

THE TRUE LATTER-DAY-SAINTS' HERALD.

"A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD SET IN PICTURES OF SILVER."
PROVERBS 25: 11.

"ADMIT THE EVIL ONE AT THE KEY-HOLE, AND HE WILL SOON OPEN THE DOORS
AND WINDOWS TO ALL HIS IMPS."—SAYINGS OF DAVID.

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THE WARNINGS OF GOD, NO. 3.

TO THE SAINTS AND HER ENEMIES.

Besides the solemn warnings which were given in these letters, another was given in the next month, (March 8, 1833,) in a revelation as follows: "Behold, I say unto you that your brethren in Zion begin to repent, and the angels rejoice over them; nevertheless I am not well pleased with many things, and I am not well pleased with my servant William E. M'Lellin, neither with my servant Sidney Gilbert; and the Bishop also, and others have many things to repent of; but verily I say unto you, that I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me: for she shall not be removed out of her place, I, the Lord, have spoken it." B. of C. 85: 8.

It appears that the children of Zion had begun to repent, but with some, the Lord was not well pleased, and others had many things to repent of, therefore the Lord decreed that he would contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before Him, and in the following month there began to be indications of the near fulfillment of this prophecy. In the *History of Joseph Smith*, in the *Millennial Star*, Vol. 14, page 422, he said, "in the month of April the first regular mob rushed together, in Independence, (Zion) to consult upon a plan, for the removal, or immediate destruction, of the church in Jackson county. The number of the mob was about three hundred. A few of the first Elders met in secret, and prayed to Him who said to the wind, 'be still,' to frustrate them in their wicked design. They, therefore, after spending the day in a fruitless endeavor, to unite upon a general scheme for 'moving

the Mormons out of their diggings,' (as they asserted,) and becoming a little the worse for liquor broke up in a regular Missouri 'row,' showing a determined resolution that every man would 'carry his own head.'"

In July following the mob again was gathered against the saints and committed great depredations upon them. The printing office of the Evening and Morning Star was demolished, the press broken, and much property destroyed. They also maltreated some of the saints, and continued to maltreat and persecute the saints, until they drove them from Jackson county, in November following. In the following month the Prophet Joseph wrote the following excellent letter, which was published in his "History," in the *Times and Seasons*, Vol. 6, page 928:

"KIRTLAND MILLS, Ohio, Dec. 10, 1833.

E. Partridge, W. W. Phelps, J. Whitmer, A. S. Gilbert, J. Corryll, I. Morley, and all the Saints whom it may concern.

BELOVED BRETHREN:—This morning's mail brought Bishop Partridge's, and Elders Corryll's and Phelps' letters, all mailed at Liberty, Nov. 19th, which gave us the melancholy intelligence of your flight from the land of your inheritance, having been driven before the face of your enemies in that place.

From previous letters we learn that a number of our brethren had been slain, but we could not learn from those referred to above, as there had been but one, and that was Brother Barber, and Brother Dibble was wounded in the bowels. We are thankful to learn that no more have been slain, and our daily prayers are that the Lord will not suffer His saints, who have gone up to His land to keep His commandments, to stain His holy mountain with their blood. I cannot learn from any communication

by the Spirit to me, that Zion has forfeited her claim to a celestial crown, notwithstanding the Lord has caused her to be thus afflicted, except it may be some individuals, who have walked in disobedience, and forsaken the new covenant; all such will be made manifest by their works in due time. I have always expected that Zion would suffer some affliction; from what I could learn from the commandments which have been given. But I would remind you of a certain clause in one which says, that after *much* tribulation cometh the *blessing*. By this, and also others, and also one received of late, I know that Zion, in the own due time of the Lord, will be redeemed; but how many will be the days of her purification, tribulation, and affliction, the Lord has kept hid from my eyes; and when I enquire concerning this subject, the voice of the Lord is, Be still, and know that I am God! All those who suffer for my name shall reign with me, and he that layeth down his life for my sake shall find it again. Now, there are two things of which I am ignorant; and the Lord will not shew them unto me, perhaps for a wise purpose in Himself—I mean in some respects—and they are these: why God has suffered so great a calamity to come upon Zion; and what the great moving cause of this great affliction is: and again, by what means He will return her back to her inheritance, with songs of everlasting joy upon her head. These two things, brethren, are in part kept back that they are not plainly manifest, in consequence of those who have incurred the displeasure of the Almighty.

When I contemplate upon all things that have been manifested, I am sensible that I ought not to murmur, and do not murmur only in this, that those who are innocent are compelled to suffer for the iniquities of the guilty; and I cannot account for this, only on this wise, that the saying of the Savior has not been strictly observed: "If thy right eye offend thee, pluck it out, and cast it from thee; or if thy right arm offend thee, cut it off, and cast it from thee." Now the fact is, if any of the members of our body are disordered, the rest of our body will be affected with them, and then all is brought into bondage together; and yet, notwithstanding all this, it is with difficulty that I can restrain my feelings when I know that you, my brethren, with whom I have had so many happy hours, sitting, as it were, in heavenly places in Christ Jesus; and also, having the witness which I feel, and ever have felt of the purity of your motives, are cast out, and are as strangers and pilgrims on the earth, exposed to hunger, cold, nakedness, peril, sword, &c.;

I say when I contemplate this, it is with difficulty that I can keep from complaining and murmuring against this dispensation; but I am sensible that this is not right, and may God grant; that notwithstanding your great afflictions and sufferings, there may not anything separate us from the love of Christ.

Brethren, when we learn your sufferings, it awakens every sympathy of our hearts; it weighs us down; we cannot refrain from tears, yet, we are not able to realize, only in part, your sufferings: and I often hear the brethren saying, they wish they were with you, that they might bear a part of your sufferings; and I myself should have been with you, had not God prevented it in the order of His providence, that the yoke of affliction might be less grievous upon you, God having forewarned me, concerning these things, for your sakes; and also, Elder Cowdery could not have lightened your afflictions by tarrying longer with you, for his presence would have so much the more enraged your enemies; therefore God hath dealt mercifully with us.

O brethren, let us be thankful that it is as well with us as it is, and we are yet alive, that peradventure, God hath laid up in store, great good for us in this generation, and may grant that we may yet glorify His name.

I feel thankful that there have no more denied the faith; I pray God in the name of Jesus that you all may be kept in the faith unto the end. Let your sufferings be what they may, it is better in the eyes of God that you should die, than that you should give up the land of Zion, the inheritances which you have purchased with your monies; for every man that giveth not up his inheritance, though he should die, yet, when the Lord shall come, he shall stand upon it, and with Job, in his flesh he shall see God. Therefore, this is my counsel, that you retain your lands, even unto the uttermost, and seek every lawful means to seek redress of your enemies, &c. &c.; and pray to God, day and night, to return you in peace and in safety to the lands of your inheritance: and when the judge fails you, appeal unto the executive; and when the executive fails you, appeal unto the President; and when the President fails you, and all laws fail you, and the humanity of the people fails you, and all things else fail you but God alone, and you continue to weary Him with your importunings, as the poor woman did the unjust judge, He will not fail to execute judgment upon your enemies, and to avenge His own elect that cry unto Him day and night.

Behold, He will not fail you! He will

come with ten thousand of His saints, and all His adversaries shall be destroyed with the breath of His lips! All those who keep their inheritances, notwithstanding they should be beaten and driven, shall be likened unto the wise virgins who took oil in their lamps. But all those who are unbelieving and fearful, will be likened unto the foolish virgins, who took no oil in their lamps: and when they shall return and say unto the saints, give us of your lands, behold, there will be no room found for them. As respects giving deeds, I would advise you to give deeds as far as the brethren have legal and just claims for them, and then let every man answer to God for the disposal of them.

I would suggest some ideas to Elder Phelps, not knowing that they will be of any real benefit, but suggest them for consideration. I would be glad if he were here, but dare not advise, were it possible for him to come, not knowing what shall befall us, as we are under very heavy and serious threatenings from a great many people in this place.

But, perhaps, the people in Liberty may feel willing, God having power to soften the hearts of all men, to have a press established there; and if not, in some other place; any place where it can be the most convenient, and it is possible to get to it; God will be willing to have it in any place where it can be established in safety. We must be wise as serpents and harmless as doves. Again, I desire that Elder Phelps would collect all the information, and give us a true history of the beginning and rise of Zion, her calamities, &c.

Now hear the prayer of your unworthy brother in the new and everlasting covenant:—O my God! thou who hast called and chosen a few, through thy weak instrument, by commandment, and sent them to Missouri, a place which thou didst call Zion, and commanded thy servants to consecrate it unto thyself for a place of refuge and safety for the gathering of thy saints, to be built up a holy city unto thyself; and as thou hast said that no other place should be appointed like unto this, therefore, I ask thee, in the name of Jesus Christ, to return thy people unto their houses and their inheritances, to enjoy the fruit of their labors; that all the waste places may be built up; that all the enemies of thy people, who will not repent and turn unto thee, be destroyed from off the face of the land; and let a house be built and established unto thy name; and let all the losses that thy people have sustained, be rewarded unto them, even more than four fold, that the borders of Zion be enlarged forever; and let her

be established no more to be thrown down; and let all thy saints, when they are scattered like sheep, and are persecuted, flee unto Zion, and be established in the midst of her; and let her be organized according to thy law; and let this prayer ever be recorded before thy face. Give thy Holy Spirit unto my brethren, unto whom I write; send thy angels to guard them, and deliver them from all evil; and when they turn their faces towards Zion, and bow down before thee and pray, may their sins never come up before thy face, neither have place in the book of thy remembrance; and may they depart from all their iniquities. Provide food for them as thou dost for the ravens; provide clothing to cover their nakedness, and houses that they may dwell therein; give unto them friends in abundance, and let their names be recorded in the Lamb's book of life, eternally before thy face. Amen.

Finally, brethren, the grace of our Lord Jesus Christ be with you all until His coming and kingdom. Amen.

JOSEPH SMITH, jun."

Having reviewed many of the warnings of God unto His saints in the last days, and described some of the terrible chastisements which followed a disregard of these warnings by many of the members of the church, we have thereby shown that the saints must NOW AND HENCEFORTH be more diligent in keeping all the commandments of God, lest there be a renewal of the sore chastisements of the Almighty upon those saints who are now enjoying a large share of the blessings of civil and religious liberty. We have shown that the Lord continued to warn His saints from time to time, that they should be diligent in keeping His commandments, or they would be chastised with severe chastisements, and we have shown that these warnings were not idle words, but that they were the "sure word of prophecy whereunto ye do well that ye take heed," and that these chastisements did come upon them precisely as they were forewarned, and in a very short space of time after they were given, and that the first Joseph accounted for this "on this wise, that the saying of the Savior had not been strictly observed: 'If thy right eye offend thee, pluck it out, and cast it from thee.' Now the fact is, if any of the members of our body are disordered, the rest of our body will be affected with them, and then all is brought into bondage together." We have also lived to be witnesses of the commencement and terrible progress of the fulfilment of many prophecies, concerning the enemies of Zion, which were given in connection with the warnings of God to

Zion. The saints appealed for redress to the "Judge," in the region of Zion; to the "Executive" of Missouri, and the "President" of the United States, but they have failed them, and all laws have failed them, and "the humanity of the people" has failed them, and all things else have failed them but God alone, but He has not failed them, and the words of the Prophet Joseph have not failed, for he said, "He (God) will not fail to execute judgment upon your enemies, and to avenge His own elect that cry unto Him day and night." A few days subsequent to the date of the foregoing letter, a revelation was given which reveals clearly the cause of the great affliction and persecution with which Zion had been visited, and in it the Lord said that He would let fall the sword of His indignation in behalf of His people, and that He would come forth out of His hiding place and in His fury vex the nation. For the benefit of those who have not this precious revelation we quote from it as follows:

"Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions; yet I will own them, and they shall be mine in that day when I shall come to make up my jewels.

Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny me, cannot be sanctified.

Behold, I say unto you, there were jar-rings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God, therefore the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me.

Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion toward them: I will not utterly cast them off; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people; and even as I have said, it shall come to pass. Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is

full. And *in that day* all who are found upon the watch tower, or in other words, all mine Israel shall be saved. And they that have been scattered shall be gathered; and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be crowned. Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God. 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; and all these things that the prophets might be fulfilled. And, behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed, for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion.

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When men are called unto mine everlasting gospel and covenant, with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men; they are called to be the savor of men. Therefore, if that salt of the earth lose its savor, behold, it is thenceforth good for nothing, only to be cast out, and trodden under the feet of men. Behold, here is wisdom concerning the children of Zion, even many, but not all; they were found transgressors, therefore they must needs be chastened. He that exalteth himself shall be abased, and he that abaseth himself shall be exalted." B. of C. 98: 1-5.

Another revelation was given in February, 1834, of the same tenor as the foregoing, and in it the Lord made known unto his saints how they might prevail against their enemies, and that was simply by hearkening to observe all the words which the Lord their God should speak unto them. See B. of C. 101: 2, where the Lord said:

"But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord their God, shall give unto them. Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour, and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the

world are subdued under my feet, and the earth is given unto the saints, to possess it for ever and ever. But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them, for they were set to be a light unto the world, and to be the saviors of men; and inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men."

By these instructions we may learn how the saints may prevail against their enemies, and why they did not prevail after this revelation was given, and why their enemies prevailed against them, and why they became "as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men." In this revelation (par. 4,) the Lord said, "if they pollute their inheritances they shall be thrown down," therefore they continued to be thrown down, and were driven from their inheritances speedily, and repeatedly, and now how will Zion be redeemed? Isaiah says, "Zion shall be redeemed with judgment and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." Isa. 1: 27, 28. The redemption of Zion *with judgment* has commenced and is progressing with a terrible effect upon the enemies of Zion. This is the first part in the work of preparation for the redemption of Zion. The second part is the redemption of her converts with righteousness. "The willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land: for, verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out." B. of C. 21: 7. Obedience is the price of the redemption of Zion. Disobedience has disinherited the rebellious who were not of the blood of Ephraim, and they have been "sent away," according to the word of the Lord.

We will call your attention to another revelation which shows that Zion will be redeemed when the saints learn to be obedient to the things which God requires at their hands. This revelation was given on Fishing River, Mo., June 22, 1834, and from it we quote the following:

"Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but behold, they have not learned to be

obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer."

Seeing then that it is an immutable decree of Jehovah that the saints must be obedient to the things which He requires at their hands before Zion will be redeemed, and as they "must needs be chastened until they learn obedience," what manner of persons ought we to be, in all holy conversation and godliness? Shall we procrastinate the redemption of Zion by disobedience? Let every saint diligently keep all the commandments, and Zion will soon be redeemed. Let every saint remember that hitherto the innocent have suffered with the guilty, therefore we should beware lest by our transgressions we bring affliction and persecution upon the innocent and condemnation upon ourselves.

For the Herald.

A FEW THOUGHTS ON IMPORTANT TRUTHS.

BRO. SHEEN:—All men, upon mature reflection, must come to the conclusion that so many religious sects as there are in the world, cannot all be right. Notwithstanding, they all profess to believe in the doctrine contained in the same book, *viz*: the Bible. They must come to the conclusion that they are systems which are more or less the works of men.

The people think that the Latter-Day-Saints are as liable to be mistaken with regard to the truth as any other society, or all the rest, yet they will acknowledge we have many new things, and that we have the scriptures on our side. They cannot say anything against the doctrine, but they say "there is so much said against the sect, and they are so unpopular, that we cannot accept them as the people of God. There are so many of them that have turned aside from the holy commandments delivered unto them, that have put away a good conscience and made shipwreck of faith, that they cannot be what they pretend to be."

We will tell them how we have obtained this superior knowledge, that the coming forth of the Book of Mormon is the foundation of the work, that it has been the

means in the hands of God, accompanied by the Spirit, of bringing back the ancient order or fulness of the Gospel as it was preached in the Apostolic days; yet they will not believe, although a man declare it unto them. How true that in every dispensation of God to man, there must be something for man to stumble over. Christ was a stumbling block to the Jews. Joseph Smith and the Book of Mormon are a stumbling block to the gentiles. In every dispensation there were some that believed, while the majority believed not; those that believed received power to become the sons of God, and obtained great treasures of wisdom and knowledge, while those that believed not, remained in darkness, and lost that little light which they had received, hence the Savior said, "for judgment I am come into this world, that they which see not might see, and that they which see might be made blind." Jesus Christ is the true light that lighteth every man that cometh into the world and known unto God are all his works from the beginning of the creation, and when He is about to introduce a new dispensation to fulfil the words spoken by the mouths of His holy prophets; there is always something to come in contact with the prejudices of the people; hence, we see that the Lord does not choose to please the natural man or carnal mind, but to cross them in their pride, to bring them down from their self-esteem and exalted condition, in deep humility before Him, that they may know where their strength is, that they may lean upon the strong arm of Jehovah, and obtain blessings from His liberal hand.

A. M. W.

THE APOSTACY OF LATTER-DAY-SAINTS. No. 3.

Jude wrote concerning an apostacy from the faith. He describes precisely the character of apostates in our day. From some of his preliminary remarks, we might conclude that he was describing the character of apostates in that day, but even these preliminary remarks are applicable also to the apostates of our day, but in his final remarks concerning them, he prophesied that there will be such apostates on the earth in that day when the Lord will come with ten thousand of his saints. Apostates (foolishly and presumptuously) excuse themselves in their iniquity by the supposition that Jude was only describing the sins of apostates in that day, and yet they are guilty of all the sins which he warned the saints against. These wicked apostates, never-

theless, profess to be saints. Are they saints? Has the unchangeable God changed? Has He abrogated his holy law? Is it not as essential now, that we should contend earnestly for the faith which was once delivered to the saints"? In his epistle, Jude said (3, 4v.) "Beloved when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." In our day we often hear and read of people who claim that they earnestly contend for the faith which was once delivered to the saints, and yet they have turned the grace of God into lasciviousness. Jude, "brother of James" exhorted the saints to contend earnestly for the faith, that they might not, like others, turn the grace of God into lasciviousness. He contrasted these acts, but "ungodly men" deceive themselves with the idea that these acts "are in harmony. The grace of God is manifested in the gospel, but those who turn the grace of God into lasciviousness foolishly suppose that the gospel of Christ is a license for their acts. We have heretofore conclusively shown that polygamy is lasciviousness, and especially as it is practiced by Brighamites, therefore we shall not present any additional evidence on this branch of the subject at this time, but we would advise all who desire information, to read the evidence which we have published. We have also shown that these "ungodly men" have been guilty of "denying the only Lord God, and our Lord Jesus Christ." See the Herald for Nov. 1860, page 259, 260, where there is a quotation from a sermon of Brigham Young, which was published in his "Journal of Discourses," and in the *Millennial Star*, Vol. 15, page 769, in these words: "Adam is our Father and our God, and the only God with whom we have to do." This is evidently denying "the only Lord God," and it is denying our Lord Jesus Christ, for Jesus said, "I and the Father are one," and Moroni, in the Book of Mormon says, that God "had sworn in His wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve Him the true and only God, or they should be swept off

when the fullness of His wrath should come upon them," and he also shows who "the true and only God" is. He says, "behold this is a choice land, and whatsoever nation shall possess it shall be free from bondage and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ." B. of Ether, 1c.

We also showed in the same No. of the Herald (p. 249, 250,) by a quotation from a sermon of B. Young which was published in his "Journal of Discourses," Vol. 4, p. 53, 54, that he had "counted the blood of the covenant as an unholy thing" and that he proposed to shed the blood of certain men whose sins (he said) were so great that the blood of Christ can not atone for them, but that such wicked men can make atonement for their own sins by having their blood shed by "their brethren." He said: "I know that there are transgressors, who, if they knew themselves, and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say further: I have had men come to me and offer their lives to atone for their sins. It is true that the blood of the Son of God was shed for sins, through the fall of those committed by men, yet men can commit sins which it can never remit. These facts show that Brigham has been guilty of "denying the only Lord God and our Lord Jesus Christ," and those who believe in all his heresies have been guilty of the same wickedness. After Jude had described the wickedness of ungodly men who crept in unawares, he cautioned the saints by three examples of the judgments of God. First he put them in remembrance that the Lord destroyed "them that believed not" after he "saved the people out of the land of Egypt." Secondly, that "the angels which kept not their first estate but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

Thirdly, that "Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." These examples are given to show forth the judgments and destruction which will come upon those who turn the grace of God into lasciviousness and deny the only Lord God,

and our Lord Jesus Christ.

In his following remarks, Jude gives a more particular description of the character of these ungodly people in connection with the destruction which awaits them. He says, "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. * * * * These speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Wo unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Corc." These remarks show forth the extreme wickedness of these people, and that they will be destroyed as Korah, Dathan and Abiram were when "the earth opened her mouth, and swallowed them up." Num. 16: 32. We do not infer that they will perish *precisely* as they did, but by the sudden display of God's indignation in his own appointed way. In connection with another description of the desperate wickedness of these people, Jude says that "Enoch also, the seventh from Adam, prophesied of these, saying. Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. *These* are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage, 14-16v. It was therefore "of these" that Enoch prophesied that the Lord will come to execute judgment upon all. *These* are therefore, ungodly sinners whom Jude and Enoch knew that they would be on the earth in the last days, and that the Lord will execute judgment upon them when he comes with ten thousand of his saints.

For the Herald.

AN EXPOSITION OF ISAIAH 25: 7.
No. 1.

"And He (the Lord) will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." Isaiah 25: 7.

In order to arrive at safe conclusions with regard to prophecy, it is absolutely necessary to ascertain to what period of the world's history it relates, and to what peculiar events it is connected, and to whom

it is addressed. It is very evident to me, (and I think that I can show good reasons for my opinion) that this prophecy relates to the very last days of the present age. The preceding chapter, (to which it is evidently connected) speaks of a great day of burning, also of a time when "the earth shall reel to and fro like a drunkard, (the effect of the great and last earthquake) and shall be removed like a cottage; for the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." The last verse speaks of the effect of the earthquake, and that he shall shake, not only the earth, but the heavens also, and the planetary system will be thrown into disorder, and when the Lord of Hosts shall reign in Mount Zion and in Jerusalem and before His ancients gloriously. The first verse of the 25th chapter seems to be the beginning of ascriptions of praise for the wonderful things that God had done. The verse that immediately follows our text, evidently refers to the first resurrection, and even speaks of things that will not take place until the Millenium begins, the time when God shall wipe away tears from off all faces, and the rebuke of His people He will take away from off all the earth. The next verse seems to speak of a time when the Lord, the Messiah of Israel, has already come. We will quote it: "And it shall be said in that day, (the day in which the things spoken of before shall transpire,) Lo, this is our God; we have waited for Him, He will save us: this is the Lord; we have waited for Him we will be glad and rejoice in His salvation." It is a fact which is well known that the Jews have waited for their Messiah these 1800 years, amidst the most bitter persecutions and the continual taunts and reproaches of the gentile world, because they still looked for a Messiah to come. But if there is any point of doctrine which is plainly and positively set forth in the word of God, it is this: that Jesus of Nazareth did not at his first coming fulfil the scriptures on which the Jews found their hope of a Messiah to come, neither did Christ or the Apostles teach such a doctrine. We see then that the things spoken of in our text are intimately connected with the second coming of the Lord Jesus Christ, and the end of what Christ calls, (in His parable of the wheat and the tares of this world,) or what some late expounders of prophecy call, the end of the age. There is another point that is necessary to be understood, in order to fully understand this subject, and that is that the restoration of Israel to the lands that God gave to their fathers, and to all the great blessings which were promised them in connection therewith, is intimately connected with the second coming of the Lord. To prove this, we will first quote Acts 3: 19. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; (or when the Lord shall be present) and he shall send Jesus Christ, who before was preached unto you: whom the heavens must receive (or retain) until the times of the restitution (or restoration) of ALL things which God hath spoken by the mouth of ALL His holy prophets since the world began." By this declaration of Peter to his brethren, the Jews, we discover that he connects the restoration of all things which is spoken of by all the prophets, with the second coming of the Lord, and it is a fact which should be understood, that nearly all, if not quite all, of the prophecies on the restoration, relate to the final gathering of Israel, and events which are closely connected therewith. The doctrine, therefore, that these prophecies are fulfilling and are to be fulfilled by the dispensation of the Gospel among the gentiles, in a spiritualizing sense, is here by Peter directly made void, or, I might say, false. Peter, who had been instructed by his Lord in the mysteries of the kingdom, did not so understand it. He refers the fulfillment to the time when his Lord shall come again, as he promised him that he would. He knew very well that there must be another dispensation, a dispensation of the fulness of times, to raise up and restore the tribes of Israel and that God had promised to set His hand again the second time to do this great work.

We will now bring a testimony from Joel, to show that the gathering of Israel is closely connected with the coming of the Lord. Joel 3: 1. "For 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," &c. If the reader will turn to this chapter, and read it, he will find, particularly by the 13, 14 and 15th verses, that the whole chapter relates to the great day of the Lord, which expression always refers to his second coming and to the harvest, which Christ says, is the end of the world, and to the treading of the winepress of the wrath of God. See Isaiah 63, and Rev. 14. We will quote one more on this point. Zech. 14. "Behold, the day of the Lord cometh, (second coming) and thy spoil (Jerusalem) shall be divided in the midst of thee; for I will gather all nations against Jerusalem to battle * * * * Then shall the Lord go forth, and fight against those nations, as

when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west. * * *

And the Lord my God shall come and all the saints with thee." Joel tells us that at the time when the Lord shall bring again the captivity of Judah and Jerusalem, He will gather all nations against them, and Zechariah says that this gathering of the nations will be in the day of the Lord, and that at that time the Lord will come. These ideas are fully set forth by nearly all the prophets, in a great variety of language and additional items. There is a great abundance of testimony which will show that the second advent of Christ is directly connected with the literal gathering of Israel for the last time. Having thus ascertained to what period of the world's history our subject relates, and to what great events it is connected, we shall proceed now to give our opinion concerning the things which are spoken of in the text. We will quote it again. "And He (the Lord) will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." The expression "the face of the covering" and the word "veil," without doubt, are synonymous in their meaning, and prefigure a darkness of the minds of all people. This is the same darkness which is spoken of by the same prophet in his 60th chapter. The prophet, addressing himself to Zion, says, "arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and gross darkness the people." This chapter gives a very minute description of the gathering of Israel and the building up of Zion, and runs the subject into the Millennium state, so we see it agrees with the text as to the time and events, with what we have said about the passage under consideration. The 60th chapter, as we have said, describes a city and speaks of the materials of which it is to be built; "the Fir tree, the Pine tree, and the Box tree together, to beautify the place of my sanctuary and to make the place of my feet glorious." And yet some of our wise divines say that it is a figurative description of the gentile church. There is one evidence of gross darkness. We would very courteously ask the learned clergy who are of this opinion if this is a figurative description of a church, what do these three kinds of timber represent, or what part of the church "the rams of Nebaioth" prefigure, or "the flocks of Kedar," &c., &c. But as we know that there is to be a real city built up in the last days, in which people shall dwell, we will not trouble the clergy with any more questions, but bring forward the proof. Isaiah 30: 19. "The people shall dwell in Zion at Jerusalem: thou shalt weep no more." The time here alluded to agrees with the time which we have ascertained, that our text refers to. For God's people do not now dwell in Zion at Jerusalem, neither have they ceased to weep. The context of our subject says, that God will wipe away tears from all faces, which agrees with the promise that they shall weep no more. In Isaiah 60: 14, it is said, "they shall call thee the City of the Lord, the Zion of the Holy One of Israel." But perhaps some are ready to inquire in what particulars does this darkness consist, what are the items? One of the particular items is the well known fact that the religious world is split up or divided and subdivided into an almost innumerable number of sects and parties; holding doctrines and having creeds, platforms and articles of faith, distinctly contradictory to each other, and often causing much bitter strife, envy and hatred, and sometimes murder, and each one claiming to be the true church, and many will contend that the whole constitutes the true church. This is one of the items, or signs of darkness. The religious world has, until very lately, and some do now, believe that there will be a time before the coming of the Lord, that all the world will become converts to christianity; and that the reign of peace so much spoken of by the prophets, will be brought about in this manner. This is another item. A third is, that thirty or forty years ago, all the religious world thought and believed, (a few individuals excepted) that Israel will never be literally restored to their own lands, that is, the land of Judaea; that the cities of Judah and Jerusalem which were destroyed by the Romans, will never be rebuilt, that the gentile yoke under which they have served these 1800 years will never be taken off, and that there was nothing promised to the Jews; but to acknowledge Jesus of Nazareth, and be gathered into the gentile churches. The fourth evidence of the veil being on the minds of the religious world, is, their idea of heaven being in an unknown region, an imaginary heaven, somewhere as a certain poet has said:

"Beyond the bounds of time and space,
Look forward to that heavenly place,
The saints secure abide."
It is a heaven undescribed by scripture, and for which no scripture can be brought to sustain. These are some of the import-

ant items, or evidences of darkness, that rest upon the gentile world, although the light that has already dawned upon the world has, in part, dispelled this darkness, and has lifted the veil from many honest minds.

We shall first notice the first of these four general items: that such a multiplicity of churches, so much antagonistical to one another, is the true church of God. The Bible abounds with teachings and exhortations that the church of God should be *one*. Christ, in His last prayer for His disciples, prayed that not only they, but all that should believe on Him through their word that they also should be one even as He, (that is in like manner) as He and the Father are one. I have heard many of the religious world, and even some who are of the clergy, contend that God designed that there should be more denominations than one, and I have tried to show them the inconsistency of such a position, but to no purpose. The veil was on their minds, and having eyes they saw not, and ears, but they heard not; plain scripture proof was no evidence to them. The fact is, that man wants and always seeks for an excuse for every thing that he does, and for every condition that he finds himself in. Adam found that he had broken God's law and he laid the blame on the woman; the woman in her turn laid the blame on the serpent, so he had to bear it, and in consequence of it, he had to crawl on the ground and feed on the dust of the earth, all his lifetime. Adam and Eve, notwithstanding they had tried to excuse themselves, had to bear the punishment due to the law. The religious world find themselves in this strange dilemma. Numbering, as it is allowed by good judges, as many at least as the number of the beast, (666) and still they are continually dividing. So the leaders must, of necessity, (and it would not be like human nature if they did not) make some excuse. Some take the position; that men are naturally so constituted that they cannot all believe alike. Let us see how this agrees with scripture. Did Christ pray for an impossibility? We find that the ancient church, after 3,000 had been added on the day of Pentecost, and after the Lord had added to them daily, and they had become very numerous, we read that the multitude of them that believed were of *one heart and one mind*. Paul, in writing to the Ephesians, exhorted them "to keep the unity of the Spirit in the bonds of peace." He said, "there is *one* body, (or church) and *one* Spirit, even as ye are called in *one* hope of your calling; *one* law, *one* faith, *one* baptism; *one* God and Father of all." Eph. 4:

4, 6. This ought to teach us that if we believe in *one* God and *one* only, so we should believe in *one* body or church, and *one* only, *one* faith, and *one* only.

Bro. W. W. BLAIR says, in reference to his communication on polygamy that he has endeavored to keep on ground, which for the most part, has not been canvassed by others, and has used as evidence *against* polygamy, many scriptures which are used by its warmest advocates for it. His apology for writing on it now, is, that the elders are now going where the subject will have to be met and refuted, and he thought that he could aid them some through the Herald.

For the Herald.

WHO ARE THE SEED OF THE LORD.

"For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people, otherwise they shall hearken unto these things."

The above words are so often quoted in justification of polygamy, by those who teach and practice that abomination, that it appears proper something should be said with regard to their true meaning and application.

Does the passage imply that God will ever "raise up seed" unto Himself in a different manner from that marked out by command and precedent, for nearly 6,000 years past? We think not.

The scriptures all teach that God is unchangeable in His character, purposes and designs; therefore, whatever means God designed in the beginning by which to "raise up seed" unto himself, will continue to be the *only* means by which that end can be attained. But before we proceed further in the investigation, let us learn who the "seed" of the Lord are. Are they who are born of flesh and blood only, the "seed" of God? Certainly not. In order to enter into the family of the faithful, and be accounted as "the seed," man must be "born again." He must be made "fellow heir, and of the household of faith" by "the washing of regeneration, and the renewing of the Holy Ghost;" and until man is "begotten through the word" and "born of water and of the Spirit," he is not the seed of the Lord.

Paul says, (Rom. 9: 8.) "They which are the children of the *flesh*, these are not the children of God." Jesus says, (Matt. 13: 38.) "The good seed (the seed of the Lord) are the children of the kingdom." To this agrees the words of Abinadi. See

Book of Mormon, Mosiah ch. 8th, par. 6th. The Prophet here speaks of the ministry of our Savior, His sufferings and death, and says, "when His soul has been made an offering for sin, He shall see His seed. * * And who shall be His seed? Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord; I say unto you, that all these who have hearkened unto their words, and believed that the Lord would redeem His people, and have looked forward to that day for a remission of their sins, I say unto you that these are *His seed*, or they are the heirs of the kingdom of God; for these are they whose sins He has borne; these are they for whom He has died, to redeem them from their transgressions; and now are they not *His seed*? Yea, are not the prophets every one that has opened his mouth to prophesy, I mean the holy prophets ever since the world began? I say unto you that they are *His seed*." Here we see the character of the Lord's seed, and who they are; that they are they who keep the commandments of God, believing on His name. Jesus, when He was crucified, went to Paradise, (the place of rest for the spirits of the righteous until they are resurrected,) and there He met with and saw *His seed*,—the spirits of just men and women, who had died heirs of the kingdom. From what has been said, we must see the necessity of following the line of distinction drawn by the word of God, between the "seed of the Lord" and the seed of man, or between the children of God and the children of men. The first are made what they are by faith on God, and obedience to His commandments. The latter are of the flesh, and are born of flesh and blood. The Lord said to the brother of Jared, (B. of M., Ether 1c. p. 2.) "And there (in America) will I bless thee, and *thy seed*, and raise up unto *me* of *thy seed*." Here is a plain distinction between the brother of Jared's *seed*, and the seed of the Lord; for the Lord declares "I will *raise* up unto *me* of thy seed," that is, the Lord would take children of the brother of Jared, and make them the "children of God," by their obedience to His holy laws.

The object of God in bringing Lehi and those associated with him to the land of America, was, that he might raise up unto himself a pure and holy people. He says, (B. of Jacob ch. 2, par. 6.) "Thus saith the Lord, 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

joins of Joseph." Who constituted this "righteous branch?" Certainly not they who sinned against God, and though they all were reckoned the seed of Lehi, none were found the seed of God but the faithful and obedient.

But did not God command Lehi, "that his sons should take daughters to wife, that they might raise up seed unto the Lord in the land of promise?" Yes, He did. But did all the descendants of Lehi become children of the kingdom? Did all the seed of Lehi become the "*seed* of the Lord?" No, they did not. And why? Because they did not love God and keep His commandments, but turned to pride, oppression, priestcraft, and that "grosser crime," polygamy. And what has marriage to do with regard to raising up seed unto the Lord? It is the means which God has provided by which to fill the earth with the measure of man, according to his creation before the world was made. See D. & C. sec. 65, par. 3. The seed of man being thus provided, it then remains for them to become the seed of God, by obedience to His commandments. God has established an unchangeable means by which the sons and daughters of Adam may become the sons and daughters of the Almighty. He has also established one, and only one means, by which sons and daughters may be raised up unto men. The first are raised up through the gospel covenant, the latter through the covenant of marriage. And all those begotten not by virtue of these covenants, are bastards, and not sons.

The Lord says, (Doc. & Cov. sec. 65, par. 3.) "Marriage is ordained of God unto man, wherefore it is lawful that he should have *one* wife, and they *twain* shall be one flesh." Agreeably to this appointment we see that God in the morning of creation, made *one* woman for *one* man, and He tells us in Malachi 2. 15, why He did so, "that He might seek a Godly seed." Here the object for which the Lord made *one* wife for *one* husband is so emphatically stated, that none but the wilful need misunderstand. It appears from the context that Israel was in the practice of polygamy, and the Lord reproved them sharply for it, and dwelt upon it at length, to impress them with the enormity of the crime. He says "And this have ye done again, covering the altar of the Lord with tears, with weeping and with crying out, insomuch that He (the Lord) regardeth not the offering any more, or receiveth it with good will at your hand, yet ye say; wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, yet is she thy compan-

ion, and the wife of thy covenant, and did not he make *one*? (wife) yet had he the residue of the Spirit, (and could have made seven, or more if it had been wisdom, and would tend to produce a righteous seed) and wherefore one? (Hear it O ye Polygamists!) *that He might seek a Godly seed.*" Mal. 2: 13-15. If there was ever a man on this wide earth, who could have raised up, by polygamy, a righteous seed, "a Godly seed," it certainly was Adam. But God, who knoweth all things, foresaw that *one* wife, and *one* wife *only*, would tend to this desired end. If there was ever a time when polygamy could be justified, it was when Adam alone held sole rule and dominion in the earth, when the earth was to be filled with the measure of man, but God was not pleased with it, therefore He gave but "*one* wife."

When God destroyed the earth with the flood, He saved "Two and two of all flesh. * * * and they that went in, went in *male and female* of all flesh." Here we see in this great temporal salvation, that the Lord adheres to the original order of creation, "male and female." What an unanswerable argument this affords against polygamy. It is one that all the force of man's reasonings together, with the practices of some who were the servants of God, cannot destroy. It was the Lord's doings, and not man's, and reflects His mind and will, His designs and purposes, with regard to the relationship of male to female. Our Savior says, touching this matter, (Matt. 19: 4, 5.) "Have ye not read that He which made them at the beginning, made them male and female; and said, for *this cause* shall a man leave father and mother, and shall cleave to his wife, and they *twain* (not more) shall be one flesh?" And in view of this being the only lawful manner to raise up seed, Jacob gave the word of the Lord to the Nephites, (Book of Jacob ch. 2, par. 6.) saying, "Hear me and hearken unto the word of the Lord, for there shall not any man among you have, save it be one wife; and concubines he shall have none;" and it appears that this command was given to Lehi and his associates in the beginning, for the 9th par. reads thus: "for they (the Lamanites) have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife, and concubines they should have none." Thus we see that the marriage relation as it was given in the days of Adam and Noah, and declared by Malachi and our Savior, were reaffirmed by commandments of God to Lehi and Jacob, on this continent. Nor is this all, for when the Lord began to open the dispensation of

the fulness of times through Joseph Smith, He revealed His will clearly and pointedly upon this matter, as already quoted from section 65 D. & C., and again, in sec. 13, par. 7, "thou shalt love thy wife with all thy heart and cleave unto her and *none else*;" and yet, after all these teachings, how much like sinful, rebellious Israel, many of the professed Saints have been "covering the altar of the Lord with tears, with weeping and with crying out?" How well it may be said of them, as Jacob said of the polygamous Nephites, "ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them, and the sobbings of their hearts ascend up to God against you." I am aware that many seek to establish the lawfulness of a plurality of wives by quoting the teachings of Moses, endeavoring to show that God, in that day, through Moses, taught the "raising up seed" unto the Lord, by that means. We would remind such characters that this is not the Mosaic dispensation, neither are we living under that covenant of which Moses was the mediator. That was "a covenant of curse." Perfection could not come by it, it "gendered to bondage," (see Gal. 4: 24.) and we would be equally justified in quoting Moses in regard to retaliation, "an eye for an eye and a tooth for a tooth," or in regard to putting away a wife for other causes than adultery, all of which is interdicted under the gospel covenant, as in regard to any of his writings that can be construed as teaching polygamy. The apostle in Gal. 4: 22, 31, introduces Sarah and Hagar as types of the two covenants, and through these we learn the character of the covenant wife and her children, and also that of the polygamous wife and her children. He says:

"For it is written, that Abraham had two sons, the one by a bondmaid, (not wife indeed) the other by a free woman. But he who was of the bondwoman, was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are (represent) the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar, (Hagar) * * * and answereth to Jerusalem which now is, and is in bondage with her children. * * * But as then, he that was born after the flesh, (Ishmael) persecuted him, (Isaac) that was born after the Spirit, even so it is now, nevertheless, what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we (the saints) are not children of the bond-

woman, but of the free."

What a woful comment is this on polygamy! How pointedly this shows God's disapprobation of it. How sad the condition of the polygamous wife! How terrible the fate of her children! Reader, are you a polygamist? Turn to Genesis and read the character of Sarah and Hagar; of Ishmael and Isaac. Sarah was the covenant wife of Abraham; she gave him Hagar to wife, but God was evidently displeased, for He did not recognize Ishmael as Abraham's son, and bless him as such, for He says in Gen. 22: 2, "take now thy son, thine **ONLY** son Isaac." Yet Ishmael was alive, and the first born to Abraham, but by a bondwoman, and was therefore not a son legally, but a bastard. Paul, in Heb. 11: 17, confirms us in this conclusion. He says, "And he that had received the promises, offered up his only begotten son." What was the character of this child of polygamy? He was a persecutor; "and Sarah saw the son of Hagar, the Egyptian, which she had borne unto Abraham, *mocking.*" Gen. 21: 9. "And he will be a wild man, his hand will be against every man, and every man's hand against him." Gen. 16: 12. The treachery, thievishness and murderous spirit of his descendants, fully attest the truth of this prediction; and does any one desire a similar history for themselves and posterity? Polygamy, if persisted in, will obtain it for them. Does any one still say that God recognized Hagar as Abraham's wife, and Ishmael as his son? Let them turn and read Gen. 16: 5-19. Here Sarah still claims her as "my maid;" and Abraham says to Sarah, "behold thy maid is in thy hand, do to her as it pleaseth thee." Do any of the women of this age and day desire a similar situation, and similar treatment? Do they want to be reduced to that state of abject servitude, of iron bondage, that the covenant wife, their "mistress," can treat them as they will, and the husband, and indeed the angel of God, as in the case of Sarah and Hagar, endorse the act? And when they attempt to flee away as Hagar did, have the angel of God meet them in the way and command them to "return to thy mistress and submit thyself under her hands?" God forbid that such should be the case, but that they aspire to, and contend for their God-given right,—to be the "one" and *only one* wife, of one husband. By the brief review given of Abraham and his house, we find that God raised up Isaac, and *not* Ishmael, to be his "seed." The case of Jacob and his house is frequently alluded to, to prove that the Lord sanctioned polygamy. Let me ask who receiv-

ed the manifold greater blessings under the hand of the old patriarch; was it his eldest issue? No, verily. The *apparent* reason for Joseph receiving the greatest blessing was, because Reuben and Simeon defiled their fathers bed; but another, the greatest and *real* reason was, that Joseph was the eldest son of the covenant wife. Rachel, whom he met at the well and "kissed," was his lawful wife. Here was made, unwritten, and perhaps unuttered, a covenant between two loving hearts; unwitnessed did I say, and unsealed? Nay; the angels of God saw and rejoiced, and Him that searcheth the hearts, said: "write, they twain shall be one flesh;" and the wicked connivance of Laban, in surreptitiously placing Leah in the nuptial bed, could not impair its force, nor thwart its objects, neither rob Joseph and Benjamin, the legitimate fruits of it, of their God-ordained rights. Therefore, whilst the Lord gave the land of Canaan to the 12 patriarchs, He gave Joseph *all the world*, besides saying, "unto the utmost bounds of the everlasting hills, they, ("the blessings of thy father,") shall be on the head of Joseph," &c. Hence it is, that Joseph's posterity in the latter days will hold, and exercise, the superior and ruling power of priesthood, as promised by dream to him. Gen. 37: 9, 10; and then by prophecy, Gen. 49: 24; Deut. 33: 17, Ps. 80: 1, 2, Jer. 31: 9, also D. & C. sec. 108, par. 6. Thus, we see, that God does respect the issue of the lawful, covenant wife, and bestows on them His especial favor, whilst the issue of the polygamous wife or wives, are not heirs of the same or similar blessings. His first and greatest blessings are always found, belonging of *right* to that "seed" raised up according to His original and preordained plan. Having shown who the "seed of the Lord" are, and the line of distinction between them and the seed of man, also the God-given plan for raising up each, in the days of Adam, Noah, Abraham, Jacob, Lehi and the Nephites, as well as in the present dispensation, and having satisfied most, if not all my readers, that God's plans and purposes are unchangeable, as they relate to past ages, at least, it remains for us to ask, will the Lord ever give a law to raise up the seed of man or "seed unto the Lord" that will conflict with, abrogate, or change, that already given? We answer, no. For God says, "I change not." "I, the Lord, do not vary from that which I have said." "Jesus Christ, the same yesterday, to-day and forever." "Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore I speak *the*

same words (relative to the same thing) unto one nation like unto another, * * and I do this that I may prove unto many that I am the same (unchangeable God) yesterday, to-day and forever." 2nd Nephi, 12c. 7p. What was his testimony, as exemplified, relative to marriage relations in the days of Adam and Noah? One wife, and *only one*, for one husband. What was it as declared to Israel by Malachi? One wife, and only one for one husband. What to the Jews through Jesus? "they *twain* shall be *one* flesh." What to the nations of the Nephites and Lamanites? "thou shalt have save it be *one wife*, and concubines none." What to this nation and all others to which the gospel is sent? "Thou shalt love thy wife with all thy heart, and cleave unto her and *none else*." What an array of testimony! How pointed! How complete! How perfectly it agrees! How unvarying in every age, in every nation and clime! What a sure foundation is here laid for our present and *future* faith with regard to this important matter. God help His people to hear and heed. Can polygamy then become a lawful practice among the saints? No, for God teaches all nations the same things with regard to the family relations. He has taught in all times past that having more than one wife was wrong, therefore, He will teach all nations in the future that it is wrong.

Well, what does the Lord mean when He says, "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things?" The Lord simply means, that He will command His people with regard to the matter, as He had already commanded them and their fathers; and in case the command was not reiterated, or given again, they (His people *future* as well as present,) should hearken unto the teachings and commands already given through Jacob; but it does not intimate in the least that He will give a conflicting or contrary command.

And what about the seven women taking hold of one man, as it is mentioned in Isa. 4: 1. ? Dear reader, have you examined the character of those women as it is delineated in the preceeding chapter, 16-26. verses? Read carefully and ponder. How much righteousness, honor, glory and salvation, could seven such characters bring to a man of God, and how desirable, think you, would they be to him? Oh shame, where is thy blush! to intimate that men of God would have such filthy, bald-headed, proud, scabby-headed, loathsome beings?

But the Latter-Day-Saints who advocate polygamy, say it is a means of salvation;

and that the more wives and children, the more honor, glory, power and dominion. Some, having, because of their numerous posterity, a far greater kingdom, and as before remarked, greater glory, honor, power and dominion. Let us enquire. Is there to be a diversity in the celestial or terrestrial kingdoms? Will one have greater power, more honor, brighter glory and larger dominion, than another? We answer, no. Paul says, "ye are all one in Christ Jesus." Jesus taught, saying, (Luke 20: 36,) "they are equal unto the angels, and are the children of God, being the children of the resurrection." If they are *all* equal unto the angels, then they must be equal unto, or with each other. The revelations of Jesus in D. & C. 7: 83, says, "and the saints shall be (at the second coming of Christ) filled with His glory, and receive their inheritance, and be made *equal* with Him." If the saints are made *equal* with Christ, then there can be *no* inequality among themselves. Again, sec. 92, par. 5, "wherefore, as it is written, they are Gods, even the sons of God; wherefore *all* things are theirs, whether life or death, or things present, or things to come." Par. 7; "they who dwell in His presence, are the church of the first born, and they see as they are seen, and know as they are known, having received of His fulness and of His grace, and He makes them *EQUAL in power and in might, and in dominion*, and the glory of the celestial is *one* even as the glory of the Son is *one*." Where then is there a difference in the celestial kingdom? There is none, and they who serve for a kingdom where there is inequality with regard to dominion, power, glory, &c., are evidently serving for the telestial kingdom, for the word of God says, (par. 7,) "for as one star differs from another star in glory, even so differs one from another in glory in the telestial world." Therefore, if polygamists have glory in proportion to their wives and posterity, it is plain to see to what world and glory they will go, viz: to the telestial, and "these all are they who will not be gathered with the saints, to be caught up unto the church of the first born, and received into the cloud. These are they who are liars and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie. These are they who suffer the wrath of God on the earth. These are they who suffer the vengeance of eternal fire. These are they who are cast down to hell, and suffer the wrath of Almighty God until the fulness of times, * * and they shall be *servants* (not sons) of the Most High, but where God and Christ dwell they cannot come; worlds without end."

Wherefore repent, repent and turn away from all your wickedness and abominations, all you who have been defiled with this "grosser crime," and all you who are defiled with sin, and let the life of Jesus Christ be daily manifest in all your ways, is the exhortation of your servant, for Christ's sake.

W. W. B.

FIRST NUMBER OF VOLUME FOUR.

With this number commences the Fourth Volume of the Herald. We view with satisfaction the present position of the Church as compared with its condition when this little organ came into being. We mark the struggles for life, and the various degrees of prosperity, and adversity through which this exponent of our faith has passed in the short period of its existence, and in all its fortunes we can see the hand of the Lord.

We feel grateful to Him for the cordial support that has been given us by all the enquiring saints everywhere, and particularly to those who have dealt with liberal hands in the material substance necessary for carrying out the voice of the Church.

We now have a Press and fixtures established, have called to our assistance willing hearts and hands to carry on the work of publication, for the purpose of advancing the work of the last days more rapidly, in disseminating truth and light through the medium of the Church Organ, and feel assured that we shall be sustained in our labor of love, by the friends and partakers of the cause, if we do from time to time make our wants known. Feeling that there is a necessity for a more frequent publication of the Herald, it has been decided by the committee to issue it Semi-Monthly thereby publishing two volumes within the year instead of one. We are aware that this will increase the year's subscription to twice what it now is, still we ask our readers to consider that more than double the reading matter now had, will be given in exchange for this increase in price; we would still further ask our Patrons to consider, that up to this date, numbers of the Herald have been sent to various parts of the country, to reach the scattered saints, for which there is no return, and that we must still continue to send them to every point accessible to them but closed to our elders, and that for these we must make provision.

The committee also wish it to be understood that as servants of the church, they

are amenable to the body, and are desirous of doing all in their reach, of a legitimate character, to enhance the value of that entrusted to their charge, and increase its usefulness, in order to be held blameless when called upon for an account of their stewardship; they, therefore, deem it their duty to inform the patrons of the Herald of the contemplated change in its issue; of the increased burden upon them for subscription, of the additional task imposed upon the committee, as well as the increased value and usefulness of the paper. The employees who do the labor must live, and although willing to work for less than they could obtain for the same labor out of the church, we feel it our duty to see that the lessened remuneration is promptly paid that they and theirs may not suffer deprivation.

Our object is to make each department entrusted to us a self paying and self supporting institution; this has not yet been attained, but we trust that with a little augmentation of the original fund paid in, and the prompt payment of subscriptions, will soon enable us to say, it is accomplished, and the necessity for additional aid obviated. The object of this article is therefore, to ask of friends and patrons one more effort in our support, in the prompt payment of past dues and renewal of subscriptions, obtaining subscribers, &c. In this connection we would like to say to all whom it may concern, that we do not arrogate to ourselves any credit for past success; but by God, through our Lord Jesus Christ, have our efforts been blessed, and unto Him be all glory and praise forever, and ever.

ISRAEL L. ROGERS,

JOSEPH SMITH,

For Committee of Publication.

OBITUARY.

Fell asleep, in the arms of her Redeemer on Jan. 23rd, 1863, at Whitestown, Boone Co., Ind., Sister Ann Trout, wife of Bro. John J. Trout, aged 57 years and 11 months. She was born in the District of Columbia, emigrated westward with her parents, who finally settled in Clinton Co., Ohio, where she was married to the brother who survives her, by whom she raised a family of ten children, all except two she lived to see obey the gospel, and take upon them the name of Christ, evincing to the world according to her worthy example, a desire to follow Him through evil as well as good report. She laid hold of the hope set before her in the Gospel. She was baptized and

confirmed a member in the Church of Jesus Christ of Latter-Day Saints, August 9th, 1843, by Elder Alva L. Tibbits. She and her husband united with the reorganization of the Latter-Day-Saints Feb. 4th, 1861, and continued to live a christian life, making everybody happy around her, and when her hour of departure came, she could have said with the apostle of old, "I have fought a good fight, I have finished my course, henceforth there is laid up for me a crown of righteousness" in heaven

The writer was with her during her short illness, and she seemed calm and resigned to the will of her Heavenly Father. We felt constrained whilst seated beside her bed in her last moments, to lift our heart in prayer to God, that the sad bereavement might be sanctified to the everlasting welfare and salvation of, her surviving children.

J. B. HENDERSON,
WHITESTOWN, Ind., April 29th, 1863.

RECEIPTS FOR THE HERALD.—D. S. Seavey, S. Rogers, E. Larkey, J. Hendrickson, J. Horton, H. Hayer, W. Long, each \$2; J. Brown, E. Steele, J. Thomas, J. Birchell, C. Jensen, C. Willings, Mrs. Puchin, W. Stephenson, E. Raymond, J. X. Davis, J. Lloyd, P. Russel, J. D. Jones, W. Grice, I. Fletcher, J. Boswell, E. Banta, P. Burgess, N. Tibbits, T. Cutler, J. Scanlan, W. Redfield, J. Gold, A. Gold, D. Powell, E. Robinson, A. W. Moffit, P. Corless, G. Corless, I. Freeman, W. Beard, U. Eggleston, S. Pease, C. Thurston, D. U. Spinning, G. Mefford, W. T. Kyte, T. Harris, E. C. Brand, W. L. Gotts, L. V. Buren, C. Randall, M. A. Pruden, J. Wilder, G. Watson, J. M. Wait, O. Hayer, H. H. Johnson, L. Lewis, O. K. Lewis, A. Oleson, H. Parker, S. Laurence, J. Prosser, W. Harson, N. Taylor, T. E. Jenkins, H. Thomas, B. Soule, each \$1.

N. Green, \$3 A. Klopig, 50 cts., S. Badham, 50 cts., M. W. Reid, \$1.55, S. G. Holman, \$5, J. Thomas, \$2.25, E. C. Hutchins, \$1.10, J. Newberry, \$1.10, D. H. Bays, 50 cts., I. F. Stafford, \$1.10, M. Griffith, \$1.05, W. A. Moore, \$1.50, D. Rogers, \$1.25.

BRO. JAS. W. GILLEN, wrote from Galesburg, Ill., June 9th, and said, "We held a two days' meeting near this place on the 6th and 7th inst., and we had a good time, and quite a large attendance, although the weather was rather cold. At prayer meeting the gifts and blessings were manifested. Bro. Reynolds and Burgess are with me."

Rev. Elders JASON W. BRIGGS and CHARLES DERRY, may be addressed, (POST PAID,) at Richard Stokes' building, Trinity Road, West Bromwich, Staffordshire, England.

THE REPUBLICATION of several articles which were in the Supplement to the last number, was made for a special purpose, and for the benefit of many who had not seen them before.

A Special Conference of the Church of Jesus Christ of Latter-Day-Saints, has been appointed to be held in Fox River Branch, near Sandwich, De Kalb Co., Illinois, on Saturday, August 29, 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.

REMOVAL FROM BURLINGTON, IOWA.—BRO. WILLIAM D. MORTON, is now located at PLANO, ILL., and is engaged in printing the "Herald."

REMOVAL FROM CINCINNATI.—"ISAAC SHEEN, Plano, Kendall Co., Ill.," is our post office address.

THE TRUE LATTER-DAY-SAINTS HERALD, is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ, of Latter-Day-Saints, and edited by ISAAC SHEEN.

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"A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD SET IN PICTURES OF SILVER."
PROVERBS 25: 11.

"ADMIT THE EVIL ONE AT THE KEY-HOLE, AND HE WILL SOON OPEN THE DOORS
AND WINDOWS TO ALL HIS IMPS."—SAYINGS OF DAVID.

No. 2—VOL. 4.] PLANO, ILLS., JULY 15, 1863. [WHOLE No. 38.

HISTORY OF THE PRIESTHOOD. No. 1.

TRADITIONS AND IDEAS OF THE HEATHEN CONCERNING PRIESTHOOD.

A belief in the necessity of a priesthood appears to have been almost (and perhaps entirely) universal among all nations. When America was discovered, priests were found among the aborigines, (the Lamanites) who were their religious teachers, and had the superintendance of their religious sacrifices and ceremonies. In the islands of the sea which have been discovered in modern times, (as far as our information extends) priests were found, and as the people of this continent and the islands of the sea had been isolated from the world generally, during many centuries, it is evident that their ancestors, in ancient days, believed in a priesthood. The pagan nations of our day have priests officiating among them, who teach different and opposite tenets of religion, and administer ordinances and sacrifices which are connected with the various religions of those nations. Ancient history shows that all (or nearly all) nations had priests connected with their religions. The scriptures show that the heathen nations believed in and had priests among them. By these considerations we infer that there was originally a *true* priesthood, which was instituted by authority from God, as we also infer that there was a *true* religion which these priests had counterfeited. They had counterfeit religions and counterfeit priesthoods.

THE DESIGN OF THE PRIESTHOOD.

The holy priesthood is an agency or delegation of authority from God, by which certain men are authorized to act in the name of the Lord in the administration of ordinances and the transaction of business

which belongs to the kingdom of God. The Lord employs righteous men as His agents, and the priesthood is the commission or power given to them; however, the reader is not to understand from these remarks that this priesthood is wholly restricted to this world; but, to the contrary, it is a principle which is congenial with the works of God, and it binds the hosts of heaven together, and it authorizes the angels to act in the name of God throughout the boundless realms of light; and (as we intend to show,) no one has a legal right to administer in the name of the Lord, without this authority.

The sacred writers have ascribed to this priesthood two departments, or general heads, one was denominated the "Melchizedek," and the other the "Aaronic" or "Levitical" priesthood. The latter seems only to have been an appendage to the former, as we intend to show in its proper place. Having given our views with regard to the import and object of the priesthood, we will investigate the history of it, from the days of Adam to the present time, for the purpose of showing what the characteristics of the holy priesthood are, that it is now on the earth, that by it the church of Jesus Christ of L.-D.-S. has been organized, that by it God has ordained that the fulness of the gospel shall be preached unto all nations, and the ordinances thereof shall be administered for the salvation and deliverance of all the honest in heart among men, from the universal and speedy destruction of all the ungodly.

MAN'S CONDITION IN THE GARDEN OF EDEN.

"In the beginning God created the heaven and the earth," and all things upon it. "And God saw every thing that He had made, and behold it was very good." Gen. 1c. Thus we are taught, that as the earth

rolled from the hands of its Maker, every thing was pure. Nothing disturbed the harmony of all the Lord's holy mountain; all the beasts of the forest were docile and harmless. But the most noble of all His works, was the formation of man in His own image and likeness, whom He located in the beautiful Garden of Eden, and gave him authority and power to have dominion over all things upon the earth. See Gen. 1: 26. Thus, Adam was the authorized Governor over all the works of God upon this planet, which then formed a province in the vast kingdom of worlds, or boundless creations of God. In this condition, he was not only a ruler, but he formed a connection between the heavenly intelligencies, and the animate creatures that dwell upon the earth. The earth was, (and is yet) the Lord's, and all things upon it, for He created them. Adam and his companion were located in the capital of it. The earth was the extent of his dominion, yet Adam, the Governor of the earth, and all things upon it, were under the jurisdiction of the Lord. As Adam had authority, under these circumstances, to sway his sceptre over the whole province of the earth, it was only necessary that he should be restricted by certain rules or laws, for the well-being of the whole of the lower creation, therefore the continuation of that system of universal harmony and unalloyed enjoyment, and the welfare of all things upon earth, to a certain extent, depended upon the conduct of man. The relationship that Adam sustained to the Lord, was that of a son, as St. Luke says. See Luke 4: 38. But man only held this blissful station while he acted in obedience to the Supreme Head of all things; and by disobedience the whole scenery was changed, and tinged with a crimsoned *woe, sorrow and perplexity.*

MAN'S CONDITION AFTER HE TRANSGRESSED.

Satan employed the serpent, or disguised himself, and thus beguiled Eve, who took and gave to Adam, and thus they both partook of the fatal fruit, which was peremptorily forbidden. The penalty of the law was inflicted, which was banishment from the beautiful garden of Eden, and from the presence of God, also temporal death. Thus Satan became an invader. He invaded the earth and became "the prince of this world," therefore Jesus said, "now shall the prince of this world be cast out." John 12: 31. At another time He said, "the prince of this world cometh, and hath nothing in me." John 14: 30. When Adam fell, then it was that Satan became the prince of this world. Man lost the

earthly paradise, and his relationship with God was broken; hence, since the fall, all mankind, before they obey the law of redemption, are foreigners, aliens, and strangers to God. Paul reminded the saints at Ephesus that they had been "aliens from the commonwealth of Israel," (Eph. 2: 12,) and he also said, "now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." 19v. This was therefore Adam's condition when he fell, and until a knowledge of the plan of salvation was revealed unto him, he must have been in an awful condition. A veil of obscurity and darkness intervened between him and his God; the angels, who were formerly his companions, did not so frequently visit him; the ground was cursed, and became parched and obdurate, so that it required much manual labor to obtain vegetation sufficient for his sustenance. The beasts of the forest began to tear each other in pieces; the more harmless birds of the woods, hastened to screen themselves from the more ravenous species. Alas! the harmony that previously existed was broken up, and a woeful confusion reigned instead. We may reasonably infer that an horror and awful dread of death pervaded the mind of Adam, and racked his soul with fearful anxiety respecting his future fate. Thus with a prospect of lingering out a wretched existence, in a state of banishment from the presence of God, and with awful feelings, as though they were the horrible forebodings of perpetual despair, he, no doubt, bewailed his condition.

Now under the consideration that these were the circumstances of man at this period, and that Satan had invaded the earth, we ask, what was there to be done? Man had lost this earthly paradise or pleasant estate. The infliction of the penalty of the law which he had broken, rendered him an alien from God, and this curse was to be entailed upon his posterity. Could he, without any authority from God, establish a law, or an order of things, by which he could regain that which he had lost? He could not, and it would not have been consistent with the character and mercy of God, to have forever abandoned him to wretchedness and woe without offering him a privilege to return. Would it be consistent with the rules of propriety for an alien to assume the authority to administer the forms of the law, and thus adopt himself as a citizen of a distant kingdom, or for two foreigners to commission each other to do so? Every intelligent person will respond in the negative. Again we ask, what should be done? We will answer this question by referring

to what has been done.

After the Great God condescended to alleviate the painful condition of man, by promising that He would send His Son, who should be offered as a sacrifice for the original sin, and redeem all mankind from the consequences of the same, He also proffered to him the law of redemption; or in other words the plan of salvation, through obedience to which all the human family can form and sustain an allegiance to God. The scriptures show that this law of redemption is the law of the kingdom of God, and that it is absolutely necessary for all to be obedient to it, that they may become citizens of that kingdom. But the point which is now under consideration is, how could the human family come into possession of this kingdom? They certainly could not usurp it, neither could they form this allegiance with God without a permit from heaven authorizing them so to do. There was no way for God to establish His kingdom among foreigners, unless He appeared in person and did it, or sent an embassy for that purpose. An assumption on the part of the foreigners, would not answer. Therefore, there was no way for mankind to return and form a relationship with God, only by a permit or grant from Him, accompanied with the specified conditions. We have now traced the subject to the place where we can with propriety introduce the holy priesthood.

HOW THE PRIESTHOOD WAS GIVEN TO MAN.

Man could receive information concerning the plan of salvation, but at the same time be destitute of the proper authority whereby they might reap the benefits of it, therefore authority from God for this purpose was absolutely necessary, and this authority is the holy priesthood, and it was given to Adam.

This priesthood, as we have before observed, is the principle that binds the hosts of heaven together, and the commission which is given to angels. Paul says concerning the angels, "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14. They are "sent forth," therefore they hold the priesthood, and the priesthood is the necessary authority in the kingdom of God, and when this priesthood was given, the kingdom was given; for it is the authority by which all the officers are consecrated, or the kingdom organized and the ordinances administered. When we speak of *the kingdom of God* on earth, we mean to be understood as speaking of it as being synonymous with the *church militant*. Paul said that the Father "hath delivered

us (the saints) from the power of darkness, into the kingdom of His dear Son." Col. 1: 13. They are translated into the church militant. Now the reader should understand that this kingdom was organized on earth expressly for the benefit of the fallen race of mankind, and all those who are legally adopted into it, and are faithful in the performance of their duty to God during the short period of their existence in time, will receive "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation." 1 Peter 4: 5. By these means, adopted citizens of the kingdom of God, become "heirs of God and joint heirs with Jesus Christ," and they regain all which was lost, and receive an unspeakably greater exaltation, so that their painful course through time, and the serious afflictions that flesh is heir to, in the end will be no detriment to us, but, as Paul says, "our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4: 17. The citizens of the kingdom of God are *adopted citizens* because they "have received the Spirit of adoption, whereby we cry Abba, Father." Rom. 8: 15.

In the preceding verse, Paul says, "as many as are led by the Spirit of God, they are the sons of God." Now it is evident that Adam was not led by the Spirit of God when he transgressed, and therefore he was not at that time a son of God, and he could not be restored to that relationship with God, until he "received the Spirit of adoption," and he could not receive the Spirit of adoption without obeying the laws of adoption into the kingdom of God—without being born of water and of the Spirit, and he could not be born of water and of the Spirit, unless he was baptized in water and with the Holy Ghost, and by the Lord himself or by one having authority from God. It has been revealed that Adam was baptized by the Spirit of the Lord, but this was the commencement of the organization of the kingdom of God. It was incompatible with the Lord's mode of dealing with the human family, to continue to act the part of a priest on earth, to administer the ordinances that appertain to His kingdom, or to station His angels here for that purpose; hence, He elected good men and conferred the priesthood upon them, that they might administer the ordinances and adopt souls into His kingdom. Thus, the Lord deputized righteous men to do His work, in His name. The following declaration of the Apostle, abundantly sustains this idea: "Now then we are ambassadors

for Christ: as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5: 20.

Moses and the prophet Malachi, connect the priesthood and covenant together. In speaking of the priesthood which was conferred upon Aaron and his sons, they call it a "covenant of priesthood," see Num. 25: 13, Mal. 2: 4-7. The priesthood is evidently what Paul alludes to, where he says, "a dispensation of the gospel is committed unto me." 1 Cor. 9: 17. A dispensation and a covenant are inseparably connected. We mean a general dispensation that is given for the purpose of building up the kingdom. Paul also said, "I am made a minister, according to the dispensation of God, which is given to me for you, to fulfil the word of God." Col. 1: 25. There are many who are made ministers by the dispensations of men, and not according to the dispensation of God, which Paul received, and which every priest of the Most High God receives. Now when we consider that God is the same unchangeable being in all ages of the world, and that He has but one mode of saving men, we can readily believe that His kingdom was established on earth in Adam's day, and that the priesthood was given to men in that day, for that purpose.

EVIDENCES THAT THE PRIESTHOOD WAS GIVEN IN ADAM'S DAY.

The first evidence that the priesthood was given to men in that age, which we shall examine, is in the history of the sacrifices which Cain and Abel offered. "In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering; but unto Cain and to his offering he had not respect." Gen. 4: 3-5.

In this history it is clearly shown that there was a divinely authorized priesthood on the earth in that day. If the Lord had not given a commandment unto Abel that he should bring of "the firstlings of his flock and of the fat thereof," and make an offering thereof unto the Lord, the Lord would not have "had respect unto Abel and his offering." Abel's offering would have been as worthless as Cain's if the Lord had not commanded that an offering of the firstlings of his flock and the fat thereof, should be made unto Him. The Lord would not have had respect unto an offering which He had not commanded to be offered. This fact is set forth in the history of Saul, king of Israel. The Lord said unto him by the

mouth of Samuel, "go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." 1 Sam. 15: 3. "But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but every thing that was vile and refuse, that they destroyed utterly." 9v. Saul undertook to exonerate himself from blame in so doing, and he said unto Samuel, "the people spared the best of the sheep, and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." 15v. Samuel, in his reply, said, "hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." 22, 23v. We perceive therefore that burnt offerings and sacrifices are not acceptable unto the Lord when He does not command them to be offered, therefore the Lord had respect unto Abel's offering, because He had commanded such an offering to be offered. It is a great sin in the sight of God to offer an offering unto Him which He has not commanded. "Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not, and there went out fire from the Lord, and devoured them, and they died before the Lord." Lev. 10: 1, 2. This shows that the Lord had respect unto Abel's offering because he offered that which God had commanded him, and if he did so, he was undoubtedly a priest of the Most High, for it was a great sin for a man who was not a priest to offer sacrifices unto the Lord. Uzziah, king of Judah, transgressed therein, for when he was strong, and his heart lifted up to destruction, he went into the temple of the Lord and burnt incense upon the altar of incense, and Azariah, the priest and fourscore priests withstood him, and said unto him, "it appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense." 2 Chron. 26: 18. For this sin, Uzziah was smitten with leprosy, and was a leper until his death.

The kingdom of Israel was taken from Saul because he offered a sacrifice at Gilgal. See 1 Sam. 13: 9-14. Paul said "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." Heb. 11: 4. This shows that Abel was an authorized priest of the Most High, and that by performing his duty to God, as a priest, "he obtained witness that he was righteous." By the performance of his duty as a priest, and as a saint, he received the "gifts" of the gospel. He received the gifts of the Holy Spirit, to that extent that Cain saw that Abel's offering was pleasing to God, and that his offering was offensive to God.

The Lord said unto Moses, "appoint Aaron and his sons and they shall wait on their priest's office, and the stranger that cometh nigh shall be put to death." Num. 3: 10. We think that we have conclusively shown that Abel could not have offered acceptable offerings of the firstlings of his flock, if he was not a priest. It does not necessarily follow that he was a priest of the order of Aaron. Moses was commanded to set apart Aaron and his sons to minister unto the Lord "in the priest's office." The priest's office did not originate with the appointment of Aaron, as many imagine. The word of the Lord by Moses shows that it was an office which was instituted before. It was not necessary that a new order of priesthood should be instituted when the law was given.

The foregoing sufficiently establishes the fact that the priesthood was given to man soon after he transgressed in the garden of Eden, but it will be remembered that he retained it only by obedience to the commandments of God; for it is His kingdom, and He will not keep in office those who disobey Him; hence, when Cain and others transgressed, He took it from them.

As soon as the priesthood was given, and the kingdom of God established, and men began to increase upon the earth, those who belonged to the kingdom of God, were distinguished from those who rejected it, by the appellation of the "chosen seed" or "elect people of God." We infer that Eve gave birth to children before the priesthood was conferred upon Adam, and that as soon as he received it, he was restored to his allegiance with God, and became the chief officer of the church or kingdom on earth; hence, when Cain was born, she said, "I have gotten a man from the Lord;" (Gen. 4: 1,) thinking, no doubt, that he would succeed his father in the right of presiding over the church, and that he would be numbered with the "chosen seed," because he was born after they had renewed their relationship with God. Cain, however, murdered his brother Abel, in consequence

of which he was cursed, and excluded from the privileges of the priesthood, therefore Seth received the priesthood, and he became the rightful heir to the priesthood of his father, which Cain had forfeited by transgression. When Cain forfeited this right, Abel became the rightful heir, and when Seth was born, Eve called him by that name, "for God, (said she,) hath appointed me another seed instead of Abel, whom Cain slew." Gen. 4: 25. In Gen. 5: 3, it is recorded that "Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image, and called his name Seth." Moses from thence proceeds to describe "the generations of Adam," and he gives the name of the *first-born son* in each succeeding generation to Noah. He makes an exception in the case of Seth, and inserts his name in the record of the generations of the first-born sons. It appears that the principal object which Moses had in view, in his very brief history of the world from the creation down to Abraham, was to give the regular lineal descent and succession of priests or patriarchs, who by virtue of the holy priesthood, reigned as kings and priests, or presided in their day over the church.

THE SONS OF GOD DESCRIBED.

When we consider the frailty of the human mind, and the character of Satan, who invaded the earth, it is no more than reasonable for us to suppose, that at a very early period of time there arose two parties, which indeed was the case. The sons of the "chosen seed," who reaped the benefits of the priesthood, and were made the adopted children of God, were called "the sons of God," and the daughters of the other party were called "the daughters of men." The inspired writer says, "it came to pass when men began to multiply upon the face of the earth, and daughters were born unto them, that *the sons of God saw the daughters of men*, that they were fair; and they took them wives of all which they chose." Gen. 6: 1, 2. This has been a difficult text for the learned to comment upon, and some have indulged themselves in strange flights of imagination, and enthusiastic speculations about the meaning of it, and have supposed that the angels of heaven had some mysterious alliance with the fair sex of that age, which is a great absurdity. All of this is the effect of the ignorance which prevails in our day concerning the holy priesthood. The men of God's people were called "sons of God" in later times, although the term "saints" was frequently used. In the book of Job they are spoken of as follows: "Now there

was a day, when the *sons of God* came to present themselves before the Lord, and Satan came also among them." Job 1: 6. The idea which is here presented is, that the people of God met together to worship God, and Satan intruded himself among them. The Lord, by the prophet Hosea, said that the children of Israel shall be as numerous as the sand of the sea, "and it shall come to pass that in the place where it was said unto them ye are not my people, there it shall be said unto them, ye are the sons of the living God." Hos. 1: 10. The apostles also frequently declared that the saints are sons of God. John said, "as many as receive Him, (Christ) to them gave He power to become the *sons of God*, even to them that believe on His name." John 1: 12. It is therefore those who have received Christ and believe on His name, who have "become" sons of God. They became *sons of God* by so doing. The sons of God in the Antideluvian age, had therefore become sons of God by adoption. They had received Christ and believed on His name. They had been baptized into Christ and had "put on Christ," by the same ordinances which must have been administered unto them by men who had received authority from God, to administer the ordinance of baptism, and the ordinance of the laying on of hands for the gift of the Holy Ghost. This is the way that God bestows the Holy Spirit, and this is the way that men become sons of God. Paul said, "as many as are led by the Spirit of God, they are the *sons of God*." Rom. 8: 14. He also exhorted the saints in Christ Jesus, at Phillippi, "with the bishops and deacons," (Phil. 1: 1,) to be "blameless and harmless, the *sons of God*, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world." Phil. 2: 15.

THE APOSTACY OF THE SONS OF GOD.

The sons of God in the days of Noah were not "blameless." They fell from their exalted position as sons of God by taking wives of the daughters of men, which was contrary to the law of God, as it was in Paul's day, when he said:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel, and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my

people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 14-18.

It appears that there was a great apostacy from the faith in the days of Noah, and that the sons of God transgressed and apostatized, as many have in our day. In violation of the law of God, "they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man." It appears from these words, and the words of the Lord which follow in that connection, that this transgression was one reason why the Lord brought the flood upon the world.

Enoch was undoubtedly a son of God, for Moses says, "Enoch walked with God: and he was not; for God took him." Paul also says, "by faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased Him." Heb. 11: 5. If all the saints are sons and daughters of God, (and we have shown that they are,) then surely Enoch was a son of God. It would be inconsistent to say that all the saints who have died, were sons of God, if we also say that Enoch was not, although he "walked with God," and "had this testimony that he pleased him," and had that extraordinary degree of *faith* whereby he was translated that he should not see death.

Before we leave the history of the priesthood in that age, we will again introduce as positive evidence, to sustain the idea of the existence of the priesthood on earth, at that time, the following logical conclusions: First, the Lord is the same in all ages of the world, and from and to all eternity. Secondly, His law, or the gospel, is the same invariable rule or plan of salvation; therefore it requires in all ages, the same principle of authority to administer it. Thirdly, by the gospel, life and immortality were brought to light; and we are certain, if the Bible is true, the Antideluvian patriarchs understood these important principles. Fourthly, the precious blessings which Abel, Enoch, Noah and others received, such as communing with God, receiving revelations, and extraordinary faith, are enjoyed by those, who by virtue of the priesthood are adopted into the family of God. Fifthly, there is but one *general* order of priesthood, and that has existed from all eternity; for the idea is held forth by the sacred writers that Christ has been in possession of it from be-

fore the foundation of the world, and as the kingdom of God could not have been organized on the earth without it, therefore as the Lord's people of that age were in possession of the kingdom, and of the above mentioned blessings, it is very evident that the Lord consecrated men to the office of the priesthood soon after the fall.

NOAH A PREACHER OF RIGHTEOUSNESS.

It is recorded in 2 Peter, 2: 5, that Noah was "a preacher of righteousness," and in 1 Peter 3: 20, that "the long-suffering of God waited in the days of Noah while the ark was preparing," but the people in that day were "disobedient." He was not a preacher of the law of Moses, for that law was not given until many generations afterward. He could not be a preacher of righteousness unless he had previously received authority from God to preach. Paul said, "how shall they hear without a preacher, and how shall they preach except they be sent?" Rom. 10: 14, 15. Noah was therefore sent of God, to preach the gospel of Christ, "for (Paul says concerning the gospel) therein is the righteousness of God revealed." Rom. 1: 17. If, therefore, Noah was a preacher of righteousness, he was a preacher of the righteousness of God, and a preacher of the gospel of Christ. A preacher of righteousness, is a preacher of the righteousness of God, and a preacher of the gospel of Christ, as we have clearly shown. He did, therefore, teach baptism for the remission of sins, for that is a part of the gospel, and Jesus said to John when He came to him to be baptized, "suffer it to be so now: for thus it becometh us to fulfill all righteousness." Mat. 3: 15. Being sent of God to preach the gospel, Noah was therefore a priest. Preaching the gospel was a part of his duty as a priest, and offering sacrifices to God was another part of his duty. "Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings upon the altar. And the Lord smelled a sweet savor." Gen. 8: 20, 21. In the preservation of Noah from destruction by the flood, the regular succession of presiding high priests was continued after it. In the history from Noah to Abraham there is an exhibition of the frailty of man; for it appears that there was a great falling away, or apostacy from God, and a substitution of an idolatrous, in the place of the true worship. The tower of Babel, also, was built, which was very offensive to God; for which he confounded the language that the human family spoke at that time, and scattered them upon all the face of the earth.

For the Herald.

