessed be his memory dear.

Others still are yet contending,
 Saying that it is not true;
 But I bore my testimony,
 As it came to me from you.
 So, I told them you were loyal,
 In the path the righteous trod,
 And that you had no desire,
 To dispute the word of God.

So adieu, dear Brother David,
 In the way of truth remain;
 If you've something more to mention,
 I'll go out next month again,
 And will tell the poor deluded,
 Any thing you'll say unfold,
 That through love we may restore them,
 Back into our Father's fold:

Give them Lord, thy Holy Spirit,
 Give them light that they may see;
 That they may come to thy kingdom,
 And in faith with us agree,
 Keep the little stone still rolling,
 That it may increase in size;
 In the name of Christ we ask it,
 That thy people may be wise.

Then the poor deceived of Israel,
 Will rejoice in Zion's cause;
 All in peace and love cemented,
 Subject to Jehovah's laws.
 Unto Zion's law we'll gather,
 When our prophet calls us home,
 Never more amid the mountains,
 With false prophets shall we roam.
 JOHN D. JONES.

For the Herald.

LET US PRAY.

Let us pray for one another,
 For the day is fading fast,
 And the night is growing darker,
 While the scourge goes flaming past,
 We can see it in the darkness,
 Closing round our narrow way,
 And the snares are growing thicker;
 For each other let us pray.

We are walking down times vista;
 We are very near the end,
 Let us pray that God the Father,
 May His guiding Spirit send,
 Now "the foe becomes more daring,"
 Knowing well the latter day;
 'Tis the strength of his despairing,
 For each other let us pray.

Pray in faith, and pray unceasing,
 To the God we love and trust,
 For our prayers are much availing,
 If we walk upright and just.
 Be not weary of exhorting,
 Heed the lesson of each day,
 And that we may be unwavering,
 For each other let us pray.

It is waning on to midnight,
 Then we'll hear the watchman say,
 "See! the Son of God is coming,
 Go and meet him on the way,"
 That our lamps may then be burning,
 Bright enough to guide our way,
 And that we may share His glory,
 For each other let us pray.

DAVID HYRUM SMITH
 www.LatterDayTruth.org

NEWS FROM ELDERS.

Bro. James Blakeslee communicated, from Kirtland, Ohio, May 4th, as follows: "We (he and Bro. J. W. Briggs) have baptized five persons here, four old, and one new member, and ordained one Elder, Bro. James Twist. Bro. J. W. Briggs has gone (to New York, to embark for England.) I expect to go to Whitestown, Ind., the present week."

Bro. W. W. Blair wrote from Council Bluff City, Iowa, May 9th, as follows: "I baptized twenty-two, at Little River Branch, Decatur Co., Iowa; from the 26th to the 29th of April, and eight at Manti, in the Fremont County Branch, on the 6th inst., and left them all rejoicing in the power and goodness of God. Many more were almost persuaded. We have a flattering prospect before us for advancing the work here."

Bro. J. Jeremiah was in Cincinnati, April 22nd, *en route* for New York, to embark with Bro. J. W. Briggs for England. We hope and suppose that he is now in Wales and attending to the duties of his mission in that country, and that Bro. J. W. Briggs is with Bro. Charles Derry in England. Bro. Derry wrote from West Bromwich, Staffordshire, England, April 10th, and said that he was sick and had not been able to fulfil several appointments for preaching which he had made. The saints are requested to pray for his restoration to health.

Bro. W. Aldrich wrote from Derby, Orleans Co., Vermont, May 14th as follows: "Brother Samuel Powers is here with me. We staid a few days in Upper Canada, with his connection, and preached several times. We then came to Couttcook, Canada East. There we found a niece of mine, that the doctors had given up to die with the heart disease. We talked with her and she received the word. We administered to her and she was healed and baptized. We staid there one week and preached about six times and visited from house to house. Many seemed to believe and to be almost ready to obey, but thought they wanted a little more time to consider, so we were obliged to leave them. We arrived here last evening, at the house of my brother-in-law, D. M. Montgomery. We shall go from here to New Hampshire, my native State."

Bro. E. C. Briggs, left this vicinity on the 21st ult., to fulfil his mission to Utah, Nevada and California. He expects that three or four elders will accompany him and co-operate with him in his mission.

 CONTENTS OF VOLUME THREE.

No. 1.—The Book of Abraham, Page 1. Reply to G. Watson, 10; Family Government, 18; Letter from John E. Page, 20; All must Come to Pass, 22; Lament of a Captive Jew, 23; Lines on the Death of Elder Reuben P. Hartwell, 24.