AN EXPOSITION OF ISAIAH 25: 7. No. 2.

Paul gives us some more instructions on the necessity of a oneness in the church. See 1st Cor. 1: 10. "I beseech you brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, and that ye be perfectly joined together in one mind, and in one judgment." 1st Cor. 3: 3. "For whereas, there is among you envying and strife, and divisions, are ye not carnal, and walk as men." We are here taught that division makes men carnal, and truly this is reasonable and scriptural, for where there are divisions, there is strife, and hatred, and envy, and where these exist, God's Spirit cannot dwell, and if we have not the Spirit of Christ, we are none of His. But let us look again at the idea that men are naturally constituted so that they cannot believe alike. I have shown that a great multitude did believe alike, and if this multitude could all believe alike, the world can. Should we, therefore, be considered as lacking in charity or true courtesy if we were to suspect that this is a groundless excuse for the situation which they find themselves in? This subject reminds me of a few lines of poetry which I have seen somewhere. I will try to reproduce them:

"How clear is truth; how pure and bright,
How plain the path our Savior trod;
Plain truth reflects those scenes of light,
That mark the footsteps of a God.

Truth is that radiant beam of light,
That issues from God's holy Son;
And being clear, and pure, and bright,
'Tis indivisible and one.

Truth being one, it cannot teach
A multiplicity of isms:
'Tis Satan's power has made the breach,
And filled the world with sects and schisms."

The fact is (and I presume that none will deny it) that Satan is the originator and promoter of schisms. He first began this unholy work when he divided heaven. He first taught rebellion against truth and righteousness, and having failed to accomplish what he sought for, he was resolved to try to carry out his designs among the human family. We understand, full well too, that in order to divide he must darken and deceive. When any question is unsolved or is in darkness there is a diversity of opinion, but when light is thrown upon it, all are agreed. We think that we have conclusively proved that this state of things

in the religious world; that so many churches, all having creeds differing from each other, and holding doctrines diametrically opposed to each other, and that this religious jargon, this conglomerated mass of inconsistencies and contradictions, partly made up of gospel and partly of the precepts of men, cannot emanate from the church of God. We think, therefore, and we believe it strongly too, that this state of things shows positively and clearly that a *veil* is spread over the religious world—a darkness truly deplorable and destructive; yea darkness covers the earth, and gross darkness the people. But, thanks be to God, there is a redeeming feature. The dawn of a brighter day has burst upon the world. Light has been revealed from heaven and truth has sprung up out of the earth. See Psalm 85. As it was in the time of Christ's first coming, righteousness or light has gone before Him (Christ) to set us in the way of His steps. It is true that the light shineth in darkness and the darkness comprehendeth it not. But thanks be to high heaven there are those whose eyes have been enlightened. Yes, thank the Lord, there are thousands and tens of thousands, who have been enabled, by the grace of God, to throw off the *veil*, and stand forth redeemed and emancipated from this thralldom of darkness; having obtained through belief and obedience to the true order of the gospel, the *Spirit* that searcheth all things; yea, the deep things of God, that brings all things to their remembrance, guides them into ALL truth, and teaches them things to come; are enabled to see that there is but *one* body, (true church) *one* Lord, *one* faith, (true gospel faith) *one* baptism; and that when the Lord shall come, that He will receive but *one* bride to the marriage supper of the Lamb.

They have also learned by examining the pattern given in the New Testament, that God set in the *true church*, first apostles, secondarily prophets, thirdly teachers; after that gifts of healing, miracles, tongues, and interpretation of tongues, and has set these in it that there should be no schism in the body, (church) that is if any set of men should organize a body, and have not these officers and gifts in it, it would be considered evidence that they were not the *true church*.

These were to be *marks* whereby the *true church* should be known in all ages, God having foreseen that the gospel would be perverted, the ordinances changed, and the true faith lost, and they are a test to try all organizations which claim to be the true church. They were also for the work of the ministry, for the confirming of the

saints, and for the edification of the church until we all come in the unity of the faith unto the perfect stature of a man in Christ Jesus. They that erred in Spirit have come to understanding, and they that murmured have learned doctrine. The eyes of the blind have seen out of obscurity and out of darkness, and the poor among men have rejoiced in the Holy One of Israel. But there is still a farther view to be taken on this subject. There is another time and event which will more fully develop this subject, that is this: when the true gospel which was revealed to the world by the ministry of angels, and is now preached by the Latter-Day-Saints, shall go from the Gentiles to the Jews; when there shall come out of Zion the Deliverer, and turn away ungodliness from Jacob, (see Romans 11: 26,) when God shall make a new covenant with the house of Israel, and the house of Judah, (see Jer. 31: 31.) when God shall circumcise Israel in their hearts, (see Deut. 30: 6;) when the hundred and forty and four thousand of all the tribes of Israel shall be sealed with the seal of the living God—the Holy Spirit of promise; (see Rev. 7: 4,) when there shall be a fountain opened for the house of David and to the inhabitants of Jerusalem (to wash in,) for sin and uncleanness, (baptized for the remission of sins;) (Zech. 13: 1,) when the Lord shall be king over all the earth, and every one that is left of all the nations that come against Jerusalem, shall go up to worship the king, the Lord of Hosts, at Jerusalem, and to keep the feast of tabernacles when Zion shall be redeemed with judgments, and her converts with righteousness; then will the *darkness* be more effectually dispelled, then will the *face of the covering* be more fully destroyed, and the *veil* that is spread over all nations be more completely lifted, and the full blaze of the gospel in its fulness and glory burst forth upon an astonished world, who shall awake to the view of the Latter-Day glory which shall then be fully revealed. J. G.

Communicated.

LETTER FROM ELDER J. W. BRIGGS.

Bishop I. L. Rogers,

DEAR BRO:—Agreeable to promise I take the present opportunity to inform you of my whereabouts and the prospects. I went to Bridgeport, New York, where I remained a few days and I found some whom I had baptized thirteen years ago. I preached once publicly and much privately. Leaving there I arrived in New York City, May 1st, and found Bro. Jeremiah, who arrived the day before. We

left next day on the Steamer Edinburgh for Liverpool, the passage was generally conceded to be a good one as far as weather was concerned. Sunday May 10th, I preached on board the ship to passengers and crew, the former going to every part of Europe. That seed will stand a chance of being widely sown, whether it takes root or not. We arrived in Liverpool May 14th, the next day we went to Birmingham, and the morning after came to this place, where we found Bro. Derry, who had been laboring in this place and vicinity. He had baptized one and the next day he baptized three others, and a branch was organized of six members; some uniting without baptism. Well this looks like taking hold of the end of the rod of iron in this land, as in the beginning, in the year 1830. Every obstacle is thrown in our way by those who call themselves Elders of the Church of Christ, but hail from the land set apart for the rebellious, viz: "a dry" and "a salt land," see Jer. 17: 6, and Psalms 68: 6. I doubt not when you hear from us again, this branch will have increased its numbers. We have information verbally and by letter from different parts, all going to show that notwithstanding the vigorous measures taken to stifle all investigation and smother all dissatisfaction, there are those yet in the land, who having been made free by the truth, are not willing to surrender that freedom; hence counsel is not always taken, and so the honest in heart, or, they that have remained and are pure in heart, will escape their snares. We have a pamphlet in press, in part a revision of works published at the beginning of this work in America. It will be out in a few days when we intend to enlarge the field of our labor, extending it to Wales, whither Bro. Jeremiah went, after three days stay in this place. We have a room, and are holding meetings regularly in this place, as Bro. Derry had done sometime before. The work of restoring the Church in this land to its original standing before the Lord, by returning to the law of God, may be slow and laborious, but it will surely be done, and the pure in heart, in this land, will greet the true saints in the land of Zion, and in union will accomplish the great purpose of God in this dispensation. We are not discouraged; we know who holds the reins of this work, and though we realize that the great adversary has mustered all his strength for the overthrow of this kingdom, and this strength power and cunning, is developed

in the great Latter-Day apostasy. We also realize, and let all the saints remember, that the Lord is God, and His wisdom is greater than the cunning of the devil, and then *faint not in the discharge of duty*, though it lead them to this land, or to the salt land for the redemption of those who are the victims of false shepherds, who care not for the flock; for the time is at hand when He will feed His famished flock Himself with knowledge and with understanding.

Yours in faith and hope,

J. W. BRIGGS.

WEST BROMWICH, Staffordshire, Eng.,
May, 25th, 1863.

SPECIAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY-SAINTS, HELD IN NORTH STAR BRANCH, POTTOWATOMIE CO., IOWA, COMMENCING JUNE 6, 1863.

June 6th, 10 o'clock, A. M.—Conference was organized by the appointment of Elder W. W. Blair, President, and Elders A. Young and D. P. Hartwell, Clerks.

After singing and prayer, the President stated the object of the meeting, and that when we come together to transact business of so great importance as that which relates to the salvation of man, we should enter upon the work fervently, and with solemnity of heart, seeking for the blessings of God upon our efforts.

REPORTS OF ELDERS.

Elder Henry Cuerdo had been traveling and preaching since last December. He found a wide field of labor and people anxious and attentive to hear. He advised the ministry to not persecute those who differed with them, as it was productive of much evil. He bore testimony to the power of God attending the administrations of the elders in healing the sick, and to the gifts being given to those who believe. He had, by request, administered to the children of those who belonged to other churches, and they were healed.

Bro. J. A. McIntosh, went last fall to Eastern Iowa, and Central Ills. He labored mostly in Lee Co., Iowa, and Hancock County, Ill. He was much blessed in his efforts. The power of God attended the word, as it did under the first Joseph. He never felt better than when he was preaching on this mission. Ten men could not fill the calls he had to preach. He was treated with great kindness by all he met with. His heart was

made glad by the love and unity and Spirit of the Lord which he found among the saints. He would now labor to the best of his ability, wheresoever the conference would direct.

Bro. David M. Gamet reported that he had labored a short time in Fremont Co., Iowa, and some ten miles below Nebraska, City, N. T. He baptized 10 in Fremont Co., in the Plum Hollow branch, and those in Nebraska. The power of God attended his labors. He felt highly encouraged, and would labor what he could for the future. Elder A. Young objected to receiving Elder Gamet's report, on the ground that he (Gamet) had intruded upon his labors in organizing a branch where he had been preaching; and baptizing. Bro. Gamet answered that the last Oct. Conference sent him with others, to labor in that region, and furthermore, that he organized them by their earnest and pressing request. Elder Blair stated that Elder Gamet had the jurisdiction of that part of the vineyard, given him by the General Conference last fall, and that the authority Elder Young had to labor there was given by a letter he wrote him, and the authority thus conferred, did not lessen the power and authority of Elder Gamet, to preside over, and set in order, according to his proper office, all things pertaining to the church in that region.

On motion, Elder Gamet's report was accepted.

Elder Wheeler Baldwin reported that his labors had been mostly confined to the branch at Manti, in Fremont county. He had preached some at Indian Creek, and Farm Creek. He bore a strong testimony to the truth of this organization, and said that he had not enjoyed the Spirit and power of God so much for the past thirty years, as he had since he united with this work last March. The power of God's Holy Spirit was with the people in the branch at Manti, and he looked to see many more unite with them soon.

Elder Silas W. Condit reported that he had devoted what time he could to preaching. He had baptized a goodly number in Little Sioux, Magnolia and Bigler's Grove Branches, and had organized the Bigler's Grove Branch since last October. His determination is to do what he can for the future, to advance the work of the Lord.

Elder George Medlock reports that he has labored what he could in Omaha and Florence, Nebraska. He had baptized

six members, and organized a branch at Omaha City with fourteen members.

Elder W. W. Blair, reports as follows: "Since last October I have baptized a goodly number, whose names will appear in the reports of the branches to which they belong. In March I left Council Bluff City for Amboy, Ill., to attend the April Conference, and went preaching by the way. At Manti, Fremont county, I preached a few times; baptized some who had formerly been Methodists, some Campbellites, some Presbyterians, and some old Latter-Day-Saints; and organized them, with (I think) three who had previously been baptized by Bro. Joseph, into a branch, numbering in all twenty-two, Wheeler Baldwin, President, S. S. Wilcox, Clerk. The dear Lord blessed my labors mightily, in word and deed. Here I was called upon to administer to the sick. An English sister, Harriet Weach, not yet in fellowship with us, had been prostrated for over a year. Medical treatment failed to relieve her. Assisted by Bro's. Geo. Redfield and S. S. Wilcox, I anointed her with oil, laid hands upon her and prayed, according to the ordinance of the Lord's house, and (God be praised) she was healed, and I had the pleasure of baptizing her four days after. Sister Wilcox was also, by the prayer of faith, relieved of a heart disease from which she had suffered for many years.

From Manti, I went to Little River Branch, Decatur Co. Here I preached a few times, baptized one, and seven more gave their names to unite with us. I preached twice in the String Prairie Branch, Lee Co., Iowa. The Lord loves the people there. They have a very interesting branch, and many of the Gentiles were almost persuaded to come forward. I stopped two or three days at Nauvoo, with the saints, after which I went on to Conference. After Conference I went to the Fox River Branch. I preached once and baptized two. I then visited the Mission Branch, La Salle Co. Here are some faithful and good saints. God bless them and increase their joy, is my earnest prayer. In returning home to western Iowa, I stopped at Little River Branch and baptized twenty-two, after preaching a few times, and left them rejoicing in the loving kindness of the Lord. Leaving there I came on to Manti, and found that thirteen had been baptized since I left there, some weeks before. I preached a few times and baptized eight, which increased their number to over

forty. Taking leave of them I reached home May 12, after an absence of nearly three months. I have to thank and praise the Lord for His goodness to me, in giving me ability to labor in His cause and gather souls unto Jesus Christ, His Son. Since I returned home I find Satan has sought to divide and distract the saints. It has occurred by misunderstanding with regard to the authority of presiding elders, and again with regard to the mysterious teachings of some of the elders, who, not satisfied with confining themselves to first principles and things easily understood, introduce "unlearned questions," questions concerning which but little or nothing is revealed, and hence arises darkness, division and contention. But thank the Lord, the light begins to shine again, and the darkness of many is being turned into noon-day, and we have a fine prospect before us of doing much this summer to build up the church. I almost forgot to mention a testimony given me by brother and sister Reals, of Manti, relative to Brother Joseph. Here it is as they gave it to me: 'On the 12th of last March, during a visit of Joseph Smith and family in June 1839, at Mr. Anson Matthews', near Table Grove, McDonough Co., Ills. we heard him (Joseph) say that he sometimes thought his enemies would kill him, 'and if they do, (said he) *this boy*, (putting his hand on young Joseph's head,) will finish the work in *my place*.' There has been some new branches organized in this region that will not be reported at this Conference."

REPORTS OF CHURCHES,

UNION GROVE, 37, members, including 3 Seventies, 7 Elders, 1 Teacher, 4 added since last report, one died. Thos. Sellers, Pres., B. L. Leland, Clerk.

UNION BRANCH, 17 members, 4 Elders, 1 Priest, 2 children blessed, two baptized since last report, J. M. Putney Pres. Erasmus Campbell, Clerk.

RAGLAN, 31 members, 3 Elders, 2 Teachers, 3 removed, 17 added since last report. C. Streeter, Pres., Donald Maule, Clerk.

PLUM HOLLOW, 19 members, 1 High Priest, 2 Elders, 1 Teacher, John Leaka, Pres., Elijah Gaylord, Clerk.

GALLAND'S GROVE, 124 members, 4 High Priests, 4 Seventies, 8 Elders, 2 Priests, 3 Teachers, 1 Deacon, 6 removed, 2 cut off, one disfellowshipped, 1 Priest ordained, since last report, John B. Hunt, Pres., Oliver E. Holcomb, Clerk.

NORTH STAR, 4 baptized, 4 children

blessed, 1 Teacher ordained, 1 Elder ordained, 1 death, since last report, Sun'l. Waldo, Pres., D. P. Hartwell, Clerk.

LITTLE SIOUX, 93 members, 8 Elders, 2 Teachers, 1 Deacon, 16 added since last report, S. W. Condit, Pres., R. M. Fuller, Clerk.

BOOMER, 25 members 2 Seventies, 6 Elders, 1 Priest, 1 Deacon, 2 removed, 1 received by vote, 5 baptized. J. W. Roberts, Pres., Geo. Wright, Clerk.

OMAHA, N. T. 16, members, 1 Elder, 1 Priest, 1 Teacher, 1 Deacon, Geo. Hett, Pres., Jas. Gilbert, Clerk.

MAGNOLIA, 8 members, 2 Elders, 1 Teacher, Stephen Mahony, Pres., Isaac V. Hetherington, Clerk.

GLENWOOD, 18 members, 4 Elders, 1 Priest, Henry Kisbee, Pres., R. A. Gunsally, Clerk.

FREMONT Co., 46 members, 1 High Priest, 3 Seventies, 5 Elders, 1 Teacher, 4 removed, Wheeler Baldwin, Pres., S. S. Wilcox, Clerk.

WHEELER'S GROVE, 24 members, 1 High Priest, 3 Elders, 1 Priest, 2 Teachers. John Smith, Pres., E. W. Knapp, Clerk.

SUNDAY 7th, was devoted to preaching by Elders Wm. Kelly, D. M. Gamet, E. C. Briggs and A. G. Jackson. The congregation was large and orderly.

MONDAY 8th, rainy and very windy. After prayer and singing, wind subsided, the rain ceased and Conference proceeded to business.

Elder A. Young, reported that he had baptized 16 in all, in Nebraska, and ordained 4 Elders, one Priest and 1 Teacher.

On motion, *Resolved*, that Elder A. Young, travel and preach in Nebraska, as his circumstances will permit.

The following missions were appointed:

Wm. Kelly and Riley W. Briggs, to labor together in Minnesota.

J. A. McIntosh, John Swain, Levi Ellison, Spencer Smith and A. Kuykendall, in Shelby, Audubon, Guthrie and Dallas counties, Iowa.

S. W. Condit and A. G. Jackson with W. W. Blair.

Wheeler Baldwin, George Redfield, S. S. Wilcox and Wm. Redfield, in Mills, Fremont, Page and Taylor counties, Iowa.

George Hett, George Medlock and Colby Downs in Nebraska.

B. F. Leland, B. V. Springer and B. S. Parker in Harrison and Cass counties, Iowa.

W. A. Litz, with A. Young, in Nebraska. Thos. Dobson, in his own vicinity.

Resolved, That W. W. Woods' labors be accepted in his late mission.

Resolved, That all the high priests, seventies and elders, who have no special missions given them, should labor in their own respective vicinities as they can.

COUNCIL BLUFFS BRANCH, reports 30 members, 7 received by letter, 3 baptized since last report. John Clark, Pres., Benjamin Allen Clerk.

The following persons were baptized by Elder Wm. Kelly: Stephen Smith, Edward W. Knapp, James Otto, Edmund F. Hyde, Philo E. Knapp, confirmed by E. C. Briggs and W. Baldwin, adjourned to 1½ P. M.

Rain prevented opening till 2: 30, P. M. After singing and prayer, it was decided, that transient High Priests, Seventies and Elders had no right to go into Branches and attempt to set them in order, that that business belonged to those who were set apart and sent by conferences for that purpose. The decision of a High Council in Zion, and a Solemn Assembly in Kirtland, was cited as precedents governing the case. Said decision is found in Times and Seasons, Vol. 5: page 738. The Elders were exhorted to preach the gospel and let mysteries alone. After much exhortation and instructions by Elders Blair, Briggs and Jackson, Conference adjourned.

W. W. BLAIR, PRESIDENT,
D. P. HARTWELL, } Clerks.
A. YOUNG, }

SPECIAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY-SAINTS, HELD AT STRING PRAIRIE, LEE CO., IOWA, COMMENCING JUNE 20, 1863.

June 20th, at 10 o'clock A. M., Conference was organized by the appointment of President Joseph Smith, as President of the Conference. Brother Smith not being present, Bro. J. Shippy was appointed to act as President until Bro. Joseph's arrival, Elder J. W. Gillen, Clerk, Elder Wm. Anderson, Assistant. After singing and prayer we proceeded to hear the

REPORT OF BRANCHES.

String Prairie, Lee Co., Iowa, consists of 64 members, including 1 Seventy, 3 Elders, 1 Priest, 1 Teacher, 2 deacons, 1 added since last report, 1 married and removed since last Conference. Thos. Dungan, Pres., Wm. Haskins, Clerk.

Little River, Decatur Co., Iowa, 42 members, 1 High Priest, 5 Elders, 1 Priest, 1 Teacher. Geo. Morey, High Priest, Pres. Wm. Aldin, Clerk.

Buffalo Prairie, Rock Island Co., Ill., 29 members, 1 Seventy, 4 Elders, 1 Priest, 5 added since last report. Wentworth Holmes, Pres., John Clinton, Clerk.

Kewanee, Henry Co., Ill. Organized April 19, 1863, by John Shippy and J. W. Gillen, with 8 members, 1 Elder, 1 Priest, 1 Teacher, 1 added since organized. J. D. Jones, Pres.

West Buffalo, Scott Co., Iowa, 13 members, 1 Seventy, 3 Elders, 1 Priest, 1 Teacher, 1 Deacon. Richard Groom, Pres., Milo Pruden, Clerk.

Keokuk, Iowa, 16 members, 1 Elder, 1 Priest, 1 Teacher; branch not fully organized, not having a Presiding Elder at present.

Nauvoo Hancock Co., Ill., 18 members, 3 Elders, 1 Priest, 1 Teacher, 1 Deacon. President Joseph Smith, President, David Smith, Clerk.

Montrose, Lee Co., Iowa, 28 members, 1 Elder, 1 Priest, 1 deacon. Alex. Struthers, Pres., M. W. Reid, Clerk.

Pittsfield, Pike Co., Ill., 11 members, 4 Elders, 1 Priest. Thos. Williamson, Pres. and Clerk.

Henderson Grove, Knox Co., Ill., 34 members, 1 Twelve, 6 Elders, 1 Priest, 1 Teacher. Loren Page, Pres., Geo. Braby, Clerk.

Nashville, Lee Co., Iowa, 9 members, 1 Elder. Wm. Anderson, Pres. and Clerk.

Abingdon, Knox Co., Ill., 8 members, 2 Elders, 1 Teacher. Wm. Moore, President, Edwin Stafford, Clerk.

REPORTS OF MISSIONS.

Bro. John Shippy said: "At the last April Conference I was appointed to preside over Canada and Northern Michigan, with the understanding that I should go on that mission after the close of this Conference, in company with Bro. Gillen. I left Amboy in company with Bro. Gillen, went to Kewanee, found a great many old saints there, principally from England and Wales, some of them were intending to go to Utah. We commenced a series of meetings, baptized eight while there, organized a branch, and the Spirit of the Lord attended us as at the beginning, and we left them rejoicing in the work of the Lord, and others were investigating. I have been preaching at String Prairie, Montrose and Keokuk. While preaching in Keokuk I came in contact with Z. Brooks. I went to hear him preach twice in the Court House, and he came to hear me, and after some conversation with him, he said that he had solicited a discussion with some of the ablest Elders in the church, but had always been refused the privilege. I went to Bro. Charles Iving's, where he was, and stayed with him

all night, and I there told him that I held myself in readiness to meet him at any time in discussion; and I also told him that he must never again say that he could not get the privilege of holding a discussion with the Elders of the reorganization. I then told him that I would go with him to String Prairie, about fifteen miles distant, and I would insure him a large and attentive audience. The reply was that he had not time. I told him I thought that would be the excuse when thoroughly sounded.

I went from there to Pike county, Ill. I preached several times among the Disciples, visited some of the old saints that had grown cold, and they seemed like sheep without a shepherd, but they were very anxious to hear preaching, and they requested me to return after Conference. There is a great demand for preaching where I have been."

Bro. Joseph Smith said: "I was given a district of country to preside over, in addition to that required of me as President of the Church, and I was also requested to labor as much as possible around home. Agreeable to this request, I have preached every Sunday but one since that time. I have labored in company with Bro. Wm. Anderson. I have visited some of the branches, but the near approach of Conference caused me to desist. I have received letters from Michigan desiring information concerning the Church, for as yet they had not heard any thing definite in regard to it, only having heard about us indirectly. They were also anxious to have Elders sent to them. I have received letters from different parts of the country, requesting Elders to be sent to them. From all parts that I have heard, there is a general spirit of inquiry."

Elder Burgess said, "I have had many years experience in what is called Mormonism. Last Spring I left my home in Vermont for the last Spring Conference; from Conference I came to Burlington, Iowa, from thence to Keokuk, where I commenced preaching. Then I visited String Prairie, and also other places, preaching as opportunity offered itself. I have also visited St. Louis and Alton. I found some friends in those places, and many of the old saints who appear to be awakening up from their slumbers. On my return from Alton and St. Louis I met with a few bound for Utah, and their Presiding Elder with them. I got into conversation with him, and asked him why he was going to Utah? He said, 'to escape the trouble that is coming upon the nation.' I asked him if they did not have trouble in Utah as well as in other places? He did not reply to this question.

I had some farther conversation with him in relation to Utah. I introduced Bro. Joseph's General Epistle, and I gave him my testimony that God had called him to take his father's place, as President of the Church of Jesus Christ of Latter-Day-Saints, and calls upon all the scattered saints to return and yield obedience to the gospel of Jesus Christ. I visited Galesburg, and preached in that section of country with good success. Many are enquiring after the truth. Prejudice is giving way on every hand. Many hearts have been made to rejoice through my testimony. There are many calls for preaching. Truly the harvest is great, but the laborers are few. I attended a two days' meeting, in company with Elders Reynolds and Gillen. My desire is to see the work of God roll on, Zion redeemed, and the kingdom of God fully established."

Elder H. Guerdon said, "the first day of this month, twenty-five years ago, I became obedient to the Gospel, and since that time I have felt to rejoice in the doctrine as preached by the Latter-Day-Saints. At the last General Conference I was instructed to labor under the direction of President Joseph Smith. I visited the Mission branch, and was greatly blessed. From there I went to Burlington; found a few of the brethren, and tried to get them to organize. From there I went to Nanvoo. From there to Keokuk. From there I started west after my family. I went to Farmington. I preached in the afternoon and evening, some of them felt very much pleased, and I think some good may be done in that place. I went from there to Newton, Jasper Co., Iowa; found some of the saints, they were greatly rejoiced at my coming, I preached, and a good feeling was manifest, and some of them seemed to be highly pleased. From there I went to Fort Des Moines; found some there who belonged to the reorganization; preached at this place. Went to Council Bluffs; found Bro. Blair. I had a good time; the saints seemed to feel well wherever I went. Two weeks ago to-day I attended the Conference at Council Bluffs. There was a large attendance; the work seems to be spreading with great rapidity all through the west."

Conference adjourned to 1 o'clock P. M.
AFTERNOON SESSION.—Conference opened in the usual manner. Bro. Reynolds said, "I was appointed at the last Conference to labor under the direction of Bro. Gurley, in company with Bro. J. W. Gillen. Some of the time I have been with him, and part of the time alone. From Conference I went to Kewanee; from there to Galesburg, and from thence to Millersburg.

While in that vicinity I found by enquiring that I could have the privilege of preaching. I left an appointment, and then went and preached at Millersburg. I went back and filled my appointment and preached at that place four times, and I think that good will yet be done in that place, for I believe that my labors were not in vain, but that the Lord in his own good time will bring to light the fruits of the same. My desire is to see the work roll on and prosper."

Elder Gillen, said, "I was appointed to labor in Br. Gurley's District until this Conference. Agreeable to this appointment I accompanied Bro. Shippy to Kewanee. Bro. Shippy has stated the result of our labors at that place, so that it would be superfluous for me to reiterate it. From thence I went to Millersburg or rather to that vicinity and preached there for some time. I baptized one or two and went from there to Galesburg, and labored in company with Br. Reynolds in that section of country, and also in Warren county, with good success. We held a two-days meeting at Cedar Fork, near Galesburg, and had a large and attentive congregation to listen to the truth of the everlasting Gospel, and I feel assured that good will result therefrom, that it will be as bread cast upon the waters that will appear after many days. The following sabbath I preached in that place again to a larger congregation than I had at the two-days meeting. They were there from all parts of the surrounding country. After the close of the meeting, I baptized one, Thomas Jefferson Taylor, and rebaptized another. I also preached in Knoxville. I have endeavored to sow the seed broadcast, and in the mean time praying that God would bless the word spoken in weakness, and cause it to redound to his honor and glory, and in his hand I leave the result, knowing that he doeth all things well.

Bro. Loren Page said, "it is but a little over a year since I united with the reorganization, but it is thirty-one years since I first embraced the principles of the gospel of Jesus Christ, and my desire is to see the work of God roll on in mighty power."

Bro. Wm. Anderson said, "I had not a mission given me at the last Conference, but I have been laboring principally in Illinois. I have had good audiences; people seemed anxious to hear. I feel willing to do all that I can for the advancement of the cause.

Pres. J. Smith said that the next thing in order would be the miscellaneous business of this district.

Resolved, That a quorum of Elders be appointed to examine the cases of Thomas Simpson, John Simpson, Yance Jorgenson

and Isaac Butterfield. Elders Frank Reynolds, Jas. Burgess and E. Robinson, were appointed as a Committee to investigate the different cases brought forward. Bro. J. Smith, exhorted the committee and the parties concerned, to exercise charity and love one toward another, and not make a man an offender for a word. Bro. Joseph said, there are a good many of the saints who are scattered, and do not stand connected with any branch who do not have the privilege of associating with the saints. They should have our faith and prayers, and in order that they may gain the confidence of those with whom they associate, they should practice what they believe, and teach. They must not talk of judgment or boast of mighty faith. There is another thing that they should avoid that is mixing in politics to an undue degree, for we are apt to get irritated. This does not preclude us from using our right of elective franchise, but to the contrary, it is our duty to vote for the best men, and the man that does not vote, is just as much to blame for having bad men in office, as those who vote for them. We should use all the means we have in our power to inform ourselves so that we can vote understandingly.

Another thing should be avoided by the Elders, and that is preaching so hard against the various denominations, or otherwise pulling down the doctrine of the various sects instead of building up our own. We should preach the peaceable things of the kingdom. There should be no malice, anger or hatred; all should be kind and affectionate one to another, exercising love and charity to all. There should be no tale bearing and if we are injured, say nothing at the time, but think of it and consider whether it is worthy of our notice, and let us try and forgive them and let us examine ourselves and see if we have done altogether right. Perhaps we also may need forgiveness ourselves, and by doing so we will not be so easily injured, but will be able to go through the world smoothly.

Adjourned until 10 o'clock to-morrow.

June 21, 10 o'clock, A. M. Conference opened as usual. The day was devoted to preaching. Elders H. Cuedon and F. Reynolds occupied the forenoon. They spoke from these words, "For our gospel came not unto you in word only but also in power, and in the Holy-Ghost, and in much assurance as ye know what manner of men we were among you for your sake." They set forth the principles of the Gospel in great clearness and to the edification of all who were present. At the close of the forenoon session, two came forward for baptism. The ordinance was administered by Elder Ship-

py. He baptized John McKenzie, born at Forfar, Scotland, 1818, and Roxanna Ferdig, born in Tioga County, Pa., May 16, 1816. The ordinance of Confirmation was attended to by J. Shippy and Dungan.

Bro. Joseph preached in the afternoon showing the practicability of the gospel of Christ, setting it forth in great clearness proving that the religion of Jesus Christ is a practical religion, and adapted to the wants of practical beings, otherwise it would be of no benefit to the human family, and truly the Lord blessed us while sitting under the droppings of the sanctuary. Saint and sinner were profited by the great truths that were advanced and set forth by the servant of the Lord. Elder Gillen followed showing how the gospel was the power of God unto salvation, and taking up the objection urged against baptism.

June 22, 10 o'clock, A. M. Conference opened as usual, Pres., Smith said that the next thing in order, would be the hearing of the report of the committee of investigation, and the appointment of Elders to labor in this district. He said that there was not Elders sufficient to fill the various calls that were made upon us, for the greater portion of the Elders present, received their missions at the Annual Conference. Among those missions is the Canada mission, and we should take into consideration that the families of those who take that mission should be cared for. Bro. J. W. Gillen was one who was appointed to go. He has no family. Bro. Shippy has, and they should be cared for.

Resolved, That Bro. John Lake be ordained to the office of an Elder. Bro. Shippy said that when we vote for brethren to be ordained, we should uphold them by our faith and prayers. Elders Shippy and Dungan ordained them. Pres., J. Smith, said that we have been informed that the Keokuk branch is destitute of a president, and he suggested the propriety of Elder Lake officiating for the present as president of that Branch. Motion made, seconded and carried to that effect.

The Committee of investigation submitted the following report:

"1st. In the case of Bro. Isaac Butterfield we are unanimously of the opinion that the proceedings had in the Montrose Branch were illegal for the following reasons:

The first step of laboring with an offending Brother was omitted. We know of no law or precedent authorizing the accuser to preside over the meeting in which the case was tried as was done in this case.

The Committee recommended that the case of Yance Jorganson be postponed until the next Semi-Annual Conference.

Bro. John Simpson on the charge of neglect of duty, made the required acknowledgment, and is resolved to discharge his duty. The case was dismissed.

Bro. Thomas Simpson on the charge of neglect of duty and intoxication, said that he knows that the work is true, but has no desire to belong to the Church at present."

Action was taken by the Conference on the different cases, and it was *Resolved*, that the report of the Committee be received.

Resolved, that fellowship be withdrawn from Thomas Simpson. John Simpson confessed his fault, and is willing to live in obedience to the everlasting gospel. *Resolved* that the charge be dismissed.

Resolved, That the case of Yance Jorganson be postponed until the next Semi-Annual Conference.

Conference adjourned until 1 o'clock P. M. Afternoon Session opened by singing, and prayer by Elder J. Shippy. The case of Bro. Butterfield was again taken up and considered. *Resolved*, that the action of the Montrose Branch (or the proceedings had in the Montrose Branch,) in the case of John Shippy against Isaac Butterfield, are illegal. Bro. John Shippy takes an appeal from the decision of this Conference, to the next Annual Conference. Adjourned.

JOSEPH SMITH, *President*.

J. W. GILLEN, } *Clerks.*
WM. ANDERSON, }

[For the Herald.]

ON BAPTISM.

Come ye blessed of the Father,
Who are gathered here to-day,
Cease light-mindedness, and rather
Lift your hearts to God and pray.

On the margin of this water,
Let us join with one accord,
Where each loving son or daughter,
Does commence to serve the Lord.

Buried with a loving Savior,
In the likeness of His death,
They do show by their behavior,
They have witness'd the new birth.

And may God for ever keep them
In the straight and narrow way,
Till the Lord descends from heaven,
On that great and solemn day.

Then if faithful, we shall meet Him,
And with Enoch's Holy band,
We shall have a joyous greeting,
On that blessed promised land.

Glory, glory be to Jesus!
Let us sing in joyful lays,
He has triumph'd to relieve us,
He is worthy of all praise.

News.—Elders E. C. Briggs and A. McCord, (we are informed) started about the 15th ult., to fulfil their appointed mission in Utah, Nevada and California.

Bro. Wesley B. Horron wrote from Ulaio, Wis., and said, "I have baptized nine persons since the April Conference."

RECEIPTS FOR THE HERALD.—E. Clothier, G. Shaddiker, F. J. Moor, S. Dike, W. B. Horton, L. D. Nelson, each \$2; D. K. Rogers, W. W. Lanyon, H. Pierce, E. Mitchell, A. Kuykendall, J. A. McIntosh, J. B. Hunt, D. Williams, D. P. Hartwell, J. Jamieson, A. Young, W. J. Cook, J. Mackland, J. A. Forgeus, S. E. F. Kelly, C. Tullar, J. Hall, A. Graybill, J. Billington, R. Price, W. Powell, D. Leaky, J. Leaky, G. Shute, W. Kinney, J. Lockwood, D. McCoy, W. H. Hart, D. Jackson, H. Green, D. Matthews, R. Richards, J. Harris, W. Williams, M. Rosser, W. L. Williams, A. W. Lyman, W. T. Davis, J. Parry, J. Randall, T. Lambert, H. Huffman, L. W. Babbitt, T. Dobson, C. C—t, P. A. Goddard, H. Mickleson, G. Montague, A. Hill, I. Funk, H. G. Hall, L. P. Hewitt, I. Hetherington, J. R. McIntyre, D. Fry, E. Alexander, W. Campbell, M. Hall, H. Kisbee, N. Lidgett, W. A. Litz, Mr. Smith, I. Shupe, W. Anderson, J. Hemmingway, D. Fleming, J. Taylor, P. C. Taggart, M. Sikes, W. Aldrich, I. F. Scott, J. C. Gaylord, A. Hicks, L. Hewitt, C. Smith, C. Davis, F. Leonard, J. Montgomery, O. Hanks, G. Thorp, T. Richardson, J. Donaldson, J. Percival, E. Smout, each \$1; M. Oreret, F. M. Campbell, N. Yocum, J. Horton, W. H. Kelly, each 50 cents; T. Berry, 80 cents; J. Askin, \$1.25; M. Warnock, \$1.25; T. Bickerton, \$2.80; J. Taylor, \$2.10; S. F. Kelly, 75 cents; N. Cotton, \$1.50; C. Streeter, \$1.50; S. Waldo, \$1.25; G. Cook, \$1.50; M. A. Adams, \$19.50; A. Dodds, \$1; J. McKenzie, \$2.

APPOINTMENTS OF MEETINGS.

Bro. W. W. Blair, says, "please announce through the HERALD, that myself and Bro. S. W. Condit, will hold two-days meetings as follows:

<i>Nephi,</i>	Iowa,	July 18,	19,	1863.
<i>Mud Creek,</i>	"	" 25,	26,	"
<i>North Pidgeon,</i>	"	Aug. 1,	2,	"
<i>Six mile Grove,</i>	"	" 8,	9,	"
<i>Bigler's,</i>	"	" 15,	16,	"
<i>Little Sioux,</i>	"	" 22,	23,	"
<i>Onawa,</i>	"	" 29,	30,	"
<i>Gall Grove,</i>	"	Sept. 5,	6,	"
<i>Mason's,</i>	"	" 12,	13,	"

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.

A Special Conference of the Church of Jesus Christ of Latter-Day-Saints, has been appointed to be held in Fox River Branch, near Sandwich, De Kalb Co., Illinois, on Saturday, August 29, 1863.

ERRATA.—In the last No., first page, under "Warnings of God," read "To Zion and her enemies," instead of "To the saints," &c.

✎ Elders JASON W. BRIGGS and CHARLES DERRY, may be addressed, (post PAID,) at Richard Stokes' building, Trinity Road, West Bromwich, Staffordshire, England.

AN ACKNOWLEDGMENT.—In the "History of the Priesthood" we have extracted extensively from Winchester's "History of the Priesthood."

REMOVAL FROM CINCINNATI.—"ISAAC SHEEN, Plano, Kendall Co., Ill.," is our post office address.

THE TRUE LATTER-DAY-SAINTS HERALD, is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ of Latter-Day-Saints, and edited by ISAAC SHEEN.

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THE TRUE LATTER-DAY-SAINTS' HERALD.

"A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD SET IN PICTURES OF SILVER."
PROVERBS 25: 11.

"ADMIT THE EVIL ONE AT THE KEY-HOLE, AND HE WILL SOON OPEN THE DOORS
AND WINDOWS TO ALL HIS IMPS."—SAYINGS OF DAVID.

No. 3—Vol. 4.] PLANO, ILLS., AUG. 1, 1863. [WHOLE No. 39.

THE LINEAL TRANSMISSION

OF THE PRIESTHOOD, FROM THE DAYS OF
ADAM, TO THE LAST DAYS.

Lehi and many of his successors taught that they were descendants of Joseph, the son of Jacob, who was sold into Egypt, therefore the lineal priesthood of the descendants of Lehi was the birthright which they inherited from Joseph the son of Jacob. It was the superior blessing which was conferred upon Joseph when Jacob blessed him and said, "the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Joseph, the son of Jacob, did therefore receive the blessings of his father, and his father's blessings prevailed above the blessings of his progenitors, Abraham and Isaac. Joseph's blessings therefore prevailed above the blessings of Abraham and Isaac. He inherited their blessings, and greater blessings beside, even the blessings of Jacob, which prevailed above the blessings of his progenitors. He did therefore inherit the blessings of Abraham, and Abraham, said "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 also 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 instructions, 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; it came down 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." Times and Seasons, March 1, 1842.

Abraham did therefore obtain "the right of the first born" when he "became a rightful heir, a high priest holding the right belonging to the fathers." These were "the blessings of the fathers" and these were the blessings of the priesthood, and the blessings of Abraham, Isaac and Jacob. They were therefore *a part* of the blessings of Joseph and his seed after him. Unto them the blessings of the priesthood (the right of the first born) were given, and the blessing of a large dominion, even "unto the utmost bound of the everlasting hills." The blessings of Jacob and Joseph prevailed above the blessings of Jacob's progenitors because the land which the Lord promised to give unto Abraham and Isaac, was the land of Canaan *only*, and not a dominion which should extend unto the utmost bound of the everlasting hills. These are therefore the blessings of Joseph and his seed: "The blessings of the fathers," which Abraham "sought for," when he sought for "the right of the first born" and became a rightful heir a high priest holding the right belonging to the fathers. These blessings of Joseph, were the same as the blessings of Abraham and the fathers, but in the reception of a larger territorial blessing, his blessings prevailed above

the blessings of his progenitors (Abraham and Isaac) unto the utmost bounds of the everlasting hills. In the transmission of the priesthood by lineal descent on this land for the space of a thousand years, there was a transmission of *the right of the first born* which had been transmitted from the days of Abraham and from the days of Adam.

Did "the right belonging to the fathers" cease when that thousand years were ended, when Moroni hid the sacred things in the earth? Have "the blessings of the fathers" ceased? "Jacob called unto his sons, and said, 'gather yourselves together that I may tell you that which shall befall you *in the last days.*'" "At that time he blessed his son Joseph and said that his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob, that "*from thence is the shepherd, the stone of Israel,*" that Joseph should be blest with blessings of heaven above, and then he said, "the blessings of thy father have prevailed above the blessing of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph. "These blessings of Joseph have therefore, been transmitted to the last days, and they were conferred on him whom God had chosen to bring forth the sacred records which were handed down from the days of Lehi, and which were hid in the earth by Moroni. Moroni said concerning those saints who had gone before him, that in the name of the Lord they could remove mountains, and cause the earth to shake, and prisons to tumble to the earth. He said, "even the fiery furnace could not harm them; neither wild beasts, nor poisonous serpents, because of the power of his word. *And behold, their prayers were also in behalf of him that the Lord should suffer to bring these things forth.*" B. of Mormon 4: 1. As these saints had such mighty faith how can their prayers for him who brought these things forth be ineffectual so that "*the right of the first born*" does not belong to his eldest son? It is in fulfillment of the covenant which God made with Joseph, the son of Jacob, that Joseph the Martyr, the Choice Seer, was chosen to bring forth the record of Joseph, the stick of Ephraim. Lehi said, "great were the covenants of the Lord, which He made unto Joseph * * * He obtained a promise of the Lord that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch

which was to be broken off; nevertheless, to be remembered in the covenants of the Lord * * * Joseph truly said, thus saith the Lord unto me: A Choice Seer will I raise up out of the fruit of thy loins. * * * He shall be great like unto Moses. * * * A Seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. * * * Thus prophesied Joseph saying: Behold that Seer will the Lord bless. * * * His name shall be called after me, and it shall be after the name of his father."

These promises of the Lord to Joseph, the son of Jacob, were truly called by him *great covenants*, for in them is contained a promise of the transmission of the birthright of ancient Joseph, to Joseph, the Choice Seer. By these promises we learn that the word of the Lord unto the seed of ancient Joseph was to be brought forth by one of his lineage, even by Joseph whom his illustrious ancestor described as "a branch which was to be broken off; nevertheless, to be remembered in the covenants of the Lord." This branch *has been* broken off, for he has been slain, and now how is he remembered in the covenants of the Lord? One of the covenants of the Lord, is the covenant of priesthood, "the right of the first born," which includes the right of his *first born*. How can Joseph, the "branch which was to be broken off," "be remembered in the covenants of the Lord," if the right of his first born is not remembered? As that law has now been an unchangeable law from the days of Adam, how can the great Jehovah, repeat it now? How could Joseph the Martyr be "a Choice Seer" if the right of the first born "came down from the fathers from the beginning of time" unto all his predecessors, and *not unto him and his first born*? If the right of the first born came down from the fathers, from the beginning of time (and Abraham says that it did) it came down unto Joseph, the Choice Seer and unto his first born. Numerous revelations which were given to the Choice Seer show that the same rights and blessings, which came down from the fathers unto his predecessors, came down unto him, and that they were to be conferred upon his seed. In a revelation which he received, the Lord said, "this anointing have I put upon his (Joseph's) head,

that his blessing shall also be put upon the head of his posterity after him, and as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee and in thy seed shall the kindred of the earth be blessed." B. of C. 103: 18. It is therefore in Joseph and in his seed that the kindred of the earth will be blessed. It is not surprising that the sectarian world grossly misunderstand the Bible, because they reject the literal standard of interpretation, and interpret it according to their diversified incoherent notions, but it is one of the wonders of the nineteenth century that is exhibited in the creeds of those people who say that they believe in this revelation, and that all revelations are to be understood literally, and yet reject the promise of God that in Joseph and in his seed "shall the kindred of the earth be blessed." As the sectarian world have rejected the claims of a living prophet, and professed to have great veneration for the records of dead prophets, so do the new class of sectarians profess to venerate the claims of Joseph, the Martyr, now he is dead, and yet they reject the claims of the living prophet, unto whom belongs "the right of the first born."

A revelation which was given Dec. 6, 1832, contains the following delineation of the lineal descent of the priesthood: "Thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God, therefore your life and the priesthood hath remained and must needs remain through you and your lineage, until the restoration of all things spoken by the mouth of all the holy prophets since the world began." B. of C. 6: 3.

By this revelation we learn that the priesthood had continued through the lineage of Joseph and his fathers, for they (Joseph and his fathers) are lawful heirs according to the flesh. Some suppose that these words: "ye are lawful heirs, according to the flesh," mean that Joseph and his fellow-laborers in the ministry were lawful heirs to the priesthood. Some construe the meaning of these words in this way for the purpose of showing, if possible, that Joseph was not a lawful heir, according to the flesh, but if this interpretation is correct, instead of showing that Joseph was *not* a lawful heir, according to the flesh, to the priesthood which he held, it shows that he and

other fellow-laborers were *lawful heirs*. This is more than we undertook to show; and more than we claim is meant by these words, but we shall not multiply words to show that Joseph's fellow-laborers were *not* lawful heirs to the priesthood which they held. Whether they were or not, it is self evident that Joseph was a lawful heir to his priesthood. The last part of the foregoing quotation shows (whether we admit that Joseph *only* is spoken of, or that he and others are spoken of) that Joseph's priesthood hath remained and must needs remain through him and his lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began. As the restoration of all these things has not come to pass, Joseph's priesthood "must needs remain" with his lineage until that event transpires. It is "the right of the first-born." It is his birth-right.

THE LINEAL DESCENT

OF THE PRIESTHOOD AND PATRIARCHAL AUTHORITY AMONG THE NEPHITES.

There are many who say that they believe that the Book of Mormon is a true record, and yet they assert that the Melchizedek priesthood is not a lineal priesthood. This assertion is in opposition to the history of the priesthood, from the beginning to the end of the Book of Mormon. Lehi was the first patriarch and prophet of that branch of the tribe of Joseph who inhabited this land, and before his death he taught his sons, and the sons of Ishmael, that they should hearken unto the voice of Nephi. See 2 Nephi 1c., 2 par. Nephi obtained the birthright because his elder brethren would not keep the commandments of God, therefore the Lord said unto Nephi, "inasmuch as thy brethren shall rebel against thee, they shall be cut off from the presence of the Lord. And inasmuch as thou shalt keep my commandments, thou shalt be made a ruler and a teacher over thy brethren." 1 Nephi 1: 19. This was therefore the authority which was conferred upon Nephi. He succeeded his father as the ruler and teacher, (patriarch and high priest) of the inhabitants of this land. Concerning him, his brother Jacob said, "unto whom ye look as a king or protector, and on whom ye depend for safety." Nephi said, "I, Nephi, did consecrate Jacob and Joseph, that they should be priests and teachers over the land of my people. And it came to pass that we lived after the manner of happiness. And thirty years had passed away from the time we

left Jerusalem." 1 Nephi 4: 5. Jacob and Joseph continued to be fellow-laborers in the ministry with Nephi, as the subsequent history of their ministry shows, and Jacob said, "I, Jacob, and my brother Joseph, had been consecrated priests and teachers of this people by the hand of Nephi. And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads, if we did not teach them the word of God with all diligence." B. of Jacob, 1: 4. Twenty-five years after Jacob and Joseph had been consecrated priests and teachers, Nephi conferred the sacred records upon Jacob, and Jacob said, "it came to pass that fifty and five years had passed away from the time that Lehi left Jerusalem; wherefore, Nephi gave me, Jacob, a commandment concerning the small plates, upon which these things are engraven. And he gave me, Jacob, a commandment that I should write upon these plates a few of the things which I considered to be most precious: * * * that I should preserve these plates, and hand them down unto my seed, from generation to generation." Jacob 1: 1. Thus Jacob was the successor of Nephi as a high priest over the church, but Nephi anointed a man of his seed to be a king or ruler in his stead. Jacob said, "now Nephi began to be old, and he saw that he must soon die; wherefore he anointed a man to be a king and ruler over his people. * * * And whose should reign in his stead were called second Nephi, third Nephi, &c., according to the reigns of the kings." Jacob 1: 2. In Mosiah 11: 10, we read that "the kingdom had been conferred upon none but those who were descendants of Nephi." Thus the authority of Nephi was divided. His authority as patriarch, ruler or king, he gave to one of his seed, and his authority as high priest over the church, he gave to his brother Jacob. The reason for this division of Nephi's authority by Nephi is not given, but there is another instance on record in the Book of Mormon, when the patriarchal authority and the high priesthood over the church were divided, and the reason for the division is there given, and it is in accordance with the fact that both of these departments of authority belong, as a lineal right, to those who hold the birth-right.

We will now show how the high priesthood over the church was handed down by lineage, and how the sacred things were "handed down from one generation to another, or from one prophet to another." 2 Nephi 5: 46.

"I, Jacob, saw that I must soon go down

to my grave; wherefore, I said unto my son Enos, take these plates. And I told him the things which my brother Nephi had commanded me, and he promised obedience unto the commands." B. of Jacob 5: 9.

"I, Jarom, write a few words, according to the commandment of my father Enos, that our genealogy may be kept. And as these plates are small, and as these things are written for the intent of the benefit of our brethren, the Lamanites, wherefore it must needs be that I write a little." B. of Jarom 1: 1. "I (Jarom) deliver these plates into the hands of my son Omni, that they may be kept according to the commandments of my fathers." B. of Jarom 1: 6.

"I, Omni, being commanded by my father, Jarom, that I should write somewhat upon these plates, to preserve our genealogy," &c. B. of Omni 1: 1. "I (Omni) had kept these plates by the commandments of my fathers; and I conferred them upon my son Amaron." 2 par.

"I, Amaron, write the things whatsoever I write, which are few, in the book of my father. * * * I deliver the plates unto my brother Chemish." 3 par.

"I, Chemish, write what few things I write, in the same book with my brother; for behold, I saw the last which he wrote, that he wrote it with his own hand; and he wrote it in the day that he delivered them unto me. And after this manner we keep the records, for it is according to the commandments of our fathers." 4 par.

The successor of Chemish wrote next on the plates, and said, "I, Abinadom, am the son of Chemish," (5 par.) And the successor of Abinadom wrote next, and said, "I am Amaleki, the son of Abinadom." 6 par. "I, Amaleki, was born in the days of Mosiah; and I have lived to see his death; and Benjamin, his son, reigneth in his stead. * * * I began to be old; and, having no seed, and knowing king Benjamin to be a just man before the Lord, wherefore, I shall deliver up these plates unto him." Thus the kingly and patriarchal authority, and the high priesthood over the church, were again held by one man; and as Amaleki conferred his authority upon king Benjamin *because he had no seed*, it is clearly shown that the high priesthood over the church is a lineal right. The kingly or patriarchal authority had also been handed down by lineage from the time that Nephi conferred it on one of his seed. King Benjamin conferred all the authority which he held upon his son Mosiah, and the sacred things which king Benjamin intrusted to his son Mosiah are described as follows:

"And it came to pass that after king

Benjamin had made an end of these sayings to his son, that he gave him charge concerning all the affairs of the kingdom. And moreover he also gave him charge concerning the records which were engraven on the plates of brass; and also, the plates of Nephi; and also, the sword of Laban, and the ball or director, which led our fathers through the wilderness, which was prepared by the hand of the Lord." B. of Mosiah 1: 3.

King Benjamin said unto the people of Nephi, "the Lord God doth support me, and hath suffered me, that I should speak unto you, and hath commanded me, that I should declare unto you this day, that my son Mosiah, is a king and ruler over you." 8th par.

"King Mosiah had no one to confer the kingdom upon, for there was not any of his sons who would accept of the kingdom" B. of Mosiah 12: 3. "He (Mosiah) took the plates of brass, and all the things which he had kept, and conferred them upon Alma, who was the son of Alma; yea, all the records, and also the interpreters, and conferred them upon him, and commanded him that he should keep and preserve them, and also keep a record of the people, handing them down from one generation to another, even as they had been handed down from the time that Lehi left Jerusalem. Now when Mosiah had done this, he sent out throughout all the land, among all the people, desiring to know their will concerning who should be their king." B. of Mosiah 13: 1. He said unto the people, "he to whom the kingdom doth *rightly belong*, has declined and will not take upon him the kingdom. And now if there should be another appointed in his stead, behold I fear there would arise contentions among you; and who knoweth but what *my son, to whom the kingdom doth belong*, should turn to be angry, and draw away a part of this people after him. * * * Therefore I will be your king the remainder of my days; nevertheless, let us appoint judges, to judge this people according to our law, and we will newly arrange the affairs of this people, for we will appoint wise men to be judges, that will judge this people according to the commandments of God." 1 par. "Therefore it came to pass that they assembled themselves together in bodies throughout the land, to cast in their voices concerning who should be their judges, to judge them according to the law which had been given them; and they were exceedingly rejoiced, because of the liberty which had been granted unto them. * * * Alma was appointed to be *the first chief judge; he being also the high priest*; his father hav-

ing conferred the office upon him, and had given him the charge concerning all the affairs of the church." 3, 4 par. Alma, therefore held the patriarchal authority under the title of "chief judge; he being also the high priest." His father had conferred the office of high priest upon him, and "Mosiah granted unto Alma, (the father of Alma) that he might establish churches throughout all the land of Zarahemla; and gave him power to ordain priests and teachers over every church." B. of Mosiah 11: 12.

"In the commencement of the ninth year of the reign of the judges over the people of Nephi, Alma delivered up the judgment seat to Nephiah, and confined himself wholly to the high priesthood of the holy order of God. * * * Alma did not grant unto him the office of being high priest over the church, but he retained the office of high priest unto himself; but he delivered the judgment seat unto Nephiah, and this he did, that he himself might go forth among his people, or among the people of Nephi, that he might preach the word of God unto them." B. of Alma 2: 4.

This is the reason why Alma resigned the patriarchal authority, and why he retained the high priesthood. We therefore suppose that the high priesthood was given to Jacob, and the kingly authority to a man of the seed of Nephi, for the same reason.

We will now trace the descent of the patriarchal office or chief judgeship until it was again united with the office of the high priest over the church. "Nephiah, the second chief judge, died, having filled the judgment seat with perfect uprightness before God." B. of Alma 22: 6. "The son of Nephiah was appointed to fill the judgment seat, in the stead of his father; yea, he was appointed chief judge, and governor over the people, with an oath and sacred ordinance to judge righteously. * * * His name was Pahoran." 7 par.

"Pahoran had died," and "there began to be a serious contention concerning who should have the judgment seat among the brethren, who were the sons of Pahoran. Now these are the names who did contend for the judgment seat, who did also cause the people to contend: Pahoran, Paanchi, and Pacumeni. * * * Pahoran was appointed by the voice of the people to be the chief judge and a governor over the people of Nephi." B. of Helaman 1: 1. Paanchi was "condemned unto death," for rising up in rebellion. His party then "sent forth one Kishkumen, * * * and murdered Paahoran as he sat upon the judgment seat. * * * Pacumeni was

appointed according to the voice of the people, to be a chief judge and a governor over the people, to reign in the stead of his brother Pahoran; and *it was according to his right.*" 3 par. "Coriantumr did smite him (Pahoran) against the wall, inasmuch that he died." 5 par.

"Helaman, who was the son of Helaman, was appointed to fill the judgment seat." 5 par. We have now traced the *lineal* transmission of the chief judgeship from the time that it was separated from the high priesthood, until it was again united with it. Helaman held the high priesthood which had been handed down to him, in lineal succession, as we will show, by tracing the transmission of it from generation to generation, from the time that Alma, the high priest, resigned the office of chief judge. Alma said, "And now my son Helaman, I command you that ye take the records which have been entrusted with me; and I also command you that ye keep a record of this people, according as I have done, upon the plates of Nephi, and keep all these things sacred which I have kept, even as I have kept them: for it is for a wise purpose that they are kept, and these plates of brass which contain these engravings, which have the records of the holy scriptures upon them, which have the genealogy of our fathers even from the beginning." B. of Alma 17: 4.

"Thus they (the people) were led away by Amalickiah, to dissensions, notwithstanding the preaching of Helaman and his brethren; yea, notwithstanding their exceeding great care over the church, for they were *high priests over the church.*" B. of Alma 21: 6.

"Helaman died, in the thirty and fifth year of the reign of the judges." B. of Alma 29: 20. "And it came to pass in the commencement of the thirty and sixth year of the reign of the judges over the people of Nephi, that Shiblon took possession of those sacred things which had been delivered unto Helaman by Alma; and he was a just man, and he did walk uprightly, * * and also did *his brother.*" 30: 1. "And it came to pass in the thirty and ninth year of the reign of the judges, Shiblon died also, and Corianton had gone forth to the land northward, in a ship, to carry forth provisions unto the people who had gone forth into that land; therefore it became expedient for Shiblon to confer those sacred things, before his death, upon the son of Helaman who was called Helaman, being called after the name of his father." B. of Alma 30: 5. We infer from the foregoing that Helaman, the son of Helaman, was too young to succeed his father, as the

high priest over the church *at the time of* his father's death, therefore his father's brother, (Shiblon) held that office more than three years; that young Helaman was then competent, therefore Shiblon before his death conferred the sacred things upon him. Corianton was a younger brother of Shiblon, (see B. of Alma 19c.) and as he had gone away out of the land, the sacred things could not be entrusted to him, otherwise, perhaps, young Helaman would have relinquished his right, to his uncle Corianton.

"In the fifty and third year of the reign of the judges, Helaman died, and his eldest son, Nephi, began to reign in his stead. And it came to pass that he did fill the judgment seat with justice and equity; yea, he did keep the commandments of God, and did walk in the ways of his father." B. of Helaman 2: 7.

The chief judgeship and the high priesthood were again united in the days of Helaman, the father of the above-mentioned Nephi, as we have shown, and both these offices were held by Helaman, and after his death by Nephi, until Nephi resigned the office of chief judge, as the following quotation shows: "Nephi had become weary, because of their iniquity; and he yielded up the judgment seat, and took it upon him to preach the word of God all the remainder of his days." 14 par. Jesus said unto the apostles, "whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven," Mat. 18: 18. The Lord also said unto Nephi, "I give unto you power, that whatsoever ye shall loose on earth, shall be loosed in heaven; and thus shall ye have power among this people." B. of Helaman 3: 10. This shows that Nephi held the same keys of authority and power.

"Nephi, the son of Helaman, had departed out of the land of Zarahemla, giving charge unto his son Nephi, who was his eldest son, concerning the plates of brass, and all the records which had been kept, and all those things which had been kept sacred, from the departure of Lehi out of Jerusalem; then he departed out of the land, and whither he went no man knoweth; and his son Nephi did keep the records in his stead." B. of Nephi 1: 1.

"Nephi, he that kept this last record, (and he kept it upon the plates of Nephi) died, and his son Amos kept it in his stead. * * * Amos died also, (and it was an hundred and ninety and four years from the coming of Christ,) and his son Amos kept the record in his stead; and he also kept it upon the plates of Nephi; and it was also written in the Book of Nephi, which is this.

book." 6, 7 par.

"And it came to pass that after three hundred and five years had passed away, (and the people did still remain in wickedness,) Amos died, and his brother Ammaron did keep the record in his stead. And it came to pass that when three hundred and twenty years had passed away, Ammaron being constrained by the Holy Ghost, did hide up the records which were sacred." 11 par.

"And now I, Mormon, make a record of the things which I have both seen and heard, and call it the Book of Mormon. And about the time that Ammaron hid up the records unto the Lord, he came unto me, (I being about ten years of age; and I began to be learned somewhat after the manner of the learning of my people,) and Ammaron said unto me, I perceive that thou art a sober child, and art quick to observe; therefore when ye are about twenty and four years old, I would that ye should remember the things that ye have observed concerning this people; and when ye are of that age, go to the land Antum, unto a hill, which shall be called Shim; and there have I deposited unto the Lord, all the sacred engravings concerning this people. And behold ye shall take the plates of Nephi unto yourself, and the remainder shall ye leave in the place where they are; and ye shall engrave on the plates of Nephi all the things which ye have observed concerning this people. And I, Mormon, being a descendant of Nephi, (and my father's name was Mormon) I remembered the things which Ammaron commanded me." B. of Mormon 1: 1.

In every account of the transmission of the priesthood, it is shown that the recipient of it, was a son, brother or nephew, except in the account of the appointment of king Benjamin by Amaleki and Alma by king Mosiah, and in the foregoing account of the appointment of Mormon by Ammaron. We have shown that Amaleki said that he delivered up the plates to king Benjamin *because he had no seed*, and Mosiah said that "he, (his eldest son) to whom the kingdom doth rightly belong, declined," "neither were any of the sons of Mosiah willing to take upon them the kingdom," therefore he conferred the sacred things upon Alma, and Mosiah reigned as king, until his death, when Alma, the son of Alma, was appointed high priest over the church, and chief judge over the people of Nephi. This particularity in reference to the "right" of the *lawful heir*, shows that that right could not be disregarded in the appointment of Mormon, but that (although it is not shown, whether he was, or

was not, the lawful heir of Ammaron,) his appointment was in conformity to the right of the lawful heir. Mormon said that he was "a descendant of Nephi," and Mosiah said, "the kingdom had been conferred upon none but those who were descendants of Nephi."

"I, Mormon, seeing that the Lamanites were about to overthrow the land, therefore I did go to the hill Shim, and did take up all the records which Ammaron had hid up unto the Lord." B. of Mormon 2: 3. "I (Mormon) made this record out of the plates of Nephi; and hid up in the hill Cumorah, all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni." B. of Mormon 3: 2.

"Behold I, Moroni, do finish the record of my father, Mormon. * * * I am the son of Mormon, and my father was a descendant of Nephi; and I am the same who hideth up this record unto the Lord." B. of Mormon 4: 1.

Thus we have shown that the high priests over the church, held their office as a lineal right, from the beginning to the end of the time when that office was held by any man among the Nephites—from the time that Lehi and his people came out of the land of Jerusalem, until the destruction of the Nephite nation in the days of Moroni; for the space of one thousand years.

From the Evening and Morning Star, of February, 1834.

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS.—No. 1.

As the world has been greatly excited about the things believed by the church of Christ in these last days, being exceedingly in the dark, owing to many false reports which have been put in circulation by designing men, which have taken the rounds through those papers which delight more in putting falsehoods into circulation than truth, we deem it a privilege to set this matter right, and undeceive that part of community who desire to know the truth on all subjects; believing there are many of this class in this generation. As for that part of community who "love and make lies," we leave them to receive their reward in the place appointed for that purpose, even from the days of old.

Such a document is called for, as the church is increasing daily and great numbers are constantly uniting with it in the different parts of our country, and much excitement prevails; many seeking to know what this strange doctrine is of which they

hear so much; for there is no small stir in the land at this time about this way, even of raising of mobs, of spoiling the goods of the saints as in days of old, whipping some, casting some into prison, and killing others; which things must needs take place, that the church of Christ may be made manifest in the last days, as in days of old, so that all who are disposed to understand, may understand and know for themselves; for such things must needs come, that the testimony of the prophets fail not; and that the Lord may in His own time avenge the blood of his saints upon the earth; for as the church of Christ has always been the same in every age of the world, when there was a church of Christ in existence, and as the adversary of all righteousness has never altered in his feelings towards the saints of God, neither those who are under his influence, we may expect to see as much enmity manifested against the saints of God in one age as in another; and consequently in the last days suffer as in days of old.

Neither need they expect to escape the misrepresentations and calumnies, nor the false accusations which all their brethren have had to suffer who have gone before them. They must expect to have their virtues transformed into vices, their acts of benevolence into schemes of fraud, their voluntary sacrifices for the truth's sake into designing plans to deceive. Should any church in the last days believe and do as the church in Jerusalem in the days of the apostles did, that is, sell all that they had and cast it down at the feet of twelve men, to be disposed of as they might direct, with what ease the religionists of the present day could prove, (in their own estimation) that it was wrong. They would endeavor to show what an endless train of evils would arise from such a course. They would launch forth into futurity and see such unspeakable evils arising therefrom as to render it an act of the greatest imprudence; and still, they would declare that they live under the same gospel, believe in the same order of things as the church of Jerusalem, were directed by the same inspired apostles, were under the influence of the same system of teaching; having the same Lord, the same faith, the same baptism, the same Spirit, the same hope of their calling, and the same God and Father of all, who is above all, and through all, and in them all; and yet the course pursued by one, would be altogether out of place for the other; yes, exceedingly wrong! Still God was no respecter of persons; he required no more of one people than he did of another; "His love, His undefiled was one."

All the religious societies in our country, (or nearly all) will direct us to the Acts of the Apostles, and to the notable day of Pentecost for the time that the gospel was first proclaimed; and to Jerusalem for the first gospel church that was organized. They will show us what was required of men in order that they might become Christians. That they must repent and be baptized for the remission of sins, and then receive the gift of the Holy Spirit. But here that matter ends, even with those who are the most tenacious for the scriptures, and for the order of the New Testament, they will follow this church no further. Instead of following them to a full display of their faith in the equal distribution of their goods, they will fly off in a tangent, and endeavor to prove that this was all the church that so disposed of their property. They are very cautious in the mean time, never to notice what Paul said to Titus: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city as I had appointed thee." Titus 1: 5.

But it makes no difference whether the churches in Asia Minor, and in the islands of the Mediterranean were in order or not, so that we can but get an argument to hold on to our houses and lands, and still be Jerusalem churches. Now, every man who desires truth without hypocrisy, would pause, and say, if the churches in those parts were not in order until Titus put them in order, before I hastily draw a conclusion I will enquire what that order was in which Titus was to put them; and if on examination they find that there was not a scrape of a pen in all the revelations which are extant, to show what that order was, they would be as ready to conclude that it was the same as it was in Jerusalem, seeing that was done immediately under the notice of the apostles' eyes, and by their own direction. One thing we think on this subject is certain, that is this, if the account of the church at Jerusalem had read thus: "Then they that gladly received the word were baptized; and all that believed were at their own houses, and every man had his own property; neither gave he to any man unless it seemed good unto himself. And they continued eating and drinking such things as they had in their own houses, and such as they chose; neither gave they to any man beyond their own pleasure; each man as formerly laying up for himself an abundance of the things of time." Had the account of the church of Jerusalem read thus, and there could be no more evidence for laying down their property at the apostles' feet than they can get for doing it

from the epistles to the other churches, it would not weigh one feather in their estimation, and the idea that their religion at all effected their property would have been out of the question; but seeing it is the reverse, the arguments are conclusive.

Strange as it may appear, yet it is no less so than true, that even those who profess to be reformers and manifest a great desire to restore the authority of the scriptures, whenever there is anything in the Bible which would put their faith to the test, the plainest things can be reasoned away, and things which are very far from being so plain, both believed and practiced in their stead.

Not long since, we were favored with a discourse upon the Holy Spirit, by the Editor of the Evangelist, a paper published in Carthage, Ohio, which is famous for this kind of teaching. Notwithstanding the Editor is a reformer of modern times, and manifests a great fear that the scripture authority will not be restored, and yet with all his apparent anxiety and his constant rebukes to those who will not return to apostolic order; yet, notwithstanding all this, whenever he touches a subject, the full development of which would show the weakness of his own system, he falls into the same error of those whom he admonishes with so much zeal.

We have a discourse on the Holy Spirit by the prophet Joel, in Joel 2c., which says, "it shall come to pass afterward that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also, upon the servants and upon the handmaids, in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered."

This discourse is quoted by the apostle Peter, and recorded in Acts 2c., and commented on thus: "And it shall come to pass in the last days, (saith God) I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants, and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy. And I will show wonders in the heavens above, and signs in the earth beneath, blood, and fire, and vapor of smoke. The sun shall be turned

into darkness and the moon into blood, before that great and notable day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." In the 33d verse the apostle says concerning this promise of the prophet Joel, speaking of the resurrection of Christ: "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." This is the thing which God has promised in the last days; to pour out his Spirit upon all flesh: as much as to say, that when God pours out his Spirit on all flesh, he will pour out the thing which was there seen and heard. And after three thousand were pricked in their hearts and asked what they should do, Peter said, "repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and your children, and all that are afar off, even as many as the Lord our God shall call."

I suppose myself to have been one of this congregation, and depending on the apostle for all the information I had on the subject, what would I have expected to receive? The answer is, I would expect to receive a Spirit through or by which I should see visions, dream dreams, and prophesy. Nor could any being expect any thing else from both Joel and Peter's discourse on the Holy Spirit. But from the discourse of the Editor of the Evangelist upon the Holy Spirit, no such expectation could be realized. So different is the discourse of inspired and uninspired men on the subject of religion! Neither would I have expected that congregation only to receive the Holy Spirit, but their children; yea, all that were afar off, even as many as the Lord our God should call.

But this reformer, like all others whom he condemns, takes a part of the sayings of Peter and enforces them on the people, saying to them, that they must be baptized for the remission of sins; but no sooner does he touch the promise that follows, than the people are informed, that though they have a right to expect the Holy Spirit will be received, but not to produce the office which Peter said that the promise was made for, on conditions of repentance and baptism in the name of Jesus Christ, was the gift of the Holy Spirit, by which gift they were to dream dreams, see visions, and prophesy; and that in the last days was to be given to all who complied with the conditions, even as many as the Lord our God should call. Still, our reformer, by garbling the scriptures, taking

a saying from one writer and a saying from another, can persuade the people that notwithstanding this promise was given to all, it only meant a few in the earlier years of christianity. So that we can plainly see, that reformers and non-reformers are all of one class.

The reformers of these last days, among those who call themselves reformers, are very near a ridiculous farce, possessing scarcely one feature of primitive christianity, and savoring very much of Paul's apostasy, that is: a form of godliness without the power. This seems to be the common failing of all the sects in christendom, so called. Any thing among those religionists which can be done without an immediate display of divine power is believed; but any thing to accomplish it, is reasoned away. So that a man among them is an atheist; yea a fool, who will pretend to believe the bible when it speaks of any thing to be done which would require the God of heaven to exert his power.

For instance, if I were to profess to believe the sayings of Isaiah in Isa. 11: 15, 16 of his prophecy, which reads thus: "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt," I would be considered an atheist of the first magnitude, fit for nothing but to be laughed at. Why? Because this would require the immediate power of God. And say they, all miracles have ceased, and consequently the prophet does not mean what he says.

Jeremiah, while speaking of the gathering of Israel in the last days, says, "Thus saith the Lord, again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, 'praise the Lord of hosts: for his mercy endureth forever:' and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at first, saith the Lord." But should any man profess to believe that the Lord would return them at any time as he did, at first, he would be called a mad man, an atheist, if not an im-

poster. Why? Because, if the Lord ever should do so, he would have to give more revelations; for by revelation upon revelation he took them into their land at first; but this religious age says that revelations have ceased, and consequently the prophet does not mean what he says.

Moses informs us how the Lord brought Israel out of Egypt at the first, in Deut. 4: 33, 34, as follows: "Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?" And should the Lord ever bring Israel again as he did at the first, he would have to do the same things over again. But this cannot be admitted, for this could not be done without both miracles and revelations, therefore the prophet did not mean what he said, if the modern doctrine of self styled reformers is true.

From the Millennial Star, Sept. 1840.

"GRIEVE NOT THE HOLY SPIRIT."

The beloved disciple has written, that "God is love, and he that dwelleth in love dwelleth in God, and God in him. * * There is no fear in love: perfect love casteth out fear:" and every soul, who is in covenant with God, and keeping His commandments, feels this, and is ready to testify to this truth, that, as the love of God increases, the love of the world, its riches, honors, and pleasures diminish, and its fears also: so that one principle of fear alone remains with the saints when they have arrived at that degree of love which it is their privilege to possess, and that is, the fear of displeasing their heavenly Father, and of grieving His Holy Spirit.

When the Spirit of prophecy, revelation, visions, tongues, interpretation, healing, &c., is made manifest among the brethren, and especially on the first reception of these gifts by an individual, or any particular branch of the church, and the souls of the saints are expanded by the Spirit of these gifts, and their hearts almost ready to burst with gratitude for the blessings they enjoy, and they are anxiously desiring that all should become partakers of the same blessings which they possess, it is very easy for them to give way to their feelings in the extacy of their joy, and attempt to give some sign or token of the power of God to those around them; and they feel that it is

the Spirit of God moving them thus to act, and if they *keep silence, they fear they grieve the Spirit.*

When Satan can no longer prevent the saints from coming directly up to the line which God has marked out for them, he is ever ready to step behind, and push them beyond the mark, thus causing them to err in Spirit; and in this situation they are liable to do those things which they themselves know are not according to the oracles of truth. He tries to persuade the honest in heart not to believe the gospel, to refrain from repentance and baptism for the remission of sins, so that they may not receive the Holy Ghost by the laying on of hands, knowing that the office of the Spirit is to expose his subtle devices, and guide those who possess it into all truth; and when he can prevent them no longer from obedience to those requirements of the Most High, he turns into a preacher of righteousness, and tries to persuade them that they cannot do enough for God. If any one has been healed by the power of faith, in the name of Jesus Christ, this counterfeit preacher will try to persuade them to publish it to every one they see, and tell what great things God has wrought; and they set themselves at work to do it with all possible speed for fear they should *grieve the Spirit*, forgetting that when Jesus healed the sick, He told them to *hold their peace* and tell no man.

When the spirit of prophecy rests upon the inexperienced saints, the Adversary would gladly prompt them to cry aloud, and declare all they know, and tell what judgments, &c., are coming on the nations or individuals; and, fearing lest they should *grieve the Spirit*, they cry aloud, and tell of the fire that is going to devour the city, or of a neighbor who is to be murdered, forgetting that the spirits of the prophets must be subject to the prophets,—not understanding that the Spirit which prompted them to prophecy such things was seeking their destruction, by making them answerable to the laws of the land for the burning and the murder of which they had prophesied, when the same shall be fulfilled.

In no one thing, perhaps, are the saints more afraid of *grieving the Spirit* than in keeping silence when the Spirit of *tongues* is upon them, and especially when they have recently received this gift; and, as this gift is now becoming common in the church in England; and, as the saints, many times, are so fearful of grieving the Spirit by refraining from speaking, we would recommend them to give heed to the admonitions written by Paul concerning this matter, so that their understandings

may become enlightened, and thus, acting in wisdom, they may be delivered from this fear. 1 Cor. 14: 14. "If I pray in an unknown tongue, my Spirit prayeth, but my understanding is unfruitful." 19v. "I had rather speak five words with my understanding, than ten thousand words in an unknown tongue." 27v. "If any man speak in an unknown tongue, let one interpret." 28v. "But if there be no interpreter, let him keep silence in the church; and let him speak unto himself, and unto God." 28v. "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" 22v. "Tongues are for a sign, not to them that believe, but to them that believe not." True, but to whom is the sign; to those of their own tongue, or nation, or of some other nation? In the 21st v. of the same chapter the law is quoted: "with men of *other tongues* and *other lips* will I speak unto this people," by foreigners or those of other languages; and this is the great and important use of tongues, that the Elders of Israel may preach the gospel to the nations of the earth, so that all men may hear in their own tongue or language of the wonderful works of God, as some few did on the day of Pentecost. But will all believe the sign? Let the Lord answer, for he saith, in the same verse, "for all that, they will not hear me;" and this agrees with what Abraham told the rich man in torment: "If they believe not Moses and the prophets, neither will they be persuaded, though one rose from the dead;" and no one will suppose the speaking in tongues a greater miracle, or more likely to convince the unbeliever, than the resurrection of a dead man.

With these few hints, we counsel the saints to strive earnestly for the best gifts—the gifts of charity, wisdom, and knowledge, and seek to edify and comfort each other in your own tongue generally; and if you speak at all in an unknown tongue, pray for the interpretation thereof, that all things may be done to edification; but never give out appointments for speaking in tongues, for the purpose of calling the people together; neither speak in tongues to an assembly who have come together for the purpose of hearing you thus speak; neither speak to *any one* for a *sign*, on *any occasion*, for this is not pleasing in the sight of heaven. But let the sign remain with those to whom it belongs—to yourselves alone before God, and to the nations of other languages; and by so doing, what ever may be your feelings, *you will not*

quench the Spirit of the Lord, but the spirit of the Devil; and in this we will rejoice, and God will bless you.

From the L.-D. S.' Messenger and Advocate,
of August, 1835.

PRAYER.

Prayer to the Lord is one of the most pleasing and necessary acts of worship. To enter into the closet and shut the door, and pray to the Father of all good, in secret, and then be rewarded openly, is so joyous, so heavenly, and so saintly, that we can only marvel at the goodness and mercy of HIM who sees, and knows, and was, and is, ETERNALLY. Religion is nothing without prayer, worship is nothing without prayer, and man is nothing without prayer. In all ages the saints, that were humble before the Lord, have prayed, openly and in secret. In the Book of Mormon, we learn that Alma taught thus: "Therefore may God grant unto you, my brethren, that ye might begin to exercise your faith unto repentance, that ye begin to call upon His holy name, that He would have mercy upon you; yea, cry unto Him for mercy, for He is mighty to save; yea, humble yourselves, and continue in prayer unto Him; cry unto Him when you are in your fields; yea, over all your flocks; cry unto Him in your houses; yea, over all your household, both morning, mid-day and evening; yea, cry unto Him against the power of your enemies; yea, cry unto Him against the devil, which is an enemy to all righteousness." Without quoting farther from this pure example, let us remark, that few men have left a better specimen for the saint to follow, as a sample of daily worship. It is simple; it is easy; it is holy, and it is necessary, in order to be forgiven of our sins; to be justified before the Lord; to be humble; to be virtuous; to be faithful; to be diligent; to be temperate; to be charitable; to be holy, that we may become pure in heart. The just shall live by faith, and the prayers of the righteous avail much. "Now when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber, toward Jerusalem, he kneeled upon his knees THREE TIMES A DAY, and prayed and gave thanks before his God, as he did aforetime," (Dan. 6: 10.) and the lions' mouths were shut, so that Daniel received no harm.

Now what saint ever thought of being heard in heaven and answered on earth, unless he prayed in faith? Who expects miracles without the prayer of faith? Who can heal the sick without the prayer of

faith? Who can obtain blessings without asking for them? Yea, did the Lord ever bless unless He was sought unto, in humility, with clean hands, and pure hearts? No; nor will He. He knows what we stand in need of before we ask, and when our humility, our contrition, our works, our hearts, our thoughts, and our faith, come up to God as a sweet savor, He grants our requests, and the angels and all the heavenly hosts rejoice. If we ever come up to the privileges of the ancient saints; or, if we ever find favor with God, so as to walk in the fire without being burned; or stop the mouths of lions; or put the armies of the aliens to flight; or cast out devils, it will be because we pray, in spirit and in truth, acceptably, and our prayers are registered in heaven; then the Lord will be as free to bless, as the saints are humble to pray; and the land will flow with milk and honey; peace will be extended as a river, and no good thing will be withheld.

All disciples are commanded to remember their prayers in the season thereof; and if they do not, they are to be called to an account for their neglect, before the proper authorities of the church. In St. John's gospel we learn, that when the Savior sees His saints again, in that day, He will pray the Father for them, because the Father loves them.

When the love of God fills the heart of a saint, he will pray, and God will hear, and the blessings of heaven will come to him as softly and as sweetly as the zephyrs of even. Where there is humility, and faith, and prayer, the Lord delights to bless. Mark the family where the father prays in public and in private; where the mother prays in public and in private; where the children pray in public and in private; where the words of God are held in sacred reverence; where the sweet incense of all hearts in the house, in prayer and praise, go up to heaven morning, noon and night, and there peace reigns; and there joy reigns; and there contentment reigns; and there Jesus reigns!

How much like heaven it seems to see little children kneeling and praying; yea, how sweet is the sound, and how pure the accents of a babe, calling on the Maker of its frame, for the blessing of health, peace, and protection, before it is old enough to be tempted by Satan? Parents, teach your little ones to pray; that they may remain in the kingdom of the Lord, and grow in grace and glory, till a day of righteousness shall come, when children can be brought up before their parents, and their Savior, without sin unto salvation.

In one of the revelations to the church

of Latter-Day-Saints, is found this important instruction :

“Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the head of the parents, for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized, and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy. And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness, for the idler shall be had in remembrance before the Lord. Now I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness. They also seek not earnestly the riches of eternity, but their eyes are full of greediness.”

This is good instruction, and let us profit by it; let us bring up our children to pray; and praise the Lord. If we set a good example before our children, the world may follow it, for no one is so lost to a sense of glory, and things to come, that he would think that prayer would do any hurt, if he even had no faith in its doing any good, and so the love of prayer might win a soul to God. Says the apostle, “Continue in prayer, and watch in the same with thanksgiving;” yea, brethren, watch and pray always, that ye fall not into temptation. Tongue is unable to express the consolation derived from prayer.

We profess to worship a God that hears and answers prayer. We call upon a God nigh at hand, and not afar off, and how necessary is it, that all should pray in faith, and in Spirit, and in truth? We say in Spirit, as the apostle, because “the Spirit helps our infirmities:” for we know not what we should pray for at all times, but the Spirit makes intercession.

But beware of making long prayers, and of thanking God that you are not like other men, like the pretending Pharisee, lest you offend your benefactor. Remember the humble Publican: “*God be merciful to me a sinner!*” Give the Lord your heart, and he will give you a treasure in heaven, where your heart may be also.

TO THE HONORABLE MEN OF THE WORLD.

[From the Evening and Morning Star, published at Independence, (Zion) Mo., August 1832.]

To the honorable searchers for truth, we, in a spirit of candor and meekness, are bound by every tie that makes man the friend of man, by every endowment of Heaven that renders intelligent beings seekers of happiness, to show you the way to salvation. In fact we are not only bound to do thus for those that seek the riches of eternity, but to walk in the tracks of our Savior, we must love our enemies; bless them that despitefully use us, and persecute us, or you and the world may know that we are not the children of God. Therefore, to be obedient to the precepts of our divine Master, we say unto you, search the scriptures—search the revelations which we publish, and ask your heavenly Father, in the name of His Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to His glory, He will answer you by the power of His Holy Spirit; you will then know for yourselves, and not for another; you will not then be dependant on man for the knowledge of God, nor will there be any room for speculation. No; for when men receive their instruction from Him that made them, they know how He will save them. Then again we say search the scriptures: search the prophets, and learn what portion of them belongs to you, and the people of the nineteenth century. You, no doubt, will agree with us, and say, that you have no right to claim the promises of the inhabitants before the flood: that you cannot found your hopes of salvation upon the obedience of the children of Israel, when journeying in the wilderness; nor can you expect that the blessings which the apostles pronounced upon the churches of Christ eighteen hundred years ago, were intended for you; again, if others blessings are not your blessings, others curses are not your curses; you stand then in these last days, as all have stood before you, agents unto yourselves, to be judged according to your works.

Every man lives for himself. Adam was made to open the ways of the world, and for dressing the garden. Noah was born to save seed of every thing, when the earth was washed of its wickedness by the flood; and the Son of God came to redeem it from the fall. But except a man be born again he cannot see the kingdom of God. This eternal truth settles the question of every man's religion. A man may be saved after

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the judgment in the Terrestrial kingdom, or in the Celestial kingdom, but he can never see the Celestial kingdom of God, without being born of water and of the Spirit. He may receive a glory like unto the moon, or a star, but he can never come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant, unless he becomes as a little child, and is taught by the Spirit of God. Wherefore, we again say, search the revelations of God; study the prophecies, and rejoice that God grants unto the world, seers and prophets; they are they who saw the mystery of godliness; they saw the flood before it came; they saw angels ascending and descending upon a ladder that reached from earth to Heaven; they saw the stone cut out of the mountain that filled the whole earth; they saw the Son of God come from the regions of bliss and dwell with men on earth; they saw the Deliverer come out of Zion, and turn away ungodliness from Jacob; they saw the glory of the Lord when He shewed the transfiguration of the earth on the Mount; they saw every mountain laid low and every valley exalted when the Lord was taking vengeance upon the wicked; they saw truth spring up out of the earth, and righteousness look down from heaven in the last days, before the Lord came the second time, to gather His elect; they saw the end of wickedness on earth, and the sabbath of creation crowned with peace; they saw the end of the glorious thousand years, when Satan was loosed for a little season; they saw the day of judgment when all men received according to their works, and they saw the heaven and earth flee away to make room for the city of God; when the righteous receive an inheritance in eternity. And, fellow sojourners upon earth, it is your privilege to purify yourselves and come up to the same glory, and see for yourselves and know for yourselves. Ask, and it shall be given you, seek, and ye shall find; knock, and it shall be opened unto you.

For the Herald.

REPLY TO AN OBJECTION.

BRO. SHEEN:—A brother, (though not of this organization) has taken some exceptions to a few words which I used in my article on "The Use and Design of the Ordinances of the Lord's House." I will send

you his objections in his own words, with a few explanations or remarks. He says: "In the *HERALD*, I find over the signature of J. G., these words, 'except ye be converted, (changed) and become as little children, innocent, harmless, willing to be taught, ready to obey, *without asking why or wherefore*, ye shall in no wise enter the kingdom of God.' The words 'without asking why or wherefore,' is *the only exception* I take to the article." He then makes the following remarks: "Now my acquaintance with little children, convinces me that they are more apt and more given to the habit of asking the *whys* and the *wherefores*, than any other class of persons, in any thing that interests them." He makes some other remarks to establish the position thus taken.

In answering this objection, I will first say that the author either did not understand the proper application or meaning of those words, as they stand connected with the words, "ready to obey," or else he wished to show his tact at criticism, for this is not the first of his attempts at it. My design in using those words, connected with "ready to obey," was to show that a good child of God, or one who wished to become so, would be willing to obey God's commandments without asking the *whys* or the *wherefores*; that as soon as he was satisfied that the commandment was of God, he would not stop to parley, or to ask the question: Is this commandment of any use, is it essential to salvation; cannot I be saved without it? No, you will agree with me, that he or she who comes forth with a broken heart and a contrite spirit, and sincerely desires to be saved from sin, will not question the propriety or expediency of God's laws and ordinances, and the brother knows full well that this is a common and pernicious sin of this (so called) enlightened age. But let us return to the facts concerning little children. The brother knows that a good child, a child properly brought up, is ready to obey his parent's commands without asking why or wherefore. But I acknowledge that in this age of awful degeneracy with regard to family government, children are allowed when the command is given, to stand and parley, and question whether it will not do just as well to do it some other way; hence arises jarrings, family broils, and family ruin; and from that the ruin of the world. The child of God ought to have confidence in his heavenly Father; that He understands His own business, and needs not that man should teach him. The will of God should be his will. It is God's prerogative to command, and it is our duty to obey. So also in good

families, or families properly trained; the will of the parents should be the will of the children, otherwise harmony, order and peace, are strangers to their homes. J. G.

NEWS FROM ELDERS.—Bro. W. W. Blair wrote from Manti, Fremont Co., July 7th, and said, “at Plum Hollow we had a very large and attentive congregation on the 27th and 28th ult. We baptized two. Yesterday we concluded a three days’ meeting at this place. We baptized eight, and hope to baptize more before we leave.”

Bro. Geo. Morey writes from Nine Eagle, Decatur Co., as follows: “There has been quite a revival here since the Spring Conference. All the old members, belonging to the different factions, have united with the New Organization, by baptism, and several new members. Our branch of the church has now about fifty members, rejoicing in the bond of the new covenant. Our meetings are now well attended, and there appears to be considerable inquiry among the inhabitants after truth, and anxiety to hear for themselves, and there is a fair prospect for a good progress of the work in this part of the country.”

LETTER FROM BRO. S. POWERS.

DEAR BRO. SHEEN:—Having returned from a short tour through Canada, Northern Vermont and New Hampshire, I will send you a few lines to let you know of our success.

I left home the last of April, in company with Bro. Wm. Aldrich, stopped a few days in Upper Canada, and visited the New Castle Branch, which has eleven members; I found them firm in the faith. From there we went to Lower Canada, where we stopped one week, held several meetings, baptized one. Several more, I think, are believing, some of which I hope will yet obey the gospel and be saved. From thence we went to Vermont, where we found one more, who, like Moses, chose rather to suffer affliction with the people of God, and be reproached for Christ’s sake, than to have the honors of the world, and glide down the popular channel. We held several meetings and had a very good attendance, and I think we left the people with a more favorable opinion of our doctrine than we found them. From there we went to Whitefield, Coos Co., N. H., where we staid till the seventh of June, and held a series of meetings in the Ad-

ventists’ meeting house, that they (to all appearance) freely gave us the use of. We had a large and attentive congregation. May the Lord reward them for their liberality, and grant that the word spoken there, may be like bread cast upon the water, that will return after many days. Two, however, of the many who believed, were willing to obey, and are numbered with the few that are chosen out of the world. Here I left Bro. A., and returned by the Grand Trunk R. R. through Canada. I preached several times in (or near) New Castle and Orona and vicinity, and baptized three more; and since then one more has become identified with us, making in all eight souls; but few for the amount of labor; but as we are admonished: “In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that.”

As ever your Brother,

SAMUEL POWERS.

BELOIT, Rock Co., Wis., July 4, 1863.

A DIALOGUE BETWEEN A CLERGYMAN AND A LATTER-DAY-SAINT.

A young man and his parents were members of the Church of England. The young man obeyed the gospel and his parents sent for the minister to convince him of the delusion which they said that he had embraced. Soon the minister came and the following dialogue ensued: :

MIN.—Well Thomas, come tell me, how came you to leave,

Our holy religion; your parents to grieve, And join with the Mormons that deluded sect,

That tries by their fraud to deceive God’s elect?

THOS.—The reason kind sir, I will tell you quite plain,

Why I joined the dear Saints which gives my friends pain,

I read and I studied, God’s holy, blest word,

And I saw that your creed, sir, is not of the Lord.

MIN.—And Tom, will you tell me the thing that you saw,

Which does not, as you say, agree with God’s law?

I’m afraid you’re deluded, being led by the blind,

By those base hearted wretches, the Mormons, unkind.

THOS.—One thing, sir, I noticed, and heard you to say,

No Apostles or Prophets need we in our day,
So now you should know that the Lord
once hath said,
That without them His church on the
earth can't be led.

MIN.—Oh Tom you're deluded, and that
very bad,
You surely are dreaming or else you
are mad,
To believe in such things, that the scrip-
tures do say,
For they are not needed: they are done
away.

THOS.—Now, as you apostles and proph-
ets deny,
Pray have you these blessings, if not, tell
me why;
To speak in new tongues, and sweet vis-
ions behold,
And dream lovely dreams as the Saints
did of old?

MIN.—Those things Tom were needed,
in ages gone by,
The flock of the Savior to thus purify,
But we have at present a far better plan,
To perfect the spirit or soul of a man.

THOS.—These bold assertions sir, appear
very strange;
And you have God's law, violated and
changed;
You've placed yourself under the Al-
mighty's curse,
By preaching so zealous for the gold in
the purse.

MIN.—No longer will I this vile fanatic
stand,
For he does oppose me on every hand;
He has no disposition on truth for to
dwell,
So now he may go with the Mormons
to hell.

THOS.—Oh please let me tell you before
you depart,
That I've a blest knowledge which glad-
dens my heart,
And gives satisfaction to me in this day:
That God never changeth at all in his way.
I thank the Almighty that dwelleth on
high,
Who did in my trouble unto me draw nigh,
And helped me to conquer and triumph
o'er fraud,
Be the honor, and glory, and praise, to
the Lord!

JOHN D. JONES.

A REVISED EDITION of the VOICE OF
WARNING is in press, and will be out soon.

A Special Conference of the Church of
Jesus Christ of Latter-Day-Saints, has
been appointed to be held in Fox River
Branch, near Sandwich, De Kalb Co.,
Illinois, on Saturday, August 29, 1863.

Elders JASON W. BRIGGS and
CHARLES DERRY, may be addressed, (post
PAID,) at Richard Stokes' building, Trin-
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England.

MARRIED.—On the 17th of May, 1863,
by Elder A. G. JACKSON, Mr. PARKER CON-
NIT, to Miss SARAH ANN GAMET, both of
Little Sioux, Harrison Co., Iowa.

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THE TRUE LATTER-DAY-SAINTS' HERALD.

“THUS SAITH THE LORD, ‘STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.’ BUT THEY SAID, ‘WE WILL NOT WALK THEREIN.’”—*Jer. 6 : 16.*

“AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL-THE WORLD FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME.”—*Matt. 24 : 14.*

No. 4—Vol. 4.] PLANO, ILLS., AUG. 15, 1863. [WHOLE No. 40.]

THE KINGDOM OF GOD AMONG THE JEWS AND GENTILES ANCIENTLY.

The kingdom of God was established among the Jews. John the Baptist was sent to prepare the way of the Lord, and he preached saying, “repent ye: for the kingdom of heaven is at hand.” *Mat. 3 : 2.* “After that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God.” *Mark 1 : 14.* Jesus declared that the kingdom of God had then come among the Jews, and the ministrations of Jesus Christ exhibited evidences of this fact. When He cast a devil out of a man who was blind and dumb, the Pharisees said, “this fellow doth not cast out devils, but by Beelzebub the prince of the devils.” *Mat. 12 : 24.* Jesus, however, said, “if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.” *26–28v.* This was therefore one of the fruits of the kingdom of God, and one of the evidences that the kingdom of God came unto the Jews in that day. When the Pharisees demanded of Christ when the kingdom of God should come, “He answered them and said, ‘the kingdom of God cometh not with observation: Neither shall they say, lo here! or lo there! for the kingdom of God is within you.’” *Luke 17 : 20, 21.* The kingdom of God did not come with *observation*, because it was not *observable* to the unbelieving world in that day, and even the apostles had a very defective idea concerning it until they received the Holy

Ghost, after Christ’s ascension. It was a popular doctrine, in that day, and among the Jews, that the kingdom of God would be established among them, but it did not come in the way and manner which they were looking for it, therefore they did not *observe* it, and they did not suppose that it was already among them when Jesus said, “behold the kingdom is within you.” Some suppose that Jesus meant that the kingdom of God was *within* the hearts of those Pharisees whom He was speaking to, that although they were so ignorant concerning the kingdom of God that they asked Jesus when it should come, yet it was then within their hearts, and they did not know it. It was not within *their hearts*, but it was *within the nation* of the Jews. They did not *then* say, “lo here! or lo there!” for they did not believe that the kingdom was within the nation.

Jesus also taught that the kingdom of God should be taken from the Jews and given to a nation bringing forth the fruits thereof. He spoke a parable unto “the chief priests and elders of the people,” in which He compared the kingdom of God to a vineyard which a certain householder let out to husbandmen, “and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it, and the husbandmen, took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, they will reverence my son.” *Mat. 21 : 34–37.*

By this parable and these remarks of the Savior, we learn that the kingdom of God had been organized in Israel at least

twice before He was "sent unto them," but they beat some of the commissioned officers of the kingdom, and killed some, and stoned others. Last of all, when the Son was sent, they killed him, and seized on His inheritance. The chief priests and elders interpreted this parable against themselves when they said that the lord of the vineyard would destroy those wicked men, and let out His vineyard unto other husbandmen who shall render him the fruits in their seasons, and in accordance with this interpretation the Savior said, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Mat. 21: 43. This agrees with the words of Jesus which He spoke when He came near Jerusalem and wept over it, and said, "if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes." Luke 19: 41, 42. At the same time He also foretold the *destruction of Jerusalem*.

Paul compared the Jews to branches which were broken off from a *tame olive tree*, and the gentile believers to a *wild olive tree* which was grafted into the tame olive tree, and that through the fall of the Jews, salvation came unto the Gentiles. Paul said, "because of unbelief they (the Jews) were broken off, and thou (the Gentiles) standest by faith. Be not high minded but fear: for if God spare not the natural branches, take heed lest He also spare not thee." Rom. 11: 20, 21. He also informed them that if they did not continue in the goodness of God, they would be cut off. He also foretold that there would be a great apostacy from the faith after His departure. He said, "I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 29, 30. John's revelation to the seven churches in Asia, shows that grievous wolves had already entered in among the saints when that revelation was given; that only a small portion of the flock was then *spared* from their grasp, that men had then arisen among the saints who were speaking perverse things, and that they had drawn away many disciples after them, so that only a few remained steadfast in the faith.

Paul also, in his letter to Timothy foretold this apostacy. He said, "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all

long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts, shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4: 2-4. Paul saw, therefore, that the opportunity to preach "sound doctrine" would not continue long, because they would heap to themselves teachers, having itching ears. The apostolic order of the kingdom of God ceased when the apostles were taken away, therefore the church or kingdom of God ceased to be among men when the apostolic order was done away. It would be just as absurd and erroneous to say that there was no further need of elders, presbyters, teachers, bishops and deacons, as to say that apostles were no longer needed. If the church did not need a succession of apostles to fill up the vacancies, after Christ ordained twelve apostles, why did Peter say that there "must one be appointed," "that he may take part of this ministry and apostleship from which Judas by transgression fell?" Why was Matthias appointed in his stead, and "numbered with the eleven apostles?" See Acts 1: 15-26. Some would say that the apostles appointed a man who had accompanied them all the time that the Lord Jesus went in and out among them, but we would ask, how did Paul become an apostle? He did not accompany the Lord Jesus in His ministry in the flesh, yet he was called to be an apostle. He had only seen him in a vision, but he was an apostle. It is therefore evident that it was not essentially necessary that an apostle should be a man who had seen Jesus Christ when He sojourned in the flesh. It is also evident that apostles could and *did* ordain apostles to supply vacancies which occurred among them.

The following remarks from Winchester's *History of the Priesthood* are worthy of notice:

"Many of the theological writers of modern times, assert that one set of apostles and prophets, was sufficient for the church in all ages; that is, the apostles, prophets, &c., that Christ placed in the church, were all that ever was or is necessary, and that their writings abundantly supply their place; hence, that the writings of Peter, James, John, Paul and others, which compose the New Testament, supercede the necessity of successors to them holding the same office. This is certainly one of the most prepos-

terous ideas ever imbibed by human beings: for instance reader; what would you think of a set of men, if they should contend, that at the commencement of the independence of the United States, we had a number of illustrious statesmen, who held the offices in the various departments of the government; but because we have their writings or productions, which are read with much interest, there is no necessity for successors to them? A strange government indeed, we should have with nothing but a set of old letters and books to administer the laws, and preserve the tranquility of the nation. The matter stands thus, apostles, prophets and other ecclesiastics, were placed in the church for the work of the ministry, or to negotiate with the world in the name of Christ; and adopt souls into His kingdom; but they, and all those who were cotemporary with them, deceased, and another generation came upon the stage of action with equal claims upon the interposition of divine providence in their behalf, and to all the rights and privileges of this kingdom; hence, it was just as necessary that apostles, &c., should be in the church in their day, as in that of those who went before them.

“The idea, that the writings of the apostles supercede the necessity of such ministers in the church at the present day, and that they are all the commission necessary for those who preach the gospel, has thrown the world into confusion, and caused societies to spring up like mushrooms, in all parts of the world, for it at once throws the priesthood out of the question, and lets loose the reins of government, and gives every man, that has the New Testament, license to establish a society. Indeed, if the above notion is correct, then every man that has this book, has a commission to preach the gospel, and build up the kingdom of God, and every society that has it, are in possession of that which is paramount with apostles and prophets.

“Again, there is just as much scripture and reason, for dismissing the offices of the bishop, elder or presbyter, teacher and deacon, as there is for the apostles and prophets; and every intelligent person knows there is none for either.” See page 72-74.

Paul said that Christ, “when He ascended up on high, He led captivity captive, and gave gifts unto men. * * * * And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting

of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fulness of Christ: that we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive. Eph. 4: 8, 11-14.

Apostles and prophets are here recorded first, in the list of the officers which Christ gave unto the church, when he ascended up on high. This is consistent with the fact that these were the most important officers, and needed more than all the others, that while all the officers, which are there mentioned, are necessary, they were *more* necessary. It would be an inconsistent way to give a list of the officers of our government, commencing with the lowest instead of the highest officer, and so it would be, in reference to the officers of the church and kingdom of God. Apostles and prophets were as much needed in every generation after Christ, as they were in that generation, for Paul said that they were given “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” They were as much needed for these purposes in one age as in another: If the saints are all *perfected*; if “the work of the ministry” was no longer needed; and if there was no further need of “edifying of the body of Christ,” then there was no further need of apostles and prophets after Paul and his fellow-laborers in the ministry, finished their work. The purposes for which apostles and prophets were given, cannot be fulfilled if Paul and his cotemporaneous apostolic brethren were the last apostles. Apostles and prophets were given, “TILL WE ALL *come in the unity of the faith*, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” Have we all come in the unity of the faith? Has there not been a multitude of faiths believed in on the earth, at all times, ever since Paul wrote this letter? Have all come in, or attained unto, “the knowledge of the Son of God”? Have all become perfect? Have all come “unto the measure of the stature of the fulness of Christ.” These questions are easily answered. How delusive is the idea that apostles and prophets were needed no longer, after Paul’s day! How can any church be the Church of

Christ, which teaches that the saints can be perfected, the work of the ministry be performed and the body of Christ sufficiently edified without apostles and prophets? Paul has declared why Christ gave apostles and prophets. As these purposes have not been accomplished can man defeat the purposes of God? Can man devise a plan, or rather a multitude of plans, by which he can obtain these blessings, and yet teach that apostles and prophets are no longer needed?

When the church ceased to have apostles and prophets in it it ceased to be the Church of Christ. It did then reject the order which Christ had established "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." It did then forfeit these glorious blessings. It was then rejected and disowned by Jesus, the lawgiver and supreme Head of the true church. She ceased to be the bride, the Lamb's wife. She had cast off the wedding garment. She ceased to make ready for the marriage supper of the Lamb. Henceforth she became like "children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive."

When did the church cease to have apostles in it? Ecclesiastical History does not show that there were any apostles in the church after John's mortal career was ended. The Romish Church claims (unjustly) a succession of authority and priesthood from Peter, but it does not claim that there were twelve apostles in the church after Peter's day, or that there was any need of them any longer. The Protestants believe that there were no apostles in the church after the first age of the church. Ecclesiastical History teaches that there were bishops in the church after the apostolic age, but it does not appear that there were any apostles. We have shown plainly that when there ceased to be apostles in the church, it ceased to be the Church of Christ. The church did then transgress the laws, change the ordinance and break the everlasting covenant. See Isa. 24: 5.

THE APOSTACY OF LATTER-DAY-SAINTS. No. 4.

Peter also describes the apostacy of the last days, from "the right way," and his prophecy contains much that is identical with the prophecy of Jude, which shows that both prophecies are descriptive of the apostacy of the last days. The prophecy

of Peter, to which we refer, is in 2 Peter 2c., but the last verse of the preceding chapter is connected with the subject, because it shows how holy men of God spake, and then he says, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Peter, 2: 1. Peter here prophesied that there would be false teachers among the saints, for this epistle was addressed to the saints in these words: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us." 1c. 1v. This shows that when Peter said, "there shall be false teachers among you," he was writing to the saints, and therefore the false teachers would be among the saints, and privily they would "bring in damnable heresies." The definition of "privily," in Webster's Dictionary, is "secretly, privately," and it is a notorious fact that polygamy and other abominations were brought in privily. The first public confession that polygamy was a doctrine and practice of the church under Brigham, by any leader of that church, of which we have any knowledge, was published in 1852, in the New York Herald, by Orson Pratt. That communication contained a defence of polygamy. Previously the doctrine was taught secretly and with much caution, and when this secret teaching was exposed, the advocates of polygamy would "make lies their refuge," and deny the fact. Peter says that these false teachers "shall bring in damnable heresies," evidently showing that they would bring in the church these heresies, which agrees with the prediction that the false teachers would be among the saints.

Peter foretold that false teachers would privily bring in damnable heresies, and Jude said there "are certain men crept in unawares who were before of old ordained unto this condemnation." Peter foretold that they "shall bring in damnable heresies," and Jude says that they should turn the grace of our God into lasciviousness. Peter prophesied that they would deny the Lord that bought them, and Jude said that they would deny the only Lord God, and our Lord Jesus Christ. In our remarks on Jude's prophecy, we showed by quotations from sermons of Brigham Young, that he has been guilty of this great sin. Peter says that these false teachers shall bring upon themselves swift destruction, and Jude shows that they shall perish in the gain-saying of Core, that unto them is reserved the blackness of darkness forever, and that

Enoch "prophesied of these" when he said, "behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all." The "swift destruction" of the chief false teacher was prophesied of by Paul when he said concerning the Man of sin, the Son of perdition, that the Lord will destroy him with the breath of his lips, and the brightness of his coming.

Peter, in the next verse to that which we have quoted, says, "and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." Peter saw that this apostacy from the faith would be very extensive. He saw that "many" would believe in the heresies which false teachers would *privily* bring in the church, and the prophecy that "many shall follow their pernicious ways," is a prophecy which has been fulfilled, as every virtuous person of intelligence will admit. Every believer in "the way of truth" knows that it has been and is evil spoken of extensively, by reason of the pernicious ways of those who "have forsaken the right way."

In the next verse, Peter says, "and through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." 3v. Many have learnt by bitter experience and heart-rending sorrow that they "through covetousness" and "feigned words," have been made merchandise of. The written and verbal testimony which has been given to the world, concerning the schemes, by which the backsliding saints have been made merchandise of, by leaders who have forsaken the right way, would fill many large volumes.

As Jude presented three *examples* of the judgments of God, to show how the Lord when he comes, will execute judgment upon these "wandering stars," so Peter gave four examples. He shows that "if God spared not the angels that sinned, but cast them down to hell," "and spared not the old world, but saved Noah," "and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an *ensample* unto those that after should live ungodly, and delivered just Lot," "the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: but chiefly them that *walk after the flesh* in the lust of uncleanness and despise government. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities." See 4-10v. Thus it appears that although these people are crying "peace and safety" yet "sudden destruction" will come upon them. Peter

compares them to "natural brute beasts, made to be taken and destroyed," and he says that they "shall utterly perish in their own corruption; and shall receive the reward of unrighteousness as they that count it pleasure to riot in the day time." 12, 13v. Well may the apostle compare them to those who "riot in the day time," for they have been visited with the glorious light of the gospel, and in the midst of it, and after they had been made partakers thereof, they have surpassed the world at large in a public exhibition of sin and rebellion against God.

The remainder of this chapter describes three things: first, the wickedness of these people, 2nd, their departure from the right way, 3rd, their severe punishment.

[For the Herald.]

WHAT IS THE TRUTH?—No. 1.

Our Savior said when interrogated by Pilate concerning his being a king, "To this *end* was I born, and for *this* cause came I into the world, that I should bear witness unto *the truth*." John 18: 37. Pilate asked him another question in the following verse, which according to the present rendering of the translation, makes Pilate out an ignoramus. Now I am of the opinion, that it is not rendered correctly, for two reasons: in the first place, Pilate was placed in the judgment seat of his country, to discriminate betwixt truth and error, and occupying that conspicuous place, he was frequently called upon to decide between truth and error. He knew that truth was simply a matter of fact; things as they really exist, or have existed, or shall exist: therefore would not be likely to ask the question, "what is truth." 2nd, what brought forth this question? Why, our Savior's remarks about *the truth*; hence I am of the opinion, that the definite article put before truth is what brought forth this question. He knew that our Savior had reference to a certain truth. The question then, at the head of this article is what we want to answer, by God's help. Now the Savior of the world would not leave the realms of glory, and be *born* into this world, for the purpose of witnessing to a truth: His coming had reference to the eternal salvation of mankind. There were many truths existed, both before and after He came in the flesh, which would not save the human family. For instance: mankind knew they had a being, and that the Sun rose and set before the Savior came, and likewise after, which were truths, but will the knowledge of these truths alone, save us? I answer, no. Paul says in 1 Tim. 2: 4, "God will

have all men to be saved and come to a knowledge of *the truth*." When are they saved? When they come to a knowledge of the truth. Here then we must go in search of "the truth." Many of the New Testament writers frequently write about "the truth." John in 2 John 1v., wrote as follows: "The Elder unto the elect lady and her children, whom I love in *the truth*, and not I only, but also all they that have known *the truth*." Paul says in 3 Gal. 1v. "O foolish Galatians who hath bewitched you, that ye should not obey the truth," &c. We might go on and make quotations, but do not desire to weary the reader. It is evident, that this term: "the truth," is a contraction of some *law* relating to the salvation of mankind, for remember, to this end was our Savior born. We will go in quest of a few more scriptures, and see if we can find what truth it is, which they have reference to, for, it is highly important that we know, as it relates to our salvation. Paul says in Gal. 2: 5, "To whom we gave place by subjection, no, not for an hour, that the truth of the gospel, might continue with you." In the same chapter, and 14v., he says, "But when I saw that they walked not uprightly, according to the truth of the gospel," &c. Here we find that the sentence carried out, gives a clue to what our Savior and the sacred writers meant, when they spoke about the truth. This must be evident to every reasonable mind, why?—because our Savior was born into the world to accomplish the salvation of man, and Paul says that is accomplished by coming to a knowledge of the truth, and we have found that to be the gospel. Now the question arises: what is the gospel? This may appear to some, to be a very foolish question to ask, and one showing a weakness and imbecility of mind, to ask what it is, when it is preached every Sunday in so many different churches of the day. Now to my mind, the different churches professing to preach the gospel, and all diametrically opposed to each other, in many points of doctrine, shows the necessity of asking the question. Paul says, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first and also to the Greek." Rom. 1: 16. The last sentence is what has caused many to stumble and imbibe mistaken notions concerning the antiquity of the gospel; believing that it commenced only with our Savior's appearance upon earth in the flesh; that as "He came to His own (the Jews) and His own received Him not, but as many as received Him, to them gave He power to become the sons of God," &c., and the gospel being taken from the Jews and given to the Gentiles, that Paul as much as said it commenced at that time, and was first preached to the Jews, and rejected by them as a nation, and then given to the Gentiles. Now it is evident that those who take this position have embraced a fallacy, for, if the gospel only commenced at the time our Savior came in the flesh, all who lived and died prior to that time were without a chance to be saved, and our Savior only died for a very small portion of the human family, in comparison with the bulk; but we read that "He tasted death for every man;" that includes all who lived before, as well as after His death and resurrection, and we read likewise in 2 Tim. 1: 10, that Jesus Christ abolished death, and brought life and immortality to light, through the gospel. Then there is no other way that it could be brought to light, (or to the knowledge of the human family) only through the gospel, and who cannot see that if Adam, Abel, Seth, Enoch, Abraham, Noah and the host of ancient worthies gained eternal life or immortality, it must be through obedience to the gospel. But says one, I understand that before Christ came in the flesh, that they were under the Mosaic law, and that Christ came to fulfil that law and commence the gospel. If we trace this law to its origin, we find by reading Paul in Gal., 3c. that he says, "And this I say that the covenant, that was confirmed before of God in Christ, *the law*, which was four hundred and thirty years after, cannot disannul, that it should make the *promise* of none effect." By reading the context we find that this covenant, was confirmed with Abraham, and the law originated 430 years after that; now if it originated 430 years after Abraham's time, he, and all before him, with Isaac and Jacob, could not be saved by *that law*, if salvation could be obtained by the observance of that law; but Paul says in the 21 v., that "if there had been a law which could have given *life*; verily righteousness should have been by the *law*." Here we perceive he implies by this language, that those who lived under the *law* could not obtain righteousness unto life. In the 13 verse he calls the law a curse, and in the 19 v. he says, "the law was added because of transgression, until the seed should come to whom the promise was made." Now the question arises, what was this law added to? To that covenant which was confirmed before of God in Christ, for the law was 430 years after, and we are told it could not disannul, therefore the covenant remained. This covenant was confirmed before of (or by) God in Christ, and the law could not make the promise (or covenant) of none ef-

fect. What were the promises made by God in Christ? In the 16 v., he says, "Now to Abraham and his seed were the promises made. He saith not, 'and to seeds as of many,' but as of one, 'and to thy seed,' which is Christ." In the 13 and 14 vs., he says, "Christ hath redeemed us from the curse of the law, being made a curse for us." Now in the following verse he tells the reason: "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Here we perceive, that the same blessing that Abraham had, the Gentiles were to receive through Jesus Christ, and Abraham received it through Jesus Christ as well as the Gentiles, for, "there is no other name given under heaven whereby man can be saved;" hence then Abraham received this Spirit, (or promise) through faith in Christ Jesus, for it was his blessing, and if he had not received it, (the Spirit) he could not have been blessed, and his blessing was to come on the Gentiles, even the *Spirit*. How did the Gentiles receive this Spirit? The same way that the Jews did on the day of Pentecost, for Paul, the apostle to the Gentiles, put a heavy curse on those who preached any other gospel than they had preached, and he would not be likely to fall a victim to his own anathema, and he says, "Though we, (evidently referring to those who were apostles like unto him) or (even) an angel from heaven, should preach any other gospel than that we have preached unto you, let him be accursed." Gal. 1: 8. How did they receive it on the day of Pentecost? Peter, (bear in mind) was with the rest of the apostles and servants of Christ sent to preach the gospel, and under the influence of this Spirit, was well qualified to tell them how they might receive this same *Spirit*. He commenced right at the foundation, like "a wise master builder." He commenced to preach Jesus Christ, and Him crucified, rehearsed the sayings of the patriarch David, to prove that He was the Holy One, the very Lord and Christ; which begat faith in them, as is evident from their inquiry, what they must do. Peter seeing that they believed his preaching, and that they were in earnest, told them the next conditions, and said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, (mark the language) for the promise is unto you, and your children, and to all that are afar off; even as many as the Lord our God shall call." Acts 2: 38, 39. Peter knew that the Spirit had been promised, and that through faith in Christ

Jesus, he knew that the Author of salvation, had told them to preach "repentance and remission of sins," (Luke 24: 47,) and he dare not offer the Spirit on any other conditions, as he valued the approbation of his Master. Now did Abraham receive it in any other way instead of this that Peter preached? If he did it would prove God to be a changeable being; for it is self-evident, if He gave one law whereby a person or persons might obtain a blessing, and another law to another person or persons to obtain the same blessings, He would be changeable, and if we could suppose for a moment, that God could change, then farewell to all hope of salvation; why? Because, if it was possible for God to change, we could not place implicit faith in what He said, for we would not know but that the law which He gave at one time for life and salvation, He might repeal at another, and thus destroy all confidence in Him, and instead of saving the human family, it would prove their destruction. But in Malachi 3: 6, the Lord says, "For I am the Lord, I change not, therefore ye sons of Jacob are not consumed;" and James says, (1c. 17v.) "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Hence we perceive, He being unchangeable, caused the same gospel to be preached to Abraham and those prior to his time, as was preached by the twelve apostles, and servants of Christ, in their day and the same that will have to be preached in our day if we should be saved in the kingdom of God. Paul says in Gal. 3c., that the gospel was preached unto Abraham, and in Heb. 11c., "that without faith it is impossible to please God," and in the preceding verse he says, Enoch: "had this testimony that he pleased God;" now if Enoch pleased God he had faith, and if he had faith, the gospel was the power of God unto his salvation, for Paul declares, as before quoted from Romans, 1ch., that "the gospel is the power of God unto salvation to every one that believes," and thus we perceive, that those who lived prior to our Savior's coming in the flesh, had the same gospel to obey for life and salvation that we have.

E. STAFFORD.

ABINGDON, Ill., July 25, 1863.

For the Herald.

ANOTHER "WORD OF PROMISE"

CONCERNING THE "BLESSED HOPE" OF THE CHURCH.

"I will come again, and receive you unto

myself; that where I am, there ye may be also." John 14: 3.

Orphaned pilgrims, dry your tearful eyes! Mourn no more; grieve no more; soon the morning hour will strike, and the sounds of a groaning and burdened creation will be heard no more. Earth's six thousand years of toil and sorrow are waning; the Millennial Sabbath is at hand. Jesus will soon be heard to repeat, concerning all His sleeping saints, what He said of old regarding one of them: "I go to awaken them out of sleep!" Your beloved Lord's first coming was in humiliation and woe. His name was the "Man of Sorrows." But soon He will come "the second time without sin unto salvation," never again to leave His church, but to receive those who followed Him in His cross, to be everlasting partakers with Him in His crown.

Centuries have elapsed since He uttered the promise, and still He lingers; the everlasting hills wear no streak of approaching dawn; we seem to listen in vain for the sound of His chariot wheels. "But the Lord is not slack in His promise;" He gives you this word in addition to many others, as a keepsake—a pledge and guarantee for the certainty of His return. "*I will come again.*"

Orphan'd pilgrims, dry your tears,
Soon the Morning Hour will strike,
And your griefs and all your fears,
Shall be banished from your sight.

Earth's six thousand years of toil,
And sorrows are now waning,
And the Millennial Sabbath Day,
Is fast and swiftly dawning.

Jesus will be heard soon calling,
All His sleeping Saints to rise,
Your beloved Lord is coming,
To reign on earth a thousand years.

He will come, the "Man of Sorrows,"
To wake you all from sleep,
And to take you to His Father,
To live forever at His feet.

No thorny crown will He be wearing,
No new ransom will He make,
No rough Calvary cross then bearing,
No more suffering for man's sake!

Those who bear His cross He promis'd,
Life eternal without end,
When He comes to find His "jewels,"
He gives to them this diadem.

MARIEN B. GRAYBELL.

NAUVOO, Ill., June 29, 1863.

[For the Herald.]

AN EXPOSITION OF ISAIAH 25 : 7.
NO. 3.

THE PRE-MILLENNIAL DOCTRINE PROVED TO BE FALSE—THE DESTRUCTION OF THE WICKED PRIOR TO THE MILLENIUM—A GENERAL DESCRIPTION OF THE JUDGMENTS OF THE LAST DAYS.

Bro. SUREN:—In my first number, I have described four general items or religious systems, which being false and unscriptural, I have introduced them for the purpose of trying them by the unerring standard, (the word of God) and to show the darkness of the present day. Having discussed the first general item in my last communication, I shall now introduce the second, which is this:

The religious world generally, have taught and believed that the great reign of peace which was so often foretold by the prophets and apostles, will be introduced by the conversion of all nations to christianity before the second coming of the Lord. It is therefore called by Biblical writers, the pre-millennial system. My position is, (and I think that I shall be able to show that it is a scriptural position) that before the Millennium or reign of peace commences, these events will transpire: The Lord Jesus will come again, the wicked will be very numerous, as they were in the days of Noah; and they will be destroyed and not converted. All the saints who have slept in Jesus, will be raised to life immortal at the first resurrection.

My design will be to examine all the important scriptures which describe a reign of peace, and to see which of these two systems they support. The first that I shall introduce, which is often referred to, to prove that all nations will be converted, is found in Psalm 2: 8. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." From this verse we might suppose, if this was the end of the subject, that the sectarian interpretation of it is correct, but when we introduce the next verse, which interprets the other, we shall find that an entirely different doctrine is there taught. This has been a great fault of Bible commentators: they have taken up isolated texts and made their comments on them, without examining their contexts and other scriptures which explain them, and hence has arisen so many false and erroneous systems. If they had understood that "the Bible is its own interpreter," they would not have thrown so much darkness on the word of God and in the religious world. We will quote the 9th

verse, which is the next to that which we have quoted. "Thou (the Lord) shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." This verse describes the means whereby he is to have the heathen for his inheritance, and the uttermost parts of the the earth for his possession, and it shows that Bible societies and missionary efforts will not be the means which God will use, but He will break them with a rod of iron, which figuratively shows the severity of the great judgments which will be poured out upon the wicked in the last days, and more especially at the time of His coming. He will dash them in pieces like a potter's vessel. We will refer the reader to some of these judgments, and will quote some of the prophecies concerning them.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isa. 24: 5, 6. This will not be converting the world to christianity. I am aware that some of our wise (in worldly wisdom) commentators have tried to show that this passage and the whole chapter, and many other prophecies, were fulfilled at the destruction of Jerusalem. This misrepresentation shows that the veil is over their minds, and that darkness is on the minds of those who receive their opinions as truth. The word "earth" is inserted in this chapter, fourteen times, and is it reasonable to suppose that the Holy Ghost would use this word when he only meant that *small* portion of it which is in the land of Judea. Thus the scriptures are transformed from being a source of light and knowledge, to be a blind and deceptive guide.

The prophet also says, in this chapter, (19, 20 v.) "the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again." These verses harmonize with very many scriptures which foretell that there will be a great destruction of the wicked when the Son of Man shall come in power and great glory; and that the earth will be revolutionized.

Peter prophesied that there would be scoffers in the last days who would be willingly ignorant of the day of the Lord, and so we find them, and Peter said, "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. If the works that are therein shall be burned up, and if the earth is melted, will not the people be burned up and the earth changed? Malachi says, "behold, the day cometh, that shall burn as an oven, and all the proud; yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1. I am aware that many say that the prophecies in this chapter also were fulfilled when Jerusalem was destroyed; but let us see if this supposition is correct. Were all the proud and all that do wickedly burnt up when Jerusalem was destroyed? Certainly not. The whole world, except a very few saints, were proud and wicked, and worshippers of idols, and the Jews were not all burnt up root and branch, neither were they all destroyed, for many fled out of the cities, and many thousands were led into captivity. But I will show how much wisdom these wise commentators had, particularly Dr. Clark, in his comments on what follows: "But unto *you* that fear my name shall the Sun of righteousness arise with healing in his wings; and *ye* shall go forth, and grow up as calves of the stall, and *ye* shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4: 2, 3. Now it is sure that the prophet, in the pronouns "*you*" and "*ye*," describes *one* class of people only—and people who shall be righteous enough to escape the great day of burning. Dr. Clark thinks that those who are described by the "*you*" and the first "*ye*," were the christians; that they fulfilled that part of the prophecy by fleeing out of Jerusalem; but that those who are described by the next "*ye*," were the Roman soldiers, unto whom Titus gave commandment to tread down the wicked Jews. Any person who is the least acquainted with the first rules of English grammar, or even has common sense, can see that Clark, in his application, has disregarded the first principles of grammar, for certainly the pronoun "*ye*" in both places is connected with the antecedent "*you*," and has reference to the same class of people. I have known persons who have read this comment of Dr. Clark, and who extol it as an evidence of his great wisdom. This proves the truth of these words of Christ: "if the blind lead the blind, both shall fall into the ditch." Mat. 18: 14. This chapter of Malachi, without any doubt, has

reference to the last end of the world. See the 5th verse, which follows that which I quoted last: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." One thing should be understood, which I will here mention, and it will be a key to unlock many prophecies and show the time of their fulfillment, and that is this: where-soever we find these words: "the day of the Lord," or "the great and notable day of the Lord," or "the great day of God's wrath," that they all and always refer to one and the same time, and that is what Paul refers to where he says, "you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thes. 1: 7, 8. By this text we learn that when Christ comes again, there will be some who will not be converted or obey the gospel at the time of His coming. In His discourse relating to His second coming, He said, "as the days of Noe were, so shall also the coming of the Son of Man be." Mat. 24: 37. In the days of Noah the whole earth was very corrupt, and all except a few were destroyed. He also said, "as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21: 35. We know that the design of a snare is to catch and destroy.

John, the Revelator, said, "behold, he (Jesus) cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Rev. 1: 7. I might multiply proofs to fill almost a volume to prove that at the coming of Christ, instead of all nations being converted to christianity, they will be in a very wicked and corrupt state, and will be destroyed instead of being converted. These events appear to be very near at hand, and the world is now very wicked and corrupt, therefore, some of the zealous advocates of the pre-millenium system, have abandoned their long cherished hope of a reign of peace being brought about by the conversion of the world. Religiously and politically, Satan has obtained great power over the hearts of men. Iniquity abounds in Church and State, and the latter-day judgments are being poured out upon the nations, and the signs of the times portend, both in the old and new world, that instead of the inhabitants thereof becoming all righteous, they will generally (as David said in Psalm 2) be broken with a rod of iron, (severity) and dashed in pieces like a potter's vessel.

There are some sayings in Daniel which

we will notice, and which some think prove a pre-millenium system. The first which I shall refer to, is a part of Daniel's interpretation of Nebuchadnezzar's dream. He said, "thou sawest till that a stone was cut out without hands, which *smote* (not rolled upon) the image upon his feet that were of iron and clay, and *break* them to pieces. (It will not convert them by a gradual process of the gospel.) Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the *chaff* of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that *smote* the image became a great mountain and filled the whole earth." Dan. 2: 34, 35. The Church of Rome contended, about the time of their first usurpation of universal power, that the *stone* which is here spoken of, prefigured the Apostolic Church. They claimed to be the true succession of that church, and that it would *roll on* until it becomes a great mountain (kingdom) and fills the whole earth; and this is their hope still, notwithstanding the dark prospect and the increasing aversion of mankind to Popery.

The Greek Church also entertains the same idea concerning their church; and the Protestant churches in nearly all their numerous divisions represent that they are the little stone which, they say, will "roll" till they become a great kingdom and fill the whole earth. But the prophet did not say that the stone would "roll," but he said that it "smote the image," and that "it break in pieces the iron, the brass," &c. I think that the hope of the Protestant kingdoms is as groundless as the hopes of the Romish and Greek churches. Indeed many among them have abandoned that false and delusive hope, and begin to look at the subject in a more rational and scriptural light. Daniel's interpretation does not show that there would be a *rolling* or gradual operation like the effect of the gospel, but the stone will *smite* and *break* in pieces, or, as the Psalmist says, "dash in pieces." Daniel shows that the stone which Nebuchadnezzar saw, is the kingdom of God, and that "it shall break in pieces and consume all these kingdoms," which are represented by "the iron, the brass, the clay, the silver and the gold." The fragments of these kingdoms after they are broken in pieces, are to become like the chaff of the summer threshing floors, good for nothing, and to be carried away, that there shall no place be found for them. Is chaff a proper figure for saints, or christians? John the Baptist said that Christ "will thoroughly purge His floor, (the world)

and gather His wheat into the garner, (kingdom) but He will burn up the chaff with unquenchable fire." Mat. 13: 12. Sometimes the wicked are compared to chaff, sometimes to tares, and sometimes to wild grapes. If this stone is the gospel, and if it is to convert all the multitude and make christians of them, how is it that "there shall no place be found for them"? How can there then be a universal reign of peace on the earth? How can the kingdom of God then be set up and extend over the whole surface of the earth?

We will now turn to Dan. 7 c., and see if that shows that the kingdom of God will become universal on the earth by the conversion of the world, previous to the second coming of the Son of man. Dr. Scott, in his comments on Dan. 7: 27, says, "the Most High will set up His universal and everlasting kingdom. All other rulers and governors will serve and obey Him. Can this mean any thing less than a universal prevalence of true religion under the countenance of Christian Princes, even to the end of the world, without any remarkable declension or successful opposition? Has not enough of this remarkable prophecy been fulfilled to warrant our assurance that the remainder will be, too." The above comment of Dr. Scott harmonizes with many other commentators of the nineteenth century.

[From the Evening and Morning Star, of May, 1834.]

THE SAINTS.

It is now more than four years since this church was organized in these last days, and though the conferences have always shown by their minutes, that they took no other name than the name of Christ, the church has, particularly abroad, been called "Mormonite." As the members of this church profess a belief in the truth of the Book of Mormon, the world, either out of contempt and ridicule, or to distinguish us from others, have been very lavish in bestowing the title of "Mormonite." Others may call themselves by their own, or by other names, and have the privilege of wearing them without our changing them or attempting so to do; but WE do not accept the above title, nor shall we wear it as OUR name, though it may be lavished out upon US double to what it has heretofore been. And when that bitterness of feeling, now cherished in the bosoms of those who profess to be the followers of Christ, against the church of the Latter-Day-Saints, shall cease to exist, and when fabrications and desipient reports concerning this society

are no longer considered a virtue, it will take its rank, at least with others, and these stigmas will forever sleep with their inventors.

It is not our intention to go into a lengthy investigation of the name, in this article, nor shall we examine, particularly, the claims of each party to the right of heirship in the house of God. This thing is certain, however, if one is right, all the others are wrong, and if they are all right the Bible is not true; for when the doctrine therein advocated is compared with this confused mass of heathenism, mockery, and idolatry, the resemblance is so foreign, that a candid mind would say at once, that if the same being was author of these, and that book too, he must be possessed of as many different natures as the "hydra" was of heads.

Let the man who never heard that there was a Bible, or a religion professed by men, the merits of which they said would waft them to perfection and glory, examine the contents of that book and note its precepts, and then compare those precepts with the religions of this age, and where would he find that exact uniformity which would be necessary, for him to acknowledge that they were one, and cause the proper conviction that a Superior Being was author of them both, and cause him to embrace it with an unfeigned confidence that it came from his Maker? He might find a list of other names, to be sure, but as he was not taught by tradition that these names, or the wearers of them, professed to be like that people represented in the Bible, he could not think that the one claimed any affinity to the other, without an abundance of labor in manufacturing him over.

Should it be urged, that those professing a belief in the Bible, and not only professing a belief but to be followers of the doctrine contained in the same, were certain that they were right, we would ask for the example in that book which they profess came from God, of these different names, and for samples of the doctrine held forth by them to the world for others to follow, assuring all eternal life who will yield an obedience to the same? If there is a sect now extant, professing to follow the teachings of heaven, and can not, when they present their system to the consideration of the unbeliever, affirm, upon the authority of heaven, that by obeying it he is sure of eternal salvation, what can induce them to hold it out to the inspection of men, and teach it as coming from God? Is the system of man's salvation founded upon an uncertainty; and is it of that curious compound, that there can be a thousand ways

and all mean the same thing, and at last effect the same object? If it is urged that the ancient SAINTS were a different people in worship, had different ordinances, were partakers of other joys and privileges, and all this was necessary for their salvation, might we not with propriety ask, why was all this necessary for them, and is now unnecessary for those whose profession says that they are heirs of the same kingdom, children of the same Parent, and are expecting to be equal sharers with them in those joys which never fade, in that house not made with hands?

If it shall be further urged, that among all these are to be found the children of the Kingdom of God, because each profess to believe the Bible, we again ask for a sample in the sacred record where He ever took from Pharisees, Sadducees, Essenes, Herodians, Samaritans, and of the other different sects, and called them the children of His kingdom? We admit, that from each of these, such as would repent and be baptized, were permitted to enter His kingdom, and were then recognized as His children; but all were one, professors of the same faith, members of the same body, and followers of the same Lord. They had no distinction of sects, this was lost, when they obeyed the commandment, and were admitted into the church. They all followed one form of teaching, and each observed the same ordinances; and if a difference of opinion arose, the matter was decided by revelation. Thus they all walked the same road, were members of the same family, partakers of the same joys, and heirs to the same incorruptible inheritance; in short, they were the church of God, they were His SAINTS.

Had the apostles found the churches which they built up and organized, separating into different parties, some observing one ordinance and neglecting another, another party observing the ordinances which the first neglected, and neglecting the one which another observed, in what manner would the apostles have written to them on the subject? After reproofs and corrections, (for certainly, they would have subjected themselves to rebukes,) if they still continued in that course, what would have been the result? Would the Lord have directed His apostles to write in His name, and acknowledge them as his SAINTS? And if the ancient churches were required to observe the same order, where is the license for such as profess to be like them, to perform only a part of those ordinances, and yet be equal with them in assurances of eternal life? When the fact is admitted that the ancient saints were required to

follow the same ordinances, and that no distinction of names were suffered to exist, may it not be asked, from whence all these different names, if from them all God is to take a certain portion, and will ultimately save that portion in His everlasting Kingdom? Why not do away all names except one, if God is to save ALL? Were the ordinances of the gospel given for men to follow, or were they not? If the ancients were commanded to walk by the same rule, and be obedient to the same system, will the Lord make another people equal with them, whose names have been different, their actions different, their ordinances different, their performances different and their whole system of faith and worship as diverse from the former, as the worship of the church at ancient Philadelphia, and the present Hindoos?

If none were entitled to the name of SAINTS, except such as kept all the commandments and observed all the ordinances of heaven, and walked in that perfect manner that ALL their actions corresponded, so that in truth they could be called one family, it is no wonder, that those who have departed from the course which the ancients were required to pursue in order to make their election sure, should now substitute other names, and that their names should be as dissimilar as their forms of worship; for certainly, it would be as inconsistent to suppose, by altering their names without reforming their systems, that that would give them a greater assurance of eternal life, as it would to suppose, that by calling themselves by one, they would yet all unite in ascribing glory to God for the plan of salvation, founded upon that act, when none of them agreed in principle. And since they have departed from the practices of the ancient SAINTS, we do not see why they should be required to call themselves after their names, thinking to be benefitted by it so long as they do not walk as they did. Their systems being of their own forming, we know not why they are not at liberty to name them, and if they choose, call them by their own names, as none of them pretend that God has ever spoken to them, or given them a name of any kind.

From the Times and Seasons of May, 1843.

ANCIENT RECORDS.

Circumstances are daily transpiring which give additional testimony to the authenticity of the Book of Mormon. A few years ago, although supported by indubitable, unimpeachable testimony, it was looked upon in the same light by the world in

general, and by the religious world in particular, as the expedition of Columbus to this continent was by the different courts that he visited, and laid his project before. The literati looked upon his expedition as wild and visionary, they suspected very much the integrity of his pretensions, and looked upon him—to say the least—as a fool, for entertaining such wild and visionary views. The royal courts, aided by geographers, thought it was impossible that another continent should, or could exist; and they were assisted in their views by the learned clergy, who, to put the matter beyond all doubt, stated that it was contrary to scripture; that the apostles preached to all the world, and that as they did not come to America, it was impossible that there should be any such place. Thus at variance with the opinions of the great, in opposition to science and religion, he set sail, and actually came to America; it was no dream, no fiction; but a solid reality; and however unphilosophical, and infidel the notion might be, men had to believe it; and it was soon found out, that it would agree both with religion and philosophy.

So when the Book of Mormon first made its appearance among men, it was looked upon by many as a wild speculation, and that it was dangerous to the interest and happiness of the religious world; but when it was found to teach virtue, honesty, integrity, and pure religion, this objection was laid aside, as being untenable. We were then told that the inhabitants of this continent were, and always had been, a rude barbarous race, uncouth, unlettered, and without civilization. But when they were told of the various relics that have been found indicative of civilization, intelligence and learning; when they were told of the wealth, architecture and splendor of ancient Mexico; when recent developments proved beyond a doubt, that there was ancient ruins in Central America, which, in point of magnificence, beauty, strength and architectural design, would vie with any of the most splendid ruins on the Asiatic continent; when they could trace the fine delineations of the sculptor's chisel, on the beautiful statue, the mysterious hieroglyphic, and the unknown character, they began to believe that a wise, powerful, intelligent and scientific race had inhabited this continent; but still it was improbable, nay, almost impossible, notwithstanding the testimony of history to the contrary, that anything like plates could have been used anciently; particularly among this people. The following letter and certificate, will, perhaps have a

tendency to convince the sceptical, that such things have been used, and that even the obnoxious Book of Mormon, may be true; and as the people in Columbus' day were obliged to believe that there was such a place as America; so will the people in this day be obliged to believe, however reluctantly, that there may have been such plates as those from which the Book of Mormon was translated.

It will be seen by the annexed statement of the *Quincy Whig*, that there are more dreamers and money diggers than Joseph Smith in the world, and the worthy editor is obliged to acknowledge that this circumstance will go a good way to prove the authenticity of the Book of Mormon. He further states that "if Joseph Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man living." We think that he has done that already, in translating and publishing the Book of Mormon, and would advise the gentleman and all interested, to read for themselves, and understand. We have no doubt, however, but Mr. Smith will be able to translate them. Mr. Smith has had these plates, what his opinion concerning them is, we have not yet ascertained. The gentleman that owns them has taken them away, or we should have given a *fac simile* of the plates and characters in this number. We are informed, however, that he purposes returning with them for translation; if so, we may be able yet to furnish our readers with it.

TO THE EDITOR OF THE "TIMES AND SEASONS":—On the 16th of April last a respectable merchant by the name of Robert Wiley, commenced digging in a large mound near this place; he excavated to the depth of ten feet and came to rock; about that time the rain began to fall, and he abandoned the work. On the 23d he and quite a number of the citizens with myself, repaired to the mound, and after making ample opening, we found plenty of rock, the most of which appeared as though it had been strongly burned; and after removing full two feet of said rock, we found plenty of charcoal and ashes; also human bones that appeared as though they had been burned; and near the cephalon a bundle was found that consisted of six plates of brass, of a bell shape, each having a hole near the small end, and a ring through them all, and clasped with two clasps, the ring and clasps appeared to be of iron very much oxidated, the plates appeared first to be copper, and had the appearance of being covered with characters. It was agreed by the company that I

should cleanse the plates: accordingly I took them to my house, washed them with soap and water, and a woolen cloth; but finding them not yet cleansed I treated them with diluted sulphuric acid, which made them perfectly clean, on which it appeared that they were completely covered with hieroglyphics, that none as yet have been able to read. Wishing that the world might know the hidden things as fast as they come to light, I was induced to state the facts, hoping that you would give it an insertion in your excellent paper, for we all feel anxious to know the true meaning of the plates, and publishing the facts, might lead to the true translation. They were found, I judged, more than twelve feet below the surface of the top of the mound.

I am, most respectfully, a citizen of Kinderhook.

W. P. HARRIS, M. D.

The following certificate was forwarded for publication at the same time.

We, the citizens of Kinderhook, whose names are annexed, do certify and declare, that on the 23d of April, 1843, while excavating a large mound in this vicinity, Mr. R. Wiley took from said mound, *six brass plates*, of a bell shape, covered with ancient characters. Said plates were very much oxidated; the bands and rings on said plates mouldered into dust on a slight pressure. The above described plates we have handed to Mr. Sharp; for the purpose of taking them to Nauvoo:

ROBERT WILEY,	J. R. SHARP,
G. W. F. WARD,	W. P. HARRIS,
FAYETTE GRUBB,	W. LONGNECKER,
GEO. DECKENSON,	IRA S. CURTIS,
W. FUGATE.	

[From the Quincy Whig.]

SINGULAR DISCOVERY—MATERIAL FOR ANOTHER MORMON BOOK.

A Mr. J. Roberts, from Pike county, called upon us last Monday, with a written description of a discovery which was recently made near Kinderhook, in that county. We have not room for his communication at length, and will give so much of a summary of it, as will enable the reader to form a pretty correct opinion of the discovery made.

It appeared that a young man by the name of Wiley, a resident in Kinderhook, dreamed three nights in succession, that in a certain mound in the vicinity, there was treasures concealed. Impressed with the strange occurrence of dreaming the same dream three nights in succession, he came to the conclusion to satisfy his mind by digging into the mound. For fear of being

laughed at, if he made others acquainted with his design, he went by himself, and labored diligently one day in pursuit of the supposed treasure, by sinking a hole in the centre of the mound. Finding it quite laborious, he invited others to assist him. Finally, a company of ten or twelve repaired to the mound, and assisted in digging out the shaft commenced by Wiley. After penetrating the mound about eleven feet, they came to a bed of limestone, that had apparently been subjected to the action of fire, they removed the stone, which were small and easy to handle, to the depth of two feet more, when they found six BRASS PLATES, secured and fastened together by two iron wires, but which were so decayed, that they readily crumbled to dust upon being handled. The plates were so completely covered with rust as almost to obliterate the characters inscribed upon them; but after undergoing a chemical process, the inscriptions were brought out plain and distinct. There were six plates, four inches in length, one inch and three quarters wide at the top, and two inches and three quarters wide at the bottom, flaring out to points. There are four lines of characters or hieroglyphics on each; on one side of the plates are parallel lines running lengthwise. A few of the characters resemble, in their form, the Roman capitals of our alphabet, for instance, the capital B and X appear very distinct. In addition, there are rude representations of three human heads on one of the plates, the largest in the middle; from this head proceed marks or rays, resembling those which usually surround the head of Christ, in the pictorial representations of his person. The latter is also figures of two trees with branches, one under each of the two small heads, both leaning a little to the right. One of the plates, has on it the figure of a large head by itself, with two  pointing directly to it.

By whom these plates were deposited there must ever remain a secret, unless some one skilled in deciphering hieroglyphics, may be found to unravel the mystery. Some pretend to say, that Smith, the Mormon leader, has the ability to read them. If he has, he will confer a great favor on the public by removing the mystery which hangs over them. We learn there was a Mormon present when the plates were found who, it is said, leaped for joy at the discovery, and remarked that it would go to prove the authenticity of the Book of Mormon—which it undoubtedly will.

In the place where these plates were deposited, were also found human bones, in the last stage of decomposition; also some

braid, which was at first supposed to be human hair, but on a closer examination proved to be grass; probably used as a covering for the bodies deposited there; this was also in the last stage of decay. There were but few bones found in the mound; and it is believed, that it was but the burial place of a small number, perhaps of a person, or a family of distinction, in ages long gone by, and that these plates contain the history of the times, or of a people, that existed far, far beyond the memory of the present race. But we will not conjecture any thing about this wonderful discovery, as it is one which the plates alone can reveal.

On each side of this mound in which this discovery was made, was a mound, on one of which is a tree growing that measures two feet and a half in diameter, near the ground. Showing the great antiquity of the mounds, and of course, all that is buried within them. These mounds, like others that are found scattered all over the Mississippi valley, are in the form of a sugar loaf.

The plates above alluded to, were exhibited in this city last week, and are now, we understand, in Nauvoo, subject to the inspection of the Mormon Prophet. The public curiosity is greatly excited, and if Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent, than any man now living.

TERROR OF THE PRIESTS IN THE TEMPLE AT JERUSALEM.

It is mentioned by Josephus that a short time before the destruction of Jerusalem by the Romans, the priests going by night into the inner court of the temple to perform their sacred ministrations at the feast of Pentecost fell quaking, and heard a rushing noise, and after that a sound as of a great multitude, saying, "Let us depart hence."

Long ages ago, ere the Romans' might,
Had broken the city of God,
Ere Judah departing the paths of light,
Polluted her holiest sod;
While yet her proud temple in glory shone,
The fairest one of the fair,
All plated with gold and glittering stone,
While as yet her priesthood was there.
When over Jerusalem hung the night,
While the still world around her slept,
The stars shone forth with solemn light,
While the Pentecost was kept.
As the priests passed down the beautiful
halls,

To the innermost court to go,
A quaking passed over the temple walls,
And trembled them to and fro.

The priests were silent with hushed
breath,
The lamps shone dimly around,
When they heard in the silence, still as
death,
A mournfully rushing sound,
Like the voice of winds in forests old,
When the awful hurricane starts,
And they grasped each other with fingers
cold,
And listen'd with beating hearts.

When a voice swelled out from the temple
core,
And broke on their dreadful suspense,
And down they shrank on the mosaic
floor,
For "Let us (it said) Depart "hence."
And the Spirit went up from the holy fane,
And the priests passed on through the
halls,
But the *Pillar* and *Cloud* never entered
again,
Neath the shade of those beautiful
walls.

For soon the proud Roman came down in
strength,
And destroyed the city of God;
And ages have passed and her children
at length,
Are returning again to her sod.
Then let us praise him who has done this
thing,
And serve him with mind and with
heart,
Lest the Spirit that dwelleth in us like a
spring,
Say mournfully, "Let me depart."

D. H. SMITH.

NEWS FROM ELDERS.—Bros. J. SHIPPY and J. W. GILLEN, arrived here on the 5th inst., and they say "we left Montrose, Iowa, July 30th, and went to Keokuk, Ill., and staid until after the following Sunday. We preached there three times, and found the saints enjoying the gifts, and we found some who had been Brighamites, who had been investigating and had obtained the witness of the work. Some said that they intend to obey, and we baptized one and left them rejoicing. They earnestly requested that if any elders should come along, they should call on them. We are on our way to Canada and intend to pass through Michigan, and visit all the Branches and saints that we can."

Bro. W. W. Blair, in a letter from Council Bluff City, (July 29th) says, "since I wrote from Mantj we have baptized twelve persons."

[For the Herald.]

AN ANTHEM.

Rejoice ye in the Lord ye righteous,
As it becometh you to do,
And walk each weary day with patience,
His precepts carefully obey,
Then let your smiles be ever bright,
The Lord is God, a mighty King,
And sing sweet psalms unto Jehovah,
And give Him glory in your joy.

He by His mighty faith created
All things that unto us appear,
His Son has given us salvation,
He gave us glory and a hope,
Then Hosannah, Hallelujah,
The Lord is God, a mighty one,
And sing sweet psalms unto Jehovah,
And give Him glory in our joy.

The Lord will have a chosen people,
And so our trials we must bear,
And exercise our faith and charity,
Till we receive our coming joy,
Then let us sing and be content,
The Lord is God our staff and help,
And sing sweet songs unto Jehovah,
And give Him glory in our joy.

Ye waters flowing gently past Nauvoo,
And you, ye trees an anthem wave,
The Lord has in His strength remembered,
The pleasant dwelling place again,
Then Hosanna, Alleluiah,
The Lord is God, the great I AM.

D. H. SMITH.

[For the Herald.]

REASON FOR HOPE.

Let us tell of the good we are hoping,
Of the joy our salvation will bring,
Of the glory of Zion with joy let us sing,
For the bright restoration is opening,
Our toils and our trials will cease,
Our days will go by us in peace,
Earth's flowers and fruits will increase,
To the Father and Son, Hallelujah!

A Prophet has come as of olden,
A Moses and Aaron is here,
To guide the Lord's sons while the world is
in fear,
By the arm of Almighty upholden,
How happy mid them be our rest,
While Joseph and Judah are blest,
And the earth in her beauty is drest,
To the Father and Son: Hallelujah.
Why then need we fear tribulation,

Or shrink at the scorn of the bad,
When we know that our strength in Jeho-
vah is had;

And the brighter will be our salvation,
Our cup will be all the more sweet,
When the bride is adorned complete,
Our Savior in glory to meet,
To the Father and Son: Hallelujah.

Let us thankfully receive his correction,
And ever triumph in the Lord,
For we know that all glory is had by His
word,

His chastenings will tend to perfection,
And when the great world will despair,
Our God will remember our prayer,
And own that His children we are,
To the Father and Son: Hallelujah.

D. H. SMITH.

RECEIPTS FOR THE HERALD.—J. Shoe, M. Foster, T. Allsian, J. C. Christensen, J. Ellis, J. Price, W. Meek, A. Falconer, E. Eiston, J. Winders, M. Smith, J. Parsons, Mrs. Jackson, W. Hamilton, H. Sureliffe, W. Woodstock, C. Wheaton, E. Stafford, E. Miller, J. Twist, I. Bond, W. Graves, P. Graybill, J. D. Craven, J. Wild, J. Putney, T. Revell, M. Didra, Mrs. Putschin, D. P. Hartwell, C. Jansen, A. Foster, S. J. Stone, M. Myers, M. J. Watson, each \$1. E. Downy, D. Eveleth, D. Webster, E. Maxfield, S. Smith, each \$2; J. Macanly, \$1.20; S. Badham, \$0.50, B. Austin, \$1.50.

A Special Conference of the Church of Jesus Christ of Latter-Day-Saints, has been appointed to be held in Fox River Branch, near Sandwich, De. Kalb Co., Illinois, on Saturday, August 29, 1863.

THE TRUE LATTER-DAY-SAINTS HERALD, is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ of Latter-Day-Saints, and edited by ISAAC SHEEN.

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THE TRUE LATTER-DAY-SAINTS' HERALD.

"THUS SAITH THE LORD, 'STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.' BUT THEY SAID, 'WE WILL NOT WALK THEREIN.'"—*Jer. 6 : 16.*

"AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME."—*Matt. 24 : 14.*

No. 5--Vol. 4.] **PLANO, ILLS., SEPT. 1, 1863.** [WHOLE No. 41.]

HISTORY OF THE PRIESTHOOD. No. 2.

ABRAHAM'S DAY.—EVIDENCE THAT HE HELD THE PRIESTHOOD.

Abraham lived in an age when a large portion of the inhabitants of the earth had forsaken the right way, and when great wickedness and idolatry were becoming prevalent among men. A few only strictly adhered to the principles of righteousness. The nations generally appear to have retained a few vestiges of the religion of heaven, as we find recorded in connection with the history of Abraham, and those who were immediately connected with him. The Lord therefore, foreseeing the result of this apostacy, called Abraham and commanded him to leave his native land and go into a land that he would show him, and the Lord led him into the land of Canaan. It seems that the Lord intended thereby that a knowledge of Himself should be retained among men, notwithstanding that men generally had lost that knowledge. therefore the Lord determined to raise up from Abraham a peculiar people, therefore the Lord said unto Abraham, "get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: * * * In thee shall all families of the earth be blessed." Gen. 12: 1-3. After Abraham had entered into the land of Canaan the Lord appeared to him and promised to give unto him and his seed the land of Canaan for an everlasting possession, and that his seed should be as the dust of the earth, so that if a man can number the

dust of the earth, then should his seed be numbered. All of these promises were included in the covenant which the Lord made with him. To accomplish his purposes the Lord resolved to raise up a great nation from Abraham and commit to them his oracles and the holy priesthood and make them the recipients of the knowledge of God and stewards over the affairs of His kingdom. Therein is a solution of the scriptural doctrine of *election* and *reprobation*. The prophets, Christ and the apostles, unanimously agree that the Israelite nation, were the chosen or elect people of God; or in other words, they were the chosen seed. Moses said unto Israel, "thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth." Deut. 14: 2. By the same prophet, the Lord said, "ye shall be unto me a kingdom of priests, and an holy nation." Ex. 19: 6. They were therefore elected and chosen of God to hold the priesthood, that all the world might be blessed through their administrations, accordingly Jesus Christ was a descendant of Abraham, after the flesh and so were all the apostles except Judas Iscariot and his father, Simon, and they were *Canaanites*. See Mat. 10: 4, and John 13: 26. In a scriptural sense, the whole Gentile world were reprobated; that is they were not chosen to hold the office of the priesthood, or to be stewards over the affairs of the kingdom; but this reprobation did not prevent their salvation, provided they were adopted into the family of Abraham or kingdom of God. Paul says, "now Abraham believed God and it was accounted to him for righteousness. Know ye therefore that they

which are of faith, the same are the children of Abraham," Gal. 3: 6, 7. Paul also says of this chosen people "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises," Rom. 9: 4. The adoption alluded to here is explained in the preceding chapter where Paul says, "ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." 8: 15. All the *covenants* that God ever made with any people respecting priesthood and blessings, are embodied in those made with the house of Israel. "The service of God" which Paul refers to appears to be that of the priests, while acting in their official capacity, and not the devotional service required of all mankind: for the former was restricted to the Israelites. Christ said "salvation is of the Jews." John 4: 22.

The Lord commanded Abraham, Isaac and Jacob, and all the house of Israel to circumcise all the males of their families which was to be a sign, or token of their relationship with Israel; and that they might be preserved a separate and distinct people by themselves, and not mix with other nations. The covenants which God made with Abraham concerning the land of Canaan, the large increase of his posterity and circumcision were covenants which were added to the covenant of priesthood, which he had received, the same as those of his fathers who were righteous received before him. In order to have a correct understanding of the priesthood in Abraham's day, it is necessary to have correct information with regard to the purposes of God, in raising up the Israelite nation in the manner in which he did. The first evidence which we shall now introduce to show that the priesthood was conferred upon men in that age is the fact that the gospel was preached in it. Paul said, "and the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, 'in thee shall all nations be blessed.'" Gal. 3: 8. This shows that the gospel was preached to Abraham and it shows that when the Lord said unto him, "in thee shall all nations be blessed," He showed him that they would be blessed by the gospel. The gospel was not only preached to Abraham but he received the gospel and the blessings thereof, for as Paul said, "they which are of faith, the

same are the children of Abraham;" we understand by these words that "they which are of faith," have the same faith which Abraham had. In the same chapter Paul said, "Christ hath redeemed us from the curse of the law, being made a curse for us: * * * that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith," 13, 14. The blessing of the Gentile saints was the blessing of Abraham, and it was the blessing of redemption from "the curse of the law," because "Christ hath redeemed" all who have obeyed the gospel. This was therefore the blessing of Abraham, because he obeyed the gospel, as it is the blessing of all those who obey the gospel and become the children of Abraham by so doing. Paul said, "ye are all one in Christ Jesus, and if ye are Christ's, then are ye Abraham's seed; and heirs according to the promise." Gal. 3: 28, 29. The saints therefore become Christ's by being "one in Christ," and they become one in Christ by putting on Christ, and they put on Christ by being baptized into Christ, and thus they become "the children of God by faith in Christ Jesus," and thus they become "Abraham's seed, and heirs according to the promise: It was according to "the promise" which God made to Abraham, that those who should become Christ's by being one in Christ—by being baptized into Christ, should thereby become Abraham's seed. It is therefore evident that Abraham was baptized into Christ, otherwise those who have become the children of God by so doing, could not also thereby become "Abraham's seed and heirs according to the promise." Our Savior said to the Jews, "your father Abraham rejoiced to see my day: and he saw it, and was glad." John 8: 56. Abraham saw how Christ would become the Savior of the world. He saw and understood the work which Jesus performed, and the atonement which He made, and the gospel which He preached. Abraham "was glad" when he saw Christ's day, because he knew that he and all who would become his seed, by being one in Christ, would be redeemed and resurrected, and reign with Christ on the earth.