No. 2.—Letter of Joseph Smith to N. E. Seaton, 25; The Latter Day Work, 28; Egyptian Mummies—Ancient Records, 37; Good News from Iowa, 42; Minutes of Special Conference, 43; A Caution, 47; The March to Zion, 47.

No. 3.—Minutes of Special Conference, 49; Polygamy, 54; The Admission of Old Saints, 57; Wise and Foolish Virgins, 58; Reply to G. Watson, 61; Letter from Nebraska, 64; News from Elders, 67; Loyalty of the Saints, 69; Discovery, 70; Second Advent, 71; Blessings and Judgments, 72.

No. 4.—Location of Zion, 73. Testimony of Bro. E. Thayre, 79; Try the Spirits, 84; Jerusalem Under Ground, 94; Great Prophecy, 94; News from Elders, 95.

No. 5.—Letter Written by Joseph Smith, 97; An Appeal to the Saints, 108; The Word of Wisdom, 109; Interesting from Jerusalem, 112; The Thief a Baptized Disciple, 113; Semi-Annual Conference, 114.

No. 6.—Location of Zion, 121; Semi-Annual Conference, 131; Letter from Bro. J. W. Gillen, 135.

No. 7.—Location of Zion, 137; Aaronic Priesthood, 138; Church History, 143; News from Nevada, 147; Reply to Bro. D. D. Bowen, 148; Letter from Bro. Jerome Ruby, 149; Letter from Bro. Jas. Blakeslee, 150; Letter from Bro. Henry Green, 151; A Prophecy, 152.

No. 8.—Aaronic Priesthood, 153; Two Baptisms, 157; Ordinances, 163; Letter from Nebraska, 167; Practice What You Preach, 168.

No. 9.—The Gospel, 169; Can I not be Saved, 172; Grapes from Thorns, 174; Remarkable Fulfillment, 176; John Wesley, 177; Gift of the Holy Ghost, 177; Letter from Minnesota, 181; News from Elders, 182; Trouble in Utah, 183; The Celebrated Prophecy Concerning the Wars, 183.

No. 10.—Location of Zion, 185; Apostacy of L. D. Saints, 188; Annual Conference, 193; Word of Advice, 199.

No. 11.—Declaration of Loyalty, 201; Apostacy of L. D. Saints, 203; A Revelation given March, 1863, 207; Vision Concerning Bro. Wm. Marks, 207; Questions on Scripture, 208; Letter from Nebraska, 208; Saints of the Last Days, 210; Baptism, 213; Three Missionaries, 215; Scattered Saints, 216.

No. 12.—Letter to an Episcopal Clergyman, 217; On Singing, 220; Ordinances, 222; Letter from Bro. John Shippy, 225; Warnings of God, 225; The Herald's Response, 230; Let us Pray, 230; News from Elders, 231.

✉ Elders Jason W. Briggs and Charles Derry may be addressed, (post paid,) at Richard Stokes', Parker's building, Trinity Road, West Bromwich, Staffordshire, England.

SPECIAL CONFERENCES of the Church have been appointed to be held, commencing as follows: In North Star Branch, Pottowatomie Co., Iowa, on Saturday, June 6th, 1863.

In String Prairie Branch, Lee Co., Iowa, on Saturday, June 20th, 1863.

A Special Conference of the Branches of the Church in Indiana is appointed to be held at Whitestown, Boone Co., Indiana, commencing on the last Saturday of July 1863.

OMISSION.—At the last Semi Annual Conference it was Resolved, That Elder John Shippy preside over the mission in Canada.

REMOVAL FROM CINCINNATI.—"Isaac Sheen, Plano, Kendall Co., Ill.," is our post office address.

NOTICE.—Persons writing to us, whether for publication in the Herald, or to subscribe for it, or on any other business should be particular to write plain and write names distinctly.

THE TRUE LATTER DAY SAINTS' HERALD is published monthly at Plano, Kendall Co., Ill., by the church of Jesus Christ of Latter-Day-Saints and edited by ISAAC SHEEN.

TERMS:—One dollar per annum (twelve numbers) *in advance*.

COMMUNICATIONS, on doctrine, for the HERALD must be sent to President JOSEPH SMITH, Nauvoo, Hancock Co., Illinois.

FOR SALE, and will be sent by mail free of postage:

The Latter-Day-Saints' Selection of Hymns (bound in sheep,)	50 cents.
The Second Volume of the Herald (bound in Muslin)	\$1.40
Book of Mormon, (bound in Calf,)	1.20
“ “ “ (Muslin,)	1.00
Cruden's Concordance of the Bible.	1.80

LETTER ENVELOPES with a quotation from Acts 2: 37-39, 15cts. per. package.