Abraham could not receive the blessing which the Lord promised unto him concerning the land of Canaan, if he did not obey the gospel of Christ. When Abraham was dwelling in the land of Canaan, the Lord said unto him, "lift up now thine eyes, and look from the place where thou art, northward, and southward, and east-

ward and westward: for all the land which thou goest, to thee will I give it, and to thy seed forever. * * * Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee." Gen. 13: 14, 15, 17. Abraham never had possession of that land, or any part thereof, except a cemetery, in which was the cave of Machpelah, where he buried Sarah, his wife. See Gen. 23: 17-20. This promise is yet unfulfilled, but as it was a promise of the God of truth, it will be fulfilled. Paul said, "by faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. * * * These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11: 8-10, 13. Paul did therefore teach that Abraham will receive the land of Canaan for an inheritance; that it is "the land of promise." *He only "sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise."* As these all died in faith, not having received the promises, they will receive them. They "died in faith" that they would receive them. They saw them "afar off." They saw that many generations would pass away between the time of their death and the time when they would receive their inheritance, and that that inheritance would be the land of Canaan, in which they sojourned, as in a strange country. They "were persuaded of, and embraced" the promises which the Lord made unto them concerning the land of Canaan. As Paul said, they "embraced them," we understand that they performed certain duties which made them rightful heirs to that inheritance. If they did not obey the gospel of Christ they cannot receive this inheritance, for those who are resurrected to live on the earth, will be such as had obeyed the gospel of Christ in the days of their sojourn on the earth, and who continued faithful until death. These are they who have "died in faith," as Abraham, Isaac and Jacob did, and they who will die in faith before the time when "the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ

shall rise first." 1 Thes. 4: 16. At that time Abraham, Isaac and Jacob will receive their inheritance, even that land which the Lord promised unto them, but they can not receive it if they do not belong to that class who are called "the dead in Christ." They belong to the same class as those whom John heard singing a new song before the Lamb, saying, "thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests: and we shall reign on the earth." Rev. 5: 9, 10. These are they who will reign on the earth, even those who have been redeemed by the blood of the Lamb, and as Abraham, Isaac and Jacob will reign on the earth, they were redeemed by the blood of the Lamb. As they were redeemed by this precious blood, they were *saints*—they were *believers* in Christ, for Paul was writing to the *saints* at Ephesus—to those whom God the Father had blessed "with all spiritual blessings in heavenly places in Christ Jesus," who had been predestinated unto the adoption of children by Jesus Christ, when he said, "we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth." Eph. 1: 7-10. Redemption through the blood of Christ is the inheritance of the saints, and unto them the Lord makes known "the mystery of His will," and therefore He made known the mystery of His will unto Abraham, Isaac and Jacob. He showed them how He would gather together in one all things in Christ, both which are in heaven, and which are on earth, in the dispensation of the fulness of times, for they died in faith, not having received the promises, but they saw them afar off. They saw that in them and in their seed, all the kindreds of the earth would be blessed, and that they would return to the land in which they had been strangers and pilgrims, to receive it for an inheritance for them and their seed. They will receive their inheritance when the martyrs of Jesus and all the righteous dead will be resurrected, and when they will live and reign with Christ on the earth. John described this resurrection as follows: "And I saw thrones, and they sat upon"

them, and judgment was given unto them: and I saw the souls of them that were be-headed for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their fore-heads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 4-6.

At this time Abraham, Isaac and Jacob will receive thier inheritance, otherwise they will be among the "rest of the dead" who will live not again until the thousand years are finished, but they can not belong to the rest of the dead, for the rest of the dead will live again in the resurrection of the unjust. John said, "when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about and the beloved city: and fire came down from God out of heaven and devoured them." 7-9. Then John shows that the devil will be cast into the lake of fire and brimstone, where the beast and the false prophet are, to be tormented day and night for ever and ever, and he said, "I saw a great white throne, and him that sat on it; from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." 11-13v. It cannot be that Abraham will be cut off from his inheritance until the time of this resurrection of the unjust, therefore he will receive it at the time of the resurrection of the just, when he will live and reign with Christ on the earth a thousand years. He was therefore a disciple of Christ, and died in the faith of the gospel.

[For the Herald.]

AN EXPOSITION OF ISAIAH 25: 7.
NO. 4.

THE BATTLE OF THE GREAT DAY OF GOD
ALMIGHTY.

In Daniel, 7th chapter, we have a description of a vision of four beasts, which foretell the setting up of four universal kingdoms, viz: Babylon, Media Persia, Greece and Rome. These kingdoms have all come, and all have passed away, except what is prefigured by the ten horns, which represent the kingdoms into which the Roman kingdom was divided. Daniel after having considered the horns, still looked on down the vista of time, as the vision continued to manifest things beyond what he had seen. He saw the ten horns which he said "are ten kings," and "the other which came up and before whom three fell; even of that horn which had eyes, and a mouth that spake very great things." 20v. Daniel said, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." 21, 22v. "I beheld till the thrones were cast down and the Ancient of days did sit." Dan. 7: 9. Now let us see what the prophet means concerning "the thrones." In Jer. 1: 14, 15, we are informed that the Lord said, "out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the (royal) families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem." We ask the Bible reader and the historian, has this prophecy ever been fulfilled? We know that Jerusalem has been besieged since Jeremiah's day, but not by a combination of "all the families of the kingdoms of the north," but when the great army of Gog goes up against the mountains of Israel, and when all nations are gathered against Jerusalem to battle, (see Zech. 14 and Joel 3) then it appears that although Gog, (the Russian Czar) will be the chief leader, yet the kings of the nations who will combine and go up with him, will be there also. These kings will gather a tremendous army to take a spoil. It will consist of Mesheck and Tubal, (Russia) Gomer and all his bands, (Western Europe), Persia, Ethiopia and Libya and many people beside, who will come like a storm and be as a cloud to cover the land. These kings "shall set every one his throne at the entering of the gates of Jerusalem," ready and expecting, no doubt,

"I the Lord, have decreed in mine anger, many destructions upon the waters; yea, and especially upon these (western) waters."

that they will enter into the city triumphantly; "but they know not the thoughts of the Lord, neither understand they His counsel."

In the Targum of Ben Uzziel, an ancient Jewish record, the following prophecy is recorded, said to be the prophecy of Eldad and Medad in the time of the sojourn of Israel in the wilderness. "Behold a king shall come up from the land of Magog, in the *last days*, and shall *gather* the *kings* and the leaders, (rulers) clothed with all sorts of armor, and all people shall obey them. And they shall wage war against the children of the captivity in the land of Israel, but the hour of lamentation has been long prepared for them, for they shall be slain by the flame of fire that proceedeth from under the throne of glory, and their dead carcasses shall fall on the mountains of Israel, and all the wild beasts of the field and all the fowls of heaven shall come and devour their carcasses, and afterward all the dead of Israel shall be raised to life." This prophecy is referred to in the Book of Numbers 21: 27, 28. It also seems to be alluded to in Ezekiel 3: 17, as follows: "Thus saith the Lord, 'art thou he of whom I have spoken by my servants the prophets in old time.'"

These events are described by the Psalmist where he says, "why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His anointed." Ps. 2: 1, 2. This Psalm has been supposed, by those who are *called* wise and learned, to refer to the first coming of Christ, but I think that I shall be able to show, to the satisfaction of all who will candidly look at the subject, that the Psalmist had no reference to that event. In the first place, the heathen did not rage when Christ was crucified. The Jews were the only people of whom we read that raged, and they were not called heathen, even in their most desperate apostacy. There does not appear to have been any heathen engaged in that affair except Pilate and a few soldiers, and he did all he could to save him. But there is a time which is described by the prophets, when the heathen will rage against the Lord and against His anointed. This event is foretold in Rev. 19: 19, in these words: "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse and his army." It is evident that Christ is here spoken of as "him that sat on the horse," and when the beast and the kings of the earth shall combine to make war against the Lord, there will be much excitement

and *rage* against Him. This battle is also alluded to in Rev. 16: 13, 14, John says, "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Thus we have another proof that there will be a combination of kings in the great northern army, and that the battle of God Almighty will then be fought, and surely there will be a rage about the alleged cause of their combination.

Daniel, in his description of the king of the north and his army, who shall enter into the glorious land and plant the tabernacles of his palace between the seas in the glorious holy mountain, says, "at the time of the end shall the king of the south push at him: and the king of the north shall come against him *like a whirlwind*, (of course in great rage) with chariots, and with horsemen, and with many ships." Dan. 11: 40. We might quote other scriptures to show that the kings of the earth will be in a great rage when they gather against Israel to take a prey and to take a great spoil. It is also evident that the kings and the rulers will set themselves and take counsel together, in getting up and superintending that great invasion. They have spiritualized the prophecies so much that they will not understand that the prophets have foretold all their doings and their *slaughter*. The folly of their *rage* and their *counsel* against the Lord, will be more fully displayed when an angel shall stand in the sun, and cry with a loud voice, saying to all the fowls that fly in the midst of heaven, "come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Rev. 16: 17, 18. Is this the way that the kings and nations of the earth will be converted? The reign of peace will not be in their day, but after the fowls of heaven have eaten their flesh, at the table of the Lord, (Ezek. 39: 20) at "the supper of the great God." They (at least many of the rulers and people of the earth) are expecting a universal reign of peace, but they are blindly preparing for a universal war and *rage* against the Lord and against His Anointed. They know not that the Lord has determined to destroy them. Zechariah said, "and it shall come to pass that in that day I will

seek to destroy all the nations that come against Jerusalem." Zech. 12: 9. In Zech. 14: 3, the prophet says, "then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle." Isaiah prophesied concerning this marvelous work of the Lord, and he said, "the Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act. Now, therefore, be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption; even determined upon the whole earth." Isa. 28: 21, 22. Now I will show that this prophecy and the prophecy of Zechariah which I have quoted, describe the same great battle of the last days. Zechariah says that the Lord shall go forth and fight against those nations as when he fought in the day of battle; and Isaiah says, "He shall be wroth as in the valley of Gibeon." Now if we can ascertain how the Lord fought in the valley of Gibeon, we can ascertain how He will fight against "all nations" when He gathers them against Jerusalem to battle. In Josh. 10c., we are informed that the five kings of the Amorites made war against the men of Gibeon, "and the Lord said unto Joshua, 'fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.'" 8v. "And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon," and "the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword." 11v. As the Lord fought in that day so He will fight against Gog and his great army. He says, "I will call for a sword against him throughout all my mountains." Ezek. 38: 21. "I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." 22v. John the Revelator foretold this great hailstorm, and he said, "there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16: 21.

The Psalmist appears to have foreseen this great battle when he said, "let Israel rejoice in Him that made him: let the children of Zion be joyful in their king. * * * Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high

praises of God be in their mouth and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord." Ps. 149: 2, 5-9.

I will now quote a little more from Psalm 2. "The kings of the earth set themselves and the rulers take counsel together against the Lord, and against His anointed, saying, 'let us break their bands asunder, and cast away their cords from us.'" Perhaps some will be startled when we introduce the idea that all the great nations of Europe, and all the Gentile nations, will be in bondage to Israel, but let us see if we can prove it. "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall rule over their oppressors." Isa. 14: 1, 2. Who have been the oppressors of "the house of Israel"? Surely, all the Gentile nations have. But let us look at another proof on this point. "All they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey." It is well known that all the Gentile nations have been adversaries of Israel for many ages past, and this prophecy shows that the condition of both parties will be reversed.

I will now quote Isaiah 51: 17. "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of His fury; thou hast drunken the dregs of the cup of trembling, and wrung them out." The cup of trembling is foretold and described among the curses which Moses said would come upon Israel if they should not observe to do all the words of the law of God which was given unto them. Moses said unto Israel, "the Lord shall scatter thee among all people. * * * And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life." Deut. 28: 64-66. This prophecy has been literally fulfilled. Often have thousands of them been thrown into prisons, and

many have been murdered, and many more expected to share in the same fate. But we will return to the prophecy of Isaiah, which we have been quoting from. "Thus saith thy Lord the Lord, and thy God that pleadeth the cause of His people, 'behold, I have taken out of thine hand *the cup of trembling*, even the dregs of the cup of my fury; thou shalt no more drink it again: but I will put it into the hand of them that afflict thee; which have said to thy soul, 'bow down, that we may go over': and thou hast laid thy body as the ground, and as the street, to them that went over." Isa. 51: 22, 23. Now if this "cup of trembling" is to be given to them who have afflicted Israel, they must unavoidably be in captivity, as Israel was when they drank it. This captivity is therefore *the bands and cords* which the Psalmist has reference to. I think I have made it clear that the 2nd Psalm describes the great battle of God Almighty—the battle of the Son of God, the Lord's Anointed, against the kings of the earth and their armies, as it is described in Revelations 19c., for the description of that battle by all the prophets, (Daniel, Ezekiel, Isaiah, Jeremiah, Zechariah, Joel and Zephaniah,) harmonizes with all the words of the Psalmist in that Psalm, whereas, the first coming of Christ and His crucifixion fulfills none of them. Here then is an evidence that the *veil* is on the minds of the people and especially on the minds of the Bible teachers of this boasted age of light.

THE DESTRUCTION OF THE GENTILE KINGDOMS,

We are now prepared to present some ideas concerning the casting down of the thrones of the Gentile kingdoms. We have been particular on the subject because it is an important question, and it involves in it many other points of doctrine which are important. The question is this: when, how and where are these thrones to be cast down? Is it to be accomplished as the religious teachers of this age have taught? Is it to be done by the *rolling* of the little stone, as we often hear? Will it be done by the gradual work of the preaching of the gospel, and the efforts of Missionary, Bible or Tract Societies among the nations, and thereby converting all their kings and all their subjects to christianity before Christ comes again; or will it be done when the great army shall come up against Israel and the Lord's Anointed, and when these kings set their thrones at the entering of the gates of Jerusalem, and when they shall be in the siege, both against Judah and Jerusalem? See Zech. 12: 2. The prophet Isaiah, after he had said, "the people shall dwell in Zion at Jerusalem,"

(Isa. 30: 19,) and after he had described their subsequent blessings, he said, "behold, the name of the Lord cometh from far, burning with His anger, and the burden thereof is heavy: His lips are full of indignation, and His tongue as a devouring fire." 27v. "And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hail-stones." 30v. I will give a few more testimonies about this great hail-storm. The Lord said to Job, "hast thou entered into the treasures of snow, or hast thou seen the treasures of hail which I have reserved against the time of trouble, against the day of battle and war?" Job 38: 22, 23.

In the prophecy concerning the coming up of the king of the north to "plant the tabernacles of his palace between the seas in the glorious holy mountain," Daniel says, "and at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan 12: 1. This is therefore "the time of trouble," and "the day of battle and war" referred to in Job.

I will now quote what John the Revelator wrote concerning this great hail-storm. "And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne, saying, 'it is done.' And there were voices, and thunders, and lightnings; and there was a great earth-quake, such as was not since men were upon the earth, so mighty an earthquake and so great." Rev. 16: 17, 18. "And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; (some say 22 and some 90 lbs.) and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." 20, 21v. We might reproduce more testimonies concerning this great hail-storm and earthquake, but I think that the foregoing is sufficient. I will quote more concerning the assembling of the kingdoms. "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." Zeph. 3: 8. This does not coincide with the idea that all the world will be convert-

ed, but that all will be destroyed except the people spoken of in the next verse, and there it is shown that the Millenium will follow this destruction, as follows: "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." The remainder of the chapter also shows that the reign of universal peace and righteousness will then be ushered in, when "the remnant of Israel shall not do iniquity," when they shall become "a name and praise among all people of the earth," when the king of Israel, even the Lord shall be in the midst of them, and they shall not see evil any more.

David says, "evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37: 9-11. This shows how the reign or abundance of peace will be introduced, that it will not be by the conversion of the wicked, but by their destruction. The Psalmsist also said "the heathen raged, the kingdoms were moved: he uttereth his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." Ps. 46: 6-9. This agrees with Isa. 2: 4, as follows: "He shall judge among the nations and rebuke many people: and they shall beat their swords into plowshares, and spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Many more testimonies of the same kind may be found in the Psalms of David.

I have referred the reader to some scriptures which I will now review more particularly. Rev. 19c., gives a description of the great battle between Christ and the armies of heaven with him, and the beast and the kings of the earth. The next chapter gives the most definite description of the reign of peace which can be found in the Bible, therefore the great battle, or the casting down of the thrones and the kingdoms of the nations, and the destruction of the wicked, will precede the Millenium, and the reign of peace is intimately connected with the first resurrection, and the first resurrection will precede the reign of peace.

The first part of Zech. 14c., describes the gathering of all nations against Jerusalem,

the coming of the Lord with all His saints, and His going forth to fight against those nations. The prophet subsequently said, "the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one." "9v. "And it shall come to pass, that every one that is left of all the nations which came 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." 16v. This shows that the nations will then be broken down and but few men "left."

We think that we have abundantly proved that the popular idea that all the world will be converted to introduce the reign of peace is wholly unfounded, and contrary to the word of God, and although much zeal and activity, and so much self-denial has been manifested in endeavoring to realize these expectations, but we discover by a close examination of the subject that they have labored under a great mistake. They have been led by a false hope—a hope which can never be realized, because it has no foundation in the word of God; hence we discover that on this very important point of doctrine, which nearly all the religious world has been zealously advocating, not only the lay members, but the clergy, with their learned A. M's. and D. D's., have been in darkness, yea, gross darkness. The face of the covering has been over their understanding and the veil has been over their eyes, but when all these things which we have set forth shall have been fulfilled, the darkness will vanish away, the face of the covering will be taken off, the veil will be lifted, and the times of God's favor to the Gentiles will be fulfilled, and "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7: 27. J. G.

For the Herald.

A SPECIAL CONFERENCE.

MINUTES OF A SPECIAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD AT ELK GROVE, FOR ELK GROVE AND VICINITY, LAFAYETTE CO., WIS., ON SATURDAY AND SUNDAY, JUNE 27 AND 28, 1863.

This Conference was organized under the following circumstances:

A two days' meeting was appointed to be held at the time and place above mentioned, by Elder Z. H. GURLEY, and others, but on meeting on the first day, it was thought to be expedient, as there was no Branch of

the Church there, to organize in a Conference capacity, and accordingly Elder Z. H. GURLEY was chosen President, and Elder NATHAN LINDSEY, Clerk. Organized at one P. M., of Saturday, June 27, 1863.

The reports of Elders was omitted, and the time devoted exclusively to preaching.

Elder Z. H. Gurley then proceeded to speak on the claims of Joseph to the Presidency of the Church. He first showed that there are two Priesthoods, viz: the Melchizedek and the Aaronic; and that the Aaronic is an appendage to the Melchizedek. He then showed that the Aaronic descended from father to son, and in like manner the Presidency of the Melchizedek priesthood thus descended. He then showed that the Presidency of the Melchizedek priesthood was legally conferred upon the first Joseph; and now the question was asked: did he forfeit his claim by transgression? He showed conclusively that he (Joseph) did not. He said that if Joseph had forfeited this claim to the Presidency of the Melchizedek priesthood, that he would have nothing to transmit to his posterity; but according to a revelation given in 1832, he (Joseph) was sealed to eternal life with all his gifts and blessings, not one ever to be taken from him; hence he would have those calculated for the salvation of mankind to transmit, and having shown that his posterity were the only legal heirs to the same, Brigham Young, James J. Strang, Charles B. Thompson, and all others pretending to be Joseph's successors, except his posterity, were not only usurping authority, but were a set of false shepherds, who had all in due time come to nought, except Brigham, and his time is surely drawing near.

He then proceeded to speak at some length on the subject of polygamy, so effectually clearing away the mist from the eyes of some that were present, that they will ever rejoice that the Spirit of God thus directed and assisted him to speak. There were some present in whom the minions of Brighamism had got the doctrine of polygamy partly grounded, but, thanks to the Most High, this discourse cleared away the mist, and the light of a better day dawned upon their minds.

After making other miscellaneous remarks in relation to the duty of the saints, Conference adjourned till 9 o'clock A. M., Sunday.

SUNDAY, June 28th, 9 A. M.—Conference was called to order by the President, and was opened by singing, and prayer by Elder Nathan Lindsey.

Elder Z. H. Gurley then spoke on the subject of the dispensation of the fulness of

times, and the literal fulfillment of prophecy, showing that that dispensation had been ushered in, branching off on the first principles of the gospel, occupying all the forenoon. Among other things he asked, how shall we find truth? He argued that the old plan of receiving revelations from God, was the only safe plan, illustrating the diversity of opinions that may be arrived at by any other mode, after the following manner: In New York there lives a noted Baptist minister, in Philadelphia a noted Presbyterian minister, and in Cincinnati a noted Methodist minister. Three persons make their appearance who never before heard of religion. One is sent to the Baptist, another to the Presbyterian, and the third to the Methodist; and he said the result would be, that the one who was sent to the Baptist, would be a Baptist, and the one who was sent to the Methodist a Methodist, and the one to the Presbyterian a Presbyterian.

On the subject of the priesthood, he said: "Priesthood means authority from God, and without this authority or priesthood from God, no person has any right to administer in the ordinances of the House of God." He said that many claimed that the passage in Matthew 16: 18, authorizes them to preach and baptize, &c., but he said as they had renounced the Romish church, as the Romish church could cut them off at pleasure, and by its Bulls of excommunications, had done so, he could see no authority they had at all.

He then spoke at some length on the literal fulfillment of prophecy; after which Conference adjourned till 1 o'clock P. M.

ONE O'CLOCK P. M.—Conference was called to order by the President, and opened by singing, and prayer by the President.

Elder Stephen J. Stone then proceeded with the subject of the Kingdom of God being set up in the last days. He further proceeded to examine the kingdom that the prophet Daniel saw, which was to be set up in the last days. After speaking at some length, he spoke some on the first principles of the gospel, and closed.

Elder Z. H. Gurley then followed Elder Stone, speaking on the subject of the latter day work, and the gathering of the saints to Zion.

Adjourned to the water to attend to, and administer the ordinance of baptism, when the following persons were baptized by Elder Z. H. Gurley, namely: James Christo, Constance Christo, William Gess, Frances Gess, and Sarah Hind.

On motion, Bro. Wm. Gess was ordained to the office of an Elder. The candidates having been confirmed, Conference ad-

journed. Taking all things together, we had a glorious meeting, the Spirit of God being with us in an eminent degree.

Z. H. GURLEY, *President.*

NATHAN LINDSEY, *Clerk.*

[For the Herald.]

LETTERS FROM ELDER J. W. BRIGGS.

BRO. JOSEPH:—Accept a few lines in token of remembrance, and to inform you of what we are doing. Bro. Derry is still in Staffordshire, preaching in different parts. The branch there continues to increase in numbers. I left there some six weeks since. I went into Gloucestershire, where I remained ten days, visiting different localities. I organized a branch at Lydney, near the Severn, with ten members, perhaps more now. The Presiding Elder, John H. Morgan, is an old Elder. He is holding meetings in the vicinity with every prospect of building up a large Branch. From there I came to this place, where I found Bro. Jeremiah, and we organized a Branch with about 18 members. Here is a good prospect of gathering in many, but it requires time and much labor, as the Brighamite Elders resort to every means to prevent their members hearing us. We placarded this and the adjoining towns and called a large number together two Sundays, in an open space in the city, inviting them to defend their false doctrines, but they proved their identity with the dumb dogs spoken of by the ancient prophet, though Mr. Cannon and the President of Wales, and the President of the Merthyr Conference, was in the city. We have the "Word of Consolation" revised, translated into Welsh, and now in press, and will be out next week. Bro. Jeremiah is in Monmouthshire, where he has been mostly since I came into Wales. I have visited a number of towns within ten miles of this place, viz: Aberdare, Aberaman, Cymbach, Llirwin, Dowlas, Rhymney and New Tredegar. In all these places there are old saints, not connected with the Brighamites, some have been baptized and others have applied for it. We called a Special Conference, July 19th, at which time eight Elders and two Priests were appointed to labor in these different places, and they are doing so every Sunday: We make it a rule to ordain or re-ordain no one except he promises to go to work by virtue of his office and labor to make others hear, and they all seem willing to do so. A week ago last Sunday we held nine meetings, and we have seven appointed for to-morrow in this vicinity, besides what Bros. Derry and Jeremiah are doing; the last is 25 miles and the former 95 miles

from here. The Brighamites here tithed the saints until some were compelled to seek relief from the Parish, and then, *lo, they tithed that which they received.* The war bears hard upon the workmen in this country. Trade is slack, and wages are low and uncertain.

The Spirit bears witness to the reorganization through the Gifts abundantly in Wales, as well as in America. My best respects to your brothers Alexander and David, and all the saints. May God bless you all. Yours Sincerely, J. W. BRIGGS.

MERTHYR TYDVIL, Glamorganshire, South Wales, Aug. 1, 1863.

I. L. ROGERS, DEAR BROTHER:—The enclosed, addressed to Bro. Joseph, is intended for you and Bro. Sheen; also, in addition, I would say that the prospects are good. Last Sunday a brother from near Swansea, 40 miles distant, having heard of us by the Merthyr papers, came up and was baptized, and returned to baptize ten more who sent him up. Also another from Sweeney, 20 miles the other way, came to inquire, and is coming again, was well pleased with what he learned. The Brighamite elders go from house to house to warn the saints of us; they say that we are Apostates, and cut off from the church, that Joseph never belonged to the church, and is a lawyer, a gambler, and a drunkard; next I expect to hear he is a cannibal. If there were a couple more Elders here I would be glad, but those that take hold are willing, generally, to help what they can, but in this country almost every man of family depends upon his day's work to support his family, and a day out of work curtails their daily bread; times are hard on them now, in some parts there is much suffering for bread, and a great amount of property of all kinds have gone to the pawn shops this season to procure bread. The work is being planted in many localities, distant from each other. I think we are getting the work firmly rooted, if its progress is not so rapid as we could wish; there are open doors for us as fast as we can improve them. We are arranging for a public discussion in Birmingham with a clergyman of that place, and an Ex-Brighamite, jointly, against our doctrines. They have challenged us, and we accept, of course. We are now arranging the question. I want it to cover the whole ground of our faith. I have sent one up for them to consider. J. W. BRIGGS.

When the Spirit of God burns in the hearts of the children of men, truth is made manifest; and none can obtain his Spirit, save through obedience to his will,

For the Herald,

LAYING ON OF HANDS

FOR CONFIRMATION AND THE RECEPTION OF
THE HOLY GHOST.

The laying on of hands for confirmation and the reception of the Holy Ghost has been entirely rejected as useless by the religious world generally, and although the people of God in the days of the Savior's chosen twelve, esteemed this ordinance so indispensably necessary to the reception of the Holy Ghost, yet the pretended teachers of righteousness of the nineteenth century, and for several centuries back, have been, and are now, teaching their hearers that this is all a hoax, and their teachings infer that the apostles must have been mistaken, and that such ordinances, (to say the least) are useless, if not too troublesome; hence the apostles, most certainly, (if these teachings are correct) labored under a species of fanaticism unparalleled by any other religious class of people since the world began. I say this as what their teachings infer. Taking a sectarian view of the matter, it is greatly to be lamented that some of the teachers of the nineteenth century had not lived in those days when fanatics had the audacity to lay on hands for the reception of the Holy Ghost, in order that they could have been checked, and taught that such fanaticism was an abomination in the sight of God. O, ye saints of the Most High, rejoice that you live in a dispensation when the order of those fanatics is restored! Rejoice that you live in a day when you can legally claim the most precious earthly gift that can be bestowed upon man in a mortal state, namely: the gift of the Holy Ghost, and that too in the same manner that the ancient fanatics received it.

I propose in this article, merely to set forth some of the testimony in the case, showing that the Holy Ghost cannot reasonably be expected, much less received, except by the laying on of hands by those having authority for that purpose.

In Acts 19: 1-7, we read as follows:—
“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 so 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. And all the men were about twelve.”

From the reading of these verses, one might very reasonably suppose that the primitive disciples all received the ordinance of the laying on of hands before they had any *claims* to the gift of the Holy Ghost, from the fact that those disciples of John did not receive the Holy Ghost till after they had received the ordinance instituted for that purpose, and from the fact that they were asked if they had received the gift of the Holy Ghost since they had believed. It is manifestly evident that there was such a thing possible as believing without receiving the Holy Ghost, or doubtless Paul never would have propounded the question to those disciples which it seems he did. There is a great contrast between the teachings of that day, and the teachings of this. We are taught by the divinity of the nineteenth century, that if we believe with all our hearts we *shall* receive the Holy Ghost, but in Paul’s day, and doubtless in the days of all the primitive disciples, men were taught to receive the laying on of hands before they had the shadow of a title to the Holy Ghost. Evidently when Paul met those disciples, he took them to be those of the Savior, for he asks them if they had received the Holy Ghost since they had believed, meaning undoubtedly, since they had believed that Jesus was Christ, and had been baptized. What object could Paul have had in asking this question, if the mere act of believing would entitle them to the reception of the Holy Ghost? Now if those disciples whom Paul met, had indeed been the disciples of Jesus, and if they had received the teachings of the nineteenth century, the great apostle of the Gentiles would have been considered very impertinent, and extremely unreasonable, to ask them the question which he did. But as the Bible is now taught, it would be considered impertinent to ask a man if he had been *baptized*, and it would almost be a downright insult, or at least, a very unreasonable question, to ask a man if he had received the Holy Ghost since he had believed.

The following is incontrovertibly decisive testimony on the subject: “And when Simon saw that through laying on of the apostles’ hands, the Holy Ghost was given, he offered them money, saying, ‘give me also this power that on whomsoever I lay hands he may receive the Holy Ghost.’ Acts

8: 18, 19. Now what can be more express in language than this? It shows that there was but one way of receiving the Holy Ghost, and if there is any other way now, we must come to the conclusion that God is a changeable being. But there is no revelation, nor word of God, showing that this ordinance was either to be changed or abolished; if there is, I have never been fortunate enough to see it.

I am aware that this will clash with the general teachings of the present day, but it does not clash with the doctrine of the Bible, nor the teachings and practices of the primitive disciples.

And again, Acts 8: 12, 14-17, reads as follows: "But when they believed Phillip 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 was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost."

From these cases, I conclude that the case is incontrovertably plain that the scriptures bear abundant testimony to the truth of the position that the Holy Ghost was not received in the days of Peter and Paul without the laying on of hands.

Some admit that the laying on of hands was necessary to the reception of the Holy Ghost in the days of primitive Christianity, but that none but the Lord's chosen twelve were authorized thus to lay on hands. The testimony against such a perversion of the word of God is too plain to admit of a reasonable doubt, and reason itself forbids such perversion of the holy scriptures. Matt. 28: 19, 20, reads as follows: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even to the end of the world." Here we find that they were commanded to teach all things whatsoever he had commanded them. Then as a natural consequence, if they had taught any more or less than they were commanded they would have been teaching a false doctrine. Now suppose they had not been commanded to teach nor practice the laying on of hands for the re-

ception of the Holy Ghost, would they not have been teaching by practice; to say the least, that which they had not been commanded to teach? And it would have been very partial in the Savior to empower those apostles alone, to lay on hands for the reception of the Holy Ghost. But we find that such was not the case. All will concede that Ananias was not an apostle, yet in Acts 9: 17, we read as follows: "And Ananias went his way, and entered into the house, and putting his hands on him, said, Brother Saul, the Lord even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." Now this is positive and undoubted testimony on the subject. Besides this there is collateral testimony in abundance. In Matt. 10: 5-10, we read as follows: "These twelve Jesus sent forth, and commanded them, saying, go not in the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go preach, saying 'the kingdom of heaven is at hand'; heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold nor silver, nor brass in your purses, nor scrip for your journey neither two coats, neither shoes, nor yet staves for the workman is worthy of his meat." Now it is evident that those apostles were thus empowered to do the signs and wonders here set forth, and there is another thing just as evident, namely, that they were commanded to give or communicate the same power which they possessed to others. "Freely ye have received, freely give." What had they received? Was it money? Nay, verily! It was the power to do miracles, such as casting out devils, cleansing lepers, &c. Then what were they commanded to freely give? They evidently were commanded to give the same power, for they had nothing else to give, from the fact that they were commanded to take neither purse nor scrip, not even being allowed to take two coats. Now it will be remembered that this commission was given before the Savior's crucifixion, and that it only extended to the "lost sheep of the House of Israel." They were commanded not to go in the way of the Gentiles, and they were not even allowed to enter into any city of the Samaritans. Now if this commission was thus plain, liberal, and definite, which was to terminate in so short a time, how much more plain, definite, and liberal

ought the commission to have been which was to be sent to all the world? Now if in the commission to all the world, they were empowered to lay on hands for the reception of the Holy Ghost, how much more liberally commissioned ought they to have been to communicate the same power to others, since the possession of the power was so desirable.

If we take the position that some theological writers and speakers do, namely, that the power of giving the Holy Ghost by the laying on of hands, was expressly delegated to the apostles and to none beside, we must unavoidably come to the conclusion that the Holy Ghost was received by none save those upon whom the apostles laid their hands, and, consequently, many centuries have passed since the Holy Ghost has been received or enjoyed by any one on earth. Then Peter, on the day of Pentecost, must have been mistaken, when he said, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." This promise extended, (as we see) to the very latest generation. Then why should we argue that none save the apostles of the first century, were empowered to give the Holy Ghost by the laying on of hands, when such an argument, if true, is fraught with such direful consequences?

There is another extreme that many, yea, *very* many, fall into, namely, that the Holy Ghost was promised without the laying on of hands, from the fact that Peter said, (see Acts 2: 38,) "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." This of itself, would naturally lead us to think that the Holy Ghost would be given to all who would repent and be baptized for the remission of sins. In Mark 16: 16, we read as follows: "He that believeth and is baptized *shall be*—(not may be) saved." This also of itself, would naturally lead us to think that believing and being baptized is all that is required in *this* connection. But if I were to say that there were no conditions connected with this promise, every sane man, woman, and child, who has read the Bible, would unite in charging me with false teaching, and perverting the sacred scriptures, from the fact that other parts of scripture set forth the conditions plainly and comprehensibly. But every one, in order to have any claims to the promise at all, must first believe and be baptized. So also we find that the passage in Acts 2: 38 has *its* conditions, and these conditions must be obeyed, or there will be no fulfillment of the promise.

Now if repenting and being baptized in the name of Jesus was all that was necessary to the reception of the Holy Ghost, there is a great clash in the testimony of the same apostle on this subject, for in Acts 8: 12, 14, 16, 17, we find the following, which I have already quoted once, but since it is peculiarly adapted to the solution of this case, I will take the liberty to quote it again, from the fact that it explains a mystery that is very desirable to be understood. "But when they believed Phillip 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 was fallen upon none of them: only, they were baptized in the name of the Lord Jesus.)* Then laid they their hands on them, and they received the Holy Ghost." Now without disputing the passage in Acts 2: 38, we find that the part of the foregoing quotation enclosed in parenthesis, shows very clearly and unmistakably that all those persons had been baptized in the name of Jesus, yet they did not receive the gift of the Holy Ghost until hands were laid on them for that purpose. Thus, we find that although they had repented, and had been baptized in the name of Jesus, yet they did not receive the gift of the Holy Ghost until the ordinance bestowing this gift was administered, and, kind reader, if those Samaritans had lived from that time to the time you are reading this, (that is from the time they were baptized,) they would never have received the Holy Ghost without the laying on of hands. You, dear reader, can see this truth at a glance, if you will only impartially examine the passages I have quoted. Then as a natural consequence, whenever the ordinance of the laying on of hands ceased, the receiving of the Holy Ghost ceased, and whenever the laying on of hands was resumed by persons having authority, the receiving of the Holy Ghost was resumed.

NATHAN LINDSEY.

For the Herald.

LETTER FROM ELDER CHAS. DERRY

BRO. SHEEN:—We have a Branch of 13 members in this place; I expect to baptize another this week. Elder Briggs went down to Lydney, in Gloucestershire, on the 16th of June; John H. Morgan, a Brighamite Elder, to whom I had written before,

received him kindly, and scattered a notification around among the people, and the result was, about 20 old saints assembled on the next Sabbath and heard him gladly, and he organized a branch of 8 members, Elder Morgan being President; the remainder wanted a little further time to consider. He then went to Bro. Jeremiah, in Pennydarren, near Merthyr Tydvil, South Wales, and there they organized a branch. Elder Jeremiah informed me that when he preached there the previous Sabbath, two Brighamite Elders from Aberdare waited on him, and told him they were Elders in good standing in the Brighamite church, but that as soon as he could come over to that place, there were a sufficient number desiring to be organized into a branch of the re-organized church, and when Bro. Briggs wrote me on the 27th ult., he told me they were going over to Aberdare, so I suppose by this time there is a branch organized there, which will make five branches in this land, comprising at least fifty members. (I include the Sheffield branch.) I think it likely that the Welsh will receive it sooner than the English. Elder Briggs says the work has commenced there in the same street, and within half a stone's throw of where it commenced in Wales in the days of Joseph; and it is received by the very people that received it then. Elder Jeremiah has been ill, but Bro. Briggs said he was mending at the last accounts. It may be that they have sent you the news more fully than I have now, but lest they should not, I thought I would give you these items. I am doing the best I can but lack a mate. The other sabbath two Brighamite elders named Gregg and Harrison took particular satisfaction in pouring their hot shell, (as they supposed into my ears) but it was very cold and powerless. I never saw a more miserable attempt by two gifted and intelligent men, to patch up a rotten system; verily they made the rent worse; but with all their bravery and bombast they durst not allow me one word in reply. I sat for two hours and took notes, and at the close requested the privilege of replying, but that was no part of their creed, to give a fair show. I challenged them to meet me to discuss the question; but in vain. I wrote them a reply, but have not heard of them since.

Yours truly,

CHARLES DERRY.

West Bromwich, Eng., July 7, 1863.

SPECIAL CONFERENCE.

A SPECIAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD AT FOX RIVER, KENDALL CO., ILL., AUGUST 29-31, 1863.

Conference convened according to previous appointment, and proceeded to organize by nominating Pres. Joseph Smith, as President, and Isaac Sleen and Edwin Stafford, Clerks. The President proceeded to set forth the object of the Conference, and stated that as there was not much business to be done, (it being a special Conference) it would be advisable to occupy the time in preaching. He then requested Bro. Shippy to preach, who proceeded to preach on Rev. 11: 15v.

Adjourned to 2 o'clock P. M.

2 o'clock P. M. Conference met. Bro. Edwin Stafford preached on the first principles of the gospel.

Pres. Joseph Smith preached on the same subject, and gave some advice to the saints. Adjourned to 9 o'clock A. M. next day.

Aug. 30th.—10 A. M.—Conference met. Elder James Blakeslee preached, followed by Pres. Jos. Smith. Adjourned to 1 o'clock P. M.

1 o'clock P. M.—Conference met. Elders J. W. Gillen and John Shippy preached. Adjourned to 10 A. M. next day.

After adjournment Pres. Joseph Smith baptized David Perce, Amazi Harrington, Mary A. Morton, Jane Benton and Angelina Perce. They were confirmed in the evening by J. Smith, Elders Winthrop H. Blair and J. W. Gillen.

Aug. 31.—10 A. M.—Conference came to order. Pres. Jos. Smith made some remarks on the "Word of Wisdom."

Resolved, That Elders C. F. Stiles and Frederick Squires perform a mission in Southern Wisconsin.

Resolved, That Elders Stephen Stone and Marion Graybell perform a mission to the north-west part of Illinois.

Resolved, That all the Elders in this district, (comprising Northern Illinois and Southern Wisconsin) are requested to labor in the ministry as much as circumstances will permit. After some instruction from Pres. Jos. Smith, Conference adjourned to 2 o'clock P. M.

2 P. M.—Conference met.

Resolved, That Bro. Amazi Harrington be ordained an Elder. He was ordained by Elders Jas. Blakeslee and A. M. Wilsey.

Mary Squires was baptized at noon this day by Elder John Shippy, and was this afternoon confirmed by C. F. Stiles and Winthrop H. Blair.

Resolved, That Rufus Benjamin be ordained an elder.

He was ordained by Elders J. Shippy and Winthrop H. Blair. Conference adjourned.

There was a large attendance at the Conference. The weather was very cold.

on the first day, but afterward it was very pleasant. The Conference was held in a grove. The Spirit was powerfully poured out on speakers and hearers and much good was done. The gifts of the gospel were manifested at the evening prayer meetings.

JOSEPH SMITH, PRESIDENT:
 I. SHEEN,
 E. STAFFORD, } Clerks.

NEWS FROM ELDERS.

By a letter from a brother in Salt Lake City, dated Aug. 11th; we are informed that Elders E. C. Briggs and Alex. McCord had arrived in that city, and that Bro. Briggs had had an interview with Brigham Young, and that Brigham had given a "flat" denial to a request which Bro. Briggs had made. We suppose that Bro. Briggs requested the *privileges of preaching the gospel, and that Brigham refused to give them this privilege*, but we are informed by the letter that they were encouraged by the prospect before them, and were in good health.

Bro. E. H. Webb, of Sacramento, Cal., writes as follows: "I am happy to learn that the Missionaries are on the way here. May the Lord abundantly prosper them in each location of their intended labors. I believe they will be well received here. Here are hosts of scattered sheep, and all without a shepherd. I have been among them somewhat, but they all seem too timid to venture a step (lest it should be a wrong one) till the Missionaries arrive."

Bros. Hugh Lyle and J. C. Crabb, wrote from Griggsville, Pike Co., Ill., Aug. 17, as follows: "We left the April Conference and went to Jackson Co., Ind. We preached in Jackson, Bartholomew, and Lawrence counties 43 times. We found much prejudice existing in the minds of the people against the L. D. Saints. We succeeded in removing the same to a great extent. Many felt willing to investigate, notwithstanding the opposition set forth by the leaders of those who worship the Beast. A good work might be done there this winter. We arrived in Pike Co., Ill., July 23, and have since baptized 16 and added 20 to the church. There can be a great work done here."

Bro. W. W. Blair writes from Little Sioux, Iowa, Aug. 18th, 1863, as follows: "Please request, (through the HERALD for September) the Saints generally; to set apart Sunday, Sept. 27th, as a day

of Fasting and Prayer, that the Lord will favor us with pleasant weather at the coming Oct. Conference, at North Star, Iowa, and mightily bless the efforts, and direct the counsels and labors of his servants on that occasion. It is probable from present indications that we shall have a very large attendance, perhaps three thousand or more, and consequently there will be much business to do. We shall have to hold our meeting in Nature's Temple—the spacious firmament above, being our covering. The most of the people who come from a distance, will have to be prepared to "tent out," as but few, comparatively, can be accommodated in the branch. Yesterday we returned from our two days' meeting at Bigler's Grove; ten were added, nine by baptism, and one by vote. Our meetings were large and very orderly. The probability is that 15 or 20 more will come in there in a little while."

Elder Jas. Burgess was ten miles east of Nauvoo, Aug. 25th, and says, "I have been laboring in these parts of late, and with good success. We have baptized ten of late, and expect to baptize more soon. Our meetings are well attended, and a spirit of enquiry is manifest on every hand. People come from a distance to attend our meetings. A week ago last Sabbath I spent a very agreeable time in Nauvoo. There are some good and worthy saints there, who are enjoying the good Spirit of the Gospel."

☞ "The day of the Lord's vengeance—the year of recompences for the controversy of Zion." Isa. 34: 8. All the inhabitants of Jackson, and some other counties in Missouri, have been ordered by Gen. Ewing to leave those counties by the 9th of this month. Thirty years since, (which was in 1833) the Latter-Day-Saints were driven from Jackson county.

NOTICE.—All persons, especially Elders, who can classify scripture references on subjects which are connected with the Latter-Day-Work, are requested to make such classifications and send them to us, for the purpose of facilitating and hastening the publication of a "Concordance of the Holy Scriptures."

☞ A Semi-Annual Conference of the Church of Jesus Christ of Latter-Day-Saints, is appointed to be held in the North Star Branch, near Council Bluff City, Iowa, commencing Oct. 6th, 1863.

THE NEW JERUSALEM.

This groaning earth is too dark and drear,
 For the saints eternal home,
 But a city from Heaven will soon be here,
 We know that the moments are drawing
 ing near,
 When she in her glory shall come;
 Her gates of pearl we soon shall see
 And her music we soon shall hear:
 Joyous and bright our home will be,
 We will walk in the shadow of life's fair
 tree,
 With our Savior forever near.

We will gladly exchange a world like this
 Where we poor mortals dwell,
 For a peaceful home in that land of bliss
 Where all is happiness joy and peace,
 And nothing can enter our rest;
 There is no more sorrow and no more
 night,
 For the darkness shall pass away,
 The crucified Lamb is its glorious light,
 The saints will walk in their robes of
 white,
 With their Savior forever near.

O, there the redeemed of earth will meet
 Whom death has sundered here,
 The prophets and patriarchs there will
 greet,
 And all will worship at Jesus' feet,
 No more separation to fear;
 Though trials and grief await us here,
 The conflict will soon be o'er,
 This glorious hope our heart will cheer,
 For we know the Savior will soon be here,
 And then we shall sorrow no more.

Then let us arise and each prepare,
 To meet his coming Lord,
 Put on the garments the righteous wear,
 And cast on Him our troubles and care,
 For He will us help afford.

Yes, let us prepare to dwell with the just,
 Who have trod the path before,
 And with them enjoy that haven of rest,
 And partake with them of the joyous feast,
 Where sorrow shall pain no more.

Let us make our faith and works agree,
 As saith the apostles' words,
 That we of that happy number be,
 Who will stand upon the earth and see,
 The coming of our Lord.
 And when the trump of God shall blow,
 And the dead in Christ shall come,
 We shall our friends and kindred know,
 And Adam our father will be there too,
 And we'll dwell in Jerusalem.

Pres. JOSEPH SMITH intends to be at the
 October Conference.

Subscriptions to the L.-D.-S'.
 Selection of Hymns, with an Appendix,
 may be sent to us. We have sold all the
 Hymn Books we had for sale, but we intend
 to have another edition with an Appendix,
 on hand soon; and a revised edition of
 the Voice of Warning, also. Subscriptions
 to the Voice of Warning may also be sent
 to us.

CAUTION.—Do not send for publications
 which we do not now advertise for sale.

RECEIPTS FOR THE HERALD.—G. W. Bird, M. Cook, J. A. W. Owen, D. M. Gamet, J. Brockway, D. C. Milliken, M. W. Weaver, O. Bailey, A. M. Wilsey, J. Doan, D. Rogers, H. Strong, W. H. Blair, O. Thomason, A. Harrington, each \$2; J. Israel, J. Bailey, H. Vredenburgh, B. Purcell, N. Myers, N. H. Ditterline, H. Wildermuth, H. P——r, W. Aldrich; J. C. Gaylord, H. Bronson, W. A. Moore, Y. Jacobs, J. O. Savage, D. Howard, L. Nash, J. Benton, W. Woodstock, H. Scarcliffe, A. Hazzard, W. H. Cox, A. Hicks, F. D. Young, J. Burgess, each \$1; J. Prosser, M. Duncan, F. W. Grady, D. Perce, each \$1.50; W. Alden, H. J. W——, C. W. Maudsley, L. P. Russell, each \$0.50; A. B. Anderson, \$2.15; G. Ewing, \$2.50.

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THE TRUE LATTER-DAY-SAINTS' HERALD.

“THUS SAITH THE LORD, ‘STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.’ BUT THEY SAID, ‘WE WILL NOT WALK THEREIN.’”—*Jer. 6: 16.*

“AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME.”—*Matt. 24: 14.*

No. 6—VOL. 4.] PLANO, ILL., SEPT. 15, 1863. [WHOLE No. 42.

EVIDENCES OF THE TRUTH OF THE BOOK OF MORMON, No. 1.

“THE VISION OF ALL.”

“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.” *Isa. 29: 14.* We propose to make an investigation of the *characteristics* of this marvelous work, the *circumstances* which were to be connected with it, and the *time* when the Lord was to do it.

The characteristics, circumstances and time referred to, are all described in connection with the above text. The word, “therefore,” (which commences the text) indicates that the words which follow contain the reason why the Lord will proceed to do a marvelous work and a wonder, for the definition of the word “therefore” is, “for this reason.” There is an intimate and inseparable connection between this verse and the preceding verses, beginning with the 9th, and the following verses, to the end of the chapter. In vs. 9 and 10, the prophet says, “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.” When this vision of heaven was unfolded unto the prophet, he appears to have been greatly astonished, and he manifested his astonishment by saying, “stay yourselves, and wonder; cry ye out, and cry.” What was the cause of this astonishment? Would the people of

this age be astonished if they should see that which the prophet saw at that time, by the illumination of the Holy Spirit? Far from it. He saw that an astonishing and peculiar state of things would be on the earth in the last days. He saw a people who would profess to be servants of God, but who would say we have no need of prophets and seers. He saw a people who would say, “we believe in the *ancient* prophets—we believe that people were saved in ancient times, from destruction, by the word of the Lord through *living* prophets—we believe that in ancient days people needed *living* prophets, visions, revelations, the inspiration of the Holy Ghost, the gift of tongues and miracles, but we do not believe that these things are needed now.” He saw a people who would believe that their own wisdom would be all-sufficient without these blessings. He saw the religious world in this age of the world. He saw that they would be drunken but not with wine. He saw that they would stagger, but not with strong drink. He saw that the Lord would pour out upon them the spirit of deep sleep, and close their eyes. He saw that the prophets and seers would be covered, or in other words, he saw that they would not have any prophets and seers. What are we to understand by people being drunken, but not with wine, and staggering, but not with strong drink? We understand that this describes the religious sects of christendom, who say that there is no need of apostles and prophets, that the work of the ministry can be performed without them, that the perfecting of the saints can be done without them, that the church, the body of Christ can be edified without them, that we can all come in the unity

of the faith without them, and that we have no need of apostles and prophets, and of those "gifts" which Christ gave unto men when He ascended up on high, although Paul said, "He (Christ) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4: 11-14. Isaiah saw that the sects of the last days would be destitute of this order; he saw that they would be tossed to and fro like children, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive, therefore he very appropriately said, "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. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, 'read this, I pray thee:' and he saith, 'I cannot, for it is sealed.'" Thus it appears that the prophet saw that when these people would be in this benighted condition, "the vision of all" would appear. He saw that the words of a book that is sealed would be delivered by men to one that is learned, saying, "read this, I pray thee," and that the learned man would say, "I cannot, for it is sealed." This event transpired in Feb. 1828, when the first Joseph Smith sent Martin Harris to New York city with some characters, which Joseph had copied from the plates which contained the Book of Mormon, and with the translation thereof. Martin Harris said: "I went to the city of New York and presented the characters which had been translated, with the translation thereof to Professor Anthony, a gentleman celebrated for his literary attainments. Professor Anthony stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and

he said that they were Egyptian, Chaldaic, Assyriac and Arabic, and he said that they were the true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthony called me back, and asked me how the young man found out that there were gold plates in the place where he found them? I answered that an angel of God had revealed it unto him. He then said unto me, 'let me see that certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were sealed; and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him and went to Dr. Mitchel, who sanctioned what Professor Anthony had said respecting both the characters and the translation." See the "History of Joseph Smith," in the *Times and Seasons*, Vol. 3, page 773. Thus was this part of the prophecy of Isaiah, which I have quoted, fulfilled. After the words of the book were delivered to one that was learned, the words of the prophet in the next verse were fulfilled. The prophet there says, "and the book is delivered to him that is not learned, saying, 'read this, I pray thee:' and he saith, 'I am not learned.'" The words of the book were given to the learned man, but the book itself was given to Joseph, who was the unlearned man, and he said; "I am not learned."

"A MARVELOUS WORK AND A WONDER."

After the prophet had foretold what the unlearned man would say, he then foretold what a marvelous work the Lord would "proceed to do," and first of all he gave the reason why, and the circumstances under which the Lord said that he would proceed to do a marvelous work: Because the learned man could not read the words of the book, and the unlearned man could not read the book without the inspiration of God, therefore the prophet said, in connection therewith, "wherefore the Lord said, 'forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their 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." 13, 14vs. The character of the people among whom this book has come forth, is here given as the reason why the Lord will proceed to do a marvelous work and a wonder. The character of this people, (which is here described) coincides with the description of them in Isa. 24: 5, where the prophet says, "the earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." The prophecy concerning the character of the people among whom this book, and this marvelous work was to come forth is the character of the people in this age. They teach by "the precept of men," according to the traditions which they have received from their fathers, for their fathers transgressed the laws, changed the ordinance and broke the everlasting covenant, and this generation walk in their footsteps, *therefore* the Lord "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." The last part of this quotation agrees with the words of Paul where he says, "the wisdom of this world is foolishness with God. For it is written He taketh the wise in their own craftiness." 1 Cor. 3: 19. He also said, "hath not God made foolish the wisdom of this world?" 1 Cor. 1: 20. It is therefore among a people who draw near to God with their mouth and honor Him with their lips, but have removed their heart far from Him and whose fear toward Him is taught by the precept of men, that the Lord will proceed to do a marvelous work and a wonder, and cause the wisdom of their wise men to perish and the understanding of their prudent men to be hid. He commenced to do this marvelous work when He disregarded the wisdom of the wise men of this generation and chose an unlearned youth, and caused him to see "the vision of all"—*the vision* which has an important bearing upon all people, and revealed unto him, and gave him power to bring forth the book which was sealed, and inspired him to translate the book, after the wisdom of the wise and learned linguists in New York city had been proved to be inadequate to the task. If these wise men, by their wisdom and

learning had translated the book there would have been no marvelous display of God's power in that part of the work, but this work is *Gods work*, therefore *He* has done the work which is *the commencement* of "a marvelous work and a wonder." If men had commenced this work by their wisdom, it would not have been *the Lord's* marvelous work. It would not have been *the Lord* who proceeded to do a marvelous work and a wonder, neither would the translation of ancient hieroglyphics by a learned man be a marvelous work because many have been translated by learned men.

This marvelous work is prophesied of in Isa. 28c. from the beginning to the end of it. He there foretold that with stammering lips and another tongue the Lord will speak to Israel, (11v.) that he would lay in Zion for a foundation a stone, a tried stone, (16v.) that the Lord will lay judgment to the line and righteousness to the plummet, that the hail shall sweep away the refuge of lies, (17v.) that the overflowing scourge shall pass through. (18v.) He says, "from the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it." 19, 20v. Then the prophet shows why and how these events will transpire. He says, for the Lord shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do *His work*, *His strange work*, and bring to pass *His act*, *His strange act*. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts, a consumption, even determined upon the whole earth," 21, 22v. The work of the Lord which the prophet here describes as "His work, His strange work" and "His act, His strange act," is evidently the same work which, in the next chapter, we read that the Lord would proceed to do, and which is there called "a marvelous work and a wonder." In both prophecies the destruction of the wicked from the face of the whole earth is foretold. In the 28c. it is shown that this destruction will be effected by the hail sweeping away the refuge of lies, by the overflowing scourge, by a consumption upon the whole earth and by the Lord rising up as in mount Perazim and by being wroth as in the valley of Gibeon. In Josh. 10c. it is

shown how the Lord was wroth in the valley of Gibeon when He slew the enemies of Israel with a great slaughter, (10v.) when "the Lord cast down great stones from heaven upon them, when "there were more which died with hailstones than they whom the children of Israel slew with the sword, (11v.) when Joshua said, "sun, stand thou still upon Gibeon; and thou moon, in the valley of Ajalon." 12v. This was the way that the Lord was wroth in the valley of Gibeon, and in this manner the Lord fought in the day of battle, and so He will be wroth, and so He will fight in bringing to pass His work, His strange work. In "the day of the Lord" when the Lord gathers all nations against Jerusalem to battle, "then shall the Lord go forth and fight against those nations, as when he fought in the day of battle." Zech. 14: 3. We have shown that when the Lord fought in the day of battle, when He was wroth in the valley of Gibeon, He cast down great hailstones and the following passages show that the Lord will fight in the same way in the last days: Ezek. 38; 22, Ezek. 13: 11, 13, Isa. 30: 30, Ps. 18: 12, Rev. 16: 21, Rev. 8: 7, Rev. 11: 19, Job. 38: 22. These passages show clearly how the Lord will fight in the last days and that this is a part of "His work, His strange work and that this work is the same work which is called "a marvelous work and a wonder, which the Lord was to proceed to do after the book was delivered to him who was not learned.

We will now quote another prophecy concerning "His work." "Woe unto them that draw iniquity with cords of vanity and sin as it were with a cart rope: that say, 'let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come that we may know it.'" Isa. 5: 18; 19. In this prophecy the "woe" upon transgressors and revilers against the work of the Lord is prophesied of in the same sentence. In Isa. 29: 14, a marvelous work is prophesied of and the "woe unto them that seek deep to hide their counsel from the Lord," in the next verse, and the words spoken by these revilers against the work of the Lord, which is prophesied of in both prophecies, is nearly synonymous. In Isa. 5: 19, they are represented as saying; "let him make speed, and hasten His work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come that we may know it. In the other prophecy they are represented

as saying, "who seeth us and who knoweth us? Surely your turning of things upside down shall be esteemed as potter's clay." Isa. 29: 15, 16.

We will now quote another prophecy concerning the marvelous work which the Lord was to proceed to do after the Book of Mormon should come forth, and in this prophecy it is called "His work. "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem that bringest good tidings lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, "behold your God!" Behold the Lord God will come with strong hand, and his arm shall rule for him: behold His reward is with Him, and His work before Him." Isa. 40: 9, 10. This prophecy shows that before the Lord God will come with strong hand, He will perform that which is called "His work." and when the Lord is performing His work, Zion and Jerusalem will bring "good tidings." This shows that Zion and Jerusalem will receive revelations. The Book of Mormon contains some of these revelations. What good tidings could Zion and Jerusalem bring, if God should not give revelations to them? He gave good tidings unto Zion when he revealed the Book of Mormon and built up Zion, and He will give good tidings unto Jerusalem when He shall go forth and fight against all nations who shall be gathered against Jerusalem to battle, for Zechariah says, "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east." Zech. 14: 4. Then the Jews "shall say unto Him, 'what are these wounds in thine hands?' Then He shall answer, 'those with which I was wounded in the house of my friends!'" Zech. 13: 6. This is therefore "His work" which is prophesied of in Isa. 40: 10. "His reward is with him, and His work before Him." His work was to commence before "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of Jesus Christ." 1 Thes. 2: 7, 8.

We think that we have shown that the work which is called "His work," is the marvelous work which Isaiah prophesied of in Isa. 29c.

Paul prophesied of this work of the Lord when he said, "Esaias also crieth concerning Israel, though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he

will finish *the work*, and cut it short in righteousness: because *a short work* will the Lord make upon the earth. And as Esaias said before, 'except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah,' Rom. 9: 27, -29. This is therefore the work which the Lord was to perform, that He might save "a remnant" of Israel. This *remnant* is the seed which will be left after all the world beside shall be destroyed like Sodom and Gomorrah. This prophecy of Paul coincides with our last quotation from Isaiah. Paul shows that a remnant of Israel shall be saved, "for He (the Lord) will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. Isaiah shows in Isa. 40c. that before the Lord comes there shall be good tidings for Jerusalem, and the cities of Judah will be commanded to behold their God. These are some of the evidences concerning the marvelous work which the Lord has commenced to perform that *a remnant* may be saved when "the earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again." Isa. 24: 20.

HISTORY OF THE PRIESTHOOD.

No. 3.

THE PRIESTHOOD OF MELCHIZEDEK.

Further evidence that the gospel was preached to, and obeyed by Abraham, is recorded in Gen. 14: 18, as follows: "Melchizedek, king of Salem, brought forth bread and wine: and he was the priest of the Most High God. And He blessed him, and said, 'blessed be Abram of the Most High God, possessor of heaven and earth.'" The administration of bread and wine as a sacrament, is one of the ordinances of the gospel, and it was observed by Christ and His apostles; and no doubt Melchizedek administered them with the same views, and for the same purpose which they did. We infer that Abraham was ordained to the priesthood by Melchizedek when Melchizedek blessed him. The priesthood which Abraham received could not have been of the order of Aaron, for he gave tithes to Melchizedek. See Gen. 14: 20. Paul said, "now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." Heb. 7: 4. Priests of the order of Aaron did not *pay* tithes, but they *received* tithes. Abraham was not a priest of that order, but he was a priest, for he offered a ram

for a burnt offering unto the Lord, (see Gen. 22: 13) and the Lord was pleased with Abraham, and at that time the angel of the Lord called unto him out of heaven and announced a great blessing upon him.

Melchizedek was "the priest of the Most High God," (Gen. 14: 18,) but not of the order of Aaron, for in Heb. 7c., it is shown that there are two orders of priesthood; one is there called "the order of Melchizedek and the other is called the order of Aaron." See 11v. Melchizedek presided over the priesthood which was called after his name, therefore he was called "*the* priest of the Most High God." Jesus was a priest of this order, therefore it is written, "the Lord swore and will not repent, 'thou art a priest for ever after the order of Melchizedek:' by so much was Jesus made a surety of a better covenant." Heb. 7: 21, 22. In Heb. 5: 10 we read that Christ was "called of God *an* high priest after the order of Melchizedek." We learn by these, and other passages, that Christ and Melchizedek held the same order of priesthood. As Christ was, and is a priest after the *order* of Melchizedek, there were more priests of that order, otherwise that priesthood could not be called an *order* of priesthood. The Melchizedek priesthood is a priesthood of a higher order than the priesthood of the order of Aaron, which is also called "the Levitical priesthood," for in Heb. 7: 11 we read as follows: "if therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron?" This passage also shows that Christ and Melchizedek were not the same person, as some suppose, for if that supposition is correct, "another priest" after the order of Melchizedek did not rise when Christ came, but *another priest* did rise then, and that priest was Christ, for he was there showing how Christ was called to the priesthood. He also said, "he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchizedek there ariseth *another* priest, who is made not after the law of a carnal commandment, but after the power of an endless life." 13-16. It is here shown that Christ is not Melchizedek, but he was "another priest," "after the similitude of Melchizedek," which coincides with the declaration that Christ was "called of God an high priest after the order of Mel-

chizedek." Christ was made an high priest, "not after the law of a carnal commandment, but after the power of an endless life." This was the difference between the priesthood of the order of Aaron, and the priesthood of the order of Melchizedek; the former is held until death, but the latter is held throughout eternity, because it is after the power of an endless life. These facts are further elucidated, as follows: "They truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood." 23, 24v. Christ's priesthood is after the power of an endless life, because He "hath an unchangeable priesthood." Death did not end His priesthood. It only changed the mode of His ministrations, for He hath an unchangeable priesthood. So also Paul, in the same chapter said, that Melchizedek "abideth a priest continually." Many have supposed that Melchizedek was a peculiar, super-human personage, because they have misunderstood what Paul taught concerning him. In King James' translation, Heb. 7: 2, 3, he is described as follows: "first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Melchizedek was not without father, without mother, without descent, "having neither beginning of days, nor end of life; but the order of priesthood which he held was without any of these characteristics, because it is characterized by principles of authority and power which have existed from all eternity. Melchizedek received a portion of this authority and power. Melchizedek was a man, and in the verse annexed to the last quotation, we read that he was a man as follows: "now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." He had descent, and therefore had a father and mother, for we read that "he (Melchizedek) whose descent is not counted from them, (the sons of Levi) received tithes of Abraham, and blessed him that had the promises." 6v. A perfect copy of Paul's remarks on this subject would probably explain this subject more distinctly, but the two last quotations show that Melchizedek was a man, and that he had descent. Neither Melchizedek nor his priesthood was "made like unto the Son of God," if he did not have a father and mother, for the Son of God had both, and He held His priesthood

in His mortal state, and now holds it in His immortal state; and He is a priest forever after the order of Melchizedek, therefore Melchizedek "abideth a priest continually" because he holds a priesthood which is of that order which is without beginning of days or end of life. This priesthood Melchizedek received through the lineage of his fathers from Adam.

Melchizedek is called "Adonizedek" in the American translation of the Book of Jasher, and in that book is the following record: "Adonizedek, king of Jerusalem, the same was Shem, went out with his men to meet Abram and his people, with bread and wine, and they remained together in the valley of Melech. And Adonizedek blessed Abram, and Abram gave him a tenth from all that he had brought from the spoil of his enemies, for Adonizedek was a priest before God." 16c. 11, 12v.

Melchizedek, as we have shown, held a kingly priesthood, for it emanated from God, the King of kings and Lord of lords, and by this authority, he reigned as a king over the inhabitants of the city of Salem. This idea is corroborated by Josephus, who says, "the king of Salem met him (Abraham) at a certain place called the *King's dale*, where Melchizedek, king of the city of Salem, received him. That name signifies the *righteous king*; and such he was without doubt, inasmuch that on this account he was made the priest of God; however they afterward called Salem *Jerusalem*." Josephus, Book 1st., ch. 10. From the evidence which we have presented, we learn that the Melchizedek priesthood may with propriety be called the *righteous kingly priesthood* or the *kingly priesthood*, adapted to the law of righteousness.

"There are in the church, two priesthoods, namely, the Melchizedek, and the Aaronic, including the Levitical priesthood. Why the first is called the Melchizedek priesthood, is because Melchizedek was such a great high priest." Before his day it was called the *holy priesthood*, after the order of the Son of God; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of His name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek priesthood." B. of Cov. 3: 1.

It is evident that the only form of government, by which the people were governed in those days, that was approved of by the Lord, was the patriarchal government. This government was strictly theocratic and ecclesiastical; and by it all the rules and regulations which were necessary for

the establishment of good order and equity were established. The chief ruler was the patriarch or high priest, who reigned as king by virtue of the office of the priesthood which he held. There are reasons for believing, that all these small kingdoms of the land of Canaan, including those governed by the shepherd kings, were *originally* only so many branches of the kingdom of God, and each had a separate organization, yet all probably were accountable to a presiding officer, or quorum of officers appointed by the Lord to preside over the whole kingdom on earth, Melchizedek presided over a church, or branch of the kingdom of God at Salem, and Abraham was a patriarch, for in Heb. 7: 4, we read that "*the patriarch* Abraham gave the tenth of the spoils" unto Melchizedek. We therefore understand that although Abraham was a patriarch, and as a patriarch governed his own people, yet he was acting under the authority of Melchizedek, "the (presiding high) priest of the Most High God." The superiority of Melchizedek's authority is shown in Heb. 7: 6, 7, as follows: "he (Melchizedek) whose descent is not counted from them, (the sons of Levi) received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better." We understand, therefore, that Abraham's authority as a patriarch was subordinate to, and therefore "less" than the patriarchal authority of Melchizedek.

IN THE DAYS OF JOSEPH, SON OF JACOB

There was a priesthood in Egypt. In reference to Joseph buying the land of Egypt for Pharaoh, Moses says, "only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them." Gen. 47: 22. It is also recorded that Pharaoh gave Joseph "to wife Asenath, the daughter of Poti-pherah, priest of On." Gen. 41: 45. Many suppose that these were idolatrous priests, but if they were, how did it happen that the Egyptians had priests among them, if there had been no *divinely* authorized priests among men neither in that age, nor in any previous age of the world? Did the idea of a *priesthood* originate with idolators, and did the God of heaven *borrow* that idea from them? Most assuredly this idea did not originate with idolators, therefore if the Egyptians had idolatrous priests among them, their priesthood was a counterfeit of a true priesthood, which had been held by men on the earth before an idolatrous priesthood was instituted or thought of.

We do not believe, however, that the priest of On was an idolatrous priest, because Joseph had manifested an untiring zeal in the cause of righteousness, and had suffered much affliction in consequence of his zeal, therefore we do not believe that he married a woman who had been trained to idolatry.

We read that "Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the *elders* of his house, and all the *elders* of the land of Egypt." Gen. 50: 7. We learn by this quotation that there were *elders* in those days, in Egypt. When Paul wrote to the Hebrew saints concerning the great things which were done by the faith of Abel, Enoch, Noah, Abraham, &c., he prefaced his remarks by saying, "by it (faith) the *elders* obtained a good report." Heb. 11: 2. There were therefore, *elders* in the early ages of the world. One class of officers in the kingdom of God are *elders*, and they hold the Melchizedek priesthood. In Acts 15: 4 we read that Paul and Barnabas "were received of the church, and of the apostles and *elders*," and in vs. 22, 23, we read that "the apostles and *elders* with the whole church," sent chosen men of their own company to Antioch, "and they wrote by them after this manner: 'the apostles, and *elders*, and brethren send greeting,'" &c. "The apostles and *elders* came together for to consider" in reference to a controversy concerning circumcision. See 6v. They sent forth "decrees" on the subject, and as Paul and Silas "went through the cities, they delivered the *decrees* for to keep, that were ordained of the apostles and *elders* which were at Jerusalem." Acts 16: 4. Elders were officers who acted with the apostles in the government of the church. They were *ordained* officers, for we read that "the apostles, Barnabas and Paul," *ordained* elders in every church where they preached, (See Acts 14: 23) and Paul commanded Titus to "ordain elders in every city." Titus 1: 5. Apostles were also, frequently, called elders. Peter said, "the elders which are among you I exhort, who am also an *elder*, and a witness of the sufferings of Christ." 1 Peter 5: 1. The Apostle John called himself "the elder" in his second and third epistles. The 2nd epistle he commenced thus: "The elder unto the elect lady and her children." The 3rd epistle he commenced thus: "The elder unto the well beloved Gaius." We suppose that John was, in those days, the highest in authority among the elders, and that James and Peter were dead, and perhaps all the apostles except himself, therefore he called himself emphatically "the elder."

IN THE DAYS OF MOSES

There was a divine appointment and selection of "seventy men of the elders of Israel." "The Lord said unto Moses, 'gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the Spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. * * * And the Lord came down in a cloud and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders: and it came to pass that when the Spirit rested upon them, they prophesied and did not cease." Num. 11: 16, 17, 25. In Luke 10c. we are informed that "the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come," (1 v.) and he told them to heal the sick and say unto the people "the kingdom of God is come nigh unto you." 9 v. "The seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." 17 v. It will be seen by these references that Jesus, by this appointment, restored an order of priesthood which Moses established, by commandment of God, in his day. When the Lord sent Moses to deliver Israel out of Egypt, He told him to "go and gather the elders of Israel, and say unto them, 'the Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me saying, I have surely visited you, and seen that which is done to you in Egypt,'" &c. Ex. 3: 17. By this, and many passages beside, we learn that there were elders of Israel in the days of Moses.

For the Herald.
SONS OF PERDITION.

WHO ARE THE SONS OF PERDITION, AND WILL THEY BE RESURRECTED?

In B. of C. 92: 4, the vision reads as follows: "Thus saith the Lord, 'concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth, and defy my power: *they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity: concerning whom I have said there is no forgiveness in this*

world nor in the world to come: having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father, having crucified him unto themselves, and put him to an open shame; these are they who shall go away into the lake of fire and brimstone with the devil and his angels, and the only ones on whom the second death shall have any power; *yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father, before the worlds were made.*"

In B. of C. 7: 4, we read, "Now, verily, I say unto you that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead *is the redemption of the soul.*"

Reader, here is the query: We are told positively that the sons of perdition are the only ones who shall not be redeemed in the due time of the Lord; and again, that the resurrection is the redemption of the soul. Hence, it would seem to follow as a necessity, that the sons of perdition *cannot be resurrected.* If this is the case, another difficulty presents itself; viz: an apparent contradiction in the testimony on this subject. For the Lord has said by the mouths of many of his servants, (as I will show hereafter) that *both the just and the unjust, shall come forth out of their graves and stand before him in judgment.*

We ask then how is it that the sons of perdition can be resurrected and not redeemed? We answer. The redemption spoken of in the vision alludes to their own personal sins, but *not to their redemption from the fall of Adam, for they, in common with the residue of Adam's posterity, were redeemed from the fall, which entitles them to a resurrection from the dead.* Please read 2 Nephi 6: 9, "He suffereth the pains of all men; yea, the pains of every living creature, both men, women and children, who belong to the family of Adam, and he suffereth this that the resurrection might pass upon *all men; that all (not a part) might stand before him at the great and judgment day.*"

In B. of C. 83: 6, we read: "Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God."

Again, this sin, from which they cannot be redeemed, does not exclude them from

the resurrection. We quote the words of Alma, 8: 9: "Therefore the wicked remain as though there had been no redemption made, except it be the *loosing of the bands of death*; for behold the day cometh that *all* (not a part) shall rise from the dead and stand before God, and be judged according to their works." This is undoubtedly what is meant in the B. of C. 7: 6, where the Lord says, "they who remain shall also be quickened; nevertheless they shall return again to *their own place*, to enjoy that which they were willing to receive."

In B. of C. 10: 7, we read, "Behold, verily I say unto you, before the earth shall pass away, Michael, mine Arch Angel, shall sound his trumpet, and then shall all the dead awake, for their graves shall be opened, and they shall come forth, *YEA, EVEN ALL*, and the righteous shall be gathered on my right hand unto eternal life, and the wicked on my left hand will I be ashamed to own before the Father; wherefore, I will say unto them, depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." I wish the reader to bear in mind; that all but the sons of perdition are to be redeemed in the own due time of the Lord. Hence, it is the sons of perdition, and none else; that come forth as the *wicked dead*, and become partakers of the second death. If further proof is wanting, we refer to B. of C. 10: 12, it reads as follows: "I, the Lord God, appoint unto man the days of his probation, that by his natural death, he might be raised in immortality unto eternal life, even as many as would believe; and they that believe not *unto eternal damnation*, for they cannot be redeemed from their spiritual fall." Here we are told that the wicked will be raised unto eternal damnation, yet they cannot be redeemed from their spiritual fall, because they have committed that sin which cannot be forgiven in this world nor in the world to come. See Matt. 12: 31, 32; Heb. 6: 4-6.

I will make one more quotation from the book of Alma; it stands connected with what I have quoted from the 8th chapter, and then leave the subject for the present. "Now there is a death which is called a temporal death, and the death of Christ shall loose the bands of this temporal death, and *all* shall be raised from this temporal death. The spirit and the body shall be reunited again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time, and we shall be brought to stand before God, knowing even as we now know, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young; both bond and free, both male

and female, *both the wicked and the righteous*, and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil."

ZENOS H. GURLEY.

For the Herald.

LETTER FROM UTAH.

Great Salt Lake City, Aug. 18, 1863.

Mr. ISAAC SHEEN,

Dear Brother,—According to promise I will write you a few lines. After leaving Sandwich I visited Brother Joseph Smith in the beloved City, Nauvoo, and while there I had the pleasure of hearing him preach on the subject of the Resurrection of the dead. In the afternoon I had the gratification of meeting with most of the Saints in the City, and my interview with Bro. David H. Smith was interesting, while he bore testimony to the truth of the work in which we are engaged. His whole heart seemed to be lightened up by the Spirit of the Lord while his soul was filled with the love of God. From there I continued my journey to Council Bluffs, where I met brother Blair on the 28th of May with all of the dear Saints who attended the Conference held in that region on the first of June, and on the 15th we started from Omaha Nebraska, for this place in a private conveyance which consisted of a team and wagon. We arrived here on the 7th inst. We had a pleasant trip, though tedious and lonely, over the bleak and dry sandy plains. We came most of the way alone and without fear of danger though reports of danger were all the time brought to us. At Ft. Bridger we were required to take the oath of allegiance to the Government of the United States of America, which we willingly did, and on our arrival here we at once drove up to the so called President Brigham Young's house. His clerks told me he was not at home. We then put up at the Mansion House kept by Mr. Tuft, and his mother a widow, who treated us kindly and on Tuesday 11th inst., we had an interview with B. Young in his own harem. There were 25 or 30 of his associates present and two reporters. I at once introduced the object of our presence, and under whose directions we came, and what we

expected to accomplish by coming, and with all I here testimony of the sure calling and true standing of President and Prophet Joseph Smith the son of the Martyr. He said that he knew more of that family than they know of themselves, that Emma is a "wicked, wicked, wicked" woman and always was, that Joseph is acting under the influence of his mother, that she is at the bottom of this work, and our mission here, that the heavens have nothing to do with that family at the present, but they shall be felt after in time, but they are under the influence of the devil now, that all Joseph wants is to associate with the murderers of his father, &c. He said, "I do not want any of your preaching here or your doctrine, and I will immediately write and advertise you and warn the people not to receive you or your doctrine into their houses, and while I have influence over the Bowery you cant hold meetings," and then he threw out some intimidations to us, and gave us to understand we should be watched, that he wanted us to be gentlemen, and other low insinuations. We then told him we had come to do good, and that we were not in the least daunted or fearful, though intimidations had been thrown out at us before, and since we have arrived here, by him and his adherents, &c. We then bid him good day, and since then all manner of stories are afloat against us. Every crime you can think of, we are charged with, and I suppose some of the people believe them, but we console ourselves without noticing them enough to contradict them, with the blessed promises of our dear Savior who said, "blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake." We have an appointment for the first meeting in the territory next Sunday, Aug. 23, at the residence of the honorable Judge Waite by his proffered kindness and that of his noble wife who have opened their house to our service whenever we wish to hold meetings.

We find some true friends here, though poverty is seen in their little dwellings wherever they welcome us with hospitality. They detest the evils of this people as much as any can in this world. We have seen many here who feel that they are in bondage, and are mourning for that deliverance that is promised, but we realize the literal fulfillment of the prophecy of Jeremiah 17: 6, "For he shall be like the heath in the desert, and shall not see when good cometh; but shall in-

habit the parched places in the wilderness, in a salt land and not inhabited," and the prophecy of Paul in 2 Tim. 3c., as follows: This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves * * despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God. * * For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth," and when I saw this land which is totally saturated with salt and covered in some places so it can be shoveled up by wagon loads, and the Theatre which is the best building in the city and that built by Brigham Young, and is called church property and the avails of which is to help to build the temple, it was irresistibly forced upon my mind that both Jeremiah and Paul saw and described this people and also that the prophet Joseph described them when he said in B. of C. 21: 7, "and the rebellious shall be cut off out of the land of Zion, and shall be sent away and shall not inherit the land; for verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out, * * and liars and hypocrites shall be proved by them (the inhabitants of Zion,) and they who are not apostles and prophets shall be known," and Sec. 103, par. 14, "for instead of blessings, ye by your own works, bring cursings, wrath, indignation, and judgments upon your own heads, by your follies, and by all your abominations, which you practice before me saith the Lord." But dear saints, we ask your prayers in our behalf, that we may be bold, and yet humble servants of the Lord, teaching and declaring the word of God in power and demonstration of the Spirit, and also do remember the poor and honest saints in this land who are striving to be delivered from the curse of this land, and people, and though our work here may be laborious and progress slow, yet we feel that the truth will prevail, and we know that the Lord of Hosts is with us, and that to own and bless, and when I think of the missionaries who have gone to Europe to wage a war with sin there, not with carnal weapons, but with spiritual, to the pulling down of strong holds and redemption under God of our brethren from false doctrines and practices, I surely can but rejoice in that God who is love, long suffering and easy

to be entreated by those who keep all his commandments. Dear brethren and sisters in all climes and in every land be firm, be faithful, watchful and prayerful, and know that "the Lord will provide," and He holds the reins in his own hands, and surely you shall see His salvation, which is the redemption of the obedient, who shall eat the good of the land of Zion, "for inasmuch as they bring forth fruit and works meet for my (Christ's) kingdom, they shall dwell thereon." "They shall build, and another shall not inherit it; they shall plant vineyards, and they shall eat the fruit thereof, even so. Amen." B. of C. 98: 13.

May God bless and prosper every means ordained of Him from on high to save mankind from sin, is my continual prayer. We send love to all the saints, and again ask an interest in your prayers.

We remain yours in the everlasting covenant of grace. E. C. BRIGGS.

[For the Herald.]

AN EXPOSITION OF ISAIAH 25: 7.
NO. 5.

THE KINGDOM OF GOD.

There is no portion of sacred writ which has caused so many different opinions and wild speculations as that short expression of our Lord, found in John 18: 36, where He says, "my kingdom is not of this world." The opinions and deductions have been so curious and contradictory that it is evident that all cannot be correct; and we think we shall be able to show that a very large portion of the religious world have been in darkness, yea, gross darkness, with regard to its true meaning.

It has been, and is even now, the opinion of the religious world in general, that these words warranted them to believe that there never would be a real literal or secular, or as some call it, a temporal kingdom of God on earth, and that all that could be expected would be a general prevalence of christianity, to be brought about by the preaching of the gospel to all nations, and through the aid of Missionary and Bible societies, &c., &c. They have supposed that this expression of the Savior entirely and definitely cut off the long cherished hope of Israel, as it was expressed in the question which was asked by Christ's disciples just before His ascension, as follows: "Wilt thou at this time restore the kingdom to Israel?" Acts 1: 4. We will make a few extracts from some of the popular commentaries of the day, to show that our statements are correct. Dr. Scott says, "had he (Christ) desired a kingdom of an earthly nature, he

would of course have armed his followers, and they would have fought for him, but as they did not, it was evident therefore that his kingdom was not of a *secular nature*, but related wholly to spiritual and heavenly things.

I will now introduce Dr. Adam Clark. He says, on this text, "my kingdom is not of this world," "it is purely spiritual and divine. If it had been of a *secular nature*, then my servants would have contended; they would have opposed force to force, as the kingdoms of this world do in their wars." Dr. Clark comments on the question "wilt thou at this time restore the kingdom to Israel," in this manner: "the disciples, in common with the Jews, expected the Messial's kingdom to be, in part at least, *secular*. I have no doubt that in this opinion they continued, less or more, till the day of Pentecost, when the mighty outpouring of the Holy Spirit taught them the spiritual nature of the kingdom. * * * On this interpretation the disciples may be supposed to have asked, wilt thou at this time destroy the Jewish commonwealth; as he had instructed them that such an event would take place." Dr. C. comments on Matthew 19: 28, which says, "Ye which have followed me in the regeneration, when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The Dr. says, "It is evident that sitting on thrones and judging the twelve tribes of Israel, means simply nothing more than obtaining eternal salvation." On Matthew 18: 1, which says, "At the same time came the disciples unto Jesus, saying, 'who is greatest in the kingdom of heaven?'" he says, "could these disciples have viewed the kingdom in any other light than that of a temporal one? Hence, they wished to know whom he would make his prime minister," &c. Peter, James and John, he says were surely more spiritual than this, and yet, how soon did even these forget that his kingdom was not of this world. The Dr. says that the disciples supposed that Christ's kingdom of glory would be established on the earth. Dr. Clark on Luke 21: 31, says, "After the destruction of the Jewish government, the doctrine of Christ should be preached everywhere, and everywhere prevail." His comment on the last part of v. 25th, "The sea and the waves roaring," he says it points out the immense Roman armies by which Judea was to be overrun and destroyed.

The following extracts I have taken from the published works of two of the most celebrated and popular commentators of the nineteenth century. And when ye

consider that many more, and some of them of more ancient date, have set forth the same ideas and taught the same doctrines, is it a wonder that the world has been doctrinated into a belief that Christ would never have any other kingdom on earth but a spiritual one, or any organization except the church.

In his comments on the question, "wilt thou restore the kingdom to Israel?" Dr. Clark says, "the disciples may be supposed to have asked, wilt thou at this time destroy the Jewish commonwealth." I would like to ask the Dr. what reason any man could have for supposing any such thing. Surely the two events are not much alike. To restore the kingdom to Israel, and to destroy the Jewish commonwealth, would be diametrically opposite acts, one to the other, and the result full as opposite as the event. We will notice another specimen of the Dr's. sophistry, and the evidence that he is not a safe spiritual guide. He says, "It is evident that sitting on thrones and judging the twelve tribes of Israel, simply means nothing more than obtaining eternal salvation." Indeed, the Dr. has solved a mystery, that no other commentator, with all their combined wisdom, were able to do. They have been put to their wits end, (as the saying is) to know how to reconcile this promise of Christ to his chosen twelve, with the doctrine that Christ was never to have any *secular* kingdom. They could not tell what "thrones" meant in connection with the church government. Some, however, concluded that it had reference to the apostolic office. Let us examine this idea. In order to fully understand it, we will re-quote the text: "Ye which have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, shall sit upon twelve thrones judging the twelve tribes of Israel." Here we discover that the promise refers to a time in the future, and a time when the Son of man shall sit on the throne of his glory. But the twelve already held the apostolic authority, so they have not made it much better. Suppose the Savior had made the promise in the words that Dr. Clark has represented it, as if he had said, "Ye which have followed me * * * shall have eternal salvation." They might with propriety reply "you promise eternal salvation to all true believers, are not we who have left all, and given up all, even our lives for your sake, to have some special reward for our labor?" And again we ask if that was Christ's meaning, why did He not express it in the same words that the Doctor has? Again, the Dr. does not profess to be inspired. He objects to the idea of any Divine inspiration in these days.

And is it reasonable, is it scriptural, is it indeed true that God has caused His word to be written in such a vague or mystic style that he is obliged to depend on uninspired men to tell us what it means, when he has declared that the wisdom of this world is foolishness with God?

Why did Dr. Clark say that these words: "the sea and waves roaring," (Luke 21: 25,) mean the immense Roman armies which overrun Judea? He had undertaken to apply all that was meant in these three questions: "when shall these things be, and what shall be the sign of thy coming, and of the end of the world?" to the destruction of Jerusalem. He had through his whole book labored hard and used the word of God deceitfully, broken all the plain rules of English grammar to try to make it appear that all the great judgments which God had decreed upon the wicked nations at the time of Christ's coming was to fall upon the Jews; and that all the peculiar blessings which God had promised to Israel, would be enjoyed by the Gentile churches. Hence, Christ's second coming, according to his teaching, came to pass at the destruction of Jerusalem, and that the great day of burning so much spoken of by the prophets and apostles, all referred to that time. I will notice his remarks on these words of Malachi, "the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." He adds these words: "either by famine, pestilence or the sword." Why could not the prophet say, "burnt up by famine, pestilence or sword." We might find in almost every part of Dr. Clark's books curiosities like these which we have noticed. Therefore it is not strange that the religious world is in darkness and that the veil is over their faces, inasmuch as they choose such men as him for their guide, instead of the plain word of God and His Holy Spirit. We see also the truth of the saying that one false step prepares the way for another, and that when a man has assumed one false position, especially on religious matters, it will necessarily lead him into many other errors and false interpretations or misapplications, until he becomes engulfed in endless complications and gross darkness. "If the blind lead the blind, both shall fall into the ditch." The Lord said concerning Israel, "the prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them." They prophesied among the Jews, saying, "sword and famine shall not be in this land." They cried, "peace, peace," when there was no peace. They

told Israel that the judgments which had been prophesied of concerning Israel would not come upon them, and they did so because it pleased the people. So Dr. Clark and his colleagues told the people that there were no judgments to come upon the Gentile nations, and it pleased the people, and they could sell a multitude of such books.

Dr. Clark represents that the disciples of Christ were in error in supposing that Christ's kingdom of glory would be established on the earth. Here then is a question to be solved. Were the disciples correct, or was Dr. Clark? I think that the disciples had the best opportunity to know what Christ had taught concerning it, as they were three years under His special tuition; and especially as He was qualifying them to be teachers of the whole world—to be special witnesses to the world, to make known to all nations the peculiarities of the kingdom of God. I think that as the testimony of all the apostles and prophets, and also Christ himself is, that the kingdom of glory will be on the earth, I shall believe God rather than uninspired men.

I shall first show that there will be a kingdom of glory on earth—a material kingdom. I will give the description of Daniel and others upon it. Daniel says, “the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” Dan. 7: 27. This prophecy shows that this kingdom will be “*under the whole heaven*.” Of course it will be on the earth.

Rev. 5: 9, 10, says, “they (the four beasts and four and twenty elders) sung a new song, saying, ‘thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.’”

The kingdoms of this world will then become the kingdoms of our Lord and His Christ. By this quotation I learn that these persons spoken of, will be kings who will reign on the earth. This harmonizes with, and explains the promise of Christ to His disciples or chosen twelve, that they should sit on twelve thrones, judging the twelve tribes of Israel. I will now further notice this question which the chosen twelve asked their Lord immediately before his ascension: “Wilt thou at this time restore the kingdom to Israel?” The clergy of the 19th century often teach that

the disciples were prejudiced by the Jewish faith and hope that the kingdom would at some time be restored to Israel in great power and glory, that although they had been so long taught by Christ, yet they still held to this opinion, but we think that if this opinion was erroneous, that was the proper time to teach them otherwise. Jesus was then going to leave them until He should come in power and great glory. He had commanded them to go into all the world and teach all things that He had taught them, and is it reasonable to suppose that He would leave them in an erroneous belief on such an important subject? Certainly not. He taught them that it was not for them to know the *time* when this event would transpire, but that the Father had put it in His own power. He said not a word, nor gave a hint that the doctrine was not true. He said, “it is not for you to know the *times or the seasons*, which the Father hath put in His own power.” Acts 1: 6. It is true that the Jews had strong predilections in favor of their own nation, and it was difficult to make them believe that the Gentiles would have any part in the kingdom of God. Let us see what the law and the testimony is concerning both Israel and the Gentiles. When the infant Jesus was brought into the temple, good old Simeon took Him up in his arms and blessed God and said, “now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of my people Israel.” Luke 2: 29–32. This prophecy does not show that the Gentiles will have superior blessings to Israel, for if there is no glory for Israel yet to enjoy, and if the kingdom is not to be restored to the house of Jacob, part of this prophecy will fail, but as the first part has been, and is fulfilling, so will the last part be fulfilled.

When Christ was crucified, Pilate wrote this title and placed it over His head: “Jesus of Nazareth, the King of the Jews.” The chief priests said to Pilate “write not, ‘the King of the Jews;’ but that He said, ‘I am King of the Jews.’” Pilate answered, “what I have written, I have written.” When Pilate said unto Jesus, “art thou the King of the Jews?” Jesus did not say, “I am not,” but He said, “thou sayest it.” Jesus did claim to be King of the Jews. He compared himself to a certain nobleman who “went into a far country to receive for himself a kingdom, and to return.” Luke 19: 12. “But His citizens hated him, and sent a message after him, saying, ‘we will not have this man to reign over

us." 14v. The Jews, as a nation, refused to have Him to reign over them in that day, but He will "return" and be the King of Israel. Jesus taught His disciples to pray, saying, "thy kingdom come. Thy will be done as in heaven, so in earth." The disciples were thus taught that at a future time the kingdom of God would come, and all the religious world of every name and sect, (I suppose) have prayed this prayer ever since, and are still praying it. This prayer shows that there is a kingdom which is yet to come, and that it will be different to the Gentile churches. It is recorded in many places in the scriptures that God had sworn unto David that he should have a son to reign on his throne forever. It is generally conceded that this son is Christ, but many do not believe that He will really and personally reign on David's throne in Jerusalem. They suppose that it is a spiritual reign.

Jeremiah says, "it shall come to pass when ye (Israel) are multiplied and increased in the land, in those days, saith the Lord; they shall say no more, 'the ark of the covenant of the Lord.' * * * At that time they shall call Jerusalem *the throne of the Lord*; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem." Jer: 3: 16, 17. In Zech. 14c.; we are first informed that the Lord will gather all nations against Jerusalem, and fight against them, and then we read that "the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." 9v. "And it shall come to pass, that every one that is left of all the nations which came 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. And it shall be, that whoso will not come up of all the families of the earth, unto Jerusalem to worship the king, the Lord of hosts, even upon them shall be no rain." 16, 17v. Here then is another testimony that the throne of the Lord, when He shall be King over all the earth, will be at Jerusalem. Of course He will then be the King of the Jews, and will sit on the throne of his father David.

The prophet Zechariah said, "thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth, and the mountain of the Lord of Hosts the holy mountain." Zech. 8: 3. Zephaniah said, "sing, O daughter of Zion: shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He shall cast out thine enemy: (the great army of Gog) the King of Israel, even the Lord,

(Christ, the King of the Jews and all Israel) is in the midst of thee: thou shalt not see evil any more." The last part of this quotation shows conclusively that this prophecy is not yet fulfilled, but when Christ shall come again and cast out of the land of Israel, their last enemy, (the great northern army) He will dwell and reign in Jerusalem, and Jerusalem shall not see evil any more.

Joel says, "the Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; (the great earthquake) but the Lord shall 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." Joel 3: 16, 17. The last part of this prophecy shows that it is yet to be fulfilled.

In Obadiah 20, 21 vs. the prophet says, "the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath: and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south. And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." This shows that "the kingdom shall be the Lord's" when the Lord shall bring again the captivity of Israel, and they possess the land again which God gave to their fathers, even all the land of Canaan.

In Isaiah 24c. the prophet describes the great day of burning as Malachi, Peter and others did, and he there describes the effect of the great earthquake, which John the Revelator particularly described, and Isaiah says, "the earth shall reel to and fro like a drunkard; and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again." 20v. Then he says that the host of the high ones and the kings of the earth "shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in mount Zion, and in Jerusalem; and before his ancients gloriously." 22, 23 vs. This reminds me of these words of Christ: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac and Jacob, and all the prophets, in the kingdom of God, and you thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Luke 13: 28, 29. So we discover that Christ is to reign gloriously.

that He will have a kingdom of glory, not in an imaginary heaven, beyond the skies; not in the etherial expanse; not as the poet says:

"Beyond the bounds of time and space,
Look forward to that heavenly place,
The saints secure abide,"

but it will be in Mount Zion, and in Jerusalem.
J. G.

For the Herald.

SIGN SEEKERS.

A word from Pike county might not be uninteresting to the readers of your valuable paper. Since the April Conference I have been laboring in Pike and Calhoun counties, to the best of my ability. Bros. Lytle and Crabb visited us here on their return from Indiana, and the result is that 16 have been baptized in the Civer Creek and Pittsfield branches, and several more say that they are convinced of the truth of this work. Our meetings have been well attended, and good order has prevailed; although many call for a sign to make them believe. The Church of God was always known by its form of government and its doctrines; not, as many in the nineteenth century have supposed, by its signs and miracles, for miraculous power was never given to make unbelievers believe, but for the perfecting of the saints, and Christ himself expressly declares that it is a wicked and an adulterous generation that seeketh after a sign, (see Matt. 12: 39) not only so, but Satan, the father of lies, was the inventor of sign seeking, (see Matt. 4: 3-11) and his children have been faithful in following his example. Paul plainly declares that they were given for the benefit of the believer, not the unbeliever. Again, when it was requested that one might be sent from the dead to preach to certain individuals on account of the hardness of their hearts, it was said, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke 16: 31. When a man calls for a sign to make him believe, he has then proved himself to be the rankest kind of an infidel, for if he believed the Bible he would want no sign to make him believe the doctrines contained therein. But, says the objector, "we want a sign that we may know whether you are a man of God or not." If that is the request, you will put your trust in man and make flesh your arm in spite of all I can do. Let me ask a question. Did God say, "he that lacketh knowledge, let him ask of man, and he shall give him a sign," or rather did he

not say, "if any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not?" James 1: 5. This is one of the signs or gifts promised to the believer, and inasmuch as they lack this gift, they can ask of God and He will give it unto them. Beside all this, when a man asks for a sign, and at the same time pretends to believe the Bible, it not only shows that he is a notorious hypocrite, but he places himself in the power of Satan, for Satan has power to work miracles. He did so by the Magicians of Egypt, and the Witch of Endor calling up Samuel, and it is foretold in Rev. 13: 13, 14, that he shall again work miracles in the sight of men, so that my dear reader, if you should ever become so hungry for a sign that you should ask for one and receive it, you may be sure that it comes from the devil, for no man of God ever gave a sign when it was asked of him in order to make an unbeliever believe, it being contrary to the example of the Savior, which all saints should follow. But, says the objector, "did not Moses perform miracles to establish the truth of his mission and make unbelievers believe?" If he did, God was disappointed for once, for it did not make them believe, but it only hardened them the more; whereas, it proved salvation to the believers, for by that power the Red Sea was divided, and their enemies were swallowed up in the waves, so that instead of miracles being a benefit to unbelievers, they were a curse. When the time came for the Son of God to set up His kingdom, He inspired John the Baptist to preach, and Jesus said that a greater prophet was never born of woman, still he did no miracle. See John 10: 41. Now if prophets were to be tested by their miracles we should be obliged to strike John from the list, in direct opposition to the Savior's declaration. When Christ came upon the earth to set up His kingdom, He first chose twelve men, and to them He gave authority to build up His kingdom, and when He sent them into all the world to preach the gospel, He promised that certain signs should follow them that believed on their words, not on their miracles. Now this promise was to those who believed the testimony of the apostles; not to the apostles alone, but to all who believed and obeyed the gospel.

In order to put the matter at rest forever, and show that preaching the gospel is the way to make a man believe, I will quote Paul's words on the subject, How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard, and how shall they hear without

a preacher, and how shall they preach except they be sent? Rom. 10: 14, 15. Men are required to believe through the instrumentality of preaching, and that such preachers must be called by revelation and inspired by the Holy Ghost to preach the true gospel, and if they preach the true gospel then we may certainly know that they do not come from Satan, for Satan never will be instrumental in saving souls, and therefore will never preach the true gospel, and the only way in which we can find this out, is to go and hear, and judge for ourselves and put no confidence in flying reports. Having described the true church so that a wayfaring man, though a fool need not mistake it, I will give the reader one sign, which always has followed, and always will follow the true church of God, until the Ancient of days shall sit. This is no more nor less than persecution. This sign is peculiar to the church of God; for it never rode on the current of popularity, but was always despised and rejected by most men. Satan's kingdom however is always popular, and the reason why the churches of the present age are so popular, is because they have not sufficient of the Spirit of God in them to make the devil mad. He is no better pleased with truth now than he ever was, and whenever it makes its appearance, he will make as strong exertions to oppose it as ever. One of two things my opponents must do; that is those who deny the apostolic order of things, and say that the gifts and blessings are done away, and are no more necessary. They must either prove that God and His kingdom have changed since the days of Christ, together with all the laws of that kingdom and their effects, and this would prove God and all His prophets liars. This, however, would be no more than they have done already, if their creeds, confessions of faith, &c., be allowed as evidence, or they must prove that cause and effect is all a fiction, and that all logic, all reasoning, is false. After they have done these things they can sit down with their fingers in their mouths, and cry, "O, what wise fools we are."

L. W. BABBITT.

BARRY, Pike Co., Ill., Sept. 1, 1863.

[For the Herald.]

THE ERRORS OF THE WALDENSES.

The Waldenses are often spoken of as having preserved the doctrines of the Church of Christ in purity. That all may judge of

this assertion, I give below three of the articles that I transcribed from "WATSON'S BIBLE DICTIONARY."

Art. 8. The sacraments are signs of the holy things, visible forms of the invisible grace. It is good for the faithful to use those signs, or visible powers; but they are not essential to salvation.

Art. 9. There are no other sacraments but baptism, and the Lord's supper.

Art. 10. On the subject of baptism they held different opinions, as Christians do at the present day." A. YOUNG.

BRO. JAS. BURGESS wrote from Nauvoo, Ill., Sept. 1st, and says, "In regard to the work of the Lord in these parts, things appear encouraging and prosperous: Last Sabbath I organized a branch in this county, in the Township of Rock Creek, to be known as the Rock Creek Branch. It consists of eleven members. Our meetings are largely attended in this vicinity."

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A SEMI-ANNUAL CONFERENCE of the Church of Jesus Christ of Latter-Day-Saints, is appointed to be held in the North Star Branch, near Council Bluff City, Iowa, commencing Oct. 6th, 1863.

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THE TRUE LATTER-DAY-SAINTS' HERALD.

“THUS SAITH THE LORD, ‘STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.’ BUT THEY SAID, ‘WE WILL NOT WALK THEREIN.’”—*Jer. 6: 16.*

“AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME.”—*Matt. 24: 14.*

No. 7—VOL. 4.] PLANO, ILL., OCT. 1, 1863. [WHOLE No. 43.]

EVIDENCES OF THE TRUTH OF THE BOOK OF MORMON, No. 2.

THE WOE ON THE ENEMIES OF THE MARVELOUS WORK.

We will now describe some of the marvelous events which Isaiah said would transpire when the Lord would proceed to do a marvelous work and a wonder, and these marvelous events are constituent parts of the Lord's marvelous work, and they are events which are to transpire, (as Isaiah shows) after the coming forth of the book spoken of by him. Annexed to the promise that He would proceed to do a marvelous work and a wonder, and that the wisdom of the wise men should perish, the Lord said, “woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, ‘who seeth us and who knoweth us?’” This is the “woe” which was to come upon those who should oppose this marvelous work, who should take “counsel” together against the Lord, whose works should be in the dark against the Lord, and consequently against His work, and against His people who were to be raised up when the Lord should proceed to do this marvelous work. This “woe” has come upon the enemies of God's people in Missouri, *emphatically*. In their case we have seen a verification of these words of the Savior: “with what measure ye mete, it shall be measured to you again.” This woe has emphatically come upon them. They robbed and drove the saints from their homes and their lands, from time to time, until they drove them from the State of Missouri, except those whom they murdered, whose blood is crying from the ground against their murderers. This event was foretold in the Book of Mormon, and it was there foretold precisely as Isaiah foretold in our last quota-

tion from his prophecy, that there would be people in this age who would seek deep to hide their counsels from the Lord; and their works would be in the dark. The Book of Mormon says, “there shall be many which shall teach after this manner; false; vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord, and their works shall be in the dark; and the blood of saints shall cry from the ground against them.” 2 Nephi, 12: 1. This prophecy explains our last quotation from the prophecy of Isaiah, and it shows how the enemies of God's marvelous work would seek deep to hide their counsels from the Lord, and he shows one of the purposes for which they shall seek deep to hide their counsels from the Lord, and why “their works shall be in the dark,” viz: that they may shed the blood of the saints, and as the blood of saints has been shed by them, we know that this prophecy of Nephi has been fulfilled, and we know what Isaiah meant when he said, woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, ‘who seeth us, and who knoweth us?’” The blood of saints has been shed, and a terrible woe has commenced to fall on them who have shed their blood, and on them who have done to the Latter-Day-Saints as “a certain priest” and “a Levite” did to the man who fell among thieves. The Latter-Day-Saints fell among thieves, who have robbed and driven them from their homes, and killed many, and this nation, like the priest and Levite, has passed by on the other side. It disregarded the cries of the saints when the saints petitioned the Government of the United States to redress their wrongs, and restore them to their rights and lands, and it has continued to do so until this day, therefore

God has come out of his hiding-place to "vex the nation with a sore vexation," just as He said that He would by the prophet Joseph Smith, and precisely as Isaiah foretold that there would be a *woe* come upon these workers of iniquity. Annexed to this part of the prophecy of Isaiah, it is declared that these workers of iniquity would say, "surely your turning of things upside down shall be esteemed as the potter's clay." On this remark the Lord says in the Book of Mormon, "but behold, I will shew unto them saith the Lord of hosts, that I know all their works," and then the next remark in the prophecy of Isaiah, which follows the last which we have quoted, is given thus: "For shall the work say of him that made it, 'He made me not?' Or shall the thing framed say of him that framed it, 'He had no understanding?'" Many of the enemies of the saints have been shown that God knows all their works, for the judgments of God have been so severe and so "marvelous" on many of them, that some of them have confessed that God was punishing them for their cruelties towards the saints. In this way the Lord has shown that He knows all their works and in the fierceness of His anger He has poured out, and is yet pouring out His judgments upon them so that "the work," or the believers in *the work* cannot say that the Lord did not make this marvelous work, for He is fulfilling this prophecy in a marvelous manner, because this work is, *and was to be* "a marvelous work and a wonder."

MARVELOUS EVENTS WHICH FOLLOW THE COMING FORTH OF THE BOOK OF MORMON.

In the next place, in this prophecy of Isaiah we read as follows: "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." 17-19v. These are a few of the events which were to transpire when the Lord should proceed to do a marvelous work and a wonder. Lebanon was to be turned into a fruitful field. It had been deserted and but few inhabitants had lived there since the Jews were dispersed into all nations, until the Book of Mormon came forth. *After that book came forth*, Lebanon begun to be a fruitful field, and great improvements in agriculture have been made on it since that time. Thus the Lord is preparing the way

for the fulfilment of another prophecy of Isaiah, which says, "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." Isa. 60: 13. Since the Book of Mormon came forth, the deaf have heard the words of the book. We are not prepared to say how many cases of this kind there have been, but we will present evidence in reference to one case. In the *Times and Seasons* of March 15, 1841, there is a letter of Charles Thompson, sent from Batavia, N. Y., in which he says, "about two months since I baptized a man by the name of Champ, and wife, now residing in the village of Batavia, who had a daughter about six years old that was deaf and dumb. Since then through the laying on of hands and the anointing with oil in the name of the Lord, she has been perfectly restored to hearing, and is beginning to talk. This has caused a great excitement." A few months after this event transpired, we were in Batavia and were there informed by some of the saints that this event had transpired.

The meek also have increased their joy in the Lord, and the poor among men have rejoiced in the Holy One of Israel. Already, and from the time that the Book of Mormon came forth, many of the meek of the earth have increased their joy in the Lord. They are often filled with unspeakable joy when they sit down together in heavenly places in Christ Jesus, and receive the baptism of the Holy Ghost, even the gifts of the Holy Spirit. Paul said, "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith; meekness, temperance; against such there is no law" Gal. 5 22, 23.

The blessings prophesied of by Isaiah, which we have just noticed, will be more fully realized when the annexed part of that prophecy is fulfilled, and he there gives the reasons why they will receive the before mentioned blessings as follows:

"For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought." 20, 21v. Thus we perceive that the events spoken of in this prophecy were to come to pass in that generation when the terrible one should be brought to nought, and when all the enemies of "the just," and all who "turn aside" the just will be cut off. The Lord has commenced to cut them off. As they *turned aside* and drove the just from their homes into exile,

so have many of these scorners and watchers for iniquity been driven from their homes into exile, and as many of the saints were killed, so have the enemies of the saints been killed. This is "the day of the Lord's vengeance; and the year of recompences for the controversy of Zion," which Isaiah prophesied of. See Isa. 34: 8. The prophecy concerning the terrible one, the scorner, and all that watch for iniquity, and that turn aside the just for a thing of nought, was to be fulfilled "in that day" when the deaf should hear "the words of the book," even that book which was to be delivered to him that was *not* learned; after "the words of the book," (not the book) had been delivered to one who *was* learned. This is the marvelous work which the Lord did then proceed to do, and which he is now doing, and which he will continue to do, *until* all the workers of iniquity are cut off, *until* "evil shall slay the wicked; and they that hate the righteous shall be desolate," (Ps. 34: 21) *until* it shall be said, "I have seen the wicked in great power, and spreading himself like a green bay-tree; yet he passed away, and lo, he was not; yea, I sought him, but he could not be found." Ps. 37: 34-36. This marvelous work will continue *until* "the inhabitants of the earth are burned and few men left." Isa. 24: 6. These events are all connected with the coming forth of the Book of Mormon; and they were to transpire *after* that book should come forth, and beside these events, Isaiah furthermore said; "therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, 'Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.'" 22-24v. We learn by this part of the prophecy that in that day the seed of Jacob will be a righteous people—a people who will sanctify the name of the Lord, and sanctify the Holy one of Jacob. Peter said in 1 Peter 3: 15, "sanctify the Lord God in your hearts." Now if we can ascertain when the seed of Jacob will *sanctify* the name of the Lord and *sanctify* the Holy One of Jacob, then we can show thereby that in that generation the book spoken of by Isaiah was to come forth, for, remember, that Isaiah shows that all the events spoken of in his prophecy concerning the book which was to come forth, were to transpire in one age of the world—in that day when the deaf were to hear the words of the book. Ezekiel shows when Israel will *sanctify the Lord*, and he shows that they will sanctify

the Lord when He gathers them out of the countries wherein they have been scattered, and when He brings them into the land of Israel. Ezek. 20: 40-42 reads thus: "In mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings; and the first fruits of your oblations with all your holy things. I will accept you with your sweet savor, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and *I will be sanctified* in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers." By the same prophet, the Lord also said, "I will *sanctify* my great name, which was profaned among the heathen, which ye have profaned in the midst of them, and the heathen shall know that I am the Lord, saith the Lord God, when *I shall be sanctified* in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." Ezek. 20: 23, 24. This will be the time when the children of Jacob will *sanctify* the God of Jacob. This is therefore another event which will transpire in this generation, and then will Israel be gathered out of the countries where they have been scattered, and the Lord will bring them into the land of Israel. These events *also* were to transpire after the coming forth of the book spoken of by Isaiah, for it is *one* connected prophecy—connected by the words, "for," "and," "wherefore," "therefore," "in that day," "that" and "but," one or other of which words commences nearly every verse in the prophecy.

As we have shown that Isaiah foretold that the children of Jacob shall "sanctify the Holy One of Jacob, and *shall fear the God of Israel*," we will examine the import of the preceding words which we have italicised, and we will ascertain when the children of Jacob "shall fear the God of Israel." Jer. 32: 37-41 reads as follows:

"Behold, I will gather them (Israel) out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart and one way, that *they may fear me for ever*, for the good of them, and of their children after them: and I will make an

everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly." This quotation shows plainly that Israel will "fear the God of Israel" when they are gathered out of all countries into their own land, and as this gathering was to follow the coming forth of the book, so it commenced soon after it came forth. The first edition of the Book of Mormon was printed in 1830. From the time of the dispersion of the Jews into all nations until 1830, every attempt by them to return to their own land was frustrated, and numerous attempts were made; but after the Book of Mormon was published, a permanent gathering commenced and is still progressing.

Mehemet Ali, the Pacha of Egypt, waged war against his master, the Sultan of Turkey, under whose dominion the Holy Land had been for many years; and in this war the Turks, (who had been enemies of the Jews for a long time) were cut off from the Holy Land, and the Pacha of Egypt assumed the government of the land, and restored to the Jews their liberty, and the privilege of rebuilding Jerusalem.

A letter from Jerusalem, written by an Hamburgh correspondent, May 14, 1840, which was republished in the *Times and Seasons*, Dec. 1, 1840, says, "the English Consul endeavors to engage the Jews to cultivate the land of their fathers, under the favor of Mehemet Ali, and considerable quantities of land have been purchased for foreign emigrants. * * * Some rich Jews in London and Italy, intend to establish factories and manufactures in Jerusalem, and some other considerable towns under the protection of England. The English Government has appointed a Vice Consul at Jerusalem for all Palestine."

At this time it is believed that there are 40,000 Jews in Jerusalem. Thus their restoration to that land is progressing, and thus the marvelous work which the Lord was to do after the Book of Mormon came forth is progressing with an unmistakable precision, both at Jerusalem and on this land.

The prophet Isaiah concluded his prophecy on this subject by foretelling that at this time, "they also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." 24 v. Those who had erred in spirit were those who had been drunken, but not with wine. They were those who had been taught the fear of God by the precept of men. Since

the Book of Mormon was brought forth, many who did thus err in spirit have come to understanding. They do not, now, glory in that imaginary wisdom which is taught by the precept of men, but they have done as the Lord commanded by the prophet, in these words: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth, glory in this that he *understandeth* and knoweth me, that I am the Lord which exerciseth loving kindness, judgment and righteousness in the earth." Jer. 9: 23, 24. Those who have come to understanding have been taught by the teachings of the Holy Spirit, which leads into all truth and shows things to come. They have received those blessings which Paul described when he said that he prayed; "that the God of our Lord Jesus Christ, the Father of glory, may give unto you (the saints) the Spirit of wisdom and revelation in the knowledge of him: the eyes of your *understanding* being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." Eph. 1: 17, 18. Those who have come to understanding in these days have come to it by receiving the same "Spirit of wisdom and revelation," and by having the eyes of their understanding enlightened by that Spirit. These blessings were to be given unto them who would "come to understanding" after the coming forth of the Book of Mormon, and they have been given unto many, and they will yet be given to many more, for this is the day spoken of by Daniel when "the wise shall *understand*."

Many who *murmured* against the teachings of men in our day, and who perceived that there is a great deficiency in their teachings and systems, have learned doctrine. They have learned that the religious world had forsaken the Lord, "the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2: 14. They have drank of the fountain of the water of life. They have believed on the Lord Jesus Christ, repented of their sins, been baptized for the remission of their sins, and they have received the gift of the Holy Ghost, therefore they have *learned doctrine*, and are "no more children, tossed to and fro, and carried about with every wind of *doctrine*," for Jesus said, "if any man will do His (the Father's) will, he shall *know* of the doctrine, whether it be of God, or whether I speak of myself." John 7: 17. We have now shown by a large amount of evidence that the Book of Mormon is a revelation from God, that when it came forth, the Lord did

then proceed to do a marvelous work and a wonder, that He has continued to do that work, and is now doing it.

VARIABLENESS OF BRIGHAMISM.

UTAH, AN UNPRODUCTIVE, "UNDESIRABLE," "BARE," "COLD AND DISAGREEABLE" COUNTRY.

On opening the 11th volume of the *Milennial Star*, of Feb. 1, 1849, first and foremost, we saw a hymn, in which "Zion's land," is called "California's land," as follows:

"On Zion's land there will be rest,
For all the Saint's that's here oppress'd,
On Zion's Mount we shall be free,
And there we'll have our jubilee.

To California's land we'll go,
Where, from the mountains, wine doth
flow;
A land of peace and liberty,
To California! go with me.

And like the garden of the Lord
Her deserts bloom, and shall afford
Great joy, and gladness, love and peace;
A voice of praise shall never cease.

To California's land we'll go," etc.

This was published Feb. 1st, 1849.

Orson Pratt preached in Salt Lake City, Sept. 16th, 1860, and instead of saying, "from the mountains wine doth flow," and of that land, "like the garden of the Lord, her deserts bloom," the *Deseret News* of June 19th, 1861, reports that he said, "I think that there is no people upon the face of the earth need to envy the Latter-Day-Saints, so far as their temporal prospects are concerned; in other respects, they have great cause to envy them. There is not much chance for the L. D. Saints to grow rich in this Territory, I mean according to the meaning of the term in the world. There is and ever will be too much to be done in various kinds of labor, for the building up of the kingdom of God. Your land, of course, yields abundantly where it is well cultivated, but it requires a great deal of toil to accomplish it; about three or four times the labor is required of the farmers and agriculturists, than is required in other countries. Why, it takes a man almost one half of his time to get his fuel from the kanyons, about one quarter to irrigate the soil, and of course the rest is well occupied with the other duties of life. This being the case, then there is not much prospect of soon becoming very rich."

In Brigham Young's *Journal of Discourses*, Vol. 3, p. 210, he is reported to have preached, Feb. 17, 1856, as follows; "I

saw that this people would have to flee into the mountains, and into a climate and country that the Gentiles would not desire. If we are not in such a place, I do not know where we will find one more undesirable than this. Do the saints delight in this locality? No, it is repugnant to their feelings, if they could have their choice. Did I come here by choice, or was it not because I had to come?*" I like this country, and if it is not bare enough, cold and disagreeable enough, to those who wish to live in ease, we will find another location a little further off. When we came here we were a thousand miles from everybody, Are you afraid of the Gentiles coming here? Should we all move from this city and give the Gentiles liberty to occupy our houses, our farms, &c., in five years you would not find them here; they could not live here, for this is not a place that would suit them. If this is not the place for us to dwell, it is not to be found in Texas, in California, nor in old or New Mexico. Where is it then? That is not for me nor you to inquire about, but it will not be in any of those places."

If the Lord led them into that land when they were a righteous people, then the Lord curseth the land of the righteous, that they may live on a land which is cursed more than any of the lands of the Gentiles, and he leadeth away the righteous into barren and cursed lands, but in the Book of Mormon we are taught an entirely opposite doctrine, for Nephi said that the Lord "leadeth away the righteous into precious lands, and the wicked he destroyeth, and curseth the land unto them for their sakes." 1 Nephi 5: 26.

For the Herald.

THE MOUNTAIN OF THE LORD'S HOUSE.

"O Zion that bringest good tidings, get thee up into the high mountain." Isa. 40: 9.
"And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains and exalted above the hills, and all nations shall flow unto it." Isa. 2: 2. "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains, and when he bloweth a

* This is a remarkable and significant question, and a question which many exiled criminals might ask, but perhaps none with more propriety than Brigham. It is a leading question, and it is equivalent to a confession that he did not go there by choice, but that he had to go.

trumpet hear ye." Isa. 18: 3.

That the foregoing quotations are to be fulfilled in this present age of the world is easily proved by the prophecies, and passing events; but *where* and *how*, seems to be a matter of some controversy, at least among those who are called Latter-Day-Saints. The matter has been discussed at great length through the press and the pulpit, by the Utah Mormons, and in regard to some vital and striking points, it is evident they have run wide of the mark, and plunged themselves into egregious errors. They hold that these passages must be understood literally, that the "mountains" and "hills" here spoken of are literal masses, or eminences, of earth and rock, and that the Rocky Mountains are those which are alluded to, and that in the valleys and fastnesses thereof, these and other similar passages are to have their only, full and final fulfillment. All this we deny, and shall endeavor, by the help of the Lord, to refute. We feel that it is highly important that this gross error should be exposed, as thousands have been, and are being victimized, by this cunning device of Satan, which is, indeed, one of the most prominent stepping stones down into the dark, deep, damning slough of Mormon apostacy. The speciousness of the doctrine, and the apparent correctness of the arguments by which they try to sustain it, combine to make it one of the most dangerous heresies of these last days. In order to a right understanding of the subject, let us enquire, what does the term "mountains" or "mountain" signify? We answer, that when they are used metaphorically, or figuratively, they signify kingdoms, nations, people, cities, or congregations. For instance, (see Isa. 41: 15, 16) "Behold I will make thee (Israel) a new sharp threshing instrument, having teeth, thou shalt thresh the mountains, (kingdoms) and beat them small, and shalt make the hills (churches or congregations) as chaff, thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them." The "mountains," "hills" and "threshing instrument" here spoken of, are clearly figurative, and not literal. The general subject, and the terms used, are similar with what we find in Daniel 2: 35, 44, 45. In the 35th v. we find the metaphors, and in the 44 and 45, we learn their meaning. It says, "and the stone that smote the image became a great mountain." What is meant by the stone? "A kingdom which shall never be destroyed." See v. 44. When the "stone" increases, or becomes "a great mountain and fills the whole earth," what is it? It is a *great kingdom*. The "stone"

then, it is easy to see, signified the "kingdom" in its incipient state, or when first "cut out of the mountain (United States) without hands," and the "mountain" which "filled the whole earth," is the kingdom, in its complete development and dominion when Christ comes. So then, in the "vision" of Nebuchadnezzar, the terms "stone" and "mountain" signify a kingdom, so also we hold, that in the "vision of Isaiah," as before quoted, the terms "hills" and "mountains" signify congregations and kingdoms. I am aware that some good Latter-Day-Saints will not approve of applying the prophecies in any other than a literal sense, holding that any other mode would be spiritualizing them. In this they err, nothing is clearer than that the scriptures abound with types, metaphors, symbols, parables, allegories, &c., some of which are explained and others remain to be explained in their proper time. Spiritualizing the scriptures, and expounding or interpreting them, is very different. The first is a great heresy; the latter, an office devolving upon him that ministereth in the word of God. Nephi, in 2 Nephi 11c. says, "Isaiah spake many things which were hard for many of my people to understand." Surely, if they were to be understood *literally*, they would not be hard to understand; why did not Nephi's brethren understand them? Hear him, "for they know not the MANNER of prophesying among the Jews * * * and there is none other people that understood the things which were spoken unto the Jews like unto them, save it be they are taught after the MANNER of the things of the Jews." Jacob, the brother of Nephi adds, (B. of Jacob 3: 5) "behold, the Jews were a stiffnecked people, and they despised the words of plainness, and killed the prophets, and sought for things they could not understand, * * * for God hath taken away his plainness from them and delivered unto them many things which they *can not understand, because they desired it.*" By the foregoing quotations, we learn that the prophecies of Isaiah are hard to understand, that the Jewish prophets had a "manner" of prophesying peculiar to themselves, and that "none other people" understood their prophecies as did the Jews, "save they are taught after the MANNER of the things of the Jews." The *manner* of their prophesying was highly figurative, and there is not, nor never has been, a nation where language so largely abounds with highly wrought figures as the Hebrews. For proof, we have only to read their works, both biblical and profane. When we understand the "manner" of the Jews' prophesying, we will know the mean-

ing of the types, symbols, metaphors, and allegories, as presented by them, and this we can learn to a goodly degree, by comparing one part of the scriptures with another, and by interpreting one figure, metaphor, symbol or allegory, by the *given* interpretation of the same or like figure, symbol, &c., found in another part of the scripture, as in the case before us.

We will now proceed further with our examination of the terms "mountain" and "hills." In Jer. 17c. the Lord is reproofing Judah for their many sins, and He says of that nation, "O my mountain in the field, I will give thy substance, and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders, and thou even thyself, shalt discontinue from thine heritage that I gave thee, and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn forever." 34v. It needs no argument to show that the "mountain" here spoken of was none other than the people or kingdom of Judah. "I will cause thee to serve thine enemies in a *land* which thou knowest not," is language that cannot apply to literal mountains, for it implies a removal into a strange *land*, and it can apply *only* to the people or nation. In Jer. 51c. the Lord shows the future overthrow of Babylon, and in v. 25th uses the term "mountain," to denote the kingdom, thus: "behold I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth, and I will stretch out my hand upon thee and roll thee down from the rocks, and will make thee a burnt mountain." How plain it is that the term is here used figuratively? Our limited time, and space in the HERALD, forbids us an extended illustration of the term, therefore we will content ourselves with citing our readers to a few other passages, and comment briefly on them, in order that they may more fully learn "the manner of the Jews prophesying." In Jer. 31: 23, Ezek. 17: 22, and Micah. 6: 1, 2, it is clear the term is used figuratively, and represents a kingdom, people or nation. In Isa. 66: 20, Dan. 9: 16, Joel 2: 1, and Zech. 8: 3, it is equally clear that the term is used figuratively, and signifies a *city*: In Isa. 25: 6, 7, 10, and Joel 3: 17, the term evidently means Zion. Isa. 25: 6, 7, 10 reads as follows: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

* * * For in this mountain shall the hand of the Lord rest."

Let us now introduce the revelations of Joseph the martyr and see where Isa. 25c. is fulfilled. If we show where it is fulfilled, then we show *where* the mountain of the Lord's house was to be located in the last days, and where Isa. 2: 2, 18: 3, and 40: 9, are fulfilled, for they all allude to the same event. Let us turn to B. of C. 18: 3, "Behold, verily I say unto you, for this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come, and also, that you might be honored of laying the foundation and of bearing record of the land upon which the Zion of God shall stand, and also, that a feast of fat things might be prepared for the poor; yea, a feast of fat things, of wines on the lees well refined, that the earth may know that the mouths of the prophets shall not fail: yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited. Firstly, the rich and the learned, the wise and the noble; and after that cometh the day of my power: then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold, I, the Lord, have spoken it. And that the testimony (law) might go forth from Zion, yea, from the mouth of the city of the heritage of God." How plainly it is declared that God will fulfil in Zion, in Missouri, as He has begun to fulfil the quoted predictions of Isaiah. How plain that here the "mountain of the Lord's house" was to be established in these last days, and that the predicted going forth of the law from Zion, (Isa. 2: 3,) began to be, and will be finally and fully fulfilled in this place. Here the city of Zion, "the mountain of the Lord's house," was founded and began to be established in August, 1831. Hear the gospel "feast" began to be prepared. From this the Zion of the last days, the "testimony" (law) began to go forth. See B. of C. 18: 15. "For, verily, the sound (of the gospel trumpet) must go forth from this place (Zion, Mo.,) into all the world, and unto the uttermost parts of the earth, the gospel must be preached unto every creature, with signs following them that believe." Here the "ensign" to the nations was lifted up as it is declared, (B. of C. 21: 8,) "Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an *ensign* unto the people, and there shall come unto her ("and all nations shall flow unto it." Isa. 2: 2,) out of every nation under

heaven, and the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones." Here the gospel "trumpet" began to be blown; here "Zion that bringeth good tidings" (the gospel) got up into the high mountain, (United States.) B. of C. 21: 7, says, "Behold I, the Lord, have made my church in these last days, like unto a judge sitting on an *hill*, or in an *high place*, to judge the nations, for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars and hypocrites shall be proved by them, and they who are *not apostles* and *prophets* shall be known," and here in Zion, "the hand of the Lord shall rest," (Isa. 25: 10,) and until the children of Zion return to Zion, in Mo., we are confident that they will have no considerable rest. That Joseph, the martyred prophet, knew that the mountain of the Lord's house was the city of Zion in Mo., is unmistakably evident from his letter to E. Partridge, W. W. Phelps, and others, written from Kirtland, Dec. 10th, 1833, soon after the mob had driven the saints. He says, of that event, "we are thankful to learn that no more have been slain, and our daily prayers are, that the Lord will not suffer His saints, who have gone up to His land, to keep His commandments, to stain His holy *mountain* with their blood." See *Times & Seasons* v. 6, p. 928 Did not the "choice seer" know the meaning and application of the term when he used it as above? Did he know that Zion "the city of the heritage of God" was "the mountain?" Most assuredly he did, hence he wrote and prophesied concerning it, as we have seen, and inasmuch as his revelations and writings point out Zion in Mo., as the place for the fulfillment of the prophecies that relate to the founding and building up the "mountain of the Lord's house," what authority have men for saying it shall be fulfilled in Utah, or elsewhere? None at all. And thank God the time is at hand when these theories will fall before the power of truth, and leave their authors and propagators to the just condemnation of the wise and the good. In B. of C. 108: 4, we read as follows: "Let them therefore, who are among the Gentiles, flee unto Zion; and let them who be of Judah, flee unto Jerusalem, unto the *mountains* of the Lord's house." What have we here? Why that Zion and Jerusalem are the "mountains" of the Lord's house. Zion "my holy mountain" and "Jerusalem my holy mountain," are the "mountains" mentioned above. What ground then is there for the claim that the Rocky Mountains are the mountains spoken of? There is none.

Before we dismiss the matter in hand, let us see what the term "hill" signifies when it is used figuratively, "exalt the Lord, our God, and worship at His holy *hill*." Ps. 99: 9. "Yet have I set my king upon my holy hill of Zion." Ps. 2: 6. "who shall ascend into the *hill* of the Lord, or who shall stand in His holy place." Ps. 24: 3. "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" Ps. 15: 1. By examining the contexts to these quotations, it will be readily discerned that the term "hill" here signifies a place of worship, such as the church or congregation of the Lord. As the term "mountain" denotes (when used figuratively) a nation, kingdom, city or people, so the term "hill" denotes organizations of lesser importance and extent, and each term relates to, or signifies, the political, social or spiritual eminence, of that organization to which they refer. The mountain of the Lord's house as it is described by Isa. 2: 2, is established in the top of the mountains, and exalted above the hills, and what is it? Why that Zion—the church—the kingdom of God is founded in the midst and "top" or high of other kingdoms (the different States which constitute the United States,) and exalted above the various churches or worshipping congregations. This, to my mind, is clear. It may be asked wherein the church of Latter-Day Saints is exalted above other churches. I answer, chiefly in spiritual knowledge, power and blessings, and it is evident that the first authorities of the church so understood it, for in an article written for the *L.-D.-S. Messenger & Advocate*, printed at Kirtland, in May, 1836, we find the following: "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, * * * favored with the light of heaven, by which they can contemplate the history of the world in its true light, the light in which the great Jehovah viewed them." Truly this is an *EMINENT* position—an "exalted" position, and how pertinent and striking the figure, "established in the top of the mountains and exalted above the hills." To make certainty doubly sure with regard to our interpretation of the term "mountain," we quote again: "How beautiful upon the mountains, (among the nations) are the feet of him that bringeth good tidings." Isa. 52: 7. "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace." Nah. 1: 15. These passages clearly relate to the gospel ministers

among the nations and kingdoms of the earth, and not to their travelling on the Rocky mountains, or any other *literal* mountains. Paul evidently quotes one of these passages when he says, "how beautiful are the feet of them that preach the gospel of peace," Rom. 10: 15. The Lord called Martin Harris to this ministry in 1830, and said to him, "thou shalt declare glad tidings, yea, publish it to the mountains (nations) and upon every high place (to every church) and among every people that thou shalt be permitted to see." B. of C. 44: 4. So also Sidney Rigdon was a gospel minister, and preached much to the people until 1837 or 1838, when he, for reasons known to God, suspended his ministerial labors almost entirely, and in 1841, the Lord said concerning him, in B. of C. 103: 32, "if he will offer unto me an acceptable offering and acknowledgments, and remain with my people, behold, I, the Lord your God, will heal him, that he shall be healed; and he shall lift up his voice *AGAIN on the mountains*, and be a spokesman before my face." Inasmuch as He said "again," it is implied that he had heretofore done so, and what is to be understood by lifting up his voice on the "mountains," evidently preaching the gospel to the nations, kingdoms and people. This he had done, for he had preached in many different States of this Union, and also in Canada.

The scriptures are given for our instruction, and happy are they that learn to apply properly their blessed lessons. They will prove to them a light in a dark place, a lamp to their feet and a light to their path.

In concluding my article on this important subject, I will call the attention of the reader to further and conclusive evidences, that Joseph the martyr, and the first elders of the church in 1833 and 1834, while under the full and steady blaze of the "inspiration of the Almighty," believed and taught that "the mountain of the Lord's house" was to be established in the Lord's time in Missouri, and therefore not in the Rocky Mountains of Utah.

In July, 1834, while Joseph the martyr was with the saints in Clay Co., Mo., he organized the High Council. On this subject he says, "on the 3rd of July the high priests of Zion assembled in Clay Co., and I proceeded to organize a High Council, agreeably to a revelation given at Kirtland, * * * from this time I continued to give instructions to the members of the High Council. * * * After singing and prayer I gave the council such instructions in relation to their high calling as would enable them to proceed to minister in their office agreeably to the pattern heretofore given,

(read the revelation on the subject) and told them that if I should now be taken away, I had accomplished the great work the Lord had laid before me, and that which I had desired of the Lord; and that I had done my duty in organizing the High Council *through which the will of the Lord might be known on all important occasions in the building up of Zion and establishing truth in the earth.*" T. & S. p. 1109.

Thus was this Council "instructed" by this Choice Seer, "in relation to their high calling" and "through which the will of the Lord might be known on all important occasions in the building up of Zion and establishing truth in the earth." Let us see what this Council, thus endowed, said, (while Joseph was still in their midst, overseeing and endorsing their teachings) with regard to the Mountain of the Lord's house." On July 7th this Council held a session, Joseph the martyr being present. Of the transactions of the council Joseph said, (T. & S. vol. 6, p. 1110) "the following appeal was written and sanctioned by the High Council, and First Presidency of the Church." (F. G. Williams was then present with Joseph, and acted as Clerk of the Council.) From this "appeal" of the High Council, "sanctioned by the first presidency of the church"—the highest authority of God on earth, we make the following extracts which are of vital importance to the subject under investigation, and show *where* the scriptures which I have quoted must have their fulfillment. "The holy prophets have declared that it should come to pass in the last days, that the mountain of the Lord's house should be established in the top of the mountains, and should be exalted above the hills, and all nations shall flow unto it. And many people should go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And again, it was said by Joel, seemingly to strengthen the faith of the Latter Day Saints in the above, that whosoever should call on the name of the Lord should be delivered, for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. In fact, all the prophets from Moses to John the Revelator, have spoken concerning these things, and all in good faith, by direct revelation from the Lord, as in days of old. *We commenced the glorious work.*" Page 1120. Now if they, "commenced the glorious work" of establishing in Missouri the mountain of the Lord's house in the top of

the mountains, shall not that work be completed there? Has God changed concerning Zion? Has she been moved out of her place? verily, no, for the Lord says, "Zion shall not be moved out of her place not withstanding her children are scattered, they that remain and are pure in heart, shall return and come to Zion with songs and everlasting joy," &c. The "appeal" states where Zion must be built: "in Jackson county, and the land whereon the Zion of God, according to our faith, shall stand in the last days, for the salvation and gathering of Israel." Page 1121. How full and unequivocal was the testimony of these inspired men, that the *only* place for the city of Zion was in Jackson county, Mo. But I will quote a little more on this point from the "appeal:" "Thus we shall send laborers into the Lord's vineyard to gather the wheat and prepare the earth against the day when desolations shall be poured out, without measure; and as it now is and ever has been considered one of the most honorable and glorious employments of men to carry good tidings to the nations, so we shall expect the clemency of all men while we go forth, for the last time, to gather Israel for the glory of God, that he may suddenly come to his temple; that all nations may come and worship in his presence when there shall be none to molest or make afraid, but the earth shall be filled with his knowledge and glory. We live in an age of fearful imagination, with all the sincerity that common men are endowed with, the saints have labored, without pay, to instruct the United States, that the gathering had commenced in the western boundaries of Missouri, to build a holy city, where, as may be seen in the eighteenth chapter of Isaiah, 'the present should be brought unto the Lord of hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the Mount Zion.'" Page 1122. It will be noticed that the "appeal" declares that in Jackson Co., Mo., is "the place of the name of the Lord of Hosts, the Mount Zion," unto which the people of the Lord are to be gathered, and Joseph further says on Zion, "the mountain of the Lord's house" being established there, "the disadvantages here (Jackson Co., Mo.,) like all new countries are self evident, lack of mills and schools, together with the natural privations and inconveniences, which the hand of industry, and the refinement of society, with the polish of society, overcome. But all these impediments vanish when it is recollected

what the prophets have said concerning Zion in the last days, how the glory of Lebanon is to come unto her, the fir tree, the pine tree and the box tree together, to beautify the place of his sanctuary; that he may make the place of his feet glorious, where for brass he will bring gold, and for iron he will bring silver, and for wood brass, and for stones iron, and when the feast of fat things will be given to the just, yea, when the splendor of the Lord is brought to one consideration, for the good of His people; the calculations of men, and the vain glory of the world vanishes, and we exclaim, 'God will shine the perfection of beauty out of Zion.'" T. & S. vol. 5, p. 450.

Let us briefly sum up the evidences introduced. We see that the term mountain, when it is used by the prophets in a figurative sense, denotes a nation, kingdom, city, or congregation; that the term "hill" signifies church, congregation or comparatively small organized bodies, as hills are smaller than mountains; that Dan. 2: 35, 45; Mich. 6: 1, 2; Isa. 2: 2; Isa. 18: 37; Isa. 40: 9; Isa. 25: 6-10; Joel. 2: 32; began to be fulfilled in Zion, in Mo., Aug. 1831; that the building up of Zion and the establishing the mountain of the Lord's house, are one and the same work, and to be accomplished in Mo., and not in Utah, and that Joseph the martyr and the first elders have taught thus, when through the power of God's Spirit they were laying the foundation of the great and marvelous work of the last days.

Now my dear reader, you see the issue is fairly made. Brigham Young and his co-laborers, say Zion is in Utah, and that they have got "up into the high mountain," Joseph the Martyr taught in substance, that this prophecy was fulfilled in Mo. Brigham and his associates claim that they in fulfillment of prophecy are establishing the mountain of the Lord's house in the top of the Rocky mountains, (and yet they are in the valley) Joseph the Martyr and the first elders, taught that it should be, and was being, according to prophecy, established in Mo. The Brighamites claim that they in fulfillment of prophecy have lifted "up an ensign on the mountains" in Utah, but the revelations of Jesus Christ through Joseph the martyr declared Zion in Mo. to be that ensign, see B. of C. 21: 8. The Brighamites claim that Utah is the place of refuge and safety for the Saints, but Joseph the martyr assured us that refuge will be found in the great day of calamity, in Zion, Mo., in Jerusalem and in the

remnant whom the Lord our God shall call. Who are you going to believe, Joseph and the first elders, or the Brighamites? If you believe the first, you cannot believe the last mentioned for they are diametrically opposed. If Joseph the martyr taught the truth, the Brighamites teach heresy. Joseph is true. His teachings on this subject are plain and cannot fail, and though we still wait, the promises, prophecies, and inspired teachings of Joseph the martyr will be fully realized soon. I will close this article by asking who are the "*remnant*" spoken of?

W. W. B.

For the Herald.

A TEST TEXT.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28.

We propose to show that the above is, and always has been an infallible rule, by which to test the claim or establish the divine authenticity of every organization of individuals claiming to be the Church of Jesus Christ. Man being so constructed that he cannot believe anything without evidence, it follows naturally that a mechanical application of power in order to produce motion, or action, must be resorted to. The first action essential in this case is the action of the mind. Hence God as an *allwise* Master workman, sets an apostle to work; an apostle being a living, and special witness to the world that there is a God, and that His acquaintance can only be made by obedience to certain requisitions, or laws, showing by His superior reasoning that the faculties of the soul has been touched by the finger of inspiration, bearing such a message of light to poor benighted man, that awakes a desire in his soul to be made a participant of that heavenly light. Here then is the evidence sufficient to produce the motion, or action, and leads man to obey the requisition of the messenger, and yielding implicit obedience to the law of the message, he places himself in the condition to receive the promise. This establishes the truth of the message in this man's mind, and the fruits of the Spirit being manifest also has its effect, or influence, the promise being the gift of the Holy Ghost, or the testimony of Jesus, which is the Spirit of prophecy, which shall guide into all truth, and show things to

come. This constitutes a man who is subject to like passions as we are a *prophet*, which fills the second proposition of the text, and so by the accumulation of evidence the members are added until the body is composed, the members constituting the body, the Spirit being the life, and the operation of the Spirit producing the action of the body, or the living Church of Christ, with all its gifts and blessings, for the edification of the body, the work of the ministry, the perfecting of the saints, &c. This is the true pattern of the true church, and the test that will always distinguish it from counterfeits.

The first thing God did toward the organization of his church in these last days was to call and qualify his servant Joseph the martyr for the office of apostle, and elder, and instruct him how to build up His church in the most holy faith. Although Joseph was a prophet of the Lord, he was not a prophet to the church in the beginning, because there was no church, but after the church was built up, in process of time with its quorums of elders, seventies, high priests, &c. it became necessary to have a more perfect organization, and presiding officers over the different quorums with a clear definition of their duties, and powers, in which case Joseph was chosen President of the high priesthood, in which capacity the right of lawgiver pertained, with a promise that it should not depart from him only on condition, in which condition he should only have power to appoint another in his stead. It was generally understood that the Lord would, or had, instructed him how to make provision if he should be taken away. Now in the revelation given in 1841, the qualification of the holy priesthood, the blessings and exaltation of Zion, the prosperity and continued inheritance of the church, with all the promises pertaining to that order, or organization of the priesthood and church, were upon condition, and upon the contingency of a failure, they should be rejected as a church with their dead, for instead of blessings "ye by your own works, bring cursings, wrath, indignation and judgments upon your own heads by your follies, and by all your abominations which you practice before me saith the Lord." This rejection of the church was literally fulfilled according to the prediction, and a season of darkness and confusion ensued, while sorrow and disappointment took many to their graves. Very many

were discouraged, and abandoned all hope of ever being able to realize their former faith, therefore abandoned the thing altogether, settled in various parts of the world to make money and turned infidels. However the testimony that many had received was too powerful for them to forget, and the disposition of some to exalt themselves with the help of Satan, soon found aspirants to leadership. Sydney Rigdon, Brigham Young, Collin Brewster, J. J. Strang, C. B. Thompson, and others, all filed their claims, each under a spacious pretence of appointment, to successorship, or a legal right to lead the church, and many whose testimony would not suffer them to abandon all hope, seized hold on the different factions in search of the truth. Disappointment was the result in every case, and why? Because they had turned from, or laid aside the law and the testimony, but each faction claimed just so much of the law as suited their purpose, and incorporated in the stead thereof whatever their wisdom seemed to dictate, so as to keep up the appearance of progression, but in that they also failed, by the introduction of theories and orders, that not only violated the law of God, but also the laws of the land, propriety and morality, which never can hold together (long at a time) a moral, conscientious and law loving people, but many have been, and still are held by some of the factionists, that have not yet exploded by the manifestation of the gifts and blessings of God, promised in the gospel on condition of obedience. Now this proves the gospel message to be true, but it does not prove the truth of the absurdities and abominations of any faction, neither does it disturb the harmony of the gospel order, for instance the priesthood, or authority to act in the name of the Lord, has been given to men in these last days, and transmitted from nation to nation, now a man holding this authority and acting in good faith, delivers a gospel message, verily it is the truth, an honest hearted man hears and receives it, yields obedience to God's commandments in all good conscience. Now how is it possible that this message is true, emanated from God with His sacred promise attached, administered by one duly authorized to officiate, received in all good faith, and still be inoperative, or fail to produce the promised effect. The answer is, it is impossible, and many being so situated, gathered to the places appointed with the full assurance that they should realize all the blessings that are promised to the faithful, but *alas*, instead of perfection they beheld nothing but a system of the gros-

sest corruption, and when they told how they were mortified and disappointed, they were scoffed at, robbed and swindled of all their earthly means, *even their liberty, for many of the poor have been sold as servants to their brethren (so-called)* to pay their debts, what wonder then that these should reject, or resist all efforts at reclamation, and hold themselves aloof from all religious pretensions for a season, yet the Lord knoweth the hearts of the children of men, and will feel after them in His own time. Disappointment being thus the universal result to all those that followed the different factions, it came into the minds of some who had tasted the good word of God, and the powers of the world to come, to go back to the law and the testimony, and by so doing they found the law to be perfect and the promises sure, upon condition of obedience, therefore with singleness of heart they began to "stand in the ways and see, and ask for the old paths where is the good way, and walk therein," (Jer. 6: 16) that they might find rest for their souls, and soon the promise was verified to them, and they began to testify to others, and persuade them to seek the good way, which in all proper cases of obedience resulted in a glorious triumph over the powers of darkness that had prevailed, and as their numbers increased, and the testimony grew stronger, God poured out His Spirit upon them, and showed them things that was to come. Then having a lamp to their feet, it was not so hard to walk in the paths of light, though Satan beset them on all sides, and scattered the seeds of confusion and strife broadcast amongst the humble and honest hearted seekers after truth, yet we find the church progressing slowly and steadily until it attained to a thorough organization, numbering some thousands of members, scattered up and down on the breadth of the earth, rejoicing in the gifts and blessings of the gospel as in former days. Hence, we see that the reorganization of the Church of Jesus Christ of Latter-Day-Saints was brought about by the same order of things as used to produce or organize the church in 1830, or in any other age of the world whenever the Lord had a church upon the earth: first apostles, secondarily prophets, &c. Now this knowledge would have served as a detector to all false teachers, and pretenders to divine inspiration since the world began, but more especially in the latter-day work, for each and every aspirant to the office of leader announced himself as a lawgiver, a prophet, &c., but the true church must be built upon the foundation of apostles and prophets, Jesus Christ himself being the chief

corner stone, and the knowledge that God had spoken to man again in these last days, and committed to him the everlasting gospel, for the last time and for the fullness of times with notice that the hour of his judgment had come, this being in the possession of many living witnesses; obtained by obedience to the law of heaven, constituted that rock, upon which Christ told Peter He would build His church and the gates of hell should not prevail against it. This being the dispensation of the fullness of times when God would gather together in one, all things in Christ, &c. Now it is evident that it is the dispensation of the fullness of times, first, from the fact that it is a gathering dispensation, and secondly, by the appendage of the declaration, that the hour of His judgment has come, for it is generally conceded that the judgment immediately precedes condemnation, and punishment immediately follows after. The prophet Jeremiah declares that God will gather Israel, and make a full end of all the nations whither he had driven them, (Jer. 46: 28,) so that according to this view, no new order could be expected, or needed, while his special witnesses remained to testify to the world that God had spoken for the last time, and for the fullness of times. K.

String Prairie, Iowa, Aug. 1863.

A COUNCIL.

Minutes of a meeting in council of the officers of the Church of Jesus Christ of Latter-day-Saints, for the District of Southern Illinois; Eastern Iowa and Missouri, held at Nauvoo; Hancock Co., Ill., Sept. 12, 1863.

11 A. M. On Motion, Elder Joseph Smith, was called to the chair, and Alexander H. Smith, chosen as clerk: Meeting opened by singing and prayer. After opening it was ascertained that the following named officers were present:

SEVENTIES.—Michael Griffith, James Burgess, Henry Cuerdon.

ELDERS.—Benjamin Austin, Thomas Dungan, Alexander Struthers, Solomon Tripp, John H. Lake, William Davis, Alexander H. Smith.

PRIESTS.—Richard Doty, Isaac Shoup, David H. Smith.

TEACHERS.—Milo Kendall, Jedediah Doty, E. J. Moore.

DEACON.—Samuel Chambers.

The object of the meeting was stated by the Chairman: A more complete organization, for the work of the ministry in this District was urged by Elder Cuerdon. After some preliminary discussion, the following action was had:

Resolved, That that portion of Iowa comprising the counties of Lee, Van Buren, and Desmoines and vicinity, be organized into and called the String Prairie Conference under the presidency of Elder Thomas Dungan.

Resolved, That the counties of St. Louis, Mo., and Madison Co., Illinois, be organized into and called the St. Louis and Alton Conference, under the presidency of Elder Henry Cuerdon.

Resolved, That the counties of Hancock, Adams, Pike and McDonough, Illinois be organized into and called the Nauvoo Conference, under the presidency of Elder Joseph Smith.

Resolved, That Bro. Benjamin Austin, be chosen to act as Bishop for the three Conferences, subject to the approval of the General Conference.

On motion adjourned to meet at 2 o'clock, P. M.

2 o'clock, P. M. Met pursuant to adjournment, when E. J. Moore, Teacher, and David H. Smith, Priest, were reported present in addition to those present in the morning session.

Brother Burgess made a statement to the Council.

Upon consideration it was

Resolved, That the President of this Council be instructed to give to Brother Burgess, in case he goes to the East, a letter of recommendation, as a mark of esteem and fellowship of this Council.

Resolved, That this Council meet once every three months, from this date.

Resolved, That for the benefit of other districts, the President of this Council procure the publication of the proceedings of this meeting of this Council in the Herald.

Resolved, That when this Council adjourns it adjourn to meet on the second Saturday in December 1863 at ten o'clock, A. M. at String Prairie, Lee Co., Iowa.

Resolved, That Bro. Isaac Shoup be and he is hereby recommended to the String Prairie Branch, for ordination as an elder in said Branch.

On motion adjourned. Benediction.

JOSEPH SMITH, PRESIDENT.

ALEXANDER SMITH, Clerk.

Nauvoo; Ill.; Sept. 22, 1863.

THE ART OF REPORTING sermons, speeches, prophecies and other communications from the Spirit, is very much needed among the saints, and we would recommend those who can acquire a knowledge of this art, to do so, especially young saints, both male and female.

Many valuable communications might be retained by a practical use of this art, and much good would be accomplished thereby:

For the Herald:

EXTRACTS FROM JOHN WESLEY'S TRANSLATION OF THE NEW TESTAMENT.

BRO. SHEEN,

Thinking that a few such items as the following would be acceptable to the elders abroad, I send them for your disposal. John Wesley's translation of the New Testament is kept very close by those who own them. I send some few of his notes, part of them I transcribed from his work myself, and the balance was published in the Morning Watch, Sept. 1840.

"The New Testament into chapters, having been divided in the dark ages, and very incorrectly; after separating things that are closely joined, and joining those that are entirely distinct from each other." Preface, page 5.*

"Thou shalt not tempt the Lord thy God,' (Math. 4: 7;) by requiring further evidence of what he has already made plain."

"By that Spirit which we receive in baptism. (See Acts 2: 38;) 'we are united in one body, whether we be Jews or Gentiles. 1 Cor. 12: 13."

"Jesus had no sin to wash away, and yet He was baptized. See Matt. 3: 16. And God owned his ordinance, so as to make it the reason (cause) of his pouring forth his Holy Spirit upon him, and *where can we expect this sacred effusion but in attendance upon divine appointments?"*

"'Except a man be born of water and of the Spirit,' John 3: 5. (Through the

* This is truth beyond doubt; for in the original manuscripts of the Bible, there was no division between the words, and consequently no punctuation marks. The writing was continued without any opening between the letters, which were all of the same size, thus: PREACHTHE WORD. It often happens that different words are made, and meanings attached, by separating the letters differently, and as the meaning of a sentence or passage depends upon the division made in these rows of letters; it is evident that no translation of selfish man can be made to give the correct record; that God gave of His Son; hence the great necessity of a translation by revelation. Y.

word) and be baptized (where baptism can be had) as the outward sign and means of it."

"'He went and washed, and came seeing,' John 9: 7. He believed and obeyed, and received a blessing."

"'If ye keep my commandments ye shall abide in my love.' John 15: 10. On these terms and on no others, ye shall remain the object of my special affection."

"'Be baptized and wash away thy sins,' Acts. 22: 16. Baptism administered to real penitents is both a (the) means, and seal of pardon; nor did God ordinarily in the primitive church, bestow this on any except through this means."*

"'For as many of you as have testified your faith, by being baptized in the name of Jesus Christ; (Gal. 3: 2;) have received Him as your righteousness, and are therefore sons of God through Him'."

"'They will make merchandise of you,' 2 Peter, 2: 3. Only use you to make a gain by you, as merchants, as by their wares."

"'As many of you as have been baptized into Christ, have been baptized into his death.' Rom. 6: 3. In baptism we through faith are ingrafted into Christ, who fashions us like unto him, and particularly with regard to his death and resurrection."

"'We are buried with him by baptism unto death.' Alluding to the ancient manner (mode) of baptism by "IMMERSION 4v.†

"'That he might sanctify it (the church) through the word.' Eph. 5: 26.

* If the means and seal of pardon, ordained by Jesus Christ, is not the same now as in the primitive age, by what authority and by whom was it changed; is it not by man's authority? Y.

† If the ancient manner (mode) of baptism was "IMMERSION as Mr. Wesley declares that it was; he ought to have told us by whom baptism was introduced into the church, and why he follows it up. See Gahan's C. H. page 93, and Mosheim on the third century. Novation admitted the truth of the gospel in the third century. Falling dangerously ill, not having been baptized, was now baptized in his bed; not by immersion, but by infusion or pouring on. Upon recovering his health, he received not the seal of the Lord (confirmation) by the hand of the bishop. Both of these defects according to ancient order, were bars to holy orders. Y.

The ordinary channel of all blessings, having cleansed it from the guilt, and power of sin by the washing of water."

"The antitype whereof, the thing typified by the Ark, 'even baptism doth now also save us,' 1 Peter, 3: 21. That is, through the water of baptism, we are saved from the sin that overwhelms the world as a flood."

"'Till we all come in the unity of the faith,' Eph, 4: 13. Till all of us come to an exact agreement, in the Christian doctrine." (Here Mr. Wesley says "doctrine," not doctrines. Y.)

"Therefore leaving the principles of the doctrine of Christ. Heb. 6: 1. When they believed they were to be baptized, (not with the baptism of the Jews, or of John; but of Christ) The next thing was to lay hands on them for the reception of the Holy Ghost; after which they were more fully instructed, touching the resurrection, and general judgment, called eternal, because the sentence then pronounced was irrevocable, and the effects of it remains forever."

"'Killed the prophets'. Luke 7: 48. Just like them; pretend great reverence for the ancient prophets, while ye destroy them that God sends to you."

"'Whether there be prophecies they shall fail,' (1 Cor. 13: 8,) when all things are fulfilled, and God is all, and in all."

I am yours in the new and everlasting covenant.

A. YOUNG.

Nebraska City, N. T. July, 1863.

UTAH CORRESPONDENCE.

The St. Louis *Republican* of Sept. 19th, contains a letter from Salt Lake City, dated Aug. 31, which says:

"Some little speculation is being indulged in as to what will be the result of the visit of the two missionaries, Briggs and McCord, now here, sent out by the son of the original prophet, Joseph Smith. These *charge de affaires* of the deceased prophet, charge Brigham with being an usurper—denounce polygamy, say that it was not in the original programme, &c. It is understood that Brigham says: 'if these men have come here to interfere with him or the Church, that they had better make themselves scarce.'"

BRO. W. W. BLAIR wrote from Galland's Grove, Iowa, Sept. 9, and says that a brother in Weber Co., Utah, has written to a brother at Galland's Grove, and says that there are hundreds in his vicinity who are looking for deliverance through Joseph's seed, and that the power

of God has left the Brighamites entirely, and that the Brighamite authorities are fast losing control of the people.

Bro. Blair says, "we baptized 3 at our two days' meeting at this place. The branches are generally very prosperous throughout the west."

BRO. JOSIAH ELLS of Pittsburgh, Pa., under date of Sept. 27, says, I am pleased to say there is a most excellent Spirit and feeling in the church here, and another door has been opened at New Brighton, below this place, near the river, which I intend to visit in about two weeks.

He also writes that he on Sept. 8, baptized 3 persons at Pittsburgh, Pa.

A GREAT HAIL STORM.

The *Chicago Tribune* of Sept. 13, says: "One of the most remarkable and violent storms ever known in the southwest, visited St. Charles county, Mo., on Friday last. The cornfields were completely stripped of the corn, leaving the stalks bare, and the corn having the appearance of being pounded in a mortar. One man was killed, and others seriously injured by the hailstones. Pigs in numbers were killed, and the next day cart loads of ducks were taken from the Mauvais Temps Claire, killed by the hail. Fabulous stories are told about the size of the hail, a gentleman tells us that he saw one stone which, after being kept in an ice chest two and a half days, was still as large as a goose egg. The damage has been very great, as the storm occurred in a highly cultivated section of the country."

LETTERS FROM THE SALT LAND.

From private letters received from Utah, by Bro. W. D. MORRISON, dated Sept. 15, 1863, we make the following extracts:

"I am actually astonished at what has taken place here. It will be four weeks to-morrow since the brethren, (E. C. BRIGGS and A. McCORD,) arrived here, and notwithstanding every obstacle is thrown in their way, some *sixteen* have been baptized, and that too, not in secret or in the dark, but in broad open daylight, to the great joy of all who then and there joined the Reorganization, and were confirmed the same evening."

"The seed is sown; the leaven is laid, it is growing; it is working. The glad tidings are spreading, and as a matter of course men and devils are awfully raging for fear of what is coming. We have four meetings weekly."

"I am thankful to say I am inexpressibly happy in the realization of gospel blessings. Utah has never before yielded

ed such peace of mind and consolation as now. I feel at times that I could say with Simeon, "Lord now lettest thy servant depart in peace, for mine eyes have seen thy salvation." And how much more may you not expect is in anticipation if permitted to arrive safe in your midst, and face to face record the goodness and loving kindness of our Father in heaven. You must not think you know all this heart feels. I cannot express it; it swells with gratitude and love to the divine author of good to man, and unfeigned love to all saints. O may we all realize the powerful efficacy of redeeming love thereby extending its balmy influence to all around, As the first fruits of Utah may the hallowing power of the blessed Spirit, enable us to cast an halo of compassionate love around, giving courage and perseverance to enable us to pluck some as brands from the fire."

For the Herald.

TO E. C. BRIGGS AND A. McCORD,

MISSIONARIES TO UTAH.

Welcome to our humble dwelling.

Let your peace with us abide;
Hope deferred, our hearts are swelling,
Now may truth spread far and wide,

Lift the gospel's mighty standard:
The sheep will hear the Shepherd's voice;
Jesus' power will bear you onward,
And the pure in heart rejoice.

Long as captives, here we've wandered,
Self reproach'd, and self condemned;
O'er the past with grief we've pondered,
Praises now to heaven we'll send.

Lose no time the Spirit's waiting,
Souls to fire with love again;
Linger not with men debating,
Do not quench the sacred flame.

Blow the trump of Zion's gospel,
Saints will know the joyful sound;
Jesus' love will win and conquer;
Glory to His name redound.

Fear not men, though gold enshrine them,
Since your mission is divine,
Mammon's bands most closely bind them,
Glorious victory will be thine.

Prophets gone, will sure assist ye,
In the laborious work of love,
And though demons should resist thee,
Conquerors you at last will prove.
August 11, 1863. M. A. W.

A BOOKBINDER.—If there are any of the saints who are competent bookbinders, and who are desirous of obtaining employment

at that business, they may write to us on the subject, and wait for a reply.

MARRIED.—On Sept. 12, 1863, by Judge Hempstead, of Dubuque, Iowa, Elder E. M. WILDERMUTH, of Richland, Wis., to Miss C. P. SHUMWAY, of Dubuque Co.; Iowa.

DIED.—At Nelson's Grove, Kane county, Ill., July 2, 1863, Bro. WILLIAM FOSTER, after three months' sickness; aged 71 years, 6 months and 12 days.

At Farmer's Creek, Jackson Co., Iowa; Sept. 4, 1863, Sister SALLY DOTY, after 5 months' sickness; aged 41 years, 4 months and 20 days. She was born at Java, Wyoming Co., N. Y., and baptized by Elder Doty, Aug. 30, 1863. She leaves eight children to mourn her loss, and is much lamented.

At the same place, Sept. 8, 1863, HELEN DOTY, daughter of Elder Doty, and Sister Sally Doty. She was born March 30, 1863; and blest June 20, by Elder Edward Larkey.

RECEIPTS FOR THE HERALD.—B. Fairbanks; W. H. White, W. Holmes, H. W. Pomeroy; E. Houghton, M. Hess, W. F. Cooke, J. Twist, L. V. Buren, J. T. Pae, J. Spratley; W. Robertson, M. J. Watson, each \$1. W. Long, \$2; A. J. Pethoud, \$0.50; R. Groom, \$2.

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THE TRUE LATTER-DAY-SAINTS' HERALD.

“THUS SAITH THE LORD, ‘STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.’ BUT THEY SAID, ‘WE WILL NOT WALK THEREIN.’”—*Jer.* 6 : 16.

“AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME.”—*Matth.* 24 : 14.

No. 8 — Vol. 4.] **PLANO, ILL., OCT. 15, 1863.** [WHOLE No. 44.]

REVIEW OF THE ISRAELITE INDEED.

No. 1.

In the *Israelite Indeed* for August, 1863, there is a short letter to the Editor of that periodical, from Bro. J. McKenzie of Jefferson City, Mo., in which Bro. McKenzie says:

“I would like to see your view on lineal priesthood, whether it could be brought down to our days, through a succession of corrupt men, as some indeed do claim. And again, secondly, what do you think of the commission given by our Lord and Savior to his apostles in the 16th c. of Mark's gospel? Can any other after the apostles, take hold of that commission; and does God acknowledge them as His agents on the earth?”

The *I. I.* has published its answers to these inquiries, and in conclusion it says, “these are our opinions on the above two subjects. We are open to conviction, however, and should be thankful to those who would point out our errors and correct them.”

Impelled by this kind invitation we will proceed to point out some errors in his answers to these inquiries. The *I. I.* says:

“If the writer understands under *lineal priesthood* a succession of the *Aaronic* priesthood, we say emphatically, it cannot be brought down to our days, even among the Jews; and the Gentiles have by no means any claim to that office. The Aaronic priesthood, as its very name signifies, can only exist among those who are literal descendants of Aaron; and though there are multitudes of such among the Jews who bear the name Cohen, or Priest, asserting a descent in a direct line from Aaron, yet none of them can show any legitimacy.”

Most assuredly there has not been a lineal succession of the Aaronic priesthood to

our day, but the idea that it can only exist among those who are literal descendants of Aaron is untenable. To substantiate this assertion the *I. I.* would have to show that the Lord has said that no man shall at any time hold that priesthood except the descendants of Aaron. This can not be done. When the Lord commanded Moses, saying, “take thou unto thee Aaron thy brother, and his sons with him from among the children of Israel, that he may minister unto me in the priest's office,” (*Ex.* 28 : 1.) He did not say that no man, except Aaron and his descendants shall minister in the priest's office to the end of time. Aaron and his sons were appointed to minister “in the priest's office.” This shows that they were to minister in an office which had been established before they received their appointment to “minister in the priest's office.” Abel, Noah, Abraham and Jacob ministered in the priest's office, for they offered sacrifices unto God. See *Gen.* 4 : 3-5, *Gen.* 8 : 20, 21, *Gen.* 22 : 13, *Gen.* 31 : 54, *Gen.* 46 : 1. Moses “builted an altar” and “he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord.” *Ex.* 24 : 4, 5. This account is given prior to the account of the appointment of Aaron and his sons to minister in the priest's office. Prior to both these events we read that Jethro, Moses' father-in-law, was “the priest of Midian” and Jethro was not an idolatrous priest, but a priest of the Most High, for “Jethro rejoiced for all the goodness which the Lord had done to Israel, whom He had delivered out of the hand of the Egyptians. And Jethro said, ‘blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh: * * * Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly, He was

above them.' And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God." Ex. 18: 9-12. Thus we find that Aaron and all the elders of Israel countenanced by their presence and cooperation, this act of Jethro, and Moses "hearkened to the voice of his father-in-law, and did all that he had said." (Ex. 18: 24) when Jethro taught Moses how he should judge Israel. Who was Jethro? Was he Aaron's father? No. He was not an Israelite, for the Midianites were a nation who inhabited the land of Midian. See Gen. 37: 28, Judg. 6: 7, Judg. 7: 25, Ps. 83: 9. We have now shown that before Aaron was appointed to minister in the priest's office, many of his ancestors did so too, and that Jethro, a Gentile, was "the (divinely authorized) priest of Midian." Now these men offered acceptable offerings and sacrifices unto the Lord as Aaron did. We do not say that these men held no more authority than Aaron did, to minister in the priest's office, for it is evident that they did hold higher authority. We have shown that Jethro held higher authority than Moses, for Moses hearkened to his voice and did all that he had said. We perceive therefore that *one* Gentile at least, had authority to perform duties which were enjoined on Aaron and his sons, and undoubtedly there were many Midianites who ministered in the priest's office under the presidency of Jethro, as Moses did, and as Aaron and his sons ministered under the presidency of Moses. Gentiles therefore can hold the priesthood, and as Jethro held a priesthood which was superior to the Aaronic priesthood, before Moses held it, and when there was no man in Israel worthy to hold it, so may Gentiles hold the Aaronic priesthood while there are none of the descendants of Aaron designated and divinely appointed to minister in the priest's office. When the legal heir to a birthright rejects it, or does not perform those duties by which he could inherit it, it is given to another party. When the Jews judged themselves unworthy of eternal life, Paul said, "So, we turn to the Gentiles." Acts: 13: 46. Thus the Gentiles who believed became "Abraham's seed, and heirs according to the promise." Gal. 3: 29. Thus when the lineal heirs to the promise which God made with Abraham, refused to perform the duties by which they might inherit the promise, the privilege was offered to the Gentiles to become "Abraham's seed, and heirs according to the promise." So it is in reference to the Aaronic priesthood. If the lineal heirs to that priesthood refuse or neglect to render themselves

worthy of it, or if they can not demonstrate that they *are* lineal descendants of Aaron, those who are worthy, of other lineages, supersede them, until the time shall come that the Lord "shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Mal. 3: 3, 4. That is the time when the offering of the sons of Aaron (who are sons of Levi) shall be offered unto the Lord in righteousness, and that is the time when the offerings of Judah and Jerusalem shall be pleasant unto the Lord as in the days of old, therefore the offerings of the sons of Aaron will be such as they offered in days of old.

Many suppose that the Lord has broken His covenant with David His servant, that he should not have a son to reign on his throne, and many suppose that the Lord has broken His covenant with the Levites, the priests, the Lord's ministers, and that "the two families which the Lord hath chosen, He hath even cast them off," (See Jer. 33: 24) but "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; and with the Levites the priests, my ministers. 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." Jer. 33: 20-22. Now I suppose that the *I. I.* will coincide with us, that this prophecy shows that if we can not break the Lord's covenant of the day, and His covenant of the night, His covenant can not be broken with David His servant, that he should not have a son to reign upon his throne. Why then should we say that one of "the two families which the Lord hath chosen, He hath even cast them off?" Are not these two covenants spoken of as *equally* certain to be fulfilled? If one can be broken, so can the other. If the covenant with the Levites, the priests, the Lord's ministers, is broken, the covenant with David His servant is also broken. They both stand or fall together, and neither of them can be broken as long as "day and night in their season" continue. The Lord said unto Moses, "thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a *perpetual* statute," Ex. 29: 9. Lest it should be imagined that the word "*perpetual*" is not plain enough in de-

fining the duration and continuation of the Aaronic priesthood to the end of time, we will quote another, where we read that the Lord said unto Moses; "thou shalt bring his (Aaron's) sons, and clothe them with coats: and thou shalt anoint them; as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations." This shows clearly that this priesthood will continue in the lineage of Aaron to the last generation. The following passages also coincide with the foregoing: Ex. 30: 8, 19-21, 30, 31; Lev. 3: 16, 17; Lev. 6: 8-13-18; Lev. 7: 35, 36; Lev. 10: 8, 9; Lev. 17: 7; Lev. 23: 9-14-21-31-41; Num. 35: 12, 13; Neh. 13: 29; Mal. 2: 4-7. With all this array of evidence, and with much more which might be adduced, we might as well say that God has broken His covenant which He made with Abraham, Isaac and Jacob concerning the land of Canaan, and that He will not give unto them and their seed the land of Canaan, as to say that He has broken the covenant of priesthood which He made with Aaron, concerning him and his seed *throughout all their generations*. If "the Aaronic priesthood is entirely abolished," as the *I. J.* asserts, the covenant concerning the gathering of Israel is abolished, and the promises of God to *Aaron*, Abraham, Isaac, Jacob, David and the house of Israel are broken promises.

The *I. J.* says, "if, however, the writer means that *Royal Priesthood* which Jehovah promised to make of the whole house of Israel, if they should walk in His ways continually; and which as testified by Moses and all the prophets, they forfeited soon after the giving of the law, in this case we would answer, that this *Royal Priesthood* has ceased to be a national privilege of the nation of Israel only, but has become the common good of all nations. This privilege was bought by the precious blood of Messiah, the Royal High Priest, not after the order of Aaron, but after the order of Melchizedek, and can be acquired by any one, from every nation under heaven. There is no difference between Jew and Gentile; no genealogical tables are needed, because all the faithful are one in Christ Jesus. Any one who believes in Him, and renders obedience to His laws, and is thus cleansed in His blood from all sin and unrighteousness, will, at the great day of His coming, be raised from the dead to life everlasting, and be a Royal Priest in His kingdom forever."

It is truly marvelous and inconsistent to say that "the Aaronic priesthood is entirely abolished," and that the people of Israel

have forfeited the Royal Priesthood after the order of Melchizedek, and yet assert that God will gather Israel to the land of their fathers, and that they will then obey the Lord and be a righteous people, for by the word of the Lord unto Moses we are taught, that when Israel shall obey the voice of the Lord and keep His covenant, *then they shall be a peculiar treasure unto Him above all people, and a kingdom of priests*; This is what the Lord said, "now therefore if ye will obey my voice; indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests; and an holy nation." Ex. 19: 5, 6. Now we would ask, when did the Lord revoke this promise? When did the Lord say to Israel "if ye will obey my voice and keep my covenant, ye shall *not* be a peculiar treasure unto me above all people, and ye shall not be unto me a kingdom of priests?" He has never said so, but to the contrary. The gathering of Israel to the land of their fathers is inseparably connected with becoming a kingdom of priests. Then "the iniquity of Israel shall be sought for, and there shall be none." Jer. 50: 20. Then they will be a kingdom of priests. They might have been a kingdom of priests in Moses' day, but they were rebellious and would not obey the voice of the Lord, therefore *that generation* "forfeited" the privilege of becoming a kingdom of priests, but the time is at hand when Israel will be named the *Priests of the Lord*. Isaiah said, "they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And *strangers* shall stand and feed your flocks, and the *soils of the alien* shall be your plowmen and your vine dressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." Isa. 61: 4-6. Now as the *I. J.* says that the Aaronic priesthood is done away, that the Melchizedek priesthood has become the common good of all nations, and that there is no difference between Jew and Gentile, there is a complete antagonism between these assertions and the foregoing prophecy. These priesthoods will then "be a national privilege of the nation of Israel only," and there will then be a *great* "difference between Jew and Gentile," for there will be a great difference between being the Priests of the Lord, Ministers of our God, and feeders of the flocks of "the Priests of the Lord" and their plowmen and vine dressers. The strangers and aliens will not be priests of

the Lord, but they will be bond-men and bond-women in the land of the Lord. For further proof on this subject see Isa. 14: 1, 2; Jer. 30: 16; Isa. 51: 22, 28; Ps. 2: 2, 3; Ps. 149: 2, 5-9.

The foregoing quotation shows that the Priests of the Lord are the Ministers of our God, therefore the prophecies concerning the Ministers of our God are prophecies concerning the Priests of the Lord. We will therefore review some of the prophecies concerning the Ministers of our God, the Priests of the Lord. In a prophecy which we have already quoted; the Lord speaks of the priests thus: "the Levites the priests, *my ministers*." Jer. 33: 21. In the next verse He says, "as the host of heaven cannot 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." Therefore the Levites will be very numerous; and they will be priests, ministers of our God, and all the men of Israel will be so too, but we can not suppose that they will all be priests of one order.

Joel prophesied of those days when the Lord shall bring again the captivity of Judah and Jerusalem, and when He shall bring them down into the valley of Jehoshaphat, (Joel 3: 1, 2) and he commences the subject by giving the word of the Lord as follows:

"A nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white. Lament like a virgin girded with sackcloth for the husband of her youth. The meat offering and the drink offering is cut off from the house of the Lord; *the priests, the Lord's ministers mourn*." Joel 1: 6-9. The priests of the Lord, it appears, will mourn with all the people, when Gog, the chief prince of Meshech and Tubal shall come up against the mountains of Israel in the day of the Lord. The last days are often called the day of the Lord in the scriptures, and we know of no instance where any other period of time or age of the world is so called. From v. 13 to v. 16 Joel shows that it will be in the day of the Lord that the priests, the ministers of the altar will be called upon to howl and lament because "the meat offering and the drink offering is withholden from the house of our God." He says: "Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the

drink offering is withholden from the house of your God. Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord. Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?"

This shows plainly that in "the day of the Lord" there will be "priests," "ministers of the altar," "ministers of my God," and the Lord will command them to sanctify a fast and call "a solemn assembly," and "gather the *elders* and all the inhabitants of the land into the house of the Lord." The *I. I.* can not consistently say that the priests, the ministers of the altar, prophesied of by Joel, will not be such until they are "raised from the dead to life everlasting," for they were to live in the day of the Lord, "and as a destruction from the Almighty shall it come," as the prophet said. The resurrection of the saints will be after this destruction from the Almighty has come. "They that are Christ's at His coming" will be resurrected. See 1 Cor. 15: 23; Rev. 20: 6. The destruction in the day of the Lord is prophesied of by Isaiah. He says, "the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. 2: 12. He continues his account of the *destruction* of that day, and in vs. 17; 19, he says, "and the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and *the Lord alone shall be exalted in that day.* * * * And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." This coincides with Rev. 6: 15-17, which describes some of the events of the day of the Lord—"the great day of His wrath," as follows:

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains. And said to the mountains and rocks, 'fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?'"

We have now shown that the day of the Lord, which Joel said would come as a destruction from the Almighty, is the last days, and the day when the priests, the Lord's ministers, will mourn because the

meat offering and the drink offering will for a season be cut off from the *house of the Lord*. In Joel 2: 15-17, the prophet says:

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, 'spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, 'where is their God?'"

This prophecy shows that when the trumpet shall be blown in Zion, a fast sanctified, a solemn assembly called, the people and the elders assembled, and the congregation sanctified, then the priests, the ministers of the Lord, will weep between the porch and the altar, and pray unto the Lord to spare His people, that the heathen should not rule over them. "THEN (the prophet says) will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer and say unto His people, behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will *no more* make you a reproach among the heathen. But I will remove far off from you the northern army," &c. This shows that the priests, the ministers of the Lord, will be officiating in the house of the Lord, in the land of Israel, which is here called, in the prayer which the priests will then pray unto the Lord, "thine heritage," and they will officiate before they are "raised from the dead," for after the resurrection they will not "*weep* between the porch and the altar," nor in any place, neither will the heritage of the Lord be given to reproach, neither will the heathen reign over them any more.

With all these facts and references before us, and *many more* which might be presented, how can any person say that "there is no difference between Jew and Gentile," in regard to the priesthood? These prophecies coincide with the word of the Lord by Moses, who said to Israel, "the Lord hath chosen thee to be a peculiar treasure unto himself, above all the nations which are upon the earth." Deut. 14: 2.

Paul said that to the Israelites "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9: 4. These blessings are *special* given to Israel. The "adoption of sons," (Gal. 4: 5) *special* belongs to Israel, but not *exclusively*, because Gentiles can be baptized into Christ, "and if ye be Christ's

(Paul said) then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29. "Know ye therefore that they which are of faith, the same are the children of Abraham." 7 v. Thus "the adoption" pertaineth to Israel. "The glory" of the kingdom of God pertaineth to Israel, and the covenants which God made with their fathers," and the giving of the law, and the service of God pertaineth to Israel. God has therefore chosen Israel to be a peculiar people—to give His law to all nations—to superintend His service, so that the *promise* which God made to Abraham may be fulfilled, that in Abraham and in His seed, all the kindreds of the earth may be blessed, "that the blessing of Abraham might come on the Gentiles through Jesus Christ." Gal. 3: 14. Jesus said to the woman of Samaria, "salvation is of the Jews." John 4: 22.

Paul, in one of his letters to Gentile saints said concerning Israel, "as concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sake. For the gifts and calling of God are without repentance." Rom. 11: 28, 29.

By this quotation we are informed that Israel was elected and is beloved for the fathers' sake, and that "the gifts and calling of God" are theirs. This "calling of God," we understand to be the same that Paul wrote about when he said, "every high priest taken from among men is ordained for men in things pertaining to God. And no man taketh this honor unto himself, but he that is called of God as was Aaron." Aaron was called of God and *ordained* for men to be a high priest, and when Israel shall be a kingdom of priests, they will be *called and ordained*, to be "priests of the Lord and ministers of our God." It is not "the common good of all nations," *although Gentiles who are worthy* may be called of God and ordained to the Melchizedek or Aaronic priesthood, but the Lord has not said that any Gentile *nation* "shall be named, the priests of the Lord." It will "be a national privilege of the nation of Israel only."

For the Herald.

WHAT IS THE TRUTH?—No. 2.

"The covenant which was confirmed before of God in Christ," is evidently the gospel covenant. For we have seen, as before quoted in Gal. 3 c., that the gospel was preached unto Abraham, saying, "in thee shall all the nations of the earth be blessed." This is a quotation of Paul from Genesis, which gives an account that the Lord confirmed this gospel or covenant with Abra-

ham: and those scriptures say "in *thee* and in thy *seed* shall all the nations of the earth be blessed." We have seen that this blessing was the promise of the Spirit, and that this Spirit was received through faith. He does not say that it was received through faith alone, for he would not only come in contact with what James says, viz. that "faith without works is dead being alone," but he would contradict his own statement in Heb. 5: 9, which says, "and being made perfect, he (Christ) became the author of eternal salvation to all them that *obey* him." He says it was received through faith, because faith is the foundation of all righteousness. How is faith the foundation of all righteousness? Paul says, "he that cometh to God, must believe that He is, and that He is a rewarder of them that diligently seek Him," Heb. 11: 6. The saying, "cometh to God," signifies that we have been living without God, and according to these words, the very first step that we take to come to God, is to believe that He has a being; hence faith is the starting point, or foundation, and without we take the first step, we cannot take the second, &c., and thus we might wisely say it was through faith, the same that ye would say we received a crop through faith, for if we did not first believe that we should reap a crop, we would never cast the seed into the ground, but we perceive that works are necessary along with faith in order to receive that crop, even so Paul inculcates in these words, to "diligently seek Him." If we did not first believe that there is a God, it would be foolishness to talk of keeping any of His commandments, but Paul said that he that cometh to God, must not only believe that He is, but must believe that He is a rewarder of those who diligently seek Him: and believing that He is a rewarder of those who diligently seek Him, they begin to seek Him in the way that He has marked out, as we have before stated that Peter showed them on the day of Pentecost. They believed that God was a rewarder of those who diligently sought Him, hence they said, "what shall we do?" Peter then told them how they would be rewarded, and he said it was through repentance and baptism for the remission of sins, in the name of Jesus Christ, and they would be rewarded with the gift of the Holy Ghost, which was the *promise* that they, their children, and all who were afar off, "even as many as the Lord our God shall call," should be rewarded with, by fulfilling the same unchangeable conditions; and by diligent search of the scriptures, we find that this reward, or promise, or blessing, (the Holy Spirit) is all the passport we need

to that "rest that remaineth for the people of God"—to that inheritance with the Saints in light; for Paul expressly says, "but if the Spirit of Him that raised up Jesus from the dead, dwell in you, He that raised up Christ from the dead, shall also quicken your mortal bodies, by His Spirit that dwelleth in you." Rom. 8: 11. In the next verse he said, "therefore," which signifies that he had demonstrated the fact that through this Spirit we should receive the resurrection from the dead, and he proceeds to show that we ought to live after the Spirit, and not after the flesh. He said, "therefore brethren we are debtors not to the flesh, to live after the flesh, for if ye live after the flesh ye shall *die*: but if ye through the Spirit, do mortify the deeds of the body, ye shall *live*." He proceeds in this chapter to show that it is this Spirit that constitutes us "sons of God," "children of God," "if children then heirs, heirs of God, and joint heirs with Jesus Christ." Who cannot see that if by being in possession of this Spirit we become heirs, that it is by that Spirit that we gain our inheritances with Jesus Christ, with the Saints in light. By being in possession of this Spirit, we possess the power that guides into all truth; brings all things to our remembrance, and shews us things to come, and searcheth all things, yea, the deep things of God. It is the power that gives (says Paul in 1. Cor. 12 c.) faith, wisdom, knowledge, the gift of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues and interpretation of the same. Hence we see that if we want to become sons or daughters of God, heirs of God, and joint heirs with Jesus Christ, we must obtain this Spirit, we cannot obtain it only in the way God has pointed out. We have a few more words to say with respect to the law being *added* because of transgression. If it was not *added* to the gospel, what was it added to? It could not be to the law of Egypt, or that of any other nation, for the transgression of those laws would not endanger our soul's salvation, for obedience to those laws alone could not produce that righteousness which giveth life. It was added on account of sin, for the apostle said, "sin is the transgression of the law." Now what law did they transgress, for that is what this law of carnal commandments was added to? Paul said, "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. For unto us was the gospel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4: 1, 2. We find by reading the context in the preced-

ing chapter, that it was the children of Israel that he was speaking about, and he said, "to us was the *gospel* preached as well as unto them," which shows that the *same gospel* was preached unto the children of Israel as unto them; but the word preached did not profit them, (the Israelites) not being mixed with faith, and thus, according to Paul, they did not please God, for "without faith it is impossible to please Him," and thus, as they could not abide the gospel, or celestial law, they could not be prepared for a celestial glory, or His rest, (for "He swore in His wrath they should not enter into His rest,") therefore He added another or lesser law, the obedience of which (says Paul) could not make the comers thereunto perfect, and if it could not make them perfect, they could not be fit subjects for the society of perfect beings, and they were thus shut out from the presence of God. Paul said that it was a curse to them, and if it was a curse it could not be a blessing, and he likewise said, (as before quoted) that it was added because of transgression, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. I have been thus prolix with regard to the antiquity of the gospel, to show that the *same cause* will produce the *same effect*, the same gospel will bring salvation in this generation as it did when it was first revealed after the transgression of our first parents: for (says Peter) "of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth God and worketh righteousness, is accepted with Him." Acts 10: 34, 35. I will now proceed to answer more fully this question: what is the gospel? I quoted the answer of Paul, viz: "it is the power of God unto salvation," &c. I wish to simplify this sentence as much as I can, so that he that runs may read. By the power of God we understand the ability to save. Realizing that our God hath the fulness of all power, we can place implicit confidence in His ability to save; that whatever He has said He would do, He is able to perform; He has said by virtue of His power, that He would save the human family on certain conditions. Those conditions are contained in His commission to His disciples, namely: "go ye into all the world and preach the gospel unto every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark 16: 15, 16. He that believeth what? He that believeth the gospel which they were sent to preach, and is baptized shall be saved. Now suppose that they who heard Peter preach on the day of Pentecost, had believed and had not been

baptized, would they have fulfilled all the conditions? Verily, no; therefore they could not be saved. Why? Because they would not have entered into the kingdom of God, (or fold of God) for our Savior expressly said unto Nicodemus, "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." We discover by the word enter, as used in this sentence, that baptism is the mode of entrance into the kingdom of God, or door into the sheepfold. Well might Peter say after they had believed that they should repent and be baptized, in the name of Jesus Christ, for the remission of sins, and that they should receive the gift of the Holy Ghost. Why? Because if they had not been baptized, they could not have received that Spirit which constitutes us children of God,—heirs of God, and joint heirs with Jesus Christ; and if we are not heirs, we have no right or title to the estate of the great God—to eternal life, and who cannot see that after fulfilling these conditions, which constitutes us heirs, &c., that we are (being heirs and sons of God) in a saved condition; thus fulfilling the Savior's promise, that he that believeth and is baptized shall be saved. But (says one) is this all that we have to do, viz: believe, repent and be baptized for the remission of sins, and have hands laid on us for the reception of the Holy Ghost? Have we nothing else to do? Yes, there is danger of being lost, after we have been in a saved condition if we do not follow the directions of the Spirit of God, for Paul says that they that are led by the Spirit of God, are the sons of God, and in Heb. 6: 1-8 he says:

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do if God permit." 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 should 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."

We perceive the apostle calls faith, repentance and baptisms, and laying on of hands, &c., the foundation of the doctrine of Christ: and admonishes the Hebrews to go on unto perfection, evidently implying there was something else to do; and he intimates that if we do not go on to perfection, after

having received the Holy Ghost, &c., that there is danger of falling away and being lost. We have to live by every word that proceedeth out of the mouth of God. But to come to the point, "the gospel is the power of God unto salvation." Paul says in 1 Thes. 1: 5, "for our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." Here we perceive the gospel did not consist of the word alone, but there is a power along with it; and that is the power of God. Now according to the conditions of the word of the Lord, a man or woman is to believe, repent and be baptized, and receive the laying on of hands. We can believe and repent, for we have the power to do so; but we have not the power and authority to baptize ourselves, and thus induct ourselves into the kingdom of God, for that is done by the power of God vested in man. Our Savior commanded the disciples, as contained in Mat. 28: 19, "go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," &c. Here we perceive He gave them power to teach the word, and to baptize for an entrance into His kingdom, or church, and that delegated power to them, was His power, or authority, and just as good as though He performed the baptism. The power of God was not only manifested by baptizing by water, but in laying on of hands for the reception of the Holy Ghost, for if He had not given them power to lay on hands for the gift of the Holy Ghost, He never would have acknowledged it, by giving the Holy Spirit on those whom the apostles laid on hands, as found in Acts 8 and 19c. And thus we see that the gospel was the power of God unto salvation. Although delegated to men, it was the power of God. By that power they were born of water and of the Spirit, and thus became sons and daughters of God; and thus they became adopted into the family of God, and if faithful in observing all the law of their heavenly Father, will secure an everlasting salvation. By examining the New Testament, we find that whenever they received the gospel, it was in word, in power, and in the Holy Ghost, which brought much assurance. Hence we perceive that the gospel is the power of God unto salvation, to all them that believe, and we find (as before quoted) that our Savior came into the world for this cause, and to this end was he born, to accomplish the salvation of mankind; to be a witness unto the truth, and that truth is the gospel, which is the power of God unto salvation. Hence we perceive that those who deny this power, which is no more nor less than the priest-

hood, or delegated authority, and profess to preach the gospel, and baptize, do it in their own strength, which is their own power, and therefore it cannot be the power of God unto salvation. They had better cease preaching in their own strength, and administering in the ordinances, and not run before they are sent, for Paul says in Rom. 10: 14, "how shall they preach except they be sent," and in Heb. 5: 4, he says "no man taketh this honor unto himself, but he that is called of God, as was Aaron." In the account which was given by Moses, it is shown that Aaron was called by actual revelation, and in this day and generation the professed ministers of Christ, say these things are done away; there are no revelations in these days; and they thus shut up the only avenue to their being called, and virtually acknowledge that they are not called of God, and thus, not being called of God, as I said before, they do all that they do in their own strength, their *ipse dixit*, to the contrary, notwithstanding.

We will now sum up in as brief manner as possible, the foregoing remarks, as they are contained in this article. We have found that the end to which our Savior was born, &c., was to bear witness to the truth. We have found likewise that the truth was the gospel, and that its antiquity was equal to the fall of man, and that it is the power of God unto salvation to every one that believeth, and we have found that this power of God is the same, whether displayed by His own right arm, or delegated to man as His agent, or as Paul declares in 2 Cor. 5: 20, "now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Therefore I close by exhorting all to come and obey the truth that you may be saved, and this is the prayer of your unworthy servant.

EDWIN STAFFORD.

ABINGDON, Knox Co., Ill., July 27, 1863

SEMI-ANNUAL CONFERENCE.

Minutes of the Semi-Annual Conference of the Church of Jesus Christ of L.-D.-S., held at the North Star Branch of said Church, in Pottawatomie Co., Iowa, Oct. 6, 1863.

Conference convened by calling Joseph Smith to preside. Alphonso Young and Edward W. Knapp, Clerks. Reports of Elders were called.

Joseph Smith reported that the work in Hancock Co., Ill., was progressing finely. He had baptized eight or ten since April Conference. There has been a branch organized ten miles east of Nauvoo, called the

Rock Creek branch, with eleven members; Thomas Pitt is Presiding Elder.

A letter was read from Elder E. C. Briggs in Utah, which cheered the hearts of the saints.

Bro. Hugh Lytle reported that Bro. Crabb and himself had been laboring as they were appointed at last April Conference, and on returning here they labored in Pike county Ill., in connection with Bro. Loren Babbitt, and baptized 16 persons.

Bro. Colby Downs reported that he had fulfilled a mission to Nebraska; had tried to be diligent, and had removed much prejudice; had baptized two, one being John Chatman, born in Wilkeshire, Eng., Sept. 20, 1845.

Bro. Eli Clothier reported that he had labored part of the time in the mission which was given him, and had baptized 13.

Bro. Wheeler Baldwin reported that he had labored in the district which was assigned him at the June Conference. He had held several meetings and had organized the Farm Creek Branch, with 22 members.

Bro. W. A. Litz reported that in the district which was assigned him, he had baptized four, two in Camp Creek branch, one in Weeping Water branch and one in Blue River branch, and ordained Bro. A. J. Pethoud an Elder. The four were enrolled in the Weeping Water branch, at their request. He obtained a hearing in Nebraska City, but there is some prejudice there; he labored in connection with Elder A. Young.

Bro. J. A. McIntosh reported that he had labored in the mission which was assigned him, first to the Mississippi, and then in his own vicinity.

Bro. Wm. Redfield reported that he had labored with Bro. Wheeler Baldwin, and that with considerable good results.

Two o'clock P. M.—Elder A. Young reported his mission in Nebraska, to June, 1863. Twenty members had been baptized instead of 16, as reported in June. He had also labored in other respects in Nebraska. In relation to the complaint of Elder A. Young, concerning his labors in Nebraska having been intruded upon by Elder D. M. Gamet; the President said that the only wrong Bro. Gamet had done, was the treating of Elder Young with discourtesy, but that it did not invalidate the organization of the Camp Creek branch, Neb., and that brethren should be careful in laboring, to avoid interfering with others. He also said that it was the duty of every Elder and Priest in the church to be active in their labors, not remaining at home idle, but to be diligently employed in crying repentance to this generation.

Bros. Babbitt, D. M. Gamet and George Morey reported.

Bro. Nathan Lindsey reported his mission in Illinois. He found much prejudice, nevertheless he preached in connection with others, and five were baptized by Z. H. Gurley.

Bro. Frank Reynolds reported that in his mission through Iowa he preached, and often to large congregations. He baptized several persons, and at Monmouth, Ill., he found Jews who had lately purchased lots in Jerusalem, preparatory to going there.

Elder E. Page reported that last winter and spring he labored considerably with Bro. Alexander McCord, and found people mostly, favorably inclined. He expressed a determination to do all he can for the work.

Bro. George Medlock reported that he had not labored much, owing to inability to get away from home. He said that he would labor as much as he could.

Pres. Smith here spoke upon the necessity of Elders knowing that their families were provided for or would be cared for in their absence, and enjoined punctuality as a virtue upon all the saints, that they observe all their promises to the extent of their ability, and that they should ever be courteous, affable and kind to all around them.

Elder Lehi Ellison reported that he had labored to the extent of his opportunities, in the mission assigned him at last Conference.

Elder Geo. Sweet and Elder John Jamison reported.

Elder D. H. Bays reported that the last mission which was given him, was in part fulfilled. He said that he had not followed the pattern strictly, and was consequently punished, but would do differently in future.

Elder W. W. Blair reported that in connection with Elder S. W. Condit and others, he had labored in various parts of the bounds of the western conference, and that they had, as a result, baptized some seventy persons.

Oct. 7th, 10 A. M.—Barton Parker reported his mission with others to Illinois. He found the people very loth to receive them, but by fasting and prayer the Lord prospered them. He baptized two in Iowa and Illinois. He was blessed in administering to the sick.

S. W. Condit reported confirming the report given by Bro. Blair, having been associated with him.

These reports were all received by the Conference, and the Elders expressed a determination to be up and doing to the full extent of their abilities and opportunities.

REPORTS OF BRANCHES.

Plum Creek: 23 members., John Leeka, Pres., E. B. Gaylord, Clerk.

Camp Creek: 23 mem., John Jamison, Pres., Henry Jamison, Clerk.

Fremont Co., Branch: 55 mem., Wheeler Baldwin, Pres., Samuel S. Wilcox, Clerk.

Union Branch: 8 added and 1 child blessed since last reported; James Putney, Pres., Erasmus Campbell, Clerk.

Little River: 44 mem., George Morey, Pres., Wm. Alden, Clerk.

Glenwood: 17 mem., Henry Kisby, Pres., Rufus A. Gonsolly, Clerk.

Nephi: 23 mem., E. R. Briggs, Pres., D. B. Harrington, Clerk.

North Star: 4 added and 3 children blessed since last reported; Samuel Waldo, Pres., D. P. Hartwell, Clerk.

Galland's Grove: 136 mem., J. B. Hunt, Pres., O. E. Holcomb, Clerk.

Bigler's Grove: 26 mem., Benj. Purcell, Pres., O. O. McHenry, Clerk.

Omaha: 18 mem., 4 Elders, 1 Teacher, 1 Deacon, George Hatt, Pres., Joseph Gilbert, Clerk.

Farm Creek: 20 mem., Samuel Badham, Pres., Isaac M. Beebee, Teacher, Calvin Beebee, Priest.

Raglan: 31 mem., including 3 Elders, 2 Teachers, C. C. Streeter, Pres., Donald Maule, Clerk.

Crescent City: 37 mem., 5 Elders, one Priest, 2 added by baptism, 2 removals since last report; Jesse Copeland, Pres., James B. Boren, Clerk.

Onawa: 19 mem., 3 removals, 1 death since last report; Josiah Sumner, Pres., John H. Hartley, Clerk.

Council Bluff: 40 mem., including 2 Seventies, 4 Elders, 1 Teacher, 1 Deacon, 4 added by baptism, 7 by letter. John Clark, Pres., Benj. Allen, Clerk.

Boyer: 2 removals since last report.

Boomer: 27 mem., 2 Seventies, 5 Elders, 1 Priest, 1 Teacher, 1 Deacon. John W. Roberts, Pres., George Wright, Clerk.

Weeping Water, Nebraska: 1 added by baptism, 4 by request. Alphonso Young, Pres., J. W. Waldsmith, Clerk.

Wheeler's Grove: 24 mem., 2 added by baptism, 1 by vote, 3 removed since last reported. John Smith, Pres., E. W. Knapp, Clerk.

Little Sioux: 19 added by baptism, 1 by letter. Silas W. Condit, Pres., Russell Fuller, Clerk.

Upon question, it was decided that Presidents of branches have not the right to delegate their presiding authority to any one, but that when he is absent the next in authority presides. He has, however, the right to call to his assistance in administering, other Elders in the branch.

The President gave some instruction to the Elders, that it is their duty to preach

repentance and baptism, and it is also necessary for them to preach obedience to the laws of God, not to tear down others but to build upon the sure foundation, also to teach by example as well as by precept, also to be sure to preach the gospel and not politics. It is no part of their business to interfere in those things. There is no other principle upon which we can expect to enjoy the Spirit of Christ, and be saved by Him, but to live day by day as though it were the last day for us on earth.

1½ P. M.—This afternoon was devoted to preaching by J. A. McIntosh and Joseph Smith.

Oct. 8th, 9½ A. M.—The following persons having been baptized, opportunity having been given on the 7th, they were now confirmed.

Elizabeth Frazier, born June 14, 1841, in Oxford Co., Maine; Sumantha Ann Colwell, born Oct. 17, 1834, in Oxford Co., Maine; Benj. Boley, born June 4, 1838, in Robinson Co., Tenn. These were baptized by D. H. Bays, Oct. 7, 1863. The first two were confirmed by Elders J. A. McIntosh and George Morey, the last by Colby Douns and John Leeka.

Joseph F. Speight, born in Leeds, Yorkshire, England, April 30, 1826, baptized Oct. 7, 1863, by D. H. Bays, confirmed Oct. 8th, by C. Douns and John Leeka.

By the voice of the Conference, Elijah B. Gaylord, Uriah Roundy, James Newberry, John Smith and John Outhouse, were ordained High Priests, under the hands of W. W. Blair and Joseph Smith.

By the voice of the Conference, Rufus A. Gonsolly, David H. Smith, Joseph F. Speight and John W. Burton, were ordained Elders by Elders Joseph Smith and W. W. Blair.

Resolved, That the counties of Shelby, Crawford, Audubon, Guthrie, Dallas, Polk and Sac, be under the presidency of J. A. McIntosh; Mills, Fremont, Page and Taylor counties, under Wheeler Baldwin; Decatur and vicinity under George Morey; Central Nebraska, under George Hatt; South Nebraska under Elders A. Young and Wm. A. Litz; Harrison and Monona counties under Silas W. Condit; Pottowatomie and Cass counties, under Hugh Lytle.

Resolved, That this Conference authorize the Committee of Publication to publish the Book of Doctrine and Covenants, with such corrections in arrangement as may be necessary.

Resolved, That licenses be given by this Conference to the Elders who have not yet received them.

2 P. M.—The afternoon was devoted to preaching, by W. W. Blair.

After adjournment the ordinance of bap-

tism was administered by Colby Downs, to Ellen Chadburn, born in Philadelphia, Pa., July 8, 1847; Wm. Traver, born May 28, 1839, in La Porte, Ind.; David Wilding, born Nov. 9, 1804, in Lancashire, England, confirmed Oct. 9th, and ordained a Seventy by W. W. Blair, T. Hougus and George Morey; Emily Smith, born March 15, 1843, in Wiltshire, England. These were confirmed Oct. 9th, by W. W. Blair, Thomas Hougus and George Morey.

Oct. 9th.—By the voice of the Conference, C. G. McIntosh, D. B. Harrington and Joseph Speight, were ordained Seventies, by W. W. Blair and J. A. McIntosh.

Bros. C. G. McIntosh and D. B. Harrington, were appointed on a Mission to Utah. Bro. Joseph F. Speight was appointed on a Mission to England.

On Motion, The Conference requested all the Elders, Priests, Teachers and Deacons to be active and diligent in laboring in their respective offices, thereby magnifying their calling.

On Motion, It is resolved that "The New Lute of Zion," be recommended by this Conference, as a singing book to be used in the singing schools in the church.

On Motion, Bro. James Crabbe was appointed on a mission in Pike Co., Ill., and its vicinity; Bros. Colby Downs and Levi Ellison, were appointed to labor in Linn and Benton counties, Iowa, and vicinity. Bro. Alexander H. Smith was appointed to labor with Bro. W. W. Blair, in the bounds of the Western Conference.

Resolved, That the Annual Conference convene at Amboy, Lee Co., Ill., April 6, 1864.

Naney Henderson, born Jan. 18, 1835, in Missouri, baptized Oct. 9, 1863, by Joseph Smith, confirmed by W. W. Blair, Thomas Hougus and George Morey.

Wm. Böwers, born in Ohio, Feb. 23, 1840, baptized by C. Downs, Oct. 8th, and confirmed Oct. 9, 1863, by W. W. Blair, Geo. Morey and Thomas Hougus. Jacob Stoker, born April 12, 1812, in Ash Co., N. C., baptized and confirmed as above.

JOSEPH SMITH, PRES.

A. YOUNG,
E. W. KNAPP, } Clerks.

LETTER FROM BRO. W. W. BLAIR.

BRO. SHEEN:—Our Conference closed on the evening of the 9th, after a very pleasant Session, and one full of thrilling interest. The weather was, for the most part very fine, although a few days previous to the 6th, it was very unpromising, and doubtless kept many away. On the 8th (Thursday) some two thousand were

present. During the four days we were together, there was little or nothing to mar the good order and peace of the vast assemblage. Much good instruction was given by our beloved President, and the Saints seemed to be of one heart, and one mind. The evenings were devoted to prayer meetings. The Spirit of the Lord was upon the people, and their hearts were made to rejoice in the testimonies of the Lord which were given in tongues, prophecy and spiritual exhortations. The Lord is giving us much grace and favor in the eyes of the people, for all of which we praise his holy name. The hearts of the saints were made glad in having Joseph, Alexander and David with them. God help them to carry out and finish up, the great work which was begun by their martyred father.

W. W. BLAIR.

Little Sioux, Iowa, Oct. 13, 1863.

LETTER FROM UTAH.

DEAR BRO. SHEEN:

I write to inform you how we are prospering here in the work of the last days, and to tell you we want more Heralds. There is a great call for them.

Bro. McCord returned from his mission to Ogden last evening. He baptized three up there, who were old members in the days of the first Joseph; one was Bro. John Taylor, and one was Steven Malony, and he reordained them elders, and they promised to do what they could to preach the glad news of the reorganized Church of Christ to all in their vicinity. Sister Taylor with her husband, has always held on to their first love, and opposed the doctrine of Brigham Young with his accursed polygamous system. I can only say now our prospects are glorious at present of doing a great work here in restoring this people back to God from whom they have strayed in the dark and cloudy day, and to obedience to the laws of the land which they have so ingloriously denounced heretofore. I hear good news from all parts of the territory. We have baptized now 20 in all, and many more are with us in faith. The saints here feel to rejoice with unspeakable joy inasmuch as the Lord has visited them again with the gifts of the gospel, and with that peace of mind or love that casteth out all fear. May God bless his saints in all the world with gifts and blessings to glorify His holy name, and build up His kingdom on the earth. Truly the Lord holds the reins in His own hands,

and the victory is ours and the crown is sure if we continue faithful until the end of the race.

E. C. BRIGGS.

S. L. City, Utah, Sept. 29, 1863.

For the Herald.

LETTER FROM CANADA WEST.

BROTHER SUREN:—Thinking that it would not be uninteresting to the readers of the *HERALD*, I will give you a short sketch of my mission, thus far. I left Plano, Sept. 2nd, (after the August Conference) in company with Bro. J. W. Gillen. We went to the Galien Branch, Mich., and preached four times. Then we went to the Lake Branch and held four meetings. Bro. Gillen baptized one. The Spirit was with us in the gifts of the gospel. We went again to the Galien Branch to take the cars for Battle Creek, where we had agreed to meet Bro. Samuel Bailey, on the 12th, but on the 11th, after Bro. Gillen had preached on the Divinity of the Book of Mormon, and while we were engaged in family prayer at Bro. George Blakeslee's, the Spirit said, "stay a little longer, for I have something more for you to do before you leave this place." So Bro. Gillen went to Battle Creek, and I staid and preached six times, and baptized four, and left many more believing. We had one good prayer meeting on Saturday evening, the 12th, the Spirit was with us in great power, bearing testimony to the calling of Bro. Joseph, which gave one brother a testimony which he never had before. I truly realized before I left, that it was the Holy Ghost who said "stay a little longer," &c. I met Bro. Gillen at Kalamazoo on the 17th, who said, "I preached five times in Waukeshah, to large and attentive congregations. Bros. Samuel and O. Bailey were with me. The people were very anxious to have me stay longer. I think that a large branch will yet be raised up in that place."

We then went to Grand Rapids, where we visited some old saints. From thence we went to Saginaw Co., and visited the Swan Creek Branch. We tarried there thirteen days, preaching and exhorting the people. During our stay in that vicinity we blessed fourteen children, and I baptized one. We left Saginaw City, Oct. 5th, in company with Bro. Isaac Boge, and went to Pine Run where Bro. Boge was acquainted with some old saints who were very cold. Some had no faith at all in the work. The bad conduct of the Strangites in that place had so disgusted the people that we could not get a fair hearing. I preached once, but the next night no lights were brought, so we took our leave next day, and arrived

here on the 10th, and on Sunday the 11th, Bro. Gillen preached to a large and attentive congregation. A bright prospect is in this region. The Buckhorn Branch is all alive in the work; I do not know of another branch of the same number, where the gifts and blessings are enjoyed in such great power as in this, and my prayer is that the good Lord may carry on His work.

We left four elders in Michigan, who agreed to travel and preach this Fall and Winter; Samuel and Oliver J. Bailey, in Kalamazoo and adjoining counties, and Isaac A. Boge and Edmund A. Cross, in Saginaw and adjoining counties.

I am, as ever, your brother in Christ.

JOHN SHIPPY.

BUCKHORN, Canada West, Oct. 14, 1863.

From the Prophetic Almanac, of 1845.

DIALOGUE BETWEEN TRADITION, REASON, AND SCRIPTUS.

MR. TRADITION.—Good morning, Mr. Reason, I understand that you have lately embraced the Book of Mormon as a Divine record, and believe Joseph Smith to be a prophet inspired of God. I am astonished that intelligent men like yourself should be so easily deluded.

MR. REASON.—I am not sensible of having embraced any delusion. But as man is but a short-sighted mortal, and liable to be deceived, I shall be under infinite obligations to you, Mr. Tradition, if you will have the kindness to point out the deception.

MR. T.—Why, Sir, the canon of Scripture is full; and the very idea of any more revelation is the height of absurdity.

MR. R.—Well, neighbor Tradition, if you can prove your last assertion, viz., that "the canon of scripture is full," you will do me a great favor, and save a soul from error.

MR. T.—I am pleased to see you so willing to be undeceived. There is hope in your case; for a world of evidence can be brought forward to prove that there is to be no more revelation. Why, Sir, our fathers, our mothers, our kindred, our neighbors, and our nation, have all testified that the Scriptures are full. Thousands of Protestant reformers, among every class and society, have borne the same testimony. And finally, almost every christian denomination for many centuries past, have proclaimed, boldly and publicly, that the volume of scriptures was completed by the apostles, and that there was to be no more. What more evidence do you want?

MR. R.—I hope, Mr. Tradition, that you will not be offended when I tell you that the "world of evidence" which you have now adduced, is not evidence, but merely

tradition, the assertions of uninspired men without proof. How am I to know that all or any part of these witnesses, to which you refer, testify the truth? Do they prove their assertions by the Scriptures? If not, how do they know that the canon of Scripture is full? Must I believe and put my trust in their foolish traditions, and vain assertions without one scriptural proof? "cursed," saith Isaiah, "is he that trusteth in man, or maketh flesh his arm."

Mr. T.—Do you suppose that so many millions of people are deceived upon this subject?

Mr. R.—If they found their conclusions upon their own imaginations and vain traditions, they are just as liable to be deceived as the millions of heathen who have deceived themselves with the vain traditions of their fathers. And now, Mr. Tradition, if you will furnish us with some scriptural evidence to support your assertions, you will confer upon me a great favor; but away with unfounded traditions.

Mr. T.—I am not much of a scriptorian myself, but depend chiefly upon the ministers for scriptural knowledge. Ah! yonder comes my old friend, the minister, who has studied the Bible and preached these forty years. He will show you that the Bible contains all that God ever has revealed, or ever will reveal to man.

(Enter the Rev. Mr. Scriptus, with a Bible in his hand.)

Good morning, Mr. Scriptus. I am happy to see you. You have arrived just in the right time. Your services are much needed. Mr. Scriptus, I introduce you to my unfortunate neighbor Reason, who has lately embraced that fatal delusion—the Book of Mormon as a divine revelation. He seems to be an honest man; and it is a pity that he should be so imposed upon. Will you, Mr. Scriptus, have the kindness to show him, by the Bible, that there is to be no more revelation?

Mr. Scriptus.—It is to be greatly lamented that any honest man should be so grossly deceived. But, Mr. Reason, are you willing to admit the Scriptures as evidence?

Mr. R.—Most certainly. The Scriptures are esteemed very highly, both by myself and by all who believe the Book of Mormon. And I can assure you, that I shall receive all evidence drawn from that source with the greatest satisfaction. And if you really believe that I am deluded, I earnestly desire that you should bring forward the strongest and most convincing arguments that you are in possession of, that I may be reclaimed.

Mr. S.—I will read to you, Mr. Reason,

the 15, 16, and 17 verses of the 3 chap. of 2 Timothy. "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." You will perceive, Mr. Reason, that Timothy had enough Scripture when he was a child, to make him wise unto salvation; and what necessity was there for any more? Could he be benefited by any more?

Mr. R.—Will you please tell me, Mr. Scriptus, what Scriptures Timothy was acquainted with when he was a child?

Mr. S.—The Old Testament, I suppose; for the New Testament was not yet written.

Mr. R.—Then, according to your argument, the New Testament is useless, inasmuch as the Old was able to make Timothy wise unto salvation. What a pity it was that the Lord and His angels, while John was on the Isle of Patmos, did not know that mankind had enough Scripture years before, or in the days of Timothy's childhood; it would have saved them the trouble of revealing that lengthy revelation to John, and saved him the trouble of writing it, and saved mankind from delusion in believing it. How long is it, Mr. Scriptus, since you made the important discovery that all the Scriptures given since Timothy's childhood are useless?

Mr. S.—I must confess, Mr. Reason, that I never thought of the argument which you have now advanced; and I clearly perceive that there is no evidence in that passage against more revelations being given; but I think that you must be convinced by the two last verses in my last quotation that we have enough to perfect the man of God, and thoroughly furnish him unto all good works.

Mr. R.—I do not perceive, Sir, any such declaration in the passages to which you refer. It does not say that enough Scripture is given by inspiration of God, to make the man of God perfect, &c., that there is no necessity for any more. But it says that "all Scripture is given," &c. Leaving the man of God to be perfected by *all Scripture* which should come to his knowledge, given at any period of time. Indeed, as a proof that more Scripture was given after Paul wrote this, you are referred to that given on the Isle of Patmos many years afterwards.

Mr. S.—I perceive, neighbor Reason, that you have a happy faculty of overturning my arguments. Your reasons are so very plain that I cannot withstand their force, and only marvel at the weakness of my own ar-

gments. But I have one more passage of Scripture left, which I think is so pointed and definite against any additional Scripture; that it will be your turn next to yield the argument; and renounce the delusive doctrine of more revelation. It will be found in the last chapter of John's Revelations. I will read it, "for I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book." This, I consider, friend Reason, to be positive proof that the canon of Scriptures is full, and no more to be added.

Mr. R.—Well, Mr. Scriptus, as you have fled to your stronghold and last refuge, the battering ram of Reason will try its strength upon it, by asking a few questions. Is there any thing in this passage which you have just read; that prohibits God from adding more revelations?

Mr. S.—O no. It is "man" who is under restraint, and not God.

Mr. R.—You perceive, then, that God might give ten thousand more revelations, for aught there is contained in that passage.

Mr. S.—But do you not think that the idea is there indirectly conveyed that God will give no more?

Mr. R.—Surely not. For the same restraint was placed upon man as early as the days of Moses, saying, "thou shalt not add nor diminish to the words which I command you." Would you not have considered the children of Israel very foolish, if they had said to Moses, that the canon of Scriptures was full? Yet they would have been as much justified in drawing the conclusion from the caution given in the book of Deuteronomy, as we are from the book of John's prophecy.

Mr. S.—I perceive the strength of your reasoning. You have overturned my strongest hold; and I know of no other scripture that conveys the most distant idea that the volume of Scriptures was completed by the apostles. But admitting that there is no scriptural evidence against receiving more revelation, yet the idea of receiving the Book of Mormon, or any thing else, as revelation without proof, is ridiculous. What evidence have you that it is a divine revelation?

Mr. R.—I most cordially concur with you, friend Scriptus, that we ought not to receive any thing as divine revelation without evidence; and, if I am not deceived, I have as much evidence in favor of the Book of Mormon as you have of the New Testament.

Mr. S.—As much evidence for that book as I have for the New Testament!

I am astonished at your presumption! Why, Sir, look at the great miracles which were wrought by the Savior and His Apostles, in confirmation of their mission, miracles too, wrought publicly, and not in a corner; the sick, both in and out of the church, were healed. We have the testimony of large multitudes, entirely disinterested, having no connection with the church.

Mr. R.—How do you know, friend Scriptus, that miracles were wrought in confirmation of their mission? Did you see them perform miracles with your own eyes? Did you hear them speak in new tongues with your own ears? Did you ever see or converse with any person that they healed? Have you ever seen any person that ever saw them do miracles? Or have you even read the testimony of one disinterested witness, out of the church, who saw them perform miracles? If not, how do you know they wrought miracles?

Mr. S.—Why, the New Testament says so.

Mr. R.—I think, neighbor Scriptus, that you must have studied logic in the ancient schools of philosophy, for you seem to understand *reasoning in a circle* to perfection: First, you say that the New Testament is true, because miracles were wrought because the New Testament says so. It is the evidence of both the book and its miracles that is now called for. Let me inform you, Sir, that you have only the testimony of *six eye-witnesses*, that there were miracles wrought in the days of the apostles, viz., Mathew, Mark, Luke, John, Paul, and Peter; and they were all in the church, and not out of it. It is upon their testimony alone that you believe it. Not a solitary individual that was an eye-witness either in the church or out of it, except those six have written and handed down their testimony.

Mr. S.—What? Did not the lame man who sat at the beautiful gate of the temple, testify that he was healed? And did not the blind man who received sight, testify of it? and did not the multitudes who saw these miracles, testify, saying, that notable miracles had been wrought?

Mr. R.—If they did testify, you and I never saw nor read their testimony; but are entirely dependent upon the testimony of the six writers afore mentioned. Luke, who wrote the Acts of the Apostles, testifies that the lame man was healed; and we believe it on his testimony alone. Luke testifies that multitudes saw miracles, but the multitudes have informed us nothing about it.

Mr. S.—Your reasonings seem to be very conclusive, and cannot be overthrown. And I frankly acknowledge that I never thought of these things in this light before. But, neighbor Reason, can you bring forward as much evidence as there is in favor of the New Testament, that is, can you bring forward six witnesses in your church who will testify that they have seen miracles wrought with their own eyes? You must, Sir, bring forward as much as six witnesses at least, in order that the Book of Mormon may have the same claims to our faith that the New Testament has so far as miracles are evidence.

Mr. R.—I can assure you, friend Scrip-tus, that we are not dependant upon the testimony of six witnesses alone, but can produce more than *sixty thousand* who have seen miracles wrought with their own eyes. Multitudes have been healed by the prayer of faith in the name of Jesus, both in the church and out of it, since the year 1830. Thus you perceive that we have a great cloud of living witnesses. Now please take your pen, Mr. Scriptus, and write out the evidences on this sheet of paper in two separate columns, and compare them; and see if one book has not as good a claim upon your faith as the other, so far as the evidence of miracles is concerned.

(Here Scriptus commences writing as follows:)

COMPARISON OF EVIDENCE.

New Testament Evidence.

Six eye-witnesses testify in their writings that miracles were wrought in their day.

Book of Mormon Evidence.

Sixty thousand eye-witnesses testify that miracles were wrought in their days.

New Testament Evidence.

No witnesses have informed us that they were healed in the apostles' days: it all depends on the testimony of the six.

Book of Mormon Evidence.

Thousands of witnesses tell us that they have been healed in these days; it does not depend upon second-handed testimony.

New Testament Evidence.

The six witnesses of the New Testament are dead, and gone where we cannot cross-examine their testimony.

Book of Mormon Evidence.

The tens of thousands of witnesses to

the Book of Mormon are living; and their testimony can be re-examined.

New Testament Evidence.

No eye-witnesses, out of the church, have left us their written evidence to the truth of miracles in the apostles' days.

Book of Mormon Evidence.

Many eye-witnesses, out of the church, have seen and do testify that miracles are wrought in these days.

From the *Evening and Morning Star*, of December, 1832.

ZION.

It was said, when the righteous gathered together, in the days of Enoch, that the Lord called His people Zion, because they were of one heart and of one mind, and dwelt in righteousness; and there was no poor among them, and such must be the case in these last days, when the Lord is pruning His vineyard for the last time, and gathering His elect from the four quarters of the earth. One cannot be above another in wealth, nor below another for want of means, for the earth is the Lord's and the fulness thereof. Neither shall men labor for the Lord for wages. As it is written in the Book of Mormon: "Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment, that all men should have charity, which charity is love. And except they should have charity, they were nothing: wherefore, if they should have charity, they would not suffer the laborer in Zion to perish. But the laborer in Zion, shall labor for Zion; for if they labor for money they shall perish."

Men have no right to trust in an arm of flesh, and for this reason, that Zion may again be built up on earth, that faith may increase, and the saints rely upon the mercies of God, and as the Lord hath said in the preface to His commandments: "Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph, and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world, and all this that it might be fulfilled, which was written by the prophets. The weak things of the world should come forth and break down the mighty and strong ones; that man should not counsel his fellow man; neither trust in the arm of flesh,

but that every man might speak in the name of God, the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fulness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world; and before kings and rulers."

For the Herald.

PREACH THE GOSPEL.

Servants of the Most High God,
He hath pointed out the road,
Stand by faith, and do not fear,
Jesus' arm is ever near,
He will lead His servants through,
In spite of death and danger too.

Labor on, the cause is good,
Sealed by many a martyr's blood,
In defense of this our faith,
Holy prophets welcom'd death,
Offered up their precious blood,
Willing sacrifice to God.

Go and preach the gospel true,
To the Gentile and the Jew,
Laying pompousness aside,
Preach our Savior crucified,
Teach repentance, meekness, truth,
To the aged and the youth.

Though the darts of hell be hurled,
Preach the gospel to the world,
Teach salvation through the blood,
Of the bleeding Lamb of God,
Leaving every sect and schism,
Preach repentance and baptism.

Precious moments, how they fly,
Each one tells us we must die,
Thousands hurrying on to death,
Who have never known our faith,
Go then, do not longer stay,
Labor while it is yet day.

Minister to those distressed,
If in Christ you would be blessed,
Let the world deride and hate,
Leave such to their wretched fate;
In the name of God fight on,
Even till the battle's won.

C. P. SHUMWAY.

DIED.—At Galien, Berrien Co., Mich., Oct. 13, 1863, MARY SPINNING, mother of Daniel U. Spinning, aged 79 years, 1 month, and 12 days. Sister Spinning was an old and faithful member in the Church of Jesus Christ of L.-D.-S.

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"THUS SAITH THE LORD, 'STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.' BUT THEY SAID, 'WE WILL NOT WALK THEREIN.'"—*Jer. 6: 16.*

"AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME."—*Matt. 24: 14.*

No.9 —Vol. 4.] **PLANO, ILL., NOV. 1, 1863.** [WHOLE No. 45.]

From the Israelite Indeed of Oct. 1863.

GOOD NEWS FROM JERUSALEM.

A friend residing at the city of the Great King writes: "The city of Jerusalem has changed its features most wonderfully while I sojourn in it, and continues to change for the better almost daily. Here, where formerly it needed centuries to produce the slightest alterations in buildings, as well as in the customs and habits of its miserable inmates, new houses spring up over night like mushrooms, and people begin to strip themselves of their old habits, which, they feel, have become intolerable. Roving Bedouins around Jerusalem, burglars, assassins, and the heaps of rubbish and of filth which infested the city, destined to become once more the glory of all nations, have recently disappeared, since our new Basha understands perfectly how to manage police affairs. The first thing he did in this line was to proclaim a decree, that no person was permitted to appear in the streets without a lantern after nine o'clock at night, and that even those who are provided with a light must be able to give a strict account of their business, in going out at so late an hour, to the patrol, which make the round through all the streets and lanes. The second was to charge all the inhabitants with the duty of sweeping the street before their houses, to remove the rubbish to a certain place outside the city, and to sprinkle water to lay down the dust.

The immigration of Jews from all parts of the globe, except America, where they would not leave the flesh-pots—is growing fast, and exceeding that of many centuries before. But it is not only the city that becomes the camp ground of the sons of Israel, but also the coun-

try towns and villages, where they are now permitted to purchase real estate, build houses, and cultivate fields which had lain desolate since the days of Hadrian, who changed the name of Jerusalem into that of Aelia, and forbade the Jews to approach its walls within a certain distance. You must know that Jewish immigrants of the present day do not come to the Holy Land to die there, in order that in the resurrection their bodies need not roll underground from all the ends of the earth until they come under the holy ground, but they come to live upon the soil where their fathers lived, and which they call their own. I spoke to several of these new comers, who had purchased some land near Bethlehlem, and intend to make a living by the produce of the fertile soil. They say, "the land is ours by promise, by conquest, and by real possession, though we must now thank the stranger that he allows us to acquire a small portion of it at heavy prices. But we hope to live, and to see the whole of our inheritance repossessed by our people, and that every one of Israel shall sit under his vine and his fig tree in peace." You see, then, that not only Christians who read their Bible without spiritualizing spectacles, expect the speedy fulfillment of the prophecies concerning the return of Israel to their own land, and the return of Him over whose head Pilate wrote: JESUS OF NAZARETH, KING OF THE JEWS; but Jews also are aroused from the deep lethargy which lay heavily upon them like a nightmare, for many centuries; and they also begin to believe that their gathering again is at hand, and that King Messiah will soon make his appearance, to rule over them, and restore, not only the people of Israel to more than their ancient glory,

but also the fertility of the land, which shall now become indeed a land that flows with milk and honey; a land of the vine, fig trees, pomegranate and olives. In fact, nobody, except those who despise the word of God, can deny that God remembers the land. During the five years of my sojourn in the land of our fathers, the early and the latter rain came down from heaven as regularly as in the days of David and Solomon, and only once the former delayed its coming for a few weeks; but, notwithstanding, we had no need of water for drinking and preparing our food; and when, at last, that heaven's gift streamed down upon the thirsty land, everything grew and blossomed, almost visibly to the beholder; and in three days our sacred soil outran the best lands in Europe.

May every man think of these things what he pleases. I, for my part, see in it the hand of our God, the covenant God of Abraham, Isaac, and Jacob. I see in it the signs of the times when He will favor again Zion, and gather again the remnants of Israel and Judah, and be their God.

The other day a European paper, in German, fell into my hand, in which I read a proposition made to the Pope, to transfer the old, tottering and worn out chair of St. Peter from Rome to Jerusalem. The idea is not a bad one; but I would advise the old gentleman not to come here, but rather to settle down beyond the Alps, in Tyrol, among the bigoted carpet dealers and chamois hunters. In Jerusalem his stay would be but a short one, because, as soon as our people would earnestly take hold of colonizing their inheritance, he would be obliged to take again his pilgrim staff in hand, and his carpet bag on his back, and wander. He would not get even a team to carry his luggage to the nearest seaport.

PRAY FOR THE PEACE OF JERUSALEM."

From the Evening and Morning Star of April, 1834.

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS.—No. 2.

If there is any understanding of the Bible, or if it was ever intended to be of any use to man, it surely was designed that it should be understood by those to whom it was sent, and into whose hands it was put; and it must be so written as to be comprehended by the people not only of the age in which it was written, but all ages; or else it could be of no advantage; for as far as it is not under-

stood, so far men are not profited by it. But in the present generation, there does not appear to be as much difficulty existing in understanding the Bible, as there is an unwillingness to believe that which is easily understood. No man will endeavor to prove, (that is an honest man) that the Bible means different from what it says, unless he does not believe what it says; for if he believed what it said, he would never try to make himself or others believe that it meant any thing different. For instance, the prophet Isaiah says, "but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40: 31. But here the strongest nerved sectarians fail in belief; they cannot think that it is possible that any man can obtain this power; therefore, they try to persuade themselves that the prophet did not mean what he said, merely because they did not believe what he did say. If the men of this generation believed what the Bible said, the gathering of Judah, and of Israel, Ephraim, Benjamin, and Manasseh, would be a matter of universal belief; but here lies the difficulty, this religious generation is like the Editor of the *Millennial Harbinger*, who never dare approach the Millenium, because he had some "misgivings" about the rules of the interpretation of prophecy which men had laid down for him; so it is with this unbelieving generation, the Editor of the *Harbinger* included; they have some "misgivings" about the truth of the declarations of the prophets, and they have fearful apprehensions that they will never take place, notwithstanding the prophets have said so in so many words; and through their unbelief they are driven to the necessity of throwing, as far as in them lies, a veil of darkness over these subjects, for disbelieving them: if they should let them stand uncovered, down must come the whole of their religion and Bible together. To avoid that fearful consequence, they have laid down rules for interpreting the sayings of the prophets; but in *this* there seems to be a great difficulty, for they cannot agree upon any certain rule, and so they leave the world in perfect darkness, not knowing whether the Bible is true or false: and what interpretation we get from them is nearly resembling the "Delphic oracle," let what will take place, they construe the words of the prophets so as to make them mean that thing.

This modern way of disposing of the Bible by sectarian infidels, is carried by some to a greater, and some to a less extent, according as their respective systems will admit: some have gone so far as to say that there never was really a deluge, nor was Sodom or Gomorrah burned, neither was the Red Sea divided, nor did a pillar of fire by night, or a pillar of a cloud by day, attend Israel in their march from Egypt to Palestine. The writer of this article once heard a man attempting to prove in a sermon, that the soldiers did not give the Savior vinegar and gall to drink when He was on the cross, but it meant that those who rejected His gospel, and treated lightly His salvation, were the persons who gave Him vinegar and gall to drink; and all these things were to be spiritualized. Others have said, that the foregoing scriptures were doubtless to be understood literally, (we mean that portion whose creed did not render them necessary to spiritualize them,) but other passages which come in contact with their creed, though they are precisely like the former, are to be understood figuratively, or must be spiritualized. Take the following examples, which are so similar, that one would suppose that all who believe in one, could not fail to believe the other, and if one were literal the other must be also. "Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night and made the sea dry land, and the waters were divided, and the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left." Ex. 14: 21, 22. "And the Lord shall utterly destroy the tongue of the Egyptian sea: and with his mighty wind shall he shake his hand over the river, and shall smite it in its seven streams, and make men go over dry shod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isa. 11: 15, 16. What multitudes of would-be saints there are, who lay hold of the former of these quotations as one of the strongest proofs of the truth and reality of their religion; but as to the latter one, there is considerable squeamishness, they do not know so well about that: that the Red Sea was divided is a matter of no doubt, but that it will ever be so again is rather a doubt; their nerves begin to shudder, the cords

of their religion get weaker and weaker, and at last it comes out. "Ah! it must be a figurative expression, it has a spiritual and not a literal meaning; for we do not believe there will ever be another Moses: if we admit that the prophet meant what he said, away goes our whole theory together; for doubtless then there must be miracles in the last days, and wonderful ones too." That part of the Bible which gives the history of past events, it matters not how miraculous it is; if it were a Jonah in the fish's belly, it is to be understood as it says literally; but that part which declares such things to come, must be figurative, it must be spiritualized and not understood literally, though the thing to be accomplished, and the thing accomplished, is precisely the same. However, this is not the case with all, for some believe that the past and future, are all to be spiritualized.

We do not recollect of having seen a wholesale spiritualizer among sectarians; but some philosophers of both ancient and modern times may come very near to it. If all related of Mr. Hume be correct, he had nearly as many "misgivings" about his existence, as the Editor of the *Harbinger* has about the rules of interpreting prophecy: he appeared to be a wholesale spiritualizer; spiritualizing away his very existence, doubting, no doubt, whether the word existence meant what it said.

We have been told by some of the readers of the *Millennial Harbinger*, that Mr. Campbell, some time since in one of the numbers of that paper, in speaking of one of the members of the church of Christ in the last days, said of him; that he had been getting wild for some time before he received the Book of Mormon: as he believed in the gathering of the ten or lost tribes of Israel. (We relate the substance of this as we heard it, for we have not seen it ourselves, never taking that paper at any time, and only having read occasional numbers of it.) But if Mr. Campbell's observations about him be correct, he had got just as wild as the prophet Isaiah had got before him, and in his wildness he had got into good company; for in the foregoing quotation from Isaiah, that is what the prophet said if he said anything; that the ten, (or lost tribes as they are called) should not only be gathered and return, but when they did return the Lord should utterly destroy the tongue of the Egyptian sea: and there shall be an highway for the remnant of his people, which shall be left, from As-

syria, not Babylon. I would ask, was the Assyrian captivity the captivity of the ten tribes? Yea, the ten tribes surely, and they are the ones before whom the Lord will yet utterly destroy the tongue of the Egyptian sea, and for them there is to be an highway, (that is in the waters, and the very same waters,) as was to Israel in the day that he came up out of the land of Egypt. Mr. Campbell must have great confidence in the ignorance of his stupid followers, when he dare let such a sentence fall from his pen, particularly when they had the Bible in their hands. But no doubt a good number of them are getting pretty well indoctrinated, that is, able to believe any thing that their leader tells them, sense or nonsense, scripture or not scripture.

All the sects use the Bible in the same way, reformers and non-reformers are all one in this respect; for the Bible is too large a pill for any of them to swallow. They can talk about its excellence and its good effects, but pin them down to believe it all, and you will soon find that they have to apply their rules of interpretation. To believe that it means what it says, in their estimation is the wildest enthusiasm, and the worst of all impositions. Had Mr. M'Corkle been a believer in the Bible he would not have entertained the readers of the *Harbinger*, (or rather insulted them,) with the follies of his gospel heavens, where he supposed the sacred writers had fixed their imaginary sun, and moon, and stars; and then, after he got all their eyes fixed on the earth, stir them up to peep among kings and priests, to see the sun darkened, the moon turned into blood, and the stars of heaven fall. Indeed, Mr. M'Corkle is indebted to the ignorance of the Editor of the *Harbinger*, to get such nonsense laid before the public; and to the stupidity of the patrons of that paper, for not being laughed to scorn!

This whole spiritualizing and interpreting business, originated in unbelief. It was because men did not believe what the Bible said, that caused them to spiritualize and interpret its meaning away: some for gain and some for honor. As the so called christian religion became popular, multitudes were induced to unite with the respective churches: and being destitute of the faith of the saints, or of "the faith once delivered to the saints," they could not believe that the great things would ever be accomplished which the prophets declared should take place; they had recourse to spiritualizing and

interpreting, and persuading themselves and others that a great part of the Bible did not mean what it said; and that the writers said one thing and meant another. So one pretended reformation followed after another; but all their reformations left the world, in relation to understanding the Bible, in the same situation, all had need of spiritualizing. One sect had a part of the Bible which they took literally, and another part which they spiritualized; another part spiritualize the part which that sect understands literally, and they understand literally what others spiritualize: and so the world is moving on in darkness and ignorance, about the things for which they are willing to fight, (or many of them at least) and if any man has courage sufficient to expose their wickedness, he must expect to bear their heaviest censures, and have all the evils heaped on his head that malice can invent.

After a great many reformations, which never bettered the circumstances of the world one particle, so far as religion was concerned, Alexander Campbell came and his reformation, which by the by is like all the rest, a mere difference of opinion; not agreeing with other sects in opinion is the whole matter at last, when it is closely scanned; for no sooner is his mind brought to examine the writings of the prophets, than (poor man!) he has such monstrous "misgivings" about the rules of interpretation, that he has concluded to *duck* out and hold his tongue.

There is so great a resemblance between all the religious sects of the day, that one who stands aloof from all of them, is astonished why there should be so much strife and contention among them; for all the difference there is between them, consists in form and opinion. As to their approach to the pure religion of the Bible, they are all equally distant from it, one being no nearer than the other; and should there be an hundred other just such reformations as the past, still the world would be no better off than it now is. It would have the form of godliness, denying the power thereof. No one of the sects make any nearer approach to the power of godliness than another, in this respect they are all alike. The degree of the Spirit of God which is among them, (if there is any of it) is also about equal, depending on the honesty of individuals, and not on the correctness of any of their systems, or the righteousness of any of their teachers; for in this respect they are all alike. View them in what point of light you will, and there is so lit-

tle to choose, that we know not why there are, or should be any contentions among them. The spirit of persecution seems to be about equally distributed, but in very large shares.

There is not in all christendom, or rather sectariandom, one church whose religious sentiments are such as to admit of their receiving the Bible as it is; nor is there one of them founded on an understanding of it. They lay hold of some particular items of it, on which they found their religious theory, and on which they build their churches: but that part of the scripture which unfolds futurity to the mind of the saint of God, and apprizes him of what is coming on the world in unborn time, and which roused the energies of the ancients, and about which they sang their choicest songs, and sounded their sweetest notes, is hid from the eyes of this sectarian generation. The voice of the prophets is not known among them, neither are their visions understood by them. The spirit of inspiration which familiarized eternity to the minds of the fathers of the faithful, they have not. The faith by which the people of God in olden times held communion with Him, and without which it is impossible to please Him, by which they had power with God to make a howling wilderness become the house of God, and the gate of heaven, through the exercise of which they wrought righteousness, quenched the violence of fire, stopped the mouths of lions, put to flight the armies of the aliens, and women received their dead children to life again, is unknown among them; and still, they say that they are partakers with those men of the grace of life, heirs of the same glory, and sharers of the same crown! What will come next?

It needs but very little reflection to see the great ignorance of the prevailing sects of the day; yea of all of them, even those who profess the greatest knowledge, and are endeavoring to reform the rest. To be sure they promise much, but perform little, yes very little. They are in perfect ignorance of the times, seasons, and purposes of God in His economy with the world. They feel very confident that God will give no more revelations to the world, that He has filled up the full measure of information that He ever intended to give men till time shall end. And yet if they possessed one spark of discernment, they would see that unless God gives them more, it was useless to give as much as he did; for they do not understand it, neither can they till they get more revelation to help them. Witness the queer position of Mr. Campbell and his *Harbinger*. He found some things, as he supposed, in the prophecies about the Millen-

ium. He sent out his prospectus, changed his *Baptist* into *Harbinger*, informed the public that if he had done so much with the *Baptist*, when he spent only part of his time, what might be expected from the *Harbinger* with all his time and attention? So to work he goes, might and main; but with all his wisdom, the prophecies, where the Millennium was to be found if any where, would not open their treasures to his understanding. He could not understand them. There was something said about the Millennium there, but what it was he could not tell; and at last he had to quit like the poor Dutchman, who had nearly lost his mother tongue, and had not learned the English correctly. He got up and undertook to preach; but after trying in English a while, found it would not do; he then tried it in Dutch; still he could not make it out; at last the poor fellow exclaimed, "*pi sure, it is in, but I cannot ket it out.*" So with Mr. Campbell, there is something in the prophecies about the Millennium, but he cannot get it out.

From the Evening and Morning Star, of Dec. 1833, and Jan. and Feb. 1834.

MILLENIUM.—No. 1.

The subject of the Millennium has excited the attention of the students of the Bible in the different ages of the world. All persons in any degree acquainted with the ancient prophecies, have been led to believe, that there was some different order of things to be established in the last days, from what had existed in the former ages of the world; and many have written on the subject, without, however, being able to give much light upon it; leaving it very much as they found it, without coming to any certain conclusion, as to the precise features, or character of that peculiar age.

Some have doubted, seriously, whether there were any such period, as that called the Millennium, ever to take place. But a large majority of professed christians, have had a greater or less degree of confidence in the actual arrival of such a period; believing that the things spoken of by the ancient prophets, has never been fulfilled, and that they never can, unless the Millennium is brought about in the economy of God. But in what manner it is to be introduced, and by what means, they have been unable to see, or understand.

The fact, however, that a different state of things will exist, from that which has existed, they think, is plainly taught from the following testimonies of the ancient prophets: "thy watchman shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when

the Lord shall bring again Zion." Isa. 52: 8. "And they shall teach no more every man his neighbor, and every man his brother, saying, 'know the Lord,' for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jer. 31: 34. "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Micah 4: 3. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 6-9.

From the foregoing scriptures, as well as from many others, a large majority of the professing world, have been led to believe, that the last days were to be days of wonder; that God will do great things for His saints, and rain down righteousness from heaven. In consequence of the general credence given to these testimonies of the prophets, together with many others of like import, the subject of the Millennium has become one of very general belief in the christian world. Nearly all the sects of the nineteenth century believe in it, and cherish some opinions in relation to it, which, however, are generally favorable to their own prejudices and their own sect.

There are no writers on this subject, with whom we are acquainted, who have entered into a minute detail of all its parts, as they lie strewed over the face of the ancient prophecies; but have contented themselves with a very limited view of some of them, only. But notwithstanding the general opinion which now prevails in the world, that in the purpose of God such an era will come in the course of human existence, (for so general is the belief in the Millennium, that all the revivals among the sects are considered as a prelude to it, and a kind of foretaste of that day of rest and glory which God has in reserve for the last days,) still their knowledge of the subject is too limited; that they are unable either to satisfy themselves or others. The opinions of the world on the subject of the Millennium, are nearly as numerous as the sects; each party having an opinion of its own.

Within the last five years, a writer has made his appearance, professing it to be his primary object, to investigate this subject; and actually commenced publishing a paper, calling it the *Millennial Harbinger*. From his high standing as a man of talents, and a biblical student, from his pen we expected much; but in this we have been disappointed; for we have received but little: indeed, less than little: we have received *nothing*.

Whether the Editor has undertaken a task that he is afraid to perform, or whether he is really ignorant of the subject, we do not pretend to say. But all those who have read the *Millennial Harbinger*, know, that he has not given it so much as one passing glance. True, Mr. M'Corkle has said something, about something or nothing; which the public have received through the columns of the *Harbinger*. How many more articles he may favor us with, yet remains to be found out hereafter. But he has reached the very prominent point, which all writers who write about nothing, generally gain, that is, to cry, "false prophets, false prophets, false Christs!"

We asked ourselves, when reading Mr. M'Corkle's production; who is the better of all this? What good, gentle reader, do you suppose it would do you if a man were to say to you, you will starve to death! you will starve to death! and yet never try to make any provision for your wants, or direct you where you could get any? Mr. M'Corkle has cried, death! destruction! desolation! judgment! but no provision! no way for escape! no hiding place! no city of refuge! And what advantage is all his *labor of love* to us? For we might as well perish without knowing it twenty years beforehand, as with. For perish we must, according to Mr. M'Corkle; for as yet, he has left the world, both saint and sinner, without any way to escape the impending danger. When the God of heaven sent a messenger to proclaim judgment on the old world, He provided an ark for the safety of the righteous: when Sodom was burned, there was a Zoar provided for Lot and his family; and when Jerusalem was destroyed, the Savior told the saints to flee out, and they fled, and found safety. And in the last days, when the Lord brings judgment on the world, there will be a Mount Zion, and a Jerusalem, where there will be a deliverance. See Joel 2: 32.

What a difference between a man of God, and a self-authorized and self-constituted messenger! The man of God will no sooner cry, "destruction, desolation, and judgment," than he will tell them of an ark, a Zoar, a Palla, a Mount Zion, a Jerusalem,

or some other place which God has provided for them who will hear His voice. But Mr. M'Corkle, like every other messenger, that God never sent, can cry, "destruction, desolation, fire and judgment," and write very ingeniously about it, but there it ends; with perhaps a "false prophet," or "false Christ," to finish it; and there the sound dies away. And the world is just as well off, as when he began to cry; with this advantage, perhaps, they have been amused a little, at some creature's folly.

For several years we have been waiting and reading the *Millennial Harbinger*, and finding a little of every thing in it which has been written or spoken of for the last hundred years, the Millennium excepted; that, as though its *Harbinger* was ashamed of it, has never as yet been able to find a place in its columns, so as to pay one visit to its friends. How long it will be kept in this solitary situation, remains to be disclosed in futurity; or whether the Editor of the *Harbinger* was really in earnest when he put *Millennial* on the title page of his paper; or whether he designed to practice a hoax on its readers, time will doubtless bring to light. Or perhaps the Editor understands the subject too well, to let it appear in his paper, believing if he does, that it will sap the foundation of all that he has done, and been doing for the last twenty years. Let the Editor of the *Harbinger*, however, treat this subject as he will, and let him in his course be influenced by what motives he may, whether good or evil, the Lord be his judge, and not us. If he acts righteously, he will receive a righteous man's reward; but if unrighteously, he will be rewarded accordingly; and although he has been lavish in his abuse of some of the members of the church of Christ; and not only some, but all the church has been reproached by him, all we say, is, the Lord judge between him and us, and deal with us according to justice and mercy, and there we leave it.

The subject however, which the Editor of the *Harbinger* has treated with neglect, either through fear or ignorance, (for what else could have caused him to offer violence to his proposed object and pledged faith,) is the very one which effects the salvation of this generation. The only thing which God promised to the world, after the great apostacy, which was to corrupt all nations, and defile all the kings of the earth, and terminate in the overthrow of the Gentiles, to whom the kingdom of heaven had been given, when the Jews were overthrown, was to return the scattered remnants of Jacob, and gather the house of Joseph; bringing

them as he did at the beginning, and returning to them, (when they were washed and had put away the evil of their doings from before the eyes of the Lord, and had ceased to do evil and learned to do well,) their judges as at the first, and their counsellors as at the beginning; and that not by virtue of any previous covenant with the house of Israel, but by one which was to be made with the house of Israel and the house of Judah in the last days, which was to be different from all other covenants made with that people. Though in obedience to a covenant made with their fathers Abraham, Isaac and Jacob, which God with these three men made, renewed, and confirmed, which covenant was to be fulfilled upon the generations of the thousand years, or Millennium. We know that some careless transcriber, or ignorant translator, has made the Psalmist say, in the psalm before mentioned, a thousand generations; but as there never will be that many generations on earth, the most illiterate may see the mistake. See 105 Psalm.

The house of Israel in the last days, was to be taught by a people of stammering lips and another tongue, line upon line, precept upon precept, here a little and there a little. In former days they had enlightened the Gentiles: in latter days they were to enlighten them. They had sent revelations in former times; and in latter times revelations were to go from among the Gentiles. In former days the Gentiles had obtained mercy through them; and in latter times they were to obtain mercy through the Gentiles. Paul says, in viewing the marvelous dealings of God, behold the goodness and severity of God. By the hand of the Gentiles the Lord had scattered them; and by the hand of the Gentiles He will gather the house of Jacob, and save the house of Joseph, and plant them again in their own land; returning them to their folds, and populating their waste heritages. They will come to Zion with songs of everlasting joy upon their heads, never to be supplanted, never to be thrown down any more; they will build and inherit; they will plant and eat the fruit thereof. For they will not build and another inhabit; neither will they plant and another eat the fruit thereof. For as the days of a tree, shall be the days of the people of the Lord, and His elect shall long enjoy the work of their hands. Their seed is to be known among the Gentiles, and their offspring among the people. All that shall see them shall acknowledge that they are the seed which the Lord hath blessed. See Isaiah 1, 11, 28, 60, 65, 66 c., Jer. 23, 33 c., Zech. 10 c.

There seems to be one error common to

all writers on the Millennium, which is this: they think that it is to be brought about by converting the Gentiles; and after all the Gentiles are converted, the Jews will be converted to the Savior also: and thus the world will be brought to see eye to eye, and be of one heart and of one mind, and all contentions cease on earth.

These, doubtless, were the views of the Editor of the *Harbinger*; or else he could not have supposed that his paper could contribute in any degree to this end; for had it once entered into his heart, that all the Millennium ever mentioned in the Bible was promised to the seed of Abraham; and that unless the scattered remnants of Jacob gathered from all countries whither they had been driven, that no such thing as Millennium can ever be; or that God never promised such an era to mankind on any other ground, than that of gathering the house of Jacob to the land of their fathers: and that predicated on the fact of the Gentiles having forfeited all claim to the divine favor by reason of their great apostacy, and having shamefully corrupted the kingdom of God, and having defiled all the nations of the earth with the wine of their fornication; they, their kings, their rulers and their judges together, have brought the wrath of God upon them.

As all writers on the Millennium, up to the present time, have failed to present the subject in a satisfactory point of light, the ground still remains to be occupied by any one who has courage to undertake it. And should they fail in the attempt, they will only do what great men, (so called) have done before them: indeed, there does not appear to be any great hazard in the undertaking at this time, as a failure would only leave the adventurer in company with the great men of the world, (not even the Editor of the *Harbinger*, and his friend Mr. McCorkle excepted,) whom the Editor helped to sea; but ignorance, that adverse wind, and great drawback to promotion, has helped to shore again. He seems not, however, to have suffered much in the voyage if he did return as empty as he went; without enriching the literary world with one discovery, for he finds himself in the same harbor, in safe mooring with others who have attempted the same voyage and have failed in the attempt. Some indeed hoisted all sail and made as though they would be off at the first fair wind, leaving all behind: but after examining their rigging and sails, they doubted of their sufficiency; and after a little close examination, they found to their great surprise, that they were entirely wanting in ballast. And after coasting for some time they abandoned the voyage altogether,

or until they could increase their ballast; for though they had a great deal of sail, and a little ballast, yet it was found that it was not of the right kind: among whom the Editor of the *Harbinger* is chief.

In undertaking to present before the public the subject of the Millennium, we do it without claiming any favors, or pleading any excuses. We design to limit ourselves within the limits of the Bible, and examine the subject as it has been written by the ancient prophets. If the public should not like the style, let them alter it till it suits them, and if they dislike the statement, our flag is on the outside of the wall, they can have an opportunity of trying their skill and making a better of it.

One thing on this subject is certain, and on which all agree: it is this, that the Millennium has no existence, nor never had: that in searching after it, we are searching after a something that the eye of man never saw, nor has any society of men ever enjoyed it. To use the language of Paul, "eye hath not seen, nor ear heard," except by the spirit of prophecy and vision. But though it has no existence, yet it may have an essence, it is only to be found in the purpose of Him who "callesth things that are not, as though they were:" and all the knowledge we have of this purpose is through the medium of prophecy and revelation. It is one of those subjects which is alone to be found in the Bible if anywhere: and it would be pretty hard to tell how the belief in it should be so general, among believers in the Bible in the different ages of the world, unless there is something said about it in the scriptures. It must be acknowledged by all, that the prophets have said some things, which if ever fulfilled, would produce a very different order of society in which the saints of God could worship under their own vine and their own fig-tree, and there would be none to make them afraid. Such an order of society has never yet existed; for though the time has been, and now is, when a corrupted religion can be tolerated, yet there never was a time, nor is there one now, in which the church of Christ can worship undisturbed. Their character, their property, and even their lives are now, as in former days, sought with untiring perseverance by both religious and irreligious, *not even reformers excepted*. But this period is not only to be marked with this peculiarity, but it is also materially to effect the brutal creation. The lion and the ox are to eat straw together; the bear and the cow to graze on the plain in company, and their young ones to lay down in peace: there shall be nothing to hurt or destroy in all the Lord's holy

mountain. The lion will be carnivorous no longer; and all the beasts will cease to prey on flesh and blood; for if they do not, they will both hurt and destroy, and the testimony of the prophets fail; for if no such day comes, there will be no Millennium. That day promised to the world by the prophets is to be a time of rest, otherwise they have promised nothing; and there is as much said about the rest for the beasts, as about the rest for man: for the Lord promised by the mouth of Joel, and on the day of Pentecost renewed the same promise by Peter, that in the last days He would pour out His Spirit on *all* flesh. If that promise is ever fulfilled in its full extent, the Spirit of God will have to be poured out on beast as well as man; for they also are flesh. And if there never should be a time when the Spirit of God will be poured out on the beasts, there never will be a Millennium. And when that day comes, the Spirit of the Lord, when poured out, will make a great revolution on the irrational creation; changing their nature both as to food and habits; for the God of heaven, by that Spirit with which he garnished the heavens, can also change the nature of both the rational and irrational creation, from one end of heaven to the other. One of the great difficulties in all writers who have written on the Millennium, is, that they have tried to prove by making the language of the prophets all figures and metaphors, that that which alone can be done by a direct exertion of divine power in the way of miracle, is to be produced upon human principles; endeavoring to prove that all things spoken of by the prophets can be fulfilled without miracles; without an immediate exertion of divine power. Hence all the phenomena of the heavens are made to mean some thing about kings and priests; kingdoms and churches; (so says Mr. McCorkle, Mr. Campbell's help-meet,) and in this he is not alone; for others long before his day, and who had about as much knowledge of the subject as he had, said the same things in effect, before he was born; but no such rules of interpretation of prophecy would have been introduced, was not the religious world in a state of apostacy; having the form of godliness, but denying the power thereof. But before the Millennium comes, or can come, there will be a day of power, not in a figurative, but in a literal sense, as direct as the power which raised Lazarus from the dead, or else it never will come. And there will not only come a day of power, but a day of revelation also; and that as direct from God as those revelations given by Moses and the prophets; by Jesus and the apostles; and not a few only, but "line

upon line, and line upon line, precept upon precept, precept upon precept, here a little and there a little," meaning many, yea, very many revelations; until the knowledge of God shall cover the earth as the waters cover the sea. For who does not know that there is not knowledge enough in all the revelations now extant, together with all human productions in all languages, in the world, to cover the earth as the waters cover the face of the great deep? But a sufficiency of revelations to do this must come, or else the Millennium will never come.

The prophets in presenting what we call the Millennium, and what John calls the thousand years of Christ's reign on the earth, has shown us an order of things which, when understood, will clearly set forth to every intelligent mind the great apostacy of all the religions of the world; their immense distance from the religion of heaven; the weakness and folly of all the schemes of all ages, since the days of the crusaders, to Alexander Campbell; (but he, of all others with his *Harbinger*, cuts the oddest figure in the world;) an age of incessant revelations, every one knowing the Lord without the need of any teacher: a people of such faith, that it shall be said of the inhabitants, that they are not sick: an age of such power, that the mountains shall flow down and valleys rise up: crooked things become straight, and rough places made smooth: an age of wonder, when the faith of men, like that of Moses, shall make the mountains, not drop water only, but new wine; an age when people shall receive refreshing from the presence of the Lord: an age when there will be so much faith on the earth, that death can have no dominion; but men will be changed in the twinkling of an eye, and be caught up: an age when every man shall be his own revelator, prophet, and seer; for all shall know the Lord alike, from the least to the greatest. The day spoken of by Paul, when the perfect shall have come, when all prophecies shall have failed; when all former knowledge shall have passed away; when all tongues shall be identified in one: an age when the will of God shall be done on earth as it is done in heaven; and if so, men will have to know as much as angels, or they cannot do the will of God as it is done in heaven. Let a man but for a moment, contemplate this order of things by the light of revelation, as it is justly called by Peter in Acts 3: 21, "the times of restitution of all things of which God hath spoken by the mouth of all His holy prophets since the world began," and then let him take a peep at Mr. Campbell and his *Harbinger*, making a mighty noise, saying, "reform!" crying, (that is,

on the title page of his *Harbinger*), "*Millenium! Millenium!*" but if we may judge from what he says on other matters, *his* Millenium is not to possess one property of the Millenium of the prophets and apostles: *his* is to be a Millenium without power or revelation, and if so, there never will be one!

With regard to the Millenium, let it be remembered, that, it is worse than vain to conjure up something in our brain that has no existence elsewhere; for if there is ever such a period, it will just be what God promised in the scriptures, and nothing else. Nor would Mr. Campbell be at so great a loss as to have to *creep out* so dishonorably, if it were not that his statements are so directly opposed to the Millenium of the Bible. In his sentiments he follows in the train of his fathers, denying all miracles, all revelations and all the peculiar properties which are to distinguish that age from all others; and should he or any other man establish a Millenium of that description, he will put to silence Moses and the prophets; Jesus and the apostles; and all the inspired writers that ever wrote on it since the world began.

From the Evening and Morning Star, of November, 1832.

HE THAT WILL NOT WORK, IS NOT A DISCIPLE OF THE LORD.

Purposing to do the will of God in all things, every disciple must do with his might, whatsoever his hands find to do, knowing that the idler is to be had in remembrance before the Lord. There is no respect of persons; every one ought to do his best to be approved in the sight of God. The old command is: "six days shalt thou labor and do all thy work," and no one will pretend that this commandment has been revoked or made void; on the contrary, Paul, at least fifteen hundred years after this commandment came from the Lord, says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an example unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly,

working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." 2 Thes. 3: 6-12.

It is no more than reasonable or right, to say, that he that will not work, should not eat, for as saith Alma, thus says the Lord: "Ye shall not esteem one flesh above another, or one man shall not think himself above another. All men are after the sample of their father Adam. He was put into the garden to dress it; or, in other words, man was made to be fruitful, and multiply, and replenish the earth, and subdue it." All men, then, to live according to the will of the Lord, must labor. And what can be more just? for there is no specimen of idleness in the creation, or works of the Lord. When the morning dawns, the invisible hand that drew the curtains of night around us for sleep and repose, opens the windows of day for the labor and refreshment of them that live upon the earth. And who can view the busy multitudes of created beings, and things, from the mite to the mammoth; from the spring to the ocean; from the mole-hill to the mountain; from the garden to the globe, and from man to his Maker, and not exclaim like Lehi of old: "Great and marvelous are thy works, O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness, and mercy, is over all the inhabitants of the earth."

Who can fail to see industry in the fly that furbishes her wings in the window, or among the cattle grazing upon a thousand hills, or with the bees culling the flowers of the landscape for their sweets, or in the river running with all its glassy majesty, or in the green growing race of earth, from the grass to the trees, each with every blade, and every limb pointing to heaven? Who can look upon so much industry, and suppose that man was made to live without labor? Not the disciple of Jesus Christ.

Since the heaven was stretched out as a curtain between this world and the worlds beyond, neither the sun, moon, nor stars, have ceased for a moment, (except when Joshua commanded otherwise,) from performing their daily labors, and why does man, while he lives, shrink from what the Lord meant he should do? Why not fill the measure of his days in helping himself and assisting others, that, when he appears before the bar of God, to give an account of his stewardship, he may hear the pleasing acceptance of his Lord and Master: "well done, good and faithful servant, you have been faithful over a few things, now be lord over many."

From the Evening and Morning Star of December, 1833.

SIGNS IN THE HEAVENS.

On the morning of November 13th, about 3 or 4 o'clock, was seen a singular appearance in the heavens, which seemed to produce no small excitement in the minds of those who were up in season to gaze upon the sublime, yet strange phenomenon. We were roused from our slumber by the voice of one of our neighbors saying: "Rise and see the signs in the heavens!" Immediately we were on our feet, and on looking out at the window, beheld a scenery as sublime, apparently, as though the Great Majesty of heaven was riding forth through the firmament upon a cloud that was passing slowly towards the east, from whose presence worlds seemed to be moving with mighty rapidity, whose flaming orbits lighted down through the dark ether and shone upon this earth! But on walking out it was plain to be seen, that it was not merely one place in the heavens thus illuminated, but the whole heavens were lit up with the same appearance, except here and there a small cloud, as they were moved to the earth by a gentle wind.

This scenery continued visible till near sunrise, when it fled by the rising splendor of the "king of day." While we were gazing upon this new wonder with surprise and admiration, we remembered the exhortation of the Lord to Israel, "Lift up your eyes on high, and behold who hath created these things; that bringeth out their host by number, he calleth them all by names, by the greatness of His might, for that He is strong in power; not one faileth." Isa. 40: 26. This saying seems to be peculiarly well adapted to an occurrence of this kind: for notwithstanding the great commotion in the heavenly bodies, yet, the same power that brought them into existence, and regulated their various circunvolutions, was still sufficient to retain them in their proper position by His immutable decree, till the judgment of the great day; or until the time of the fulfilment of certain prophecies contained in the holy scriptures. We were also reminded of that remarkable saying of the Savior, while speaking of His kingdom in the last days, at the time of His second coming, when the cry is to be heard at midnight, "behold, the bridegroom cometh, go ye out to meet him." Mat. 25: 6.

It is generally the case, however, that whatever appearances are seen in the heavens at this day, some, and indeed we may say nearly all, are so wise that they can assign natural causes in abundance to account for them all without acknowledging that

God's hand was in them, and deny that they were all done by His special direction. We admire the principle of searching into all causes and phenomena, and of ascertaining the real origin of transpiring events, that we may be free from superstition and vain imagination, which are too frequently spread over the minds of the simple and untaught. Wisdom not only relieves us from the fatal effects of blind enthusiasm, with which all who have not understanding are liable to be ensnared; but it enlarges the heart and exalts the mind to heaven, and enables it to discern the real purpose of every occurrence, though marvellous in the extreme, and to acknowledge the Omnipotent *fiat* that regulates the universe.

It is a pleasing thing to let the mind stretch away and contemplate the vast creations of the Almighty; to see the planets perform their regular revolutions, and observe their exact motions; to view the thousand suns giving light to myriads of globes, moving in their respective orbits, and revolving upon their several axes, all inhabited by intelligent beings; to consider that they are all visited with the light of His countenance, according to the revelation of His own character: that He communicates from time to time His will to all His creatures, and that He could not be impartial, were He to give some the privilege of attaining to perfection and glory, and leave others in darkness and uncertainty, but that word by which all things were made will bring all alike to stand before Him, and yet the least of all His creatures will not be overlooked, though at the assemblage of worlds, but all will be rewarded according to their works.

We profess a belief in the holy scriptures; we believe that the will of God is there contained and set forth for the good of mankind, and that neither a jot or tittle of His word will fall to the ground, or pass away unfulfilled. But in the admission of this idea, are we not more willing that the scripture should be fulfilled in a time to come than in our day? Are we not forward in our opinion, that the great and notable day of the Lord, spoken of by the prophet Joel, and quoted by the apostle Peter, ("and I will show wonders in the heavens above, and signs in the earth beneath, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come,") was fulfilled at the destruction of Jerusalem? And even admitting that it was not then fulfilled, are we not ready to say that it must mean something to take place at, or near the end of the world? Are we not more willing that the great and

mighty events which are to transpire just prior to the Savior's glorious appearance in the clouds of heaven, should be fulfilled upon the heads of a future generation, than on our own? If we were pure in heart, and in all things prepared for the coming of our Lord Jesus, would we not be as willing, or as ready to admit, that it was possible for this to be the day in which He should come, as to desire it to be fulfilled upon the heads of our children? If in all things we lived with an eye single to His glory, and from the heart used the prayer taught to the ancient apostles by their Lord, namely: "thy will be done, as in heaven, so in earth," (Luke 11: 2,) and contemplated the joys with which the saints will be crowned, would we not rather that that day would come in our generation than in a future one?

Because all the world at this day are engaged in secular pursuits, does that prove that the great day of the Lord is not near? Because all eyes seem to be closed, and all nations asleep as to the great interest of that period, do these things assure mankind that the Lord delays his coming? Or does it not rather serve as a precursory warning that the time draws nigh when the Son of God shall descend from heaven with His mighty angels in flaming fire? Is it anywhere written in the sacred volume that all the world should be prepared to meet Him when He should come the second time without sin unto salvation, that they should all be watching with eagerness and anxiety for the day of the Lord to come as a thief in the night, when the heavens shall pass away with a great noise, and the elements melt with fervent heat, or are not these events really to transpire according to the strict reading of the apostle's writing? But if they are, we would like to be informed whether that scripture has yet been fulfilled, contained in Matthew's testimony, (24 c.) where he says, "after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven: and then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory?" This singular idea taught to the apostles by the Lord Jesus, was not merely noticed by Matthew, for there was a prospect, even an assurance of an inexpressible glory which was to burst upon the heads of the saints: a day of redemption, when they themselves were to set upon thrones and judge the twelve tribes of Israel.

But Luke makes this subject very plain, after giving a relation of that notable proph-

cey of the Lord, concerning the destruction of the city of Jerusalem, and the captivity of the Jews, that they should be led into all nations, and Jerusalem be trodden down of the Gentiles until the times of the Gentiles were fulfilled, he says, "there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory." Luke 21: 25, 26, 27. Need this language be mistook? Can we figure in our minds a belief that these sayings have been fulfilled, or were the apostles mistaken, or did not Christ declare that these things should be so?

Isaiah declares that in the day of the fierce anger of the Lord of hosts, the heavens shall shake and the earth be removed out of her place: and that the sun shall be darkened in his going forth, and that the sun shall not cause her light to shine. See Isaiah 13c. John, while upon the isle of Patmos, in giving a relation of the opening of the sixth seal says, "Lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untime-ly figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places." Rev. 6: 12-14. These prophecies, if not yet fulfilled, must be of moment to this or a future generation. And who, with a moment's reflection, will say that they have been? Events of this magnitude would have been noticed and recorded by previous historians, and we should now read them with wonder and amazement. And that they are to transpire, the veracity of the sacred scripture stands pledged for the truth of their performance. Whether that glorious day will usher in before our dissolution, we cannot say, we do not know. The signs of the times are sufficient to warn every man that the day is near at hand, and the great exhortation spoken by the Lord himself is of importance to every saint: "therefore be ye also ready: for in such an hour as ye think not, the Son of Man cometh." Mat. 24: 44.

LETTER FROM WALES.

Beloved Brother Sheen: Knowing that many of my old friends would be glad to hear of me, I feel it my duty to give an outline of things here. You have already

received by other sources a general account of this mission, and it is not necessary for me to recapitulate all that. I arrived here about the 20th of May last, and spent some time in visiting my relatives, and after resting I devoted myself to the object of my mission. I visited a number of places but could not feel to make a stand until I arrived in this place. It is true I was a stranger here, but here seemed to be the starting point of the Welsh Mission, and I commenced preaching in the open air at the Iron Bridge in Merthyr. As quick as it was known by the Brighamite Elders that I was going to preach at 4 p. m. they kept their in-door meeting until five, to prevent the saints from hearing, but quite a number of the old saints were present, and some questions were asked by them. Some were satisfied with my answers and others were not. I left an appointment to preach there again but was prevented by the rain. But being encouraged by the prospects before me, I rented a room, and we had a pretty good house full of various kinds, honest lovers of truth, and some who were not so honest. However, I scattered the seed broad cast among them, and I soon rejoiced in seeing the tender blade springing up, and the noble but down trodden spirits revived, and took courage, to see that their toils and anxieties and prayers and tears had not all been in vain. My health was very poor from the effects of Ague, and I felt it necessary to write to my brethren for help, and Elders Briggs answered the call and came to my assistance. We have a branch here, (Pennydarren,) of good faithful saints with a prospect of a speedy increase, also one at Crumbach, Aberdare, and one at New Tredegar. I went down to Lanely and found a good number ready to unite with the Reorganization. I stayed two weeks and organized a branch and they are on the increase and full of life in the good work. You will be interested in seeing the spirit of Brighamism here. Some who have united with us, declare that the Brighamite elders, taught them it was a sin to listen to us and even to think of us, and several of their members, who had not moral courage enough as yet to think for themselves *had to make public acknowledgment for their sin in thinking of us.* I fancy I see the blush of shame crimson the cheek of every true lover of the Latter-Day-Work, to think that tyranny, so foul should ever be allowed to wear the sacred garb, or men should be so weak and cow-

ardly as to cringe to such an unhallowed usurpation over the God-given rights of human beings. Elder Derry arrived here last Saturday and on Sunday he preached 3 times in the room, to very attentive audiences, and each time the audience increased in number and in the evening the room was well filled and much interest was manifested.

To morrow we intend to hold our monthly meeting in this place, and we will give you the general items.

October 21, Beloved brother I resume my pen to inform you of our progress. On the 18th, we held our Monthly Meeting. In the morning your humble servant was called to the Chair, Elder Derry having requested to be excused because he did not understand the Welsh Language. I addressed the meeting in Welsh, and Elder Derry followed me in English, (most of the people here understand English. In the afternoon we broke bread and the Spirit of God was poured out upon us to such a degree that many were reminded of the time when our Divine Master, broke bread on the Western Continent. Every heart was touched, and bowed under the holy influence of the Spirit of God. The minds that had been saddened and soured, because iniquity had abounded, acknowledged the power and virtue of the true leaven, and even the sceptic wept and acknowledged that such hallowed influence was more than human. No eye present was dry, nor was there one heart untouched, and the saints acknowledged that it was a Pentecost indeed.

We were compelled to close that meeting to prepare for the evening meeting. We reassembled according to appointment, at half past six o'clock. I spoke in Welsh, from the Book of Mormon, and Elder Derry preached in English. We had a very good attendance, and much light was received from the Holy Spirit, through His servants. It seemed difficult for the saints to separate, for they remained together for some time, singing the songs of Zion. Brother Joseph was sustained as the true shepherd over the flock of God on earth, Wm. Marks as his Counsellor, and all the authorities in their respective positions, and the saints voted to sustain each other; and I humbly pray that we may ever keep that vow, loosing our own selfish feelings and desire for individual aggrandizement, in the holier and more God-like desires for the welfare of each other, and the onward progress of the cause of truth. The brethren all determined to renew their diligence in trying to reclaim our

erring brethren and sisters, by the spirit of love and truth, but it is hard for flesh and blood to bear with the abuse that we meet with from them. No word is too foul for their leaders to use against us, and there is scarcely a deed in the catalogue of crimes too black for them to attach to our names, and I am sorry to say that the contempt and hatred of the fair sex is even more bitter than that of the men toward us, where they believe in polygamy. This is difficult to account for only on the hypothesis that the married among them have had their minds alienated from their husbands, and are desirous of a change. The Salt Lake elders pay very great attention to the young and beautiful, and by flatteries fill their minds with glowing visions of "celestial glory," and thus win their hearts, and chain their affections by their assiduous attempts to secure them for "spirituals," and they are unwarily led to support a system that must eventually cause every pore in their hearts to bleed, for nature has implanted in the mind of every woman a desire for one undivided heart—a bosom whose affections can never be alienated, on which to pillow her throbbing head in life's dark hour, and surely God never gave that desire to be mocked by an invasion of her dearest rights. If He did, why did He chide Israel for dealing treacherously with the wife of their youth? See Malachi 2 c. They will find it is one thing to listen to the flattering falsehoods of those men, and a very different thing to surrender all the sacred rights of womanhood at the polluted shrine of polygamy, which shrine has already been crimsoned with tears and blood, and anguish, from the eyes and hearts of some of Zion's fairest daughters; that anguish having been rendered a thousand times more poignant by the mockings of those who won them by flattery and lies. But enough! The picture is too black to be contemplated without exciting the righteous indignation of lovers of freedom, but even that fails to compare with the reality. God speed the time when Zion's bands shall fall from off her galled hands. When every fetter shall be burst, and every accursed delusion be chased back to its dark domains, and she be cleansed from all her stains!

Last evening Elder Derry and myself preached in New Tredegar, and at the close of the meeting four were baptized. Two of them had retired to bed, but did not feel to rest until they had obeyed the Divine command. The work is onward. Elder Briggs is in Staffordshire, and is holding a protracted debate with Mr. Owen again in West Bromwich. Last night was the first night with them. The questions are, "Is Protestantism consistent with the Bible?" "Is

Mormonism consistent with the Bible?" It will occupy about four nights. The saints in Wales number 57, and in England about 37, with a prospect of more. The HERALD is very much liked among the saints, and every one is surprised at the amount of light that beams from its pages. I must now conclude, with my kindest love to you and all in the office. Elder Derry desires to be remembered to you; and all lovers of truth everywhere.

I remain your brother in truth and love.

J. JEREMIAH.

PENNYDARREN, Glamorganshire, Wales,
Oct. 17-21, 1863.

NEWS FROM UTAH.

Bro. W. D. MORTON has received a letter from Salt Lake City, Utah, dated Oct. 12th, from which we make the following extract:

"Bro. G. P. Dykes has been to Conference, and came to our house to have a talk with the brethren. He was on Friday evening last baptized, and the same evening was confirmed and ordained. I presume, by the time you get this, he will be on his way to California as the legal and first missionary of the reorganization. He is a first rate man. He has our prayers, and I know that he will have yours.

Well, Brigham's Conference is over, and such a Conference as you never heard of. Bro. Briggs is preparing a long epistle of its doings. It seems a pity to bedaub clean white paper with such dark matter, but it must be, so that the light may comprehend such darkness. If you publish all that he sends, what an HERALD it will be to the world, and to the saints!"

For the Herald.

A COUNCIL.

Minutes of a meeting of the officers and members of the Church of Jesus Christ of Latter-Day-Saints, for the District of Decatur Co., held at Little River Branch, Iowa, Oct. 24th and 25th, 1863.

10 A. M.—On Motion, Elder George Morey was called to the Chair, and Alfred W. Moffet, chosen Clerk. Meeting commenced by singing and prayer. It was then ascertained that the following named officers were present: Elders: George Morey, Alfred W. Moffet, James Robertson. Priest: Eli Steel. Teacher: David B. Morey.

The object of the meeting was stated by the President, and a more complete organization for the work of the ministry, was urged by him. After some preliminary discussion, the meeting adjourned to meet at 3 P. M.

3 P. M.—Met pursuant to adjournment, when Elder Wm. Alden was present. Upon consideration it was *Resolved*, that the Elders of this District labor in this and the adjoining country, as much as their circumstances and the feelings of the inhabitants will permit. Adjourned to meet next day at 11 A. M.

11 A. M.—Met pursuant to adjournment; preaching by Elder Crabb. Adjourned to meet at 3 P. M.

3 P. M.—Met pursuant to adjournment; preaching by Elder A. Cowles.

On Motion; It was resolved that this meeting adjourn to meet Jan. 2, 1864.

GEORGE MOREY, PRES.

A. W. MOFFET, Clerk.

From the L.-D.-S.' Messenger and Advocate of November, 1834.

LETTER OF OLIVER COWDERY TO W. A. COWDERY, Esq.

DEAR BROTHER:—I have received, of late, several communications from you, containing several questions: Not long since, you wished me to express my mind, either publicly or privately, upon a few remarks of the Savior, as recorded in Mat. 16: 16-18:

“And Simon Peter answered and said, ‘thou art the Christ, the Son of the living God.’ And Jesus answered and said unto him, ‘blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it.’”

It is plain that the Savior never did nor never will build His church upon any other foundation, or sustain it upon any other principle, than He there represents to Peter, viz: of revelation from the Father that He was the Christ. Erect a church upon any other foundation, and when the storm comes it *must* fall. And the only reason why His church was not always on earth, is, that men ceased to obtain revelations from heaven. And the only reason why they were deceived in time past, and will be in the last days, is because *they do not know that Jesus is the Christ.*

Men say they believe that Jesus is the Christ; but the Lord said to Peter that the Father had *revealed* it to Him, and upon that rock He would build His church, and the gates of hell should not prevail against it. For if men *know* that Jesus is the Christ, it must be by revelation. To be sure, we may say, that the apostles testify of Him, and that we believe they tell us the truth; but will this save a people from destruction,

when the cunning arguments of the adversary are leveled as a mighty shaft to shake man from the foundation? No; he must have an assurance. The salvation of man is of that importance that he is not left to a mere belief, founded upon the testimony or say-so of another man. No. Flesh and blood cannot reveal it. It must be the Father, and if the everlasting Father reveals to men that Jesus is the Son of God, can they be overthrown? Can floods or flames, principalities or powers; things present or to come; heights or depths, swerve them from the foundation—the rock? No; said our Lord, the gates of hell cannot prevail. There is an assurance in the things of God that cannot be obliterated. There is a certainty accompanying His divine communications which enables the mind to soar aloft, and contemplate—not only contemplate, but *mingle* with the blessed in the blessed mansions, where all things are pure. It is this, then, which constitutes a certainty.

There can be no doubt but that the true church did exist after the Lord's ascension; but the query is, how shall we reconcile this point, when we say that it did not exist on earth for a number of centuries, and yet say that the gates of hell did not prevail against it? To the answer:

You will see above, that I have plainly contended that the gates of hell could not prevail against a man or society of men while they hold communion and intercourse with heaven.

I will now suppose a case, or propose a question: If Elijah had been the only individual on earth who kept the commandments of the Lord, he would have been *all* the church then upon earth. And you know that any and every people ceasing to keep His commandments, are disowned by Him. If these points are admitted, I proceed:

When Elijah was taken up to heaven, did the gates of hell prevail against the church of God? Did they overcome the holy priesthood? No. Neither had Elijah been the last righteous man, and his enemies prevailed over his natural body, and put him to death, would the gates of *hell* have prevailed against the church? No; the holy priesthood would have been taken to God, and the gates of hell would have been as unsuccessful as in the case of his translation.

Paul said that in the church God has placed apostles, prophets, evangelists, pastors, teachers, miracles, gifts of healings, helps, governments, and diversities of tongues; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto

the measure of the stature of the fulness of Christ. But did that church exist? Are the fruits of that priesthood now to be found, or have they been among men from the apostles to the present? Where are the individuals who will pretend that this has been the case? And yet they say that Christ's church has continued on earth, and that the gates of hell have not prevailed against it. Here seems to be a trouble. To admit that the authority of administering ordinances, on earth, has been taken away, would admit, at once, that they have no authority. This places men under the necessity of saying, that the church of God has and does exist, in all these variegated forms and colors, scattered over the world, no more resembling the ancient church, than the ancient church did that of the Hindoos.

It is *revelation* which constitutes the church of Christ; for this was the declaration to Peter, that the Father had revealed to him, and upon that principle His church should exist. Show me any other, and I confess that you will show me something, the pattern of which I have not found in the holy scriptures, as coming from heaven.

You will begin to see my mind upon this matter. It is, that when men ceased to bring forth the fruits of the kingdom of God on earth, it ceased to exist on earth; and when it ceased to exist on earth, He took the authority to himself, and with it the holy priesthood. The gates of hell did not prevail against the church of God; and the *decree* of our Father is, that they shall not; but no man will pretend, (if he does it in vain) that the pure church, as it existed in the days of Paul, and for a length of time afterward, has continued. If so, according to *his* theory, the gates of hell have prevailed against it; for He cannot trace its existence here. He may trace a supposed authority through a succession of popes and bishops; but if the authority was *there*, where is and where was the fruit?

If we look into the 12th c. of John's Revelation on Patmos, we shall see the church represented in a striking figure, so plainly shown to be taken from the earth, that it is impossible that his beautiful vision should be misunderstood.

UNAVOIDABLE CIRCUMSTANCES have prevented us from giving our readers the usual editorial reading in this number.

THE BOOK OF DOCTRINE AND COVENANTS will be republished, (we presume) in a few weeks. We have none on hand, for sale, *now*. Subscriptions may be forwarded. Price \$1.25.

DIED, at Marengo, McHenry Co., Ill., October 4, 1863, with the Consumption, MARGARET ANN, wife of Elder HORACE BARTLETT, aged thirty-six years, three months and seventeen days.

She died in the faith of the gospel with the bright prospect of a future life where pain, sorrow, sickness and disappointment never comes.

RECEIPTS.—*For the Herald*.—R. Young, J. Gilbert, A. Crandall, A. Bybee, D. Martin, J. Black, each \$2; J. Edmunds, J. W. Waldsmith, E. Johnson, G. Mccllock, S. Bateman, W. T. Kyte, J. J. Cears-tel, G. Fox, G. Crom, E. Banta, G. Wat-son, L. Z. Cook, J. Powell, J. Askin, M. Warnock, H. A. Stebbins, E. Burk, each \$1; J. P., \$1.25; J. Whiting, \$3; R. Cobb, \$3; E. H. Webb, \$5; D. S. Seavey, \$160; A. C. Haldeman, \$1.50; V. White, \$1.50; J. Earnshaw, \$1.30.

For the Hymn Book.—E. J. Hough, W. T. Kyte, R. Groom each \$0.55; J. Mc-Kenzie, \$1.10.

For the Voice of Warning.—H. A. Steb-bins, D. S. Seavey, J. McKenzie, each \$0.40; G. Braby, \$3.15; W. G. Harris, \$0.35; E. Stafford, \$0.35; J. W. Wald-smith, \$0.45.

SEND SUBSCRIPTIONS to the Hymn Book and Voice of Warning. They will be for-warded by mail as soon as they are print-ed and bound. Probably in a month.

THE TRUE LATTER-DAY-SAINTS HER-ALD, is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ of Latter-Day-Saints, and edited by ISAAC SHEEN.

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THE TRUE LATTER-DAY-SAINTS' HERALD.

"THUS SAITH THE LORD, 'STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.' BUT THEY SAID, 'WE WILL NOT WALK THEREIN.'"—*Jer.* 6: 16.

"AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME."—*Matt.* 24: 14.

No. 10 — Vol. 4.] PLANO, ILL., NOV. 15, 1863. [WHOLE No. 46.

From the Sacramento, (Cal.), "Union."
LETTER FROM FORT BRIDGER.

FORT BRIDGER, (U. T.), Aug. 19, 1863.

"RUSHING INTO PRINT"

Is a fault with *some* persons. We acknowledge the corn. Once in our youthful days we rushed furiously into a hornets' nest; result, an immense inflammation of the head. Evil disposed persons might have termed it a "swelled head." It learned us a lesson—to look before we leap. We have acted upon that lesson ever since, and found it to be a good one. When we wrote you our first letter concerning the battle of Spanish Fork canon, we weighed every statement of fact before giving it to the *Union*, and no Jew or Gentile in Utah can successfully deny the truth of those statements of fact. Our opinion concerning the causes which produce those facts are our own, and for which we alone are responsible.

The same rule has guided us in every letter written since that time, and if in any instance it can be shown that we have made a false statement, we will gladly make the proper acknowledgment. We are well known to every officer and enlisted man in Utah. We have made no secret of our correspondence, and whether we reflect the views and opinions of those connected with the army (which we think we do) or not, we care not one snap of a finger. So long as we express our own views and opinions, reasonably obtained from established facts, we are well satisfied. These remarks have been induced by reading an attempted sarcasm in a letter from one of your correspondents in Utah, whose poorly disguised effort simply betrays the soreheadedness of certain parties in the church; he takes excellent care not to offend in his newspaper correspondence. If that correspondent will attend to his own letters, and allow us to

pursue the even tenor of our way, he will probably do well, for we will *never* say anything of Saint or Gentile which the record will not sustain.

TROUBLES ARE BREWING

in the church. Brother Brigham is on his high horse, using all the power he possesses to crush two humble persons who have come to Utah preaching the religion of "the True Latter-Day-Saints." One of our recent letters contained an account of the effort making by young Joseph to gather the church to him, and to have the evil of polygamy abandoned. In continuation of that statement we now give additional items of interest connected with that movement. Two missionaries were ordered to Salt Lake City by the young Joseph. They arrived there about the 10th inst. On the evening of the 11th, one of them, named Briggs, called on Brigham Young, stated his mission, and asked permission to preach in the city. He was met with a torrent of abuse, and denounced as a liar, thief, murderer, imposter, and apostate. Briggs received the storm coolly. Brigham's excitement increased, and he told Briggs that he could not preach at any place, or live in any house in Utah, if he could prevent it—and further, that he would not be responsible for his life on the streets for a single hour. Briggs told him that he had come to Utah by command of God to preach the true gospel—that he would so preach on his streets, on his house tops, and in his Bowerys and Tabernacles—that he could abuse him, with his tongue, as much as he pleased, but he must not lay carnal hands upon him, or cause it to be done. Briggs was boarding at a hotel in the city known as the "Mansion House." The morning following his interview with Brigham, the landlady called upon him with his bill, which being settled, she informed

him that she could not keep him any longer in opposition to Brigham's counsel. On the afternoon of the 13th instant, Briggs entered into a conversation with an old man who has a candy stand on Emigration street. A crowd soon gathered. Briggs' conversation was rapidly changing into a sermon, and the crowd was increasing, when the police came along and dispersed the gathering. Shortly afterward, a prominent bishop of the city came down to the old man and desired to know how he dared to gather such a crowd around him by his indiscretion, and threatened to upset him and his candy stand into the street if he ever did the like again. On the evenings of the 13th and 14th, Briggs preached in a house occupied by a Gentile. The rooms were crowded with Mormons—both men and women. He announced his full determination to preach at all hazards—that his life belonged to God, who would do with it as He pleased. He has also said that over five hundred letters had been received from different families in the city, urging young Joseph to send missionaries there. The church leaders will do everything to drive him from the Territory. Where are their professions of free speech and liberty of conscience? If they believe in these, why do they deny these missionaries the privilege of preaching to the people? If the religion taught by Brigham Young be the true gospel, and if his people are chosen of God, he will be perfectly safe in allowing any faith to be preached among them. But he knows that he cannot afford to pursue this policy. His people are restive under his iron rule—they long for a deliverer, and one will surely come. Not long ago, he had to say in the Tabernacle that the people accused him of stealing the church tithings, and entertaining this opinion was the cause of their being so slow about paying them. The women are intensely interested in this issue which Briggs has come to advocate. They see a gleam of day breaking the long dismal night to which they have been subjected. They would leave Salt Lake City by the hundreds were they assured of protection in so doing. Many of them have told us so. At Coalville, the most eastern settlement on the mail line, nearly all of the community are "Josephites." It is understood that Briggs has called upon the military for protection. You may expect to learn of much excitement over this question, and your Salt Lake correspondent will undoubtedly give you all the facts connected with this affair in the future.

DELEGATE KINNEY'S

election is regarded in Washington as an

evidence of impotent rage on the part of the church leaders here, and the assertion is freely made there that he will not be received in Washington society. If Kinney entertains Brigham's opinion of Washington, he will not care about his exclusion, *vide* the following anecdote: Several years ago, the Utah delegate returned home, and on Sunday morning visited the Tabernacle. As is usual, those high in authority address the faithful on their return from any mission. Brigham introduced the delegate to the meeting in this way: "Many of you may not know the brother now on the stand. I therefore introduce to you, Brother —, just returned from h—ll."

For the Herald.

LETTER FROM ELDER E. C. BRIGGS.

SALT LAKE CITY, Utah, Oct. 20, 1863.

BROTHER STEEN:—I write to inform you that the work is prospering here, equal to any expectation I have ever had. The honest are enquiring after the truth, and are beginning to think for themselves, as well as act irrespective of the opinions of others; and I can surely say that I am much encouraged, in view of the speedy triumph of the true cause of our Redeemer, in this whole territory, over the terrible meshes this people have been thrown into, and with all of the studied efforts of the apostate and monarch of Utah, (falsely called a President of the Church of Christ) to stifle our testimony and close every house, and the ears of all the people against us, yet I am happy to say we are making rapid progress in gaining both the ears and hearts of the people who are honest and love the truth, and I can say surely the most of this people are honest and desirous to do right, though many are deceived and do what they do, supposing they are doing God service, but there are a great many here who have no more sympathy with the church affairs and doctrines than I have. They look upon the peculiar institutions here that distinguish them from the true church of God; as being sacrilege, and horrible, but we are assured of a better day dawning which will set right all things that are wrong, and give comfort to those who have been so shamefully abused, and we are not in the least discouraged, and we ask an interest in your prayers that we may be sustained in doing good; and may God bless His saints with patience, long suffering, and a quiet meek spirit, knowing that our strength is in the Lord, who is mighty to save.

Accept my love for yourself and Brother Morton:

E. C. BRIGGS.

PROPHETS IN THE LAST DAYS. No. 1.

THE NEED OF PROPHETS.

“Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets.” Amos 3: 7. It is a prevalent opinion in this age that God did nothing in ancient days without revealing His secret unto His servants the prophets, but Amos showed that it is an established principle of the Lord God that He “will do nothing, but He revealeth His secret unto His servants the prophets.” The prophet did not say that the Lord would change His mode of working in the last days. He prophesied of the way that God would work among men from that time forth without making any distinction between one and another age, therefore if He is doing any thing in this age, He revealeth His secret unto His servants, the prophets, in this age, at least, as much as He did in ancient days. He is not only doing something in this age, but He is doing “a marvelous work and a wonder,” therefore He revealeth His secret unto His servants the prophets *now* as He did anciently. To those who believe that in this age of the world, the Lord Jesus will be revealed from heaven in flaming fire, taking vengeance on them who know not God and obey not His gospel, we would present a few remarks. We presume that you will concede that the revelations which God gave unto Adam, Abel and Enoch were not sufficient for the people in the days of Noah, although Enoch was cotemporary with Noah and “walked with God 300 years after He begat Methuselah.” Gen. 5: 22. Enoch was therefore a great prophet, and he was 308 years old when Adam died. Enos, Cainan, Mahalaleel, Jared, Methuselah and Lamech lived, both in the days of Adam and Noah, therefore the inhabitants of the earth in the days of Noah had a far better opportunity to be acquainted with their duty towards God without a prophet being sent unto them, than this generation has. These men who lived in Adam’s day, and in their day could tell them what Adam said unto them concerning the garden of Eden, his transgression, his restoration to the favor of God, the revelations which he received from God, his knowledge of God and of the commandments of God to man. Notwithstanding all these opportunities, which the people of that age had, to be instructed in their duty towards God and man, yet it pleased God to send a prophet unto them, even Noah, that he might be a preacher of righteousness unto that generation, that they might have an *opportunity* to repent, and obey the gospel, and be saved from the deluge, so that if they would not repent they might have no

excuse when they were cut off by the deluge. If it was necessary that a prophet should be sent unto them, is it not necessary that a prophet should be sent unto the inhabitants of the earth in this age? Many generations have passed away since prophets were sent from God unto men. There are no Methuselabs or long-lived men on the earth now, who lived on the earth in the days of Adam, or Noah, or Moses, or Christ, or His apostles, but we have the scriptures which have been handed down through the dark ages of the world, and we cannot *know* that they were given by divine inspiration unless we are divinely inspired, and unless the Holy Ghost reveals this fact unto us. We cannot know how many errors and interpolations have been incorporated with the scriptures during the dark ages, neither can we correct those errors and separate the interpolations from the inspired writings, unless God *reveals* unto us what is true and what is false. No man can *know* that the scriptures are true unless God *inspires* him. An *inspired* man is a prophet. No man can *know* what he must do to be saved unless God *inspires* him, and gives him a *knowledge* of the way of salvation. Every man who is in possession of this *knowledge* concerning the scriptures or the way of salvation is a *prophet*. No man can *know* that Jesus is the Christ but by the Holy Ghost, and no man can *know* that He will come again, either in this or in any other generation, except by the Holy Ghost. No man can know that Jesus will come again, in this age, “but by the Holy Ghost.” No man can know that these events will transpire unless he obtains this knowledge by a revelation from God, as Simeon obtained a knowledge concerning Jesus: “The Holy Ghost was upon him, and it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord’s Christ.” Luke 2: 25, 26. Thus by a revelation from God Simeon knew that he would see the Lord’s Christ and without a revelation from God no man can know that He will come again. Those who receive no revelations from God can not *know*, but they can only *guess*, and *imagine* concerning Christ and His second coming, and His salvation. In reference to many of the affairs of this life, men are not satisfied to *guess* at, or have only an *imagination* or *belief* concerning them, but they seek for a *knowledge* concerning them. How strange it is then that people should be contented with merely guessing about the way of salvation!

Instead of all the knowledge of the Lord and all His prophets being the exclusive inheritance of the people of ancient days, in the last days “the earth shall be full of the

knowledge of the Lord, as the waters cover the sea." Isa. 11: 9. This passage coincides with the prophecy of Joel, where he says, "and it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Joel 2: 28. This prophecy shows that both sons and daughters will have the gift of prophecy when the Spirit of God will be poured out upon all flesh. This prophecy is not yet fulfilled, for the Spirit of God is not yet poured out upon all flesh, and this prophecy is connected with other events which Joel had been prophesying of, as the first part of the last quotation shows, for he says, "it shall come to pass *afterward*." He had been prophesying of the blessings and prosperity of Israel when they shall be restored to their own land. He had been prophesying that the Lord will send them corn and wine and oil, that they shall be satisfied therewith, and no more be a reproach among the heathen, that the floors shall be full of wheat, and the vats overflow with wine and oil, that they shall eat in plenty and praise the name of the Lord. Their (Joel says) "it shall come to pass *afterward*," &c. The apostle Peter, on the day of Pentecost, quoted this prophecy of Joel with a little variation from our common version: He says, "this is that which is spoken by the prophet Joel: it shall come to pass in the last days, saith God, 'I will pour out of my Spirit,'" &c. The wise man said, "where there is no vision, the people perish." Prov. 29: 18. Now if there are no visions in the last days; then the people must all perish. If the people perish where there is no vision, they perish because they are wicked, for the Psalmist said, "the wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Ps. 27: 20. Paul said, "behold, ye despisers and wonder, and *perish*." Acts 13: 41. These passages collectively show that where there is no vision, the people *perish*, and that it is the wicked and despisers who shall *perish*. In 2 Cor. 2: 15, 16, we read that Paul said, "we are unto God a sweet savor of Christ, in them that are saved, and in them that *perish*: to the one we are the savor of death unto death; and to the other a savor of life unto life." Thus where there is no vision the people *perish*, and they *perish* who are not saved, and unto them the ambassadors of Christ are a savor of death unto death. Where there are visions, there are prophets, for those who see visions are prophets: One of the lamentations in the Lamentations of Jeremiah, (2: 9) concerning the daughter of Zion, was that "her *prophets* find no *vision* from the Lord," from which we learn that the daughter of Zion should have prophets, and prophets who have *visions from the Lord*, and that it was a subject of lamentation with Jeremiah that the prophets of the daughter of Zion found no vision from the Lord. How different it is with the people of this age and with many who profess to believe that Jeremiah was a prophet of the Lord! Do they lament because their (so called) Zions have no prophets and no visions? No. They say, "we do not need any prophets in these days, and we need no visions." They rejoice because they do not believe in visions and prophets; and because they have none, and they assert that the Latter-Day-Saints are in a *lamentable* condition, because they believe in prophets and visions, and because we say that we have them. Thus they rejoice in that condition which Jeremiah lamented over.

Ezekiel prophesied of the destruction which came upon Jerusalem and her holy places, and he said, "destruction cometh, and they shall seek peace and there shall be none. Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a *vision of the prophet*, but the law shall perish from the priest, and counsel from the ancients. * * * I will do unto them after their way, and according to their deserts will I judge them." Ezek. 7: 25-27. Thus the *visions of the prophets* were withdrawn from them because Israel had transgressed, and because the Lord had determined that He would do unto them after their way, and according to their deserts. If Israel, in those days, were as wicked, ignorant and proud as professing christians in this age, we may reasonably suppose that they said, "the Lord has withdrawn the visions of the prophets from us because we have become so 'intelligent' that we do not need any more of them. We can read the visions of the prophets who lived in ancient times, therefore we do not need any prophets and visions in our day. Prophets and visions are not needed in an enlightened age like this: They are only needed among an ignorant people." This is the way that professing christians (but not saints) talk in our day, and if this reasoning is correct in this age, why was it not correct in that age? They had the records which contained the inspired teachings, prophecies and visions of many prophets who lived in various ages before their day, and we presume that they had many inspired records which have not been handed down to us, for there are numerous references to such records in that part of the Old Testament which was written before the Babylonish captivity. There

was the Book of the Wars of the Lord which is spoken of in Num. 21 : 14, 15, which says, "it is said in the Book of the Wars of the Lord, what He did in the Red Sea and in the brooks of Arnon, and at the streams of the brooks that goeth down to the dwelling of Ar." There was the book which Samuël wrote when "Samuël told the people the manner of the kingdom, and wrote it in a book and laid it up before the Lord." 1 Sam. 10 : 25. There was "the Book of the Acts of Solomon." 1 Kings 11 : 41. In 1 Chron. 29 : 29, we read as follows : "Now the acts of David the king first and last, behold, they are written in the Book of Samuël the seer, and in the Book of Nathan the prophet, and in the Book of Gad the seer." In 2 Chron. 9 : 29, we read as follows : "Now the rest of the acts of Solomon, first and last, are they not written in the Book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jereboam the son of Nebat?" There was also "the Book of Shemaiah the prophet," (2 Chron. 12 : 15) "the story of the prophet Iddo," (13 : 22) "the Book of Jehu," (20 : 34) "the Sayings of the Seers," (33 : 19) and "the Story of the Book of the Kings." 2 Chron. 24 : 27. There was also "the Book of Jasher." See Josh. 10 : 13, and 2 Sam. 1 : 18. All these sacred records were in Israel, and yet the religious world in this age boast of their intelligence, knowledge and wisdom above the ancients, who had all these records and those which have been handed down to us, and which were written in the early ages of the world. They had also living prophets among them, consequently the people of this age who boast of having superior intelligence on religious matters are greatly deceived, and as all these numerous sacred records were not sufficient to guide Israel in the right way without living prophets, and as even then they did not keep in the right way, and as where there is no vision the people perish, and as prophets and the visions of the prophets, are taken away when people become rebellious and wicked, therefore we have, at least, *as much* need of prophets as they had.

The people of this age who believe that God did not deprive the world of prophets and visions in consequence of the increase of wickedness in the world, and the absence of faith, are more ignorant than Saul was when he became wicked and rebellious and wanted to inquire of one who had a familiar spirit, that he or she might divine unto him and show him how he could be delivered from his enemies, the Philistines. "When Saul saw the host of the Philistines he was afraid, and his heart greatly trembled. And when Saul enquired of the Lord, *the Lord*

answered him not, neither by dreams, nor by Urim, nor by prophets." 1 Sam. 28 : 5, 6. Then Saul enquired of a woman, of whom his servants *said that she had a familiar spirit,* and Samuel appeared, and said to Saul, "why hast thou disquieted me to bring me up?" And Saul answered, "I am sore distressed; for the Philistines make war against me, and *God is departed from me, and answereth me no more, neither by prophets, nor by dreams :* therefore I have called thee, that thou mayest make known unto me what I shall do." Then said Samuel, "wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord is done to thee as He spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor even to David: *because thou obeyest not the voice of the Lord."* 15-18 v. It was not because Saul had become so exceedingly wise and righteous that he did not need wisdom from dreams, Urim and prophets, that God departed from him, and answered him no more by these divinely appointed instrumentalities, but it was *because he obeyed not the voice of the Lord.* This is therefore the reason why God has departed from the multitude who have professed to be christians in latter times, but who do not believe in receiving instruction through such means. It appears that Saul knew that God had departed from him, because God answered him no more by prophets nor by dreams, but many in latter times are more ignorant than Saul was in his apostate and God-forsaken condition, because they imagine that (although God does not answer them by dreams, nor by prophets, nor by any miraculous manifestations) yet God has not departed from them. If their opinion is correct then God's dealings toward the righteous and enlightened of this age are the same as they were to apostates and men whom He had departed from in ancient days, and He manifests His approbation of men now in the same way that He manifested His disapprobation then. Thus they represent God as a changeable being. The truth is that these proud professors of religion are more ignorant than Saul was in his forlorn and abandoned condition, for God has departed from them, and answereth them not by dreams and prophets, because they will not obey the voice of the Lord, nevertheless God has "answered" the prayers of the honest among men, who have prayed in faith for the restoration of these blessings, and He has answered them by dreams, visions, Urim, prophets, and the gifts and blessings of the gospel are again given unto those who obey the gospel.

God bestows these gifts in all ages when men exercise faith in Him, and believe that He is a prayer-hearing and a prayer-answering God. "But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11: 6.

EMINENT PROPHETS—ELIJAH.

The ancient prophets foretold that God would send prophets into the world in the last days who would have great power and authority given unto them. These eminent prophets are described by various names and titles. The prophet Malachi prophesied of one of them. He prophesied that "the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1. In v. 5, 6, the Lord said, "behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." This prophecy clearly shows that God fore-ordained that a great prophet should be sent in the last days, "before the coming of the great and dreadful day of the Lord." This prophecy was not fulfilled in the days of Christ, for the great and dreadful day of the Lord did not come then, the earth did not burn as an oven, the righteous did not tread down the wicked, and the wicked were not ashes under the soles of the feet of the righteous in that day. Some suppose that John the Baptist fulfilled this prophecy concerning Elijah, but this could not be, as we have shown, and as we will further show. In Mat. 11: 13, 14, we read that Jesus said, "all the prophets and the law prophesied until John, and if ye will receive it this is Elias which was for to come." Thus we perceive that if the Jews had received John the Baptist as the Elias (Elijah) which was to come, as Malachi foretold, he would have been that Elias or Restorer, for Elias in Greek and Elijah in Hebrew, mean restorer, but the Jewish nation did not receive him as Elias, and he was not their restorer. Many who came unto him to be baptized did not "bring forth fruits meet for repentance," and John called them a "generation of vipers." See Mat. 3: 7, 8. The angel who appeared to Zacharias, the father of John the Baptist, (before John was born) said, "many of the children of Israel shall he (John) turn to the Lord their God. And he shall go before him in the spirit and pow-

er of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1: 16, 17. John came in the spirit and power of Elias, but he only turned a small number (comparatively) of "the disobedient to the wisdom of the just." He made ready a people prepared of the Lord, and if the Jewish nation had received the truth that John came in the spirit and power of Elias, he would have been the restorer (Elias or Elijah) of the kingdom of Israel. He would then, not only have prepared a people, but a nation for the Lord. He would then have done more than the angel foretold.

When Jesus with Peter James and John came down from the mountain where they had seen Moses and Elias, "His disciples asked Him saying, 'why then say the scribes that Elias must first come?' And Jesus answered and said unto them, 'Elias truly shall first come, and restore all things.' But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them." Then the disciples understood that He spake unto them of John the Baptist." Mat. 17: 10-13. Now it is evident that John the Baptist was not the Elias of whom our Savior said that he shall come and restore all things, for John was that Elias who had already come, and they knew him not, and they had done unto him as they listed. John did not restore himself to liberty and life, and he was very far from restoring all things, but Jesus said, 'Elias truly shall first come, and restore all things.' This prophecy of our Savior, in connection with the prophecy of Malachi, shows conclusively that this is a work of the last days, and a work which is not finished. It appears to have been a prevalent opinion among the Jews that Elias would come and restore all things, therefore "the Jews sent priests and Levites from Jerusalem to ask him (John) 'who art thou?' And he confessed and denied not; but confessed, 'I am not the Christ.' And they asked him, 'what then, art thou Elias?' And he saith, 'I am not.' 'Art thou that prophet?' And he answered, 'no.' Then said they unto him, 'who art thou that we may give an answer to them that sent us? What sayest thou of thyself?' He said, 'I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias.'" John 1: 19-23. Here John says positively that he was not Elias. We understand him as meaning that he was not the Elias who was to be sent before the great and dreadful day of the Lord. This idea harmonizes with the

answer of the Savior. John therefore was not the Elias who was to be sent in the last days, but he was sent in the spirit and power of Elias to make ready a people prepared of the Lord. Thus John did the work of an Elias, or restorer, *only in part*. He was also

“THE VOICE OF ONE CRYING IN THE WILDERNESS”

as Isaiah and John said, but *only in part*, for he only fulfilled *in part* the prophecy of Isaiah concerning that individual. The prophecy of Isaiah on that subject is connected with the final building up of Jerusalem when her iniquity is to be pardoned. Isaiah says:

“Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord’s hand double for all her sins. The voice of him that crieth in the wilderness, ‘prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain.’” Isa. 40: 1-4.

This account appears to show that when the voice would cry in the wilderness, ‘prepare ye the way of the Lord,’ &c., then the Lord would speak comfortably to Jerusalem and pardon her sins, consequently this voice was to be heard at the time when the Lord would commence to build up Jerusalem and restore Israel to the land of their fathers. This voice was to cry, “prepare ye the way of the Lord, make straight in the desert a highway for our God.” This shows that a great prophet of the Lord was to be sent to prepare the way of the Lord and to teach others to prepare the way of the Lord. Some would say, “did not John say that he would fulfill this prophecy?” He only fulfilled a small part of it. As he said, so he was, “the voice of one crying in the wilderness make straight the way of the Lord,” but he did not speak comfortably to Jerusalem. He did not cry unto her that her warfare was accomplished, that her iniquity was pardoned and that she had received of the Lord’s hand double for all her sins. That was the age when the warfare of Jerusalem was more severe than it ever had been; that was the time when she was punished severely for all her sins, and not pardoned, and that was the time of her desolation and the scattering of her inhabitants into all nations. Every valley was not then exalted, every mountain and hill was not made low, the crooked was not

made straight, and the rough places were not made plain. The glory of the Lord was not revealed, and all flesh did not see it together. None of these events transpired in that day, but they are all connected with “the voice of him that crieth in the wilderness.” They cannot transpire before this preparatory work and preparatory messenger does his work.

ORDAINED MEMBERS.

Ordained members of the Church of Jesus Christ of Latter-Day-Saints, do you consider that you are stewards in the kingdom of God, and that the time is at hand when you will have to give an account of your stewardships? Are you fulfilling the duties of your stewardships? Do you consider that unto you is committed “a dispensation of the gospel”? See 1 Cor. 9: 17. Paul said, “necessity is laid upon me; yea, woe is unto me if I preach not the gospel!” 16v. Is not the same *necessity* laid upon you which was laid upon Paul? Will not the same *woe* come upon you, if you preach not the gospel, which would have come upon Paul if he had not preached the gospel? You may perhaps say that there is a difference between you and Paul, and there will continue to be a difference, and a great difference between you and him if you do not make a good use of “the dispensation of the grace of God” which has been given unto you? If only one talent has been given to you, the Lord enjoins upon you, that you should make a good use of that talent, otherwise that talent will be taken from you, “for unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.” Mat. 25: 29. If you have only one talent make a good use of that talent and thus you will gain another talent, and he that hath two talents may gain two more, and he that hath five may gain five more for thus did Jesus teach in the parable of the talents. There is no saint, or deacon, or teacher, or priest, or elder who has not received, at least one talent and whosoever has received only one talent should make a good use of that talent and the Lord will bless them that do so and give them more talents. He has done so to many in this age of the world. He has raised up many talented laborers in the kingdom who were among the weakest of saints unqualified and unlearned until they were called of God as Aaron was. Then the Lord filled them with the Spirit of

wisdom and understanding and they grew in grace and in the knowledge of God from day to day and from year to year, and their tongues were unloosed and became as "the pen of a ready writer." Follow them as they have followed Christ and great shall be your reward *in this life* and in the world to come eternal life. "They that be wise shall shine as the brightness of the firmament; *and they that turn many to righteousness* as the stars for ever and ever." Dan. 12: 3. For what purpose were you ordained? Is that purpose fulfilled by your silence? "No man taketh this *honor* unto himself but he that is called of God as was Aaron," but is it an *honor* for you to hold the priesthood when you do not perform the duties thereof? Will you remain silent while you behold that the hour of God's judgment has come? You behold that the wicked are dying in their iniquity and if you do not warn them, but remain silent they will die in their iniquity but their blood will be required at your hands. See Ezek. 33c. Work then while the day lasts for the night soon cometh wherein no man can work.

THE GATHERING OF THE SAINTS.

The time has not come for the saints to all gather to one place. Zion is not yet prepared for the saints, but the Lord is taking "possession of it to himself" as Joseph the Martyr said that He would in his letter to John C. Calhoun, which was republished in the Herald in April, 1862. However those saints who are living where they can not meet with the saints, and where there is no probability that they will soon enjoy that privilege, should endeavor to locate themselves and families where they can enjoy this *precious privilege*. There are many who deprive themselves and their families of this precious privilege because they are unwilling to make a sacrifice of some worldly privileges. Their minds are too much bound to the world. Some have property which they cannot sell for (what they suppose is) its value. Some think that they can acquire property or money faster where they are. These worldly privileges are esteemed more than the *precious privileges* of the saints which they enjoy where they meet together to receive the out-pouring of the Spirit of God and the gifts and blessings of the gospel. The children of many of the saints are growing up, and many have grown up, in unbelief because they have been exposed to the snares of the devil, and the cunning

craftiness of men whereby they lie in wait to deceive, and have been deprived of the privilege of hearing the gospel preached in power and in demonstration of the Spirit and by men whom God has sent. Is it a small matter, O ye scattered saints, that your children are growing up in heathen darkness and unbelief? Is worldly riches, honor or gain worth more than all the spiritual blessings which you and your families are deprived of? The wise man said, "train up a child in the way he should go," (Prov. 22: 6.) but your training is not the way that a child should go, therefore this is not the way that you should train up your children. If you love your children more than you love your worldly enjoyments, why do you keep them away from the preaching of the gospel? Paul said, "let us consider one another to provoke unto love and to good works: *not forsaking the assembling of ourselves together*, as the manner of some is, but exhorting one another, and so much the more as we see the day approaching." Heb. 10: 24, 25. While you remain isolated from the assemblies of the saints you cannot fulfill this command and if you *wisely* remain isolated, rather than make a sacrifice of worldly gain, you are disobeying this commandment of the apostle as much as those who are living where they can conveniently assemble with the saints, but neglect to do so.

EVIDENCES OF THE TRUTH OF THE BOOK OF MORMON, No. 3.

"THE STICK OF JOSEPH."

"The word of the Lord came again unto me saying, moreover, thou son of man, take thee one stick, and write upon it, 'for Judah, and for the children of Israel his companions': then take another stick, and write upon it, 'for Joseph, the stick of Ephraim, and for all the house of Israel his companions': and join them one to another into one stick: and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, 'wilt thou not shew us what thou meanest by these?' say unto them, 'Thus saith saith the Lord God: 'behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And

say unto them, 'Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: 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 dwellings-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.'" Ezek. 37: 15-23.

By this quotation we perceive that Ezekiel was commanded to take two sticks which were to be *signs* to represent two sticks which the Lord said that He would take and make them one stick and "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." Ezekiel was often commanded to prophesy by *signs*. Thus he was commanded to shave his head and his beard and burn a third part of the hair in the midst of Jerusalem, a third part he was to smite with a knife and a third part he was to scatter in the wind. This was a sign of Jerusalem, to show that a third part of the inhabitants thereof would die with pestilence and with famine, and a third part would fall by the sword and a third part would be scattered in all the winds. See Ezek. 5: 1-12. Thus Ezekiel was commanded to take two sticks and write upon one of them these words: "For Judah, and for the children of Israel his companions," and on the other, "For Joseph the stick of Ephraim, and for all the house of Israel his companions." These sticks were *signs* and the meaning of these *signs* is explained as the meaning of many other signs are explained which were given by Ezekiel. He was commanded to take two sticks and write these inscriptions on them, and when the children of his people should say unto him, "wilt thou not shew us what thou meanest by these?" then he was to say unto them, "thus saith the Lord God, 'behold, I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be

one in mine hand.'" The stick of Joseph is the inspired record which was given unto and by the tribe of Joseph, and the stick of Judah is the inspired record which was given unto Judah. The last mentioned record is the Bible. When the ten tribes of Israel went away into the "North Country" the inspired writings of Moses and the early prophets remained with the tribe of Judah and the subsequent inspired records which are in the Bible were held by that tribe, and many of them were written by men of that tribe. These records were written on parchments and *rolled* on sticks and they were called *rolls*.

This was also a custom in Babylon. In Ezra 6: 1, 2, we read that "Darius the king made a decree, and search was made in the house of the *rolls*, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a *roll*, and therein was a record." The Lord said unto Isaiah, "take the a great *roll*, and write in it with a man's pen concerning Maher-shalal-hash-baz." Isa. 81: 1. Unto Jeremiah, the Lord said, "take thee a *roll* of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations." Jer. 36: 2. The stick of Judah is therefore a roll which contains the writings of all the prophets and inspired men whose writings are contained in the Bible." The books of the Old Testament are kept on rolls in the Jewish synagogues at this day, and are used in their public worship. Thus we have distinctly shown that the stick of Judah is the Bible, and as it was so called because it was the inspired record of the tribe of Judah, therefore the stick of Joseph was so called because it was the inspired record of the tribe of Joseph. The stick of Joseph is not the Bible nor any part thereof, for the different parts of the Jewish scriptures, which were written before Ezekiel received this revelation, were "put" together as soon as they were given to Israel, and they were sacredly observed by the people of God and prophets of the Lord. There is not *one* book in the Old or New Testament which is represented to have been written by a man of the tribe of Joseph, therefore the Bible is the stick of Judah *only* and not of Joseph *also*. These sticks were not to be put together until the Lord should proceed to "take the children of Israel from among the heathen" and make them

one nation and a righteous people. Ezekiel was commanded to say unto the children of his people that the Lord would take the stick of Joseph, and the stick of Judah, and make them one stick," and in connection, with the sticks whereon he wrote, in his hand before their eyes, he was commanded to say unto them "thus saith the Lord God, 'behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: 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 unto 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.'" The Lord did not commence to fulfil these promises, concerning the gathering and salvation of Israel until he took the stick of Joseph and "the stick of Judah and made them *into* one stick" and they became one in his hand. The word "*into*," which we have italicized in the above quotation is inserted in the translation of Isaac Leeser, a Jewish Rabbi of Philadelphia. The Book of Mormon is the stick of Joseph. It is an inspired record of the tribe of Joseph and it was written by prophets of that tribe. When it was brought forth and united with the Bible then the Lord *commenced* also to "take the children of Israel from among the heathen * * and bring them into their own land." Thus the Book of Mormon came forth precisely at the time when the stick of Joseph and the stick of Judah were to be made into one stick, and the prophecy concerning the stick of Joseph and the stick of Judah being made into one stick was thereby fulfilled, for the Lord did cause the Book of Mormon and the Bible to "grow together unto the confounding of false doctrines" as He promised, in the Book of Mormon, that it should come to pass when that book should come forth. The Lord has commenced to take the children of Israel from among the heathen. Thus He is preparing the way for the fulfillment of all his promises to Israel, which are connected with the *putting together* of these sticks. The Lord will make Israel one

nation in the land upon the mountains of Israel and one king will be king to them all. Then they will be no more two nations, nor be divided into two kingdoms any more at all. From the time that "Israel rebelled against the house of David" and made Jereboam king over them, so that there was none that followed the house of David, but the tribe of Judah only," (See 1 Kings 12: 19, 20)—from that to the present time the whole house of Israel has been divided. They have never been one nation at any time since. From that time they were "divided into two nations" in the land of Israel until Shalmaneser, "the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Harbor by the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the Lord their God, but transgressed His covenant, and all that Moses the servant of the Lord commanded." 2 Kings 18: 11, 12. Afterwards Esdras says, "they took this counsel among themselves that they would leave the multitude of the heathen and go into a far country where never mankind dwelt; that there they might keep their statutes which they never kept in their own land. For through that country was a great way to go, namely, of a year and a half's journey, and the Most High shewed signs for them, and held still the flood of the streams until they had passed over, 2 Esdras 13: 41. Esdras also said that they will return to their own land in the last days and that the Most High will again show signs for them when they return.

From that land they have never returned, therefore the Lord has not yet made the children of Israel one nation upon the mountains of Israel. This prophecy of Ezekiel will be fulfilled when the prophecy of Jeremiah will be fulfilled which says, "behold the days come, saith the Lord, that it shall no more be said, 'The Lord liveth, that brought up the children of Israel out of the land of Egypt: But "The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.' Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jer. 16: 14-16.

This prophecy shows that the Lord will send for many fishers and hunters to fish and hunt the children of Israel from every mountain and hill and *then*, and by these means He will bring them "from the land of the north, and from all the lands whither He had driven them." These fishers and hunters are the men whom God has sent forth to preach the word of the Lord which was written on the stick of Joseph and the stick of Judah. Thus while Jeremiah foretold that the Lord will send for fishers and hunters to bring Israel from the land of the north, and from all lands into their own land, Ezekiel foretold that He would take the stick of Joseph and the stick of Judah and make them into one stick, and in connection therewith, that He would take the children of Israel from among the heathen whither they be gone, and gather them on every side, and bring them into their own land, and make them one nation in the land upon the mountains of Israel. Thus we perceive that the first act in the work of the gathering of Israel to their own land and making them one nation upon the mountains of Israel was to be the putting together of the stick of Joseph the stick of Judah, and making them into one stick. Accordingly, when the Lord (by the instrumentality of an "unlearned" youth) took the Book of Mormon and put it with the Bible, then he speedily commenced to take the children of Israel from among the heathen and to bring them into their own land. This prophecy coincides with the prophecy in Isaiah 29c. concerning the book which was to be delivered to him who was not learned, for after describing other events which transpired after the book was delivered to him who was not learned, as Isaiah foretold, he then says, "is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book."

The Book of Mormon is the stick of Joseph, because it is the record of the tribe of Joseph. It was written by prophets of that tribe who lived on this continent, and it was hid in the earth, in A. D. 420 by the last of these prophets who lived at a time when his people were destroyed by the ancestors of the Indians who were called Lamanites. It teaches that the ancient inhabitants of this land were a remnant of the tribe of Joseph whose forefathers came from Jerusalem about 600 years before Christ, being led

by revelation into this land. It teaches that this remnant became two great nations, that one of these nations (the Nephite nation) were blessed with many prophets from age to age, that the gifts and blessings of the gospel were enjoyed by them according to their faith, that angels visited them and that Jesus ministered unto them after his resurrection, but that after they enjoyed all these glorious blessings they became a wicked people, and were destroyed by the other nation, the Lamanites.

This land was a promised land unto the tribe of Joseph. In Gen. 48: 16, we read that Jacob blessed Ephraim and Manasseh, the two sons of Joseph, and Jacob said, "let them grow into a multitude in the midst of the earth." In v. 19 he said concerning Ephraim, "his seed shall become a multitude of nations." Thus we perceive that Ephraim was to be a multitude of nations in the midst of the earth. Ephraim's posterity, therefore, dwell somewhere in the midst of the earth, and they are a multitude of nations. Where can we find a multitude of nations who are descended from Ephraim? By Hosea the Lord said, "I will not return to destroy Ephraim. * * * They shall walk after the Lord: he shall roar like a lion: when he shall roar then the children shall tremble from *the west*." Hosea 11: 9, 10. This shows that the children of Ephraim are in the west from Jerusalem and Palestine, for there the prophet lived when he wrote this prophecy. In going due west from Palestine we pass through Tunis, Algiers, Barbary and Morocco, but these nations are not the descendants of Ephraim, and they are not a multitude of nations. To find the children of Ephraim in "the west," we must cross the Atlantic Ocean, and by sailing directly west from Morocco, we land not far from Charleston, South Carolina. Here we find a large continent, which geographers say contains 14,491,000 square miles, and it extends from the north frigid to the south temperate zones, and it has every variety of climate, and it is inhabited by "a multitude of nations," who bear a close resemblance to each other, and to the Jews in physiognomy, manners, customs and religious ideas. When they were discovered by Columbus, it is believed that they were divided into 3000 nations. Hebrew scholars who have become acquainted with many Indian languages, coincide with Mr. Boudinot, who says, in his able work, "their language in its roots, idiom, and particular construction, appears to have the whole genius of the Hebrew, and what is very remarkable, and well worthy of serious attention, has most

of the peculiarities of the language, especially those in which it differs from most other languages." These facts show that the American Indians are the multitude of nations which are descended from Ephraim, and the Nephites, whom their ancestors destroyed, were of the tribe of Joseph also. Therefore from the ancient inhabitants of this land, the stick of Joseph was to be handed down, and it has come forth, and it has been "put" with the Bible, that they together may be one record in the hand of the Lord, that Lebanon may now be a fruitful field, that Jacob may not now be ashamed, that he may sanctify the Holy One of Jacob and fear the God of Israel, (as Isaiah prophesied concerning the marvelous work which the Lord would perform when this book should come forth,) that He may take the children of Israel from among the heathen, and gather them on every side, and bring them into their own land, and make them one nation in the land upon the mountains of Israel, as Ezekiel foretold concerning the work which the Lord would perform when He would take the stick of Joseph, which is in the hand of Ephraim, and make it and the stick of Judah into one stick. If the Book of Mormon is not the record which Isaiah and Ezekiel prophesied of, as we have shown, where shall we find it? Has the Lord commenced to take the children of Israel from among the heathen, to bring them into their own land before He has taken the stick of Joseph, and put it with the stick of Judah, and made them into one stick? If He has, Ezekiel was not a true prophet, neither was Isaiah.

If the Indians are the descendants of Ephraim, God has written to them the great things of His law, for He said, "because Ephraim hath many altars to sin, altars shall be unto him to sin. *I have written to him the great things of my law, but they were counted as a strange thing.*" Hosea 8: 11, 12. The Book of Mormon contains the great things of the law of God which were written unto Ephraim, for it contains the fulness of the Gospel of Christ *in plainness* and it contains many precious truths concerning the gathering of Israel, and it explains many obscure parts of the Bible. Both believers and unbelievers in that book *know* that it is "counted as a strange thing." It would not be counted as a strange thing if it did not contain unpopular revelations, and if it had not come forth by unpopular means. It is counted as a strange thing because the great things of God's law are counted as a strange thing, otherwise this prophecy could not be fulfilled. Unbelievers say that they cannot believe in it because it contains such strange things and be-

cause it has come forth in such a strange way. These facts show that it is regarded precisely as the Lord said that it would be. He also said, "Gilead is mine and Manasseh is mine; *Ephraim also is the strength of my head.*" Ps. 60: 7. This passage also shows that Ephraim is blessed above all the tribes of Israel, and all the tribes of men. Thus we perceive that Ephraim is the strength of the Lord's head, or, as Isaac Leeser translates it, "Ephraim also is the stronghold of my head." The stronghold of the Lord's head is evidently a location where the posterity of Ephraim would have a man chosen of God to preside over them and over all the people of God. The head quarters of God's delegated authority on earth, and in Israel, was to be, and therefore it is, in the land of Ephraim, and among the seed of Ephraim, and the man who is here spoken of as the Lord's "head," is a descendant of Ephraim. Hosea said, "the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, 'ye are not my people,' there it shall be said unto them, 'ye are the sons of the living God.' Then shall the children of Israel be gathered together, and appoint themselves **ONE HEAD.**" Hosea 1: 11.

In Hosea 7: 8, we read that "Ephraim, he hath mixed himself among the people." By this passage we understand that the descendants of Ephraim are "mixed" among the Gentiles generally. So Ephraim is mixed among the people beside being a multitude of nations.

The Psalmist said, "give ear, O shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims shine forth. Before Ephraim and Manasseh stir up thy strength, and come and save us." Ps. 80: 1, 2. The Psalmist appears to have understood that the Lord would first of all and *emphatically* be the Shepherd of Israel and lead Joseph like a flock, in that day when He shall "come and save" Israel, and that He would then, in an *especial* manner, stir up His strength before Ephraim. He commenced to lead Joseph like a flock when He put the stick of Joseph with the stick of Judah, and entrusted the stick of Joseph to him who said, "I am not learned." This individual was a descendant of Joseph, who was sold into Egypt, as the Lord promised ancient Joseph, and ancient Joseph also said, "his name shall be called after me, and it shall be after the name of his father." 2 Nephi 2 c. Thus the Lord had so ordered it that the name of his illustrious ancestor should be his name, and the name of his father, and thus their names

represented their illustrious lineage and the work which the Lord had foreordained that the choice seer should perform, many years before the work commenced. The stick of Joseph was appropriately brought forth by a man whose name was Joseph, and who was a descendant of Joseph and Ephraim, his son, and many of the descendants of Ephraim have received and obeyed the word of the Lord which the Lord's servant (Joseph) brought forth. Ephraim is the Lord's "first born," for this is the word of the Lord concerning His 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: 8, 9.

As Ephraim is the Lord's first born, it was necessary that the stick of Joseph which Ezekiel saw "in the hands of Ephraim," should be put with the stick of Judah to prepare the way for the Lord to bring Israel from the north country, and gather them from the coasts of the earth. As Ephraim is the Lord's first born, and as the putting together of these records was to be a work of preparation for the gathering of Israel, it was appropriate that a descendant of Joseph, who was called by his name, should be inspired to bring forth the great things of the law of God which was written unto Ephraim. Ephraim is spoken of as the Lord's "dear son" in the 20th verse of the chapter where the Lord says, "Ephraim is my first born." The Lord says, "is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him: I will surely have mercy upon him saith the Lord."

When Jacob blessed the sons of Joseph he said, "in thee shall Israel bless, saying, 'God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.'" Gen. 48: 20. By this blessing we perceive that God's blessing upon the descendants of Ephraim and Manasseh, and more especially upon Ephraim, is the greatest of all His blessings upon the tribes of Israel. It shows that when the children of Israel shall bless any person with the greatest of all blessings, it will be by saying, "God make thee as Ephraim and Manasseh." As their blessing will be so proverbially great, the Lord

has accordingly brought forth the record of Joseph—the great things of the law of God which were written unto Ephraim. These great things are the great blessings of Ephraim and Manasseh, which are promised in the Book of Mormon. Joseph's record, consistently, contains Joseph's superior blessings. As Joseph's blessing is the greatest of all blessings, it was necessary that the work of preparation for the gathering of Israel should commence with the tribe of Joseph, and that the record of their fathers should be brought forth for their benefit, for the Lord said, "behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4: 5, 6. When Jesus and His apostles preached among the Jews, they labored to turn their hearts to the sacred record of their fathers, and now that the Lord might confer His greatest blessing upon the seed of Ephraim and Manasseh, He called one of the descendants of Joseph and gave him the sacred record of Joseph.

SPECIAL CONFERENCE.

Minutes of a Special Conference of the Church of J. C. of L.-D.-S. at Galland's Grove, Shelby Co., Iowa, on Saturday and Sunday, Oct. 25. and 26, 1863, for the district which is under the presidency of Elder John A. McIntosh.

Pursuant to previous appointment Conference met and organized by choosing Bro John A. McIntosh, Present, and Bros. O. E. Holcomb, Sr., and Nathan Lindsey, Clerks. The President then stated the object of the Conference, and in conclusion, said that the day would be devoted to an enquiry into the secular condition of those elders and priests who were present, and to ascertaining how many elders and priests were willing, and could take missions, and when they were willing to go, &c. The secular condition of each having been inquired into, the following elders and priests signified their willingness to take missions to the following places, namely: Bros. Reuben Strong, Eli Clothier, Levi Wilson and Thos. Dobson, to preach in conjunction with each other, in Crawford and Sac counties, Iowa, with the understanding that if the cry is heard "come over and help us," they must go, and not only those, but all the elders were exhorted to do the same; Bros. John B. Hunt and O. E. Holcomb, Sen., said they would go

to Audubon county, and Bros. R. D. Butterworth and Chauncey Williamson said they would go to Dallas county, and it was then

Resolved, that Bro. John N. Burton be invited to preach as often as he can conveniently in the district of country over which Bro. John A. McIntosh has the presidency.

Adjourned to meet at 10 A. M.

Sunday 25th. Met pursuant to adjournment, and opened by singing and prayer by Bro. Uriah Roundy. The President then announced that the morning would be devoted to preaching, after which the business of the Conference would be resumed.

Bro. Thos. Dobson then proceeded to address the assembled multitude and was followed by the President, after which the business was resumed. The President then (in substance) made the following remarks. All official acts of any elder, while acting under the authority of the old Church, are recognized by us as valid; but the acts of those elders who received their authority from any of the factious organizations, such as Brigham's Brewster's, Strang's &c. &c., are not recognized by us as valid; for whenever any of those factions were organized, each member received his authority from that faction; hence whenever individuals, claiming authority under the Church as organized by the First Joseph, became members of any faction, they immediately became divested of all authority except that received from the faction to which they had joined themselves. Thus when Brigham Young usurped the Presidency of the Church at or near Council Bluffs, the disorganization of the Church of Jesus Christ of Latter-Day-Saints was thereby effected, and Brigham's church was brought into existence. The same is true of all the factious organizations. Therefore from the time *they set up for themselves* their acts in a church capacity are spurious.

Resolved, that those elders &c. who signified their willingness yesterday to go on missions, be sent by Conference to the places signified in the proceedings of yesterday, with the following amendments, namely: that Bros. John B. Hunt and O. E. Holcomb, Jr., go to the east part of Shelby and Audubon and the west part of Guthrie counties: that Bros. Butterworth and Chauncey Williamson go to Dallas county and the east part of Guthrie county.

Resolved, that those Elder who cannot

take special missions, be directed by this Conference to labor as much as they can in their own vicinities.

Resolved, that Bro. Wm. Davis of Adel, Dallas county, Iowa, be requested, by this Conference, to preach in his own vicinity, and in conjunction with the elders who may be sent to his vicinity, as much as possible.

Resolved, that Bro. Wm. Stevens of Des Moines City, Iowa, be requested by this Conference to labor in his own vicinity and in conjunction with those who may be sent there.

Resolved, that Bro. Albert Crandall be appointed to labor in company with Bro. John A. McIntosh.

Resolved, that Bro. Joseph K. Lane, of Big Grove, Sac county, Iowa, be requested by this Conference to labor in his own vicinity and in conjunction with those who are sent there.

Resolved, that Bro. John A. McIntosh be requested to deliver a lecture to the elders on Tuesday evening, Oct. 27, 1863.

Resolved, that this Conference be adjourned to meet again at Mason's Grove, Crawford county, Iowa, on Saturday Jan. 30, 1864.

JOHN A. MCINTOSH, PRESIDENT.

O. E. HOLCOMB, } Clerks.
NATHAN LINDSEY, }

A. COUNCIL.

Minutes of a meeting of the officers and members of the Henderson Grove Branch of the Church of Jesus Christ of Latter-Day-Saints, held at Galesburg, Ill., Nov. 15, 1863, for the purpose of organizing a Council for the District of Knox, and the adjoining counties.

Meeting opened by singing and prayer.

On motion Elder Z. H. Gurley was called to the chair and Edwin Stafford chosen clerk. It was then ascertained that the following Officers were present: Elders Z. H. Gurley, Lorin Page, Chas. Brown, Eli Atkinson, Thos. Allen, E. Stafford, Teacher, R. C. Moore.

The object of the Council was stated by the President to be that of securing a more united course of action of the elders of this district in proclaiming the sacred truth entrusted to our charge, that we call on all the elders in said district to labor faithfully according to their circumstances that the blood of souls may not be found in our skirts.

Upon consideration it was *Resolved*, that we invite the branches of Buffalo Prairie, Coal Valley, Kewanee, Princeville and Abingdon, to meet us in Council at Gales-

burg, on Friday, Dec. 18, 1863, to help roll on the work of the Great Jehovah.

It was also *Resolved*, that this branch observe every Friday, as a day of fasting and prayer that God will help His servants to do their duty that the work of God, "His Strange Work," may receive such an impetus as to set it rolling in majestic strides till it shall have accomplished the end for which it was given, and we invite, yea, recommend all the different branches composing the Church of J. C. of L.-D.-S. to observe and set apart one day in each week for fasting and prayer, that we may obtain more power with God that we may go forth without fear or dissimulation, in all humility, trusting in the Lord for His Spirit and we shall see the desires of our hearts realized.

It was also *Resolved*, that the minutes of this meeting shall be sent to the Herald for publication in order that the officers in the various branches above named may be notified and meet with us on the 18th of next month.

On motion it was *Resolved*, that this meeting adjourn to meet at Galesburg, Knox Co., on Friday, Dec. 18, 1863.

Z. H. GURLEY, PRESIDENT.

EDWIN STAFFORD, Clerk.

NEWS FROM ELDERS.

Bro. E. H. Webb, of Sacramento, Cal., under date of Oct. 1, 1863, writes: "The Utah correspondent of the Sacramento *Union*, in last Monday's edition, says: 'They are having merry old times here with the Josephites. Briggs has a big hold here already, he baptized 13, 6 women and 7 men, at the close of his first sermon, Sept, 10th, and is receiving additions daily,' &c.

We have some good meetings in Sacramento, at my house; tongues, interpretations and prophesying, healing, and much light and truth, &c. I baptized two Sept. 27th, but the general wish is to be baptized into the new organization, and they are anxiously looking for the missionaries to arrive.

Mr. M——, went to Washgon and brought back the statement that there are many scores waiting the arrival of the missionaries there. He told me that he conversed with many of them who appeared very earnest."

Bro. Geo. Adams, of Watsonville, California, under date of Oct. 21, 1863, says: "I am happy to learn that the missionaries are on their way to California. There are hosts of sheep here without a shepherd, but as Bro. Webb says, they all seem too timid

to venture a step. I distribute the *Heralds* among them, and they appear glad to have them. I think when some one comes with authority, they will come out of their hiding places. May the Lord hasten the time; and bless and prosper all that are engaged in this great and glorious work of the last days."

Bros. Shippy and Gillen wrote from Louisville, Canada West, Nov. 16, 1863, and said: "We are well and prospering in the work, we are now laboring in the vicinity of Louisville, with good success. We have baptized some, and many are believing the doctrine. We will probably organize a branch ere long in this place; when we do we will write to you again."

Elder L. W. Babbitt, of Barry, Pike Co., Ill., says: "Our Branch, on Cizer Creek, is on the increase, I have baptized three since I returned from Conference, and others are waiting for an opportunity."

Bro. W. G. Walker wrote from Salt Lake City, Nov. 1st, and said: "The brethren, (Bros. E. C. Briggs and A. McCord) have been north from here some ten days, and we hope are doing well. They left in health and good spirits."

For the Herald.

LINES ADDRESSED TO THE LADY OF HON. JUDGE WAITE.

Brave Lady, may the God we serve,
From every evil power preserve;
And truth, earth's brightest gem display,
To thee, in this blessed gospel day,
May heaven its choicest blessings give;
And cause thee long on earth to live.
Heroic deeds exalt thy name!
As Saints, thy kindness we proclaim;
When men of influence said "depart,"
And unbelief near closed each heart,
Thou nobly durst God's cause defend,
And to His servants prove a friend.
Amidst the many dwellers here,
Opened thy doors, devoid of fear:
Sure none have done an act so brave,
As thou, the humble, poor to save.
Courage like this, the world should hear;
Go spread it, Herald, far and near:
Mercy and truth in Utah's vale,
Waft, waft, ye winds the enlivening tale.
Again our thanks we would express,
Again invoke our God to bless;
The one who did so nobly wield,
Her influence captive saints to shield,
E're long upon the promised land,
Zion will rise by God's command,
And saints from bondage will return,
No more o'er prairies wild to mourn,
But songs of joyful praise they'll sing,
To Jesus the exalted King.

Redeeming love will be their theme,
 Cheered by the Spirit's quickening beam,
 Bloodshed and war, will then no more,
 Distract Columbia's peaceful shore,
 But "Peace on earth, good will to man,"
 Complete redemption's heavenly plan.
 Then gathering nations will surround,
 And works of righteousness abound,
 While Utah's ransom'd saints proclaim,
 Their grateful tribute to thy name.

M. A. W.

For the Herald.

ON THE COMING STORM.

Come down, oh "beautiful tempest," and
 clear

The air, of its sultry form;
 God's wondrous works to His children are
 dear,
 In sunlight, moonlight and storm.

The lightning's bright flash, the thunder's
 loud roar,
 Are echos of God's voice;
 Heralds in glory to those who adore,
 Bidding their faint hearts rejoice.

Rejoice in the hope that heaven's their home,
 That God is their shield and friend;
 That their promised reward shall surely
 come,
 If they wait, in faith, the end.

There thousand, thousand tongues in har-
 mony,
 Earth's united accents sing;
 Could human genius range a melody,
 Making Heaven's vaults to ring?

With tones extatic, yet soft and flowing,
 God's eternal love the theme,
Love, the key-note, guide to strains surpas-
 sing,
 Mortal music's fondest dream.

HARR. ISABEY.

ON TITHING.—In reply to enquiries, we
 would say that tithing should be sent to the
 Bishop of the Church, whose address is
 "Israel L. Rogers, Sandwich, De Kalb Co.,
 Ill." Remember the poor. The families of
 many of the Elders who are engaged in mis-
 sionary labors need assistance.

DELINQUENT SUBSCRIBERS.—We will again
 address a few lines to you. Do you not
 know that we need, not only your arrear-
 ages, but *payments in advance*, to enable us,
 (editor and printers) to *live*, while we are en-
 gaged in the publication of the HERALD.

SUBSCRIPTIONS for the Book of Doctrine
 and Covenants, Hymn Book and Voice of
 Warning are needed *now*, to defray the ex-
 pense of stereotyping and printing them.

FALL OF MANNA.—The Manchester (Eng-
 land) *Guardian*, of July 14, 1841, says:

"By a dispatch from Vau, in Turkish
 Armenia, an authenticated statement has
 been received at Constantinople of a copi-
 ous fall of manna from the skies. Enough
 was vouchsafed to cover the earth two in-
 ches deep, and to afford food for many days
 to the people. Specimens were forwarded
 with the dispatch, which the Pötte intends
 to have chemically analyzed."

RECEIPTS.—For the Herald.—W. Thomas,
 M. Gibbs, C. Lewis, M. Shaw, A. Timmins,
 each \$2; R. J. Benjamin, I. Bond, C. Hall,
 J. Cartwright, B. V. Vermilyer, H. B. Huff-
 man, T. Lambert, L. W. Babbitt, R. C. Hen-
 drix, F. Johnson, E. Burghardt, M. A. Hunt,
 H. Pitt, E. Epperly, C. Stiles, W. Fisher,
 L. Van Buren, each \$1; J. Raymond, \$0.50;
 W. O. Clark, \$1.75; G. Adams, \$10; T. Ber-
 ry, \$2; W. J. Davies, \$1; R. C. Moore, \$1.

For the Hymn Book.—R. J. Benjamin, C.
 Hall, W. Anderson, G. Braby, each \$0.55;
 B. G. Watson, \$2.20.

For the Voice of Warning.—R. J. Benja-
 min, R. C. Hendrix, G. Braby, each \$0.40.

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THE TRUE LATTER-DAY-SAINTS' HERALD.

“THUS SAITH THE LORD, ‘STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.’ BUT THEY SAID, ‘WE WILL NOT WALK THEREIN.’”—*Jer. 6: 16.*

“AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME.”—*Matt. 24: 14.*

No. 11.—VOL. 4.] **PLANO, ILL., DEC. 1, 1863.** [WHOLE No. 47.

For the Herald.

BRIGHAM'S CONFERENCE AT SALT LAKE CITY, Oct. 6-8, 1863.

Apostate Wickedness, Profanity, Stupidity and Folly exhibited, that the pure in heart may know what Brighamism is, and come out from it and loathe it.

BRO. SHEEN:—I think that if this letter is published it will do good, yet I do not know whether I should fill so much space in the HERALD with such trash, but you can judge better than I can whether it will be profitable and interesting to the saints. *It is intended for this people.*

Oct. 6th.—Brigham Young, at the Conference in the Bowery, said: “As for those who Abraham Lincoln has sent here, if they meddle with our domestic affairs, I will send them to hell across lots, (Many of the audience then uttered a hearty “Amen.” E. C. B.) and as for those apostates that are running around here, they will probably fall down, and their bowels will gush out, or they will bleed somewhere else.”

You may judge of my feelings when I heard that threat, and knew that in their endowments they took oaths (under penalty if they divulged it) to have their bowels cut out and their throats cut, if I have been informed right.

On the 7th inst., he said: “As to the subject of the Prophet Joseph, (what shall I call it) or Josephism, you have heard of that Young Josephism; it is a hambug and of the devil. Let me just say here that I know more of that family than any man living, and Joseph Smith that now lives in Illinois will never lead this people, the Latter-Day-Saints, but there was a son born in November 18th in 1844, and Joseph told me

that David would lead this church, and others can testify to this, but there is an old man Briggs. His sons are apostates. The old man Briggs never belonged to the church, but his family are apostates. One of his sons is here. He is prowling round here. He can blackguard and call me a whoremaster and adulterer, and call me a tyrant, and also brother Heber and Daniel Wells. He has nothing to tell you. If one of Joseph's sons get a revelation, he will be directed humbly, and meekly come to his humble servant Brigham Young. As for old Brigg's sons, one of them was James Strang's apostle. I do not know that two were James Strang's apostles, but one I know was. I do not know that the one here was one of Strang's apostles or not. Any how they could testify that they knew James Strang was a prophet, the successor of Joseph.* While water runs and grass grows Young Joseph Smith will never lead this church, the Latter-Day-Saints.

I have many wives. I got them legally. I got them honorable, and I provide and take care of them, and when you see any of them who are here speaking against Brigham, as for that one Briggs that is here preaching, old man Briggs told here that his son was the greatest whoremaster in the world, that is an elder in Israel.

* Now, be it known, that I never had any connection or fellowship with James J. Strang, or any other faction of the Church. Nor I never had a brother who testified that he knew Strang was a prophet, the successor of Joseph; or that was one of Strang's apostles; or that ever fellowshiped Brigham Young as President of the Church, or his nefarious doctrines.

E. C. B.

told me he said so, or else he told a damned lie. I believe there is one or two more here with him preaching, one McCord, who is a good honest man, or used to be, for I was acquainted with him once, and I believe he will come back into the church again, and as for them apostates, Joseph told his cousins, John, Joseph and Samuel, and others, that he would not let them have his name used until he got his fees as any other lawyer would, and he got \$400 as a salary, and Joseph has not given his name freely, honestly, honorably or religiously to any of those letters you see circulating here, for Joseph is a confirmed infidel, and Emma I know and have known her for years, and she tried to destroy the church, and to influence Joseph against the twelve—against Brigham, Heber and others, and tried to destroy Joseph by administering poison to him, which she did several times, but she gave him too much and he vomited it up, and she was always opposed to Joseph, and filled with the devil. If one of Joseph's children take the lead of the church, he will come and place himself at the head of this church; and I will receive him as willing as any one here, but if any one wants to harbor any of these hypocrites that are running around here, let them do so, but apostatize altogether, and leave all and have nothing to do with them hypocrites."

He closed by saying, "my stomach aches now." I then rose from my seat, and walked up near to the stand and said, "will the President allow me to speak to this congregation for myself." Hereplied, "no." I said, "will you allow me to read an epistle from the pen of Bro. Joseph." He replied, "no. Let the police take care of this man." He replied to me in an excited, angry and loud manner, and as I started back to my seat, I met the police who kindly said, "I would take a seat," which I did, and wrote the following remarks, as Geo. A. Smith was the next speaker, who said:

"As concerning Joseph Smith, a great deal has been said of a purity of blood, to whom God had given a priesthood, and that God would not reveal any revelations but through that priesthood. Now that shall never have any influence over my feelings. Much has been said of Joseph. Now I was a cousin to him, and a personal friend to him, and I loved him, but Wm. Smith, the brother of Joseph, wanted me to join with him, to come out against Joseph with all our might. I told him I would not do it, and then he called

me his enemy. I did not say any thing about it then, did not even tell Joseph, but who did stand firm with Joseph but Brigham Young and the Twelve. My feelings have been when Bro. Brigham stood on the stand, he was as good a man as ever lived, but when I was on a mission to the east, I saw young Joseph in Illinois. He met me with a cold shoulder, and every single question I asked him he met me with a cold flat rebuff, and I made up my mind that he was a confirmed infidel, and Bro. Taylor, who was with me, asked him if he read the Book of Mormon. He replied, 'I once read it as a school book, but have not read it lately.' 'Do you believe it is true?' He again said, 'if I tell you what I think of it, it will hurt your feelings.' What could I infer but that he was an infidel? How could it hurt our feelings to say that the Book of Mormon is true? How could any one come to any other conclusion than that he was an infidel? There is a great many hundred Smiths and thousands of Smiths, and I have known some of the d——strascals among them that ever lived, so why have your feelings influenced by the name of Smith? I have felt that young Joseph Smith was left to lead the people astray from the truth."

On the 8th Brigham Young said:

"Any one who has come here with evil in their hearts, and wishes the Latter-Day-Saints evil, *they will have a mission somewhere. I won't prophecy this, but how easy it would be for the Lord to call this man to go here or there.** I cannot learn that it is the privilege of any of the elders to spend a single hour for themselves, outside of their calling in the priesthood, to scold their wives, but it is the duty of the women to keep the house clean, and mend their clothes, and I have not learned that with all the wheat, fruit, and the gold we have got, that the Lord has wanted any of it yet, and I can't learn that He has eaten one sacrifice yet. He don't want any thing of us, and giving to Him does

* You may judge that by this time our minds were reverting to the common saying which we have heard often in the States, that there was a certain band here called "Destroying Angels," and to that common saying: "I will send such characters to hell across lots, with their throats cut," and when some one who had been unruly or obnoxious to certain authorities was missing all at once, it would be said, "Oh, he has gone on a mission."

E. C. B.

not add to His glory, and if He was hungry He would not tell us of it, and when I hear the elders say they are serving the Lord, perhaps you don't understand what the language means. You can't add to Him. He has passed His exaltation. The Father has got His kingdom. Elders of the Latter-Day-Saints, don't say we are serving the Lord, but serve yourselves.

Loren Babbitt has gone where I told you yesterday all the apostates will gather, not all, but some of them. He told me he had served the Lord 16 or 17 years, and now he was going to serve himself, and I suppose he is doing it now, and I now say to the elders of the Latter-Day-Saints, serve yourselves. Treat the natives kindly, they are under a curse because they break the covenant. They transgressed the law, changed the ordinances, and break the everlasting covenant, and again I say, *treat the stranger kindly, for many of us have been strangers.** Many have fled from the east because they did not want to witness the shedding of blood. This kingdom will not be scattered to the four winds. This kingdom will not be thrown down."

He then referred to the United States, and said, "we will not pay any more tithing to them, and any man that comes here to destroy the Latter-Day-Saints, will be cut off. Where is Johnson's army? Let us live our religion, pay our tithing as the law requires, and let the Gentiles go after the gold, for the time will come when they will give us all their gold for something to eat. Put that down for a prophecy. Raise the grain and the vegetables. Never mind the gold. We are not going to abide here always. We are not going to stay here. We are going to Independence, Jackson county, Missouri.

*You may think that our minds reflected at this time, upon the events of that day when we asked Brigham Young (the first time that we ever saw him, when we were strangers) to grant us the privilege to preach the gospel of Christ in the Bowery, Tabernacle, or some of the halls in the city, as he held jurisdiction over all of them, and he emphatically told us that not a house should be opened to receive us, or our doctrines, and that he would immediately write, or cause it to be done, and advertise us, and warn the people against receiving us or our doctrines into their houses. How can we help but exclaim, shame! shame! Inconsistency and hypocrisy! Hide thy face, thou hypocrite.

E. C. B.

My prospects for living are fine, for living 20 years yet, except I talk myself to death. I asked a woman who was growing old, the other day, if I did not look as I did 20 years ago. She said, 'yes, except you are a handsomer man.' Well, that is encouraging. Yes, my prospects are good for living 20 years, or twice that if I don't talk myself to death."

In the afternoon W. W. Phelps read in the B. of C. 101: 3, and then said that Brigham was the man spoken of "like Moses," that Washington was the greatest man in the nation then, and Benedict Arnold was the traitor, but now Brigham Young was the greatest man in the nation, and that there was a young man here yesterday, long spindle-shanked man, by the name of Briggs. "This is the ashes of Arnold, and he will flee his country.

And now about Emma Smith. I was with the prophet, if I understand the matter a little, when he translated the Book of Abraham, and that was in '35, and now the time has come to talk plainer on some things, and when we come to the place where Abraham got his wives, (the principle we have here) then was impressed upon our minds, and that it would take place again. The whole thing we were nearly forced to believe then, and about the 1st of July of '43, Joseph Smith got a large sum of gold, and Emma Smith wanted her share, but he told her she should not have it. She said well if you wont get that revelation on polygamy I can do without the money; and then Peter Hawes wanted \$600 of it, but I refused him, and Joseph said I did right, and finally gave him \$100, but she said, 'you must not get a revelation on polygamy,' for I then wrote revelations for Joseph and altered some of the revelations, but I did it by authority. One I altered was where it speaks of Baurak Ale and Baneemy, and Baurak Ale meant Joseph, and Baneemy meant the elders of Israel. One or two other facts I want to refer to, that is this: of our first endowment, I want to say as a friend, if you dont live up to every word, you shall be scourged. I was pleased yesterday to see the spirit manifested. It was more than mortal, and I want to relate a dream, and my feelings about that long shank devils lost Briggs, and that Brigham Young was the man appointed in eternity to defend this government, and that miserable long shank devil will have to flee his country. This is Benedict Arnold, and he shall be a vagabond and die without regard."

Then followed the presentation of the

authorities of the church, by Amasa Lyman, in the following manner: "first, I present Brigham Young, President of the whole Church of J. C. of L.-D.-S., in all the world, next we present B. Y., Trustee in trust for the whole church, next we present B. Y., President of the Perpetual Emigration Fund, &c."

On Oct. 9th, and the last day of Conference, John Taylor said, "Emma was saying something, and making a fuss, and I spoke to Bro. Joseph about it. It was about this plurality, and he said to me, 'Bro. Taylor; Sister Emma would dethrone Jehovah if it was in her power, but what she would carry out her purposes.'"* Of Josephism, now there are some

* Here let me quote what John Taylor said of Sister Emma Smith, Jan. 15, 1845, in the *Times and Seasons*, vol. 6, page 776. It seems from that editorial, that it had been circulated round by evil disposed persons, that the Prophet's wife was going to make a full expose of Mormonism, so John Taylor, to disabuse the public mind concerning Sister Smith, said:

"Suppose we say a word concerning the 'prophet's wife,' Mrs. Emma Smith; she honored her husband while living, and she will never knowingly dishonor his good name while his martyred blood mingles with mother earth! Mrs. Smith is an honorable woman, and if we are not deceived, is as far from the corrupt insinuations in this ninety-ninth expose of Mormonism, as a fixed star is from a gambler's lamp at midnight. The very idea that so valuable and beloved a lady, could be coaxed into a fame of *disgrace* like the above, is as cruel and bloody as the assassination of her husband, at Carthage. There is no honor or shame in this generation; or, after they had murdered an affectionate husband, and left his wife and a large family of small children to mourn his loss, and struggle against the woes of life, they would give the family a chance to drink once without the *wormwood and gall*!

The fact is, the story must have been put in circulation to injure the Latter-Day-Saints; and as *Mrs. Smith was one of them, to destroy, or murder her reputation*, and create division in the church; but let us say once for all—Mormonism exists by unity; and as to its "exposure"—ten thousand elders are constantly exposing it to the understanding of the world, in America, Europe, Asia, the Islands of the sea, and peradventure to the spirits in prison."

E. C. B.

that esteem some of the things he says in his first sayings, where he says, 'no good man could teach such doctrines,' and he could not see why any one should have any trouble with Anti-Mormons."

Taylor perverted all that Bro. Joseph said, but he made an apology that he had not got it to read verbatim, but he said that he could quote the substance. He said, "the whole system is built upon the face of lies, and Joseph is associated with the murderers of his father," &c.

Then Brigham followed, and said: "I have a few texts to speak from, and I will commence by saying, you have heard of a certain organization. You have seen a paper entitled *The True Latter-Day-Saints' Herald*. Bro. Taylor has used some arguments against it: I have no arguments to use about it. What I have said about the matter is true, and the honest will receive it, but I have not used any arguments against it.

My next text is about what Brother Phelps said yesterday—what he said about making revelations for Joseph, was not so. He never made any revelations for him, and *he lied when he said so*. Joseph gave him a title once, and a revelation to write a school book, but he never did it, and now I will give him a title, that is this: 'a fable maker,' and I can say this much about him, *he will make a very good devil. We could not get along without a devil*. Well, go on. We like you Esop. Go on. Tell your fables. Now Bro. Phelps likes this as well as you do, because he has got a soft spot, but I can say this much for him: he has written many good hymns, and made an almanac, &c., but he never did write any revelations for Bro. Joseph.

Now about this temple: there is not a temple built that the Lord can come into; but we would build a temple, just as rich, just as fine and embellished that the Lord, can come into, what for? That it might be bolted and barred until the Lord shall command His servants to go and officiate in it, until the Lord opens it. We have built temples, one in Kirtland, and commenced one in Jackson Co., Missouri, and we built one in Illinois. Did the apostates ever build a temple? I want to hit the apostates. No; but we built it, and we built it in the time; but now we want to build a temple here, but you will say 'I can get more to work in Pake street, or Whiskey street, for they offer us money or store pay there, and I can get something to cover my nakedness, and I can't get it here on the temple.' Now I want

to know if you want me to pay better things than you pay in for tithings? Now I am as willing to stop building as you are. Are you willing to stop building it? (Voices say, 'no,' in the congregation.) Now that temple is to be built and will be built, that is my feelings, and we calculate to build it and finish it. You hear of some hunting for gold here, but our enemies will not find the gold, but the gold will be for the temple, a good share of it. We may take a little of it for a circulating medium, and if we could lay the streets with gold when we ask the Lord to do it, for Him to walk on it, when we present this little present to the Lord, and for me to walk on till I get my immortal body. We tore some of the walls because it did not suit me, and it will hardly suit me now. Whenever a hammer is lifted upon it, or a trowel, all hell is in a howl. Now do you want to quit building it? If so, I am just as ready and willing as you are. I am going to now ask a few questions, then rudely wind up on the Smith family, as it is called. Does the military officers, the judges, befriend apostates, and sustain unrighteous people in our midst? Is there any meaning to that saying by a young man, who said to the Chicago Republican or Democrat paper? You know my political views. I wish I could speak more respectably of that young man. Who is it that sustains them men who are here in our midst? I wish I could speak of them as gentlemen. Who say that they will sustain them in every thing they do? Do they not declare they will destroy this relic of Mormonism?

Now I am going to wind up. Now you that love Joseph Smith and his family, I am going to make you a proposal, that is this: Joseph F. Smith, and here is Samuel Smith, sons of Hyrum and Samuel. They have been on a mission, &c. Now I propose that we give them \$1000, to each of them. Now you who love so much Joseph Smith's family, and you Josephites, will you show how much you love them? Here now are some Josephites. I will give \$100. Heber says he will give \$100."

A vote was taken to make them the present. Brigham said, rather faint, "I guess you love the money more than you love the Josephites."

COMMENTS CONCERNING THE CONFERENCE.

The foregoing are extracts of some of the sermons preached at the Conference. As we are not phonographic reporters, it will not be expected that we should get every

word *verbatim*, but the ideas are all correct, which is all that we have tried to retain in this communication.

Most of the elders who spoke manifested a boasting, arrogant spirit, as far as the leading authorities are concerned, but some of the returned missionaries, as far as we were able to judge, spoke in a good and humble manner, and some of them appeared to enjoy the Holy Spirit, who giveth utterance, and bringeth to remembrance, and teacheth things to come, but the tenor of all that they said, seemed to be intended to impress the people with the idea that they must do as they are told or counseled by the leaders, instead of exhorting them to live by every word of God, as we are taught in the scriptures.

We entreat the saints to remember us before the throne of grace, that we may be kept from evil, and strengthened to do good with holy boldness, to the deliverance of this people from the "grosser crime." We would tell all the saints that every thing is encouraging to us. We hear good news from all parts of the city and territory, which will tend to build up the *true* cause of God and true saints, in the most holy faith.

JOHN TAYLOR VERSUS JOHN TAYLOR.

Concerning this doctrine of polygamy, and as a contrast to John Taylor's remark that we are "built upon the face of lies," I will quote from his remarks, which may be found in his pamphlet, which is called, "Three Nights' Public Discussion, * * * at Barlogne-sur-mer, France." On the 8th page he says:

"We are accused here of polygamy, and actions the most indelicate, obscene, and disgusting, such that none but a corrupt and depraved heart could have contrived. These things are too outrageous to admit of belief; I shall content myself by reading our views of chastity and marriage, from a work published by us, containing some of the articles of our Faith. "Doctrine and Covenants," page 330.

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

if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

2. Marriages should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married standing together, the man on the right, and the woman on the left, shall be addressed by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names, 'You both mutually agree to be each other's companion, husband and wife, *observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others during your lives.*' And when they shall have answered 'yes,' he shall pronounce them husband and wife, in the name of the Lord Jesus Christ, and by virtue of the laws of the country, and authority vested in him. May God add His blessing, and keep you to fulfill your covenants from henceforth, and for ever. Amen.

3. * * * * *

4. 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 Jesus Christ has been reproached with the crime of fornication, and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again.*"

The italicising in the above is mine.

If John Taylor would say in 1850 that none but a corrupt and depraved heart could have conceived such doctrines, then I ask, if Joseph the son of the Martyr said in 1860 that no good man could teach such doctrines, does it prove that the Reorganized Church of J. C. of L.-D.-S. is built upon the face of lies, and when the law to the whole church says, "thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." B. of C. 18: 7. "And behold, I come quickly, and ye shall see that my law is kept. He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you. * * * These words are given unto you, and they are pure before me; wherefore beware how you hold them, for they are to be answered upon your souls in the day of judgment. Even so, Amen." B. of C. 61: 2, 3. And the Book of Mormon says, "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 Jacob, 6 c. But as some tell me that it is not a law to us, I would refer them to 2 Nephi 11: 6, which says, "wherefore these things (Book of Mormon) shall go from generation to generation, *as long as the earth shall stand*; and they shall go according to the will and pleasure of God, and the nations who shall possess them shall be judges of them, according to the words, which are written." See also 12 c. 6-8 p., which says, "The words of your seed (Book of Mormon) should proceed forth out of my mouth unto your seed. And my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel. And because my words shall hiss forth, many of the Gentiles shall say, a Bible, a Bible. * * * *

Wherefore, I speak the same words unto one nation like unto another, (on the same subject, of course.) And when the two nations shall run together, the testimony of the two nations shall run together also. And I do this that I may prove unto many that I am the same yesterday, to-day, and forever. * * * Out of the books which shall be written, I will judge the world, every man according to their works, according to that which is written. For behold, I shall speak unto the Jews, and they shall write it: and *I shall also speak unto the Nephites,* and they shall write it, and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it, and I shall also speak unto all the nations of the earth, (which evidently is the Book of D. & C.) and they shall write it."

Now all concede that the Book of Mormon forbade that the Nephites should have more than one wife, and that none except the wicked among the Nephites had more than one wife, and that Jacob, the brother of Nephi, said: "The people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old, desiring many wives and concubines, and also Solomon, his son: * * * wherefore, I, Jacob, gave unto them these words as I taught them in the temple, *having firstly obtained mine errand from the Lord.*" B. of Jacob 1c. last par. Those who say that they believe in the Book of Mormon, will also concede that Nephi said, "The angel spoke unto me, saying, these last records which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall

make known to all kindreds, tongues and people, that the Lamb of God is the Son of the eternal Father, and the Savior of the world; and that all men must come unto Him or they cannot be saved; and they must come according to the words which shall be established by the mouth of the Lamb: and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; wherefore, they both shall be established in one; for there is one God and one Shepherd over all the earth." 1 Nephi 3: 42.

The Lord blessed the seed of Lehi, and said, "the fruit of thy loins shall write, and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, (the Book of Mormon) and also that which shall be written by the fruit of the loins of Judah (the Bible) shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins." 2 Nephi, 2 c.

Now what have we gained by virtue of the Book of Mormon? First, we are assured that it contains the more plain and precious things which are taken out of the Bible by the "great and abominable church," and that it is a standard of doctrines, and that nations who shall possess it shall be judged according to the words which are written in it, and that it forbids any man having more than one wife at the same time, and that it was *wicked* in the days of old, even in the days of David and Solomon for a man to have many wives, and that all men must come to God, or they can not be saved, and they must come according to the words of the Lamb, which shall be made known in the Book of Mormon. E. C. B.

BRO. GEORGE P. DYKES.

On the 9th instant we baptized Bro. Geo. P. Dykes, and ordained him an elder, and he is now on a mission to California and Nevada. He is an experienced elder who united with the church in 1834, and traveled and preached in the days of the first Joseph, and was noted for his zeal and energy, and high attainments as a minister of righteousness, and since that day he has been on a mission to Denmark, where he was noted as a zealous defender of the faith, and he aided in translating the Book of Mormon into the Danish language. He was also on a mission to the Sandwich Islands. He can speak five or six languages fluently. It is true that he has been connected, a part of the time with the Brighamite faction, and been entrammed in some of their errors, but he has now denounced them, with all

their evils. He has not been satisfied with the doings here for the last nine years, and has been to California, where he will be hailed again, without doubt, as a welcome messenger of glad tidings, from whom we may expect good news soon.

Your Brother in the Lord,

E. C. BRIGGS.

SALT LAKE CITY, Utah, Oct. 12, 1863.

THE ORGANIZATION, DISORGANIZATION AND REORGANIZATION OF THE CHURCH IN THE LAST DAYS. No. 1.

HER THAT HALTED—THE REMNANT—A STRONG NATION.

In Micah 4: 3, 4, there is a prophecy concerning the last days, which says that nation shall not lift up sword against nation, and that "they shall sit every man under his vine and under his fig tree." In connection therewith the prophet also 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 halted 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. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. Now, why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies." Micah 4: 6-10 v.

This prophecy describes many events which have transpired in connection with the Latter-Day-Saints. They were first *assembled*, then they were driven out and afflicted, and they halted and became a remnant. They were "cast far off." These events have transpired precisely as the prophet described them, and now we are confidently waiting for the fulfillment of the promise, for the assembling and making a strong nation of Zion—the church, who halted, who was afflicted, who was driven out, who became a remnant, and was cast far off. God is now preparing the land of Zion for the return of His saints, that He may "gather her that is driven out," and make her a strong nation. The daughter of Zion was to have a stronghold, and she was to be *the*

tower of the flock. The twelve tribes of Israel will be the Lord's flock, but the stronghold of the daughter of Zion, was to be the tower of the flock, and the first dominion was to come to her. The prophet also saw that these questions would be applicable to "the daughter of Zion:" "Now, why dost thou cry out aloud? Is there no king in thee? Is thy counsellor perished? for pangs have taken thee as a woman in travail." Isaac Leeser translates the last part of this quotation thus: "Is thy counsellor lost? that pangs have seized on thee as on a woman in travail?" Both of these translations describe the sore affliction of the daughter of Zion (the Latter-Day-Saints) when their "counsellor" was taken from them, by being killed at Carthage, Ill. It was truly a time of great affliction. Afterward the daughter of Zion did go forth out of the city, and dwelt in the field, and went even to Babylon. There she labored to bring forth, and there she has been delivered from the great affliction which she suffered because there was no king in her—because her counsellor was lost. She now rejoices because the Lord has heard her prayers and sent *deliverance in Babylon* by raising up another counsellor, and by assembling her that halted in Babylon, and by so far preparing the way for her to assemble on the lands from whence she has been driven out. The prophecy in Zeph. 3: 19, 20, appears to coincide with the foregoing, and there the Lord says:

"Behold, at that time will I 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."

The daughter of Zion has been put to shame in consequence of her afflictions, and because the way of truth has been evil spoken of through the abominations of those who have departed from the faith and given heed to seducing spirits and doctrines of devils, but when the Lord saves her that halted, and gathers her that was driven out, He will get them praise and fame in every land where they have been put to shame, and as He said, "I will undo all that afflict thee," so He has already undone many of them..

The prophet Zechariah foresaw that Zion would dwell with Babylon, and that she would there be delivered, for He said, "deliver thyself O Zion that dwellest

with the daughter of Babylon." Zech. 2: 7. Isaiah prophesied of the time when Zion would halt and be a remnant and when iniquity would abound among the children of Zion for he said:

"And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the Spirit of burning." Isa. 4: 3, 4.

Joel prophesied that before the great and terrible day of the Lord should come, there should be deliverance in the remnant whom the Lord shall call. He says "in mount Zion and in Jerusalem shall be deliverance and in the remnant whom the Lord shall call." Joel 2: 32.

EVIDENCES OF THE TRUTH OF THE BOOK OF MORMON, No. 4.

JOSEPH'S BLESSING.

Jacob's blessing upon his son Joseph, coincides with his blessing upon Joseph's sons, Ephraim and Manasseh. "Jacob called unto his sons and said, 'gather yourselves together that I may tell you that which shall befall you in the last days.'" Gen. 49: 1. Unto Joseph, he said, "Joseph is a fruitful bough by a well, whose branches run over the wall." 22 v. Thus Jacob foretold that Joseph's posterity would be so numerous and so exceedingly blessed, that they would not be limited to have their inheritance *only* in the land which the Lord promised unto Abraham, Isaac and Jacob for an everlasting inheritance. As a fruitful bough by a well (or "spring," as I. Leeser translates it) runs over the wall, so the tribe of Joseph was to have an inheritance beyond his inheritance in the land of Canaan.

In the next three verses Jacob said, "The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the shepherd, the stone of Israel:) even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb."

Jacob here foretold that Joseph's posterity would be shot at, and hated, and as we have shown that Ephraim would tremble from the west, and as we have shown that this is the land where Ephraim was to trem-

ble on, so we understand that the Indians are the children of Joseph who have been shot at and hated. This agrees with the prophecy of Isaiah where he said, "the drunkards of Ephraim shall be trodden under feet." Isa. 28: 3. This demoralizing and destructive vice, which has been introduced among them by white men, has been one of the causes why they have been shot at and hated, and why many who were innocent had to suffer with the guilty. A "remnant," however, will be spared to see Joseph's bow abide in strength, and the arms of his hands made strong by the hands of the mighty God of Jacob. This prophecy concerning Joseph being made strong, coincides with the declaration of the Lord that "Ephraim also is the stronghold of my head." The land of Ephraim is the stronghold of the Lord's head, because here Joseph's bow will abide in strength, and here the arms of his hands will be made strong by the hands of the mighty God of Jacob, and here the stick of Joseph which is, and was in the hands of Ephraim, *was to be, and is put with the stick of Judah*, and here the book was delivered to him who was not learned. This land of Joseph is the stronghold of the Lord's head, because "from thence is the shepherd, the stone of Israel," as Jacob said in his blessing upon Joseph. Jesus is the great shepherd and stone of Israel, but He is not the shepherd, the stone of Israel who was to come from the tribe of Joseph, for Paul said, "it is evident that our Lord sprang out of Judah." Heb. 7: 14. In Mat. 1 c. and Luke 3 c. we also read that He was descended from Judah, and in the blessing of Jacob upon Judah, (when he also blessed Joseph and all his sons) he said, "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Gen. 49: 10. As Jesus was the Shiloh who came from Judah, who was the shepherd, the stone of Israel? He was the head whom the Lord appointed in Ephraim's stronghold. He was the man who brought forth the stick of Joseph. He was the man to whom the Lord delivered the book which the learned man was unable to read the words of. He was the man unto whom was revealed the great things of the law of God which were written unto Ephraim. He was the man who by power and authority from God, laid the foundation of the great work by which Joseph's bow will abide in strength, and the arms of his hands be made strong by the hands of the mighty God of Jacob, for Joseph will be blest "with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb."

In the conclusion of Jacob's blessing upon

Joseph, Jacob said, "The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." 26 v.

By this part of the blessing we learn that the blessing which Jacob conferred upon Joseph, prevailed above the blessing of Jacob's progenitors, unto the utmost bound of the everlasting hills.

"The Lord made a covenant with Abram saying, 'unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenite and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.'" Gen. 15: 18-21. The land which was inhabited by these nations was called "all the land of Canaan," for the Lord confirmed this blessing upon Abram and said "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and thy seed after thee. And I will give unto thee and thy seed after thee, *the land wherein thou art a stranger, all the land of Canaan*, for an everlasting possession." Gen. 17: 7, 8. Thus we perceive that the land of Canaan was *the land*, and *the only land* which the Lord gave unto Abraham, and this land alone was given to Isaac when "the Lord appeared unto him and said, 'go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land and I will be with thee, and will bless thee; for unto thee and unto thy seed, I will give all these countries, and *I will perform the oath* which I swore unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries.'" Gen. 26: 2-4. Therefore unto Abraham and Isaac the Lord gave "all these countries," which was "all the land of Canaan," from the river of Egypt unto the river Euphrates. This blessing was confirmed upon Jacob when Isaac blessed him and said, "God Almighty bless thee and make thee fruitful, and multiply thee, that thou mayest be a multitude of people. And give thee the blessing of Abraham, to thee and thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham." Gen. 28: 3, 4. These were the blessings of Joseph's father, the blessings of Jacob and the blessings of Jacob's "progenitors," Abraham and Isaac, but Joseph's blessing prevailed above their blessings, "unto the utmost bound of the

everlasting hills." Therefore Joseph's inheritance was not the land of Canaan *only*, but it extends to the utmost bound of the everlasting hills from the land of Egypt. Jacob was in Egypt when he conferred this blessing upon Joseph, and if a person was to go from Egypt to the utmost bound of the everlasting hills, he would go to the hills of America. He could not find the utmost bound of the everlasting hills on any other land. The hills and mountains of the central and western parts of North America, are the most remote of any hills and mountains on the earth, therefore the utmost bound of the everlasting hills are in North America, consequently Joseph's blessing extends so far, and as the land of Canaan was given to Abraham, Isaac and Jacob, and their posterity, so America was given to Joseph and his posterity, because Joseph's blessings prevailed above the blessings of his progenitors, unto the utmost bound of the everlasting hills.

PROPHETS IN THE LAST DAYS. No. 2.

THE LORD'S MESSENGER.

The man who is called "one crying in the wilderness," is the prophet whom the Lord speaks of as His "messenger." See Mal. 3: 1-5, where the Lord says:

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

This messenger was to prepare the way of the Lord, and then He is to "suddenly come to his temple." The Lord Jesus did not suddenly come to His temple at His first coming. His enemies could "abide the day" of His first coming, and they could stand when He appeared. They *could and*

did stand, but "He was brought as a lamb to the slaughter." He was "cut off out of the land of the living." Isa. 53: 7, 8. He did not then purify the sons of Levi, neither did they offer an offering unto the Lord in righteousness in that day. The chief priests were foremost among the enemies of Christ. See Mat. 26: 47, 59, Mat. 27: 12, 41, Mark 15: 3, 31, Mark 14: 1, 55. The offering of Judah and Jerusalem was not pleasant unto the Lord in that day. If their offering had been pleasant unto the Lord, their desolation would not have come upon them. The offering of Judah and Jerusalem will be pleasant unto the Lord at His second coming, when "Jerusalem shall be called holy," and when the "iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found." Jer. 50: 20. To prepare the way for the *second* coming of the Lord, the Lord's messenger was to be sent, as we have shown.

In Mark 1: 1-3, a *small part* of the prophecy of Malachi concerning this messenger, and a *small part* of the prophecy of Isaiah concerning "the voice of one crying in the wilderness" is quoted, and represented to have been fulfilled by John the Baptist, as follows:

"The beginning of the gospel of Jesus Christ the Son of God; as it is written in the prophets, 'Behold, I send my messenger before thy face, which shall prepare thy way before thee; the voice of one crying in the wilderness, 'prepare ye the way of the Lord, make His paths straight.'"

Thus John only fulfilled that part of the prophecy of Malachi concerning the messenger which says, "he shall prepare the way before me," and that part of Isaiah's prophecy concerning one crying in the wilderness which says, "prepare ye the way of the Lord," and as John fulfilled only a small part of both these prophecies, therefore both will be fulfilled from the beginning to the end thereof, in connection with the mission of *one prophet* and that prophet is the messenger spoken of by Malachi, and him whom Isaiah speaks of as one crying in the wilderness, "prepare ye the way of the Lord," that as John prepared the way of the Lord at His first coming, so this prophet might prepare the way before Him at His second coming. When John the Baptist was in his infancy, his father, Zacharias, prophesied concerning him, and said:

"And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people, by the remission of their sins, through the tender mercy of our God;

whereby the day-spring from on high hath visited us." Luke 1: 76-78.

This prophecy contains so much of the prophecies of Isaiah and Malachi on this subject, which were fulfilled by the mission of John as we have shown, and no more. John did "go before the face of the Lord to prepare His ways," as Zacharias, Isaiah and Malachi prophesied.

We have now conclusively shown that *only a small part* of these prophecies of Isaiah and Malachi were fulfilled in connection with John's mission, but that they will be fulfilled in connection with the mission of a prophet who was foreordained to prepare the way of the Lord at His second coming.

As it was necessary that "the prophet of the Highest" should be sent to prepare the way of the Lord at His first coming, is it not more necessary that a prophet should be sent to prepare the way before Him at His second coming? Is it reasonable to suppose that He would come in flaming fire to destroy all the wicked without first sending a prophet to warn them?

ONE ANOINTED TO PREACH THE DAY OF VENGEANCE OF OUR GOD.

Isaiah 61: 1-3 contains the following prophecy concerning the work of a prophet of the last days:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

We are aware that some suppose that Christ fulfilled this prophecy at His first coming, but we intend to show that He only fulfilled a part of it, and He only read a part of it when "there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 'the Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were

fastened on him. And He began to say unto them, 'This day is this scripture fulfilled in your ears.'" Luke 4: 17-21.

Thus the Savior "closed the book" when He had read *only* that part of the scripture which was then fulfilled in their ears. If He had read any more of it He could not have said, "this day is this scripture fulfilled in your ears." He was anointed to preach as He had read. He did not "proclaim" "the day of vengeance of our God," for that day is the day prophesied of by Isaiah, where he says, "the indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them. * * * And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll. * * * It is the DAY OF THE LORD'S VENGEANCE, and the year of recompense for the controversy of Zion." Isa. 34: 2, 4, 6, 8. This is the day of vengeance of our God which a prophet of the Lord was to be anointed to proclaim. This is the day which is spoken of in the next chapter, where Isaiah says, "your God will come with *vengeance*, even God with a recompense; He will come and save you." 4v. In the conclusion of the description of the events of that day, in that chapter, 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." This prophecy coincides with the description of the work which the Lord's anointed was to perform. He was foreordained to proclaim the day of vengeance of our God, and "to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

"ONE MIGHTY AND STRONG."

This is the prophet whose work is described in a revelation of Joseph the Martyr, which was published in the *Evening and Morning Star*, Jan. 1833, and the *HERALD*, Vol. 2, p. 215, from which we will extract the following:

"It shall come to pass, that I the Lord God will send ONE MIGHTY AND STRONG, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritance of the saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God."

There is a striking resemblance between this revelation and the prophecy concerning him who is "to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord." It will require "one mighty and strong" to do this work, and by doing it he will "set in order the house of God." He is to appoint unto them that mourn in Zion, these blessings, for he is to arrange by lot the inheritance of the saints. It would be foolish to suppose that this revelation was the work of an uninspired man, and that it was thus made to coincide with this prophecy of Isaiah, for we never heard that the prophet Joseph or any person, prior to the present time, ever undertook to show that there is a resemblance between them, and we never discovered it before, and we think that this discovery has enabled us to present another evidence that God will send "one mighty and strong, holding the sceptre of power in his hand."

"THE BRANCH."

Zech. 6: 12, 13, contains the following prophecy:

"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: 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.'

We intend to show that this prophecy was not fulfilled anciently. The man who is called "the Branch," was to *grow up* out of his place, and he was to build the temple of the Lord. He was not *then* grown up, for the prophet said, "he *shall* grow up out of his place, and he shall build the temple of the Lord," but there was not sufficient time for him to grow up between the time that this prophecy came from Zechariah, and the time when the temple was built in that age Zech. 1: 1, says, "in the eighth month, in the *second year* of Darius, came the word of the Lord unto Zechariah," and Zech. 4: 1, says, "it came to pass in the *fourth year* of king Darius, that the word of the Lord came unto Zechariah in the fourth day of the ninth month," therefore we infer that it was in the second, third or fourth year of king Darius when Zechariah prophesied concerning the Branch. In Ezra 6: 13 we read that "this house (the temple) was finished on the third day of the month, Adar, which was in the

sixth year of the reign of Darius the king." These passages show that in one or two years from the time that Zechariah prophesied that the Branch should grow up out of his place and build the temple of the Lord, the temple was finished, therefore there was not time for him to grow up and build the temple in that short space of time. Beside, the building of the temple was commenced in the first year of Cyrus, king of Persia. See 2 Chron. 36: 22, 23, Ezra 1-3 c. Artaxerxes succeeded him and Nehemiah said, "I was appointed to be their (the Jews) Governor in the land of Judah, from the *twentieth year even unto the two and thirtieth year* of Artaxerxes the king." He was succeeded by Ahasuerus. See Ezra 4: 6, Esther 1: 1, Dan. 9: 1. From all these references we learn that the temple had been building many years, and was nearly finished when Zechariah prophesied that the Branch should grow up out of his place and build the temple of the Lord. It was therefore a prophecy which was to be fulfilled in the last days. Then the Branch was to grow up out of his place and build the temple of the Lord. In Zech. 3: 8-10, the Lord said, "I will bring forth my servant, the Branch. For behold the stone that I have laid before Joshua, upon one stone shall be seven eyes: behold I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree." This prophecy also shows that the Lord will bring forth "His servant the Branch" in the last days, for the Lord did not "remove the iniquity of that land (which Zechariah had been prophesying of) in one day," nor at any time since that day. In the verse which precedes this communication, the Lord said unto "Joshua the high priest," "if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt judge my house, and shalt also keep my courts." The Lord's "house," and His "courts," were in Jerusalem, therefore it is the iniquity of *that* land which will be removed in one day. The iniquity of that land will be removed in that day when the Lord "will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilad. 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.'" Jer. 50: 19, 26. That is the time when the Lord will remove the iniquity of that land. That is the day spoken of by Zechariah. He had been show-

ing how the Lord will destroy all the nations that shall come against Jerusalem, and that He will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications, and that they shall look upon Him whom they have pierced, and mourn for Him as one mourneth for his only son, and after he had described that great mourning, he said, "in that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land." Zech. 13: 1, 2. That is the day when the Lord will bring forth His servant, the Branch, and as Zechariah says, the Lord will bring him forth in that day when Israel shall call every man his neighbor under the vine and under the fig tree. The prophet Micah shows that this event will transpire in the last days, for in Micah 4: 1, we have a description of events which (the prophet says) will come to pass in the last days, and he says, "nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid." 3, 4v. Now we have shown, conclusively, that the Branch, spoken of by Zechariah, will grow up out of his place, and that the Lord will bring him forth in the last days. We will now adduce evidence that the Branch was to be a prophet. Zechariah says, "he shall build the temple of the Lord," and Malachi says, "the Lord whom ye seek shall suddenly come to His temple." Mal. 3: 1. There will therefore be a temple of the Lord built before He comes, and the Branch will build it—that is, superintend the building of it. To be qualified to build it he must be a prophet, otherwise he would not know when, nor how, nor where it should be built. In many ages, and perhaps in every age, since Christ made His first appearance, there have been men who have imagined that Christ would come again in their day, and those who built temples for the Lord to come to, in past ages, since His first coming, built them in vain. A temple of the Lord, must be built by revelation from the Lord. The Psalmist said, "except the Lord build the house, they labor in vain that build it." Ps. 127: 1. It is in vain therefore that men build houses, and call them houses of God, when God has not given a commandment to a prophet, to build a house of the Lord. When David had a desire to build an house of the Lord; the Lord said unto Nathan, the prophet, "go and tell my servant David, 'thus saith the Lord, 'shalt

thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, 'why build ye not me an house of cedar?'" 2 Sam. 5-7.

So the Lord had not dwelt in any house during that time because He had not spoken "a word with any of the tribes of Israel," whom He commanded to feed His people, Israel, saying, "why build ye not me an house of cedar?" Moses, Joshua, Othniel, Samuel and other prophets, the Lord had raised up to feed His people, but He commanded none of them to build an house unto Him, neither did He command, authorize or permit David to build an house unto Him, although he had a desire to do so, and "said unto Nathan the prophet, 'see now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.'" 2v. But the Lord said unto him, "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. *He shall build an house for my name.*" Now as neither David nor any of the prophets of Israel who lived before his day could build an house which God would acknowledge as *His house*, how can any man or men, in the last days, build an house which will be an house or temple of the Lord, when God has not commanded an house to be built? How can the Branch build the temple of the Lord, so that the Lord may suddenly come to His temple, unless the Branch is a prophet, and unless the Lord commands him to build the temple of the Lord, and reveals unto him the "pattern" of it, and tells him where it shall be built? In Heb. 8: 5, we read that "Moses was admonished of God when he was about to make the tabernacle: for, 'see (saith He) that thou make all things according to the pattern showed to thee in the mount.'" As Moses was admonished to make the tabernacle according to the pattern which the Lord showed him, so must the temple which the Branch will build, be made according to the pattern, and built in the place which the Lord will show unto him. If a tabernacle could not be built, except by a prophet, how can a temple be built except by a prophet? Is not the building of a temple, and especially the building of the temple to which the Lord shall come, when He will be "like a refiner's fire, and like fullers' soap" a greater work? Most assuredly it is, therefore a prophet will build it.

For the Herald.

DIALOGUE BETWEEN A SECTARIAN
PRIEST AND LATTER-DAY-SAINT.

Mr. G. I hear Mr. B. that you have left your employment at sawing and taken to the profession of preaching. I took you to be an honest man until you joined the Latter-Day-Saints? One of my members informs me that you have not only joined that deluded people but you are holding forth your doctrines at your house, so as to disaffect many of the neighbors who turn in to hear you babbling. It is strange that men of as little learning as yourself should set up to be teachers. I believe in a well educated ministry to keep down schisms and the babbling of pretenders that go about to deceive.

B. Well Mr. G. if you will allow me to speak—

G. Are you aware Mr. B. what horrible tales are told about your people and many have lost their property and families have been divided.

B. Will you allow me to speak in reply—

G. I am not done. Your preachers do not insist upon a vital inward work of godliness. God looks at the heart: that you cannot deny. The ceremonies of baptism and laying on hands are trifling considerations, compared with a deep work of grace in the heart, although it was indeed once necessary to establish christianity in its infancy, and the church without-learned men. Paul seeing the advantage of learning exhorted Timothy to study. A want of education was a great detriment to Peter and John in their preaching. Well educated people saw the same deficiency in them as in Jesus.

B. This is the third time that I have asked to speak in reply.

G. Good breeding and courtesy is an ornament to a christian, and reverence to men of profound piety should not be forgotten. A hint I trust will be sufficient, and that you may not say that I take too much of the time to myself, I am willing to hear what you have to say, but I hope that you will not attempt to refute what I have now said. Men who never saw a college, or read a half dozen of our theological books must be in a poor condition to argue against a man of my profession.

Mr. B. Mr. G. I must insist that you grant me the privilege to speak in my own house.

G. O! certainly, I intend to do so. It is the most painful part of my duties when conversing with the unlearned people, to have to submit to so much rough manners. But it is through much tribulation that we enter the kingdom. Our blessed Savior endured much more than I have done among the illiterate. But I feel to bear the yoke patiently, considering Him that was as a lamb that is dumb before his shearers. Will you please tell me why your people lay so much stress upon baptism, and so little upon an holy life.

B. Well, Mr. G. as you do not like to have me reply to the many insinuations you have thrown out against the Latter-Day-Saints, but insist upon an answer of the last question, I will do so with all readiness. We do consider baptism to be inexpressibly important to *all believers*.

G. Inexpressibly important! Then I have not been misinformed in regard to your views. baptism is well enough for those who feel it a duty, but it bears no comparison with the work of grace in the heart. A change of heart (Mr. B.) is the essential thing in a true christian,—

B. In your mind it may be, but in mine, and according to the scriptures, that ordinance which saves men is highly important. Peter says emphatically that baptism “now saves” us as much as the ark saved Noah. The object of baptism shows clearly that there is no salvation without it.

G. most astonishing! Baptism to say *the most of it, is to answer a good conscience.*

B. Peter the faithful Apostle of Jesus has plainly told us what baptism is for, and if you will have humility enough to listen to Peter, you may know what it is for.

G. Pray what does he say baptism is for?

B. Peter, on the day of Pentecost, informed them that enquired what they should do to be saved, that it is for remission of sins.

G. Then you do mean to say that baptism is a pardoning ordinance?

B. Yes, I do, and I feel fully justified in saying whatever he does.

G. My opinion is, Mr. B., that all believing penitents are born again, and necessarily new creatures in Christ, and have passed from death unto life, and their sins are forgiven.

B. You, and learned divines, have one opinion, and God has another. He has never said that He would forgive believers, and receive them into His kingdom without baptism, but on the contrary, He told Nicodemus that he must be born of the water

and of the Spirit, or he could not enter into the kingdom of God. Baptism of water and of the Spirit, is the new birth. "Born of the water," signifies that we should be concealed from human view in the water, and brought forth of the water as much as a little child when it is brought fourth into this world. If Saul of Tarsus had been denied the privilege of baptism for the remission of sins, he would have forever remained unpardoned, and have gone down to the grave in his sins. But Paul, when he believed and was truly penitent, was told that his sins could even then be washed away by baptism—a blessed privilege for Paul. He was wiser than ministers of our day. Paul did not say that he was born again, or that he was a new creature, because he had seen a heavenly vision, and had heard the voice of the Lord at noon day. Far from it. He was not so ignorant as to expect any such thing without baptism. When Ananias commanded Paul to arise and be baptised and wash away his sins, he did not contend against the ordinance of baptism, as many do, with a vain hope that he could repent away his sins, or that a heavenly vision could take them away. One learned man, at least, had sense enough to get his sins washed away with water, through the word that sent him to Ananias.

G. Your reasoning surprises me. Do you think that a man can commune with the heavens, and be an honest seeker after truth, and he not be pardoned, and not a member of the kingdom of God?

B. I do, indeed. Cornelius was an example. This man, Cornelius, fasted and prayed to God always, and gave much alms to the people, and one of the angels of God appeared to him and conversed with him.

G. I have often admired the piety of that holy man, and all you say of Cornelius is very true, and surely you will not say that Cornelius was not a christian and a star of the first magnitude in the kingdom of God.

B. Cornelius was not a star of any magnitude at all in the kingdom of God, for he was not known or recognized even as the most private or obscure member of the kingdom of God previous to his baptism. The angel commanded Cornelius to send for Peter, who would tell him words whereby he and his house could be saved.

G. I have been told that you Latter-Day-Saints were a very uncharitable people, insinuating that a great many good pious people will be shut out of the kingdom for not joining your church, and that the good old pious Cornelius was not a member of the kingdom of God. Who then can be saved? I have heard divines who were very learned in the prophecies, say that this schism is the

little horn spoken of by the prophet Daniel, and something very sharp and dangerous to encounter.

B. It is not strange, Mr. G., that I also should be regarded as uncharitable. I appeal to the law and the testimony for my charity. Beyond that I must not, I cannot go, although it excludes Cornelius, or an angel from heaven. Jesus Christ is greater than Cornelius, and He has said that no man can enter His kingdom except he is born of the water and of the Spirit, and if I, or an angel, should teach any contrary doctrine, we should be accursed. Cornelius had no claim to forgiveness or membership in the kingdom of God, as long as he was not born of the water. Even the Son of God would have been regarded as unrighteous without baptism, and He would never have been allowed to ascend the throne of His Father and reign over the righteous, if He had not have submitted to this ordinance, and how much less claim has Cornelius to enter the kingdom in another way. "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

G. Why, Mr. B., if such a holy man as Cornelius should get into the kingdom without baptism, do you really think that he would be considered a thief and a robber?

B. Yes, and I am not without higher authority than any of your learned divines on the subject. Jesus Christ has said that any man that takes another way into the fold is a thief and a robber. It matters not how righteous a man has been previous to an act of transgression. The first wicked act destroys his character. The things of God's kingdom are very valuable, and the man that takes them unlawfully is condemned and punished for the first offence. Jesus said of baptism, "thus it becometh us to fulfill all righteousness," and if Jesus could not fulfill all righteousness without baptism, how much less could Cornelius.

G. You must excuse me, I have an appointment to attend to at the school house, and ought not to have tarried so long. I must say that you have so much ingenuity in reasoning on the scriptures that you would deceive the very elect, if possible. I must consult our standard works. I have some excellent works which are very profound, but they would be of no use to unlearned men like you.

B. Pray, have you any works which are more profound than the writings of Jesus Christ, and the apostles and prophets. I have always considered that they are the only standard works, and as to the writings of uninspired divines, I never did care much

about them, for cursed is he that trusteth in man and maketh flesh his arm. Unlearned men like myself have another Comforter, even the Spirit of Truth, which revealeth all things unto us and shows us things to come, and let me tell you before you go, except you repent and are baptized for the remission of your sins by one having authority from God, all your preaching and prayers, and all your repentance and fasting—in short, all the good deeds which you have done, will be regarded as filthy rags. Cease immediately from your harangues against the Latter-Day-Saints, and against the ordinance that washes away sins and initiates souls into the kingdom of God. We (unlearned men) believe with Jesus, that it is life eternal to know God. Can Mr. G. tell us of any man knowing God who does not obey the laws of God?

LOREN W. BABBITT,

BARRY, Pike Co., Ill., Nov. 2, 1863.

NEWS FROM ELDERS.

Bro. J. M. Wait wrote from Shiocton, Wis., Nov. 24, 1863, and said: "I will drop you a few lines to let you know how we are prospering in this part of the country. We had a two days' meeting, Oct. 10 and 11th. Three have been added to the church since our last report, and many more are believing. I have just returned from a short mission. I preached to the Oneida Indians on the Book of Mormon being a record of their fathers, and I never saw a people rejoice as they did, and I have agreed to preach to them again in about three weeks from this date. They are quite well civilized, and some of them are good farmers, and they can speak English. I intend to do all I can in preaching this gospel, for I believe it with all my heart."

Bro. Stephen J. Stone wrote from Amboy, Ill., Nov. 28, 1863, as follows: "In my mission at Stockton, Jo Davies Co., Ill., I found an aged Sister by the name of Lucy M. Bostwick, who desired to join the Reorganization. She was an eye witness to the healing of that deaf and dumb girl that was noticed in the October number of the HERALD, taken from the *Times and Seasons*."

AS WE HAVE RECEIVED no letters from Bros. Shippy and Gillen very lately, we have only the following with their names changed.

The Chatham (C. W.) *Planet* says:—"Of all the sections of Canada, for excitements, novelties, &c., we believe that, without exception, this particular section carries off the palm. But the greatest excitement caused by any or all of these new-fangled ideas, is now raging in the township of Chatham, only a few miles from this town. As nearly as we can ascertain, it seems that

about a month ago there came into that township a man named Gilliland, who represents himself as coming from Nauvoo, in the State of Illinois, the great Mormon centre, some years ago, before Brigham Young and his tribe were driven away. He was soon joined by a kindred spirit named Shipley. Their creed differs from that of the husband of seventy wives, inasmuch as they do not contend for a plurality of wives. We are told that no less than nineteen persons have been baptized into the new church."

RECEIPTS.—*For the Herald*.—G. Rarick, I. Agan, M. Despain, G. Allen, each \$2; J. Howell, D. K. Rogers, S. H. Briggs, A. Smith, S. Stone, H. Bartlett, S. D. Rogers, W. F. Cooke, E. Gibbs, C. Marble, F. M. Drinkwine, J. Livingston, L. Sadler, H. Bogue, each \$1; Z. Whitcomb, \$1.50; N. Case, \$1.30; C. M. Brown, \$3.00; F. Lee, \$0.50; W. Pace, \$0.50; J. Gold, \$1.25.

For the Book of Doctrine and Covenants.—C. M. Brown, J. Gold, I. A. Bogue, E. A. Newberry, M. W. Reid, each \$1.25.

For the Hymn Book.—R. W. Briggs, C. M. Brown, B. Ames, M. Cook, I. A. Bogue, E. A. Newberry, each \$0.55; J. Gold, \$1.10.

For the Voice of Warning.—C. M. Brown, J. Gold, M. Cook, E. A. Newberry, each \$0.40; J. Nichols, \$0.80; from Abingdon, Ill., \$0.40, name unknown. Please send it.

The three last mentioned books will be forwarded to subscribers forthwith after they are bound. A few weeks more will be requisite to complete the work.

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“THUS SAITH THE LORD, ‘STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.’ BUT THEY SAID, ‘WE WILL NOT WALK THEREIN.’”—*Jer. 6: 16.*

“AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME.”—*Matt. 24: 14.*

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HISTORY OF THE PRIESTHOOD. No. 4.

JETHRO AND MOSES.

Stephen, the martyr, in his discourse to the Jews said, “this is he (Moses) that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers, who received the lively oracles to give unto us.” Acts 7: 38. This shows that the Church of Christ was in the wilderness, and that from Moses, who was in that church, the lively oracles came to the people in the days of Stephen. Moses said, “the Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.” Deut. 18: 15. This shows that Moses was a prophet “like unto” Christ. “Like unto” Him therefore, he was “called of God an high priest after the order of Melchizedek,” and as “Christ glorified not himself to be made an high priest,” and as “every high priest taken from among men is ordained for men in things pertaining to God,” (Heb. 5: 1) so Moses was ordained, and he was ordained by “Jethro, the priest of Midian,” his father-in-law. See B. of C. 4: 2. We have shown in our “Review of the *Israelite Indeed*,” that Jethro was a priest of the living God. We will however produce further evidence. “Jethro, Moses’ father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses’ father-in-law before God.” Ex. 18: 12. This shows clearly that Jethro was a priest of the Most High. If he was not, then Aaron and all the elders of Israel were guilty of participating in idolatrous worship. This could not be, because, as we are here informed, they did then “eat bread with Moses’ father-in-law before God.” As Melchizedek administered bread and wine unto Abraham, so did Jethro, Aaron and all the elders of Israel

eat bread before God. Was not this a representation of the sacrifice of Christ for the sins of the World? It is further evident that Jethro was a priest of the Most High, because of the events which transpired forthwith, “on the morrow” after these events transpired, “Moses sat to judge the people, and the people stood by Moses from the morning unto the evening. And when Moses’ father-in-law saw all that he did to the people, he said, ‘what is this thing that thou doest to the people. Why sittest thou thyself alone, and all the people stand by thee from morning unto even?’ And Moses said unto his father-in-law, ‘because the people come unto me to inquire of God: when they have a matter, they come unto me, and I judge between one and another; and I do make them know the statutes of God, and His laws.’ And Moses’ father-in-law said unto him, ‘the thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Harken now unto my voice, I will give thee counsel, and God shall be with thee: be thou for the people to God-ward, that thou mayest bring the causes unto God: and thou shalt teach their ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover, thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee; but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then

thou shalt be able to endure, and all this people shall also go to their place in peace.' So Moses hearkened to the voice of his father-in-law, and did all that he had said." Ex. 18: 18-24.

This quotation presents much evidence that Jethro was not only a priest of the Most High, but that he was a distinguished and highly honored priest, who had more wisdom and knowledge in reference to the duties of that prophet who was "like unto" Christ, than he had himself. Would Moses have "hearkened to the voice of his father-in-law," and do "all that he had said," if Moses did not know that the instructions of his father-in-law were in accordance with the mind and will of God? Would Moses have "hearkened" unto him if Jethro had been engaged in idolatrous worship, and officiating as an idolatrous priest on the preceding day, and decoying Aaron and all the elders of Israel into idolatry? Jethro said to Moses, "the thing that thou doest is not good," and *Moses hearkened to his voice and did all that he had said.* When Moses told him how he judged between one and another, and how he made them "know the statutes of God and his laws," would he (a prophet like unto Christ) have hearkened to Jethro and obeyed his "counsel," if Moses did not know that that "counsel" was from God? Is it reasonable to suppose that an idolatrous priest could give good counsel, and teach a prophet like unto Christ how to make Israel "know the statutes of God and His laws?" Idolatrous priests would not give counsel that a prophet like unto Christ might have God with him, and that he might bring the causes of the people unto God, and that he might provide out of all the people, able men, such as fear God, to be judges of the people; neither would a prophet like unto Christ hearken unto and obey such counsel. An idolatrous priest would be very far from giving counsel to a prophet like unto Christ, and then say unto him, "if thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace." This shows that Jethro submitted his counsel to Moses that Moses might ascertain if God would command him to obey the counsel of Jethro. As "Moses hearkened to the voice of his father-in-law, and did all that he had said," we infer that God did command him to do so: Jethro did not counsel Moses to do as he had said, unless God commanded him to do so, and as Moses "did all that he had said," God did command him to do so, therefore "Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens."

Ex. 18: 21. We think that we have clearly shown that Jethro was a priest of the Most High, and that Moses received counsel from him, knowing that his counsel was in accordance with the mind and will of God. He was also an high priest, for as we have shown "he took a burnt offering and sacrifices for God," and we read in Heb. 5: 1, that "every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." This shows that it is a duty which belongs to high priests to offer gifts and sacrifices, and that they were ordained for this purpose, therefore Jethro was an high priest, and he was ordained to that priesthood. This is further confirmed by Heb. 8: 3, where we read that "every high priest is ordained to offer gifts and sacrifices." It was before Aaron was set apart to minister in the priest's office that Jethro took a burnt offering and sacrifices for God, therefore he was not a priest of that order under the covenant which God made with Aaron concerning him and his seed.

Prior to the account of Jethro's visit to Moses, we are informed that "Moses built an altar, and called the name of it Jehovah-nissi." Ex. 17: 15. We are also informed in Ex. 24c., that he builded an altar, and that "he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord." 5v. This history is given prior to the history of the appointment of Aaron to minister in the priest's office, and Moses offered sacrifices unto God at the time when he anointed Aaron to minister in the priest's office, (see Lev. 8c.,) therefore Moses held a priesthood before the covenant of priesthood was made with Aaron, and the young men of the children of Israel which offered burnt offerings, did also hold a priesthood before that time.

There were priests in Israel before Aaron was anointed to minister in the priest's office. "The Lord came down upon mount Sinai. * * * And the Lord said unto Moses, 'go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.' * * * And the Lord said unto him, 'away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord.'" Ex. 19: 20-22, 24. This shows that there were priests who came "near to the Lord" before Aaron was appointed to minister in the priest's office, and it shows that Moses and Aaron had greater privileges than the priests who came near

to the Lord, because they were permitted to go up into the mount, into the presence of the God of Israel. "Then went up Moses, and Aaron, Nadab and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and there was under His feet as it were, a paved work of a sapphire stone, and as it were the body of heaven in His clearness. And upon the nobles of the children of Israel He laid not His hand: also they saw God, and did eat and drink." Ex. 24: 9-11. Thus Aaron and his sons, Nadab and Abihu, had the privilege of seeing God before they were anointed to minister in the priest's office, for the first account of their *appointment* to minister in that office, is in the fourth subsequent chapter—in Ex. 24. The privilege of seeing God is not included in the covenant of priesthood which the Lord made with Aaron and his sons, and as this privilege was previously bestowed upon them, we infer that they held the Melchizedek priesthood at that time, and were afterwards appointed to preside over the Aaronic priesthood, and as the seventy elders and the nobles of Israel saw God, they also held the Melchizedek priesthood. When Moses was taken away, the Melchizedek priesthood was taken away. Then the children of Israel received the word of the Lord through the Urim and Thummim. See Ex. 25: 7; Ex. 28: 30; Lev. 8: 8; Num. 28: 21; 1 Sam. 28: 6. A man like Aaron, holding the Melchizedek priesthood, could preside over the Aaronic priesthood, but the seed of Aaron, who were his successors, who had not the Melchizedek priesthood, could preside over the Aaronic priesthood. John the Baptist was one of his successors in the priest's office, and he was one of his descendants, (see Luke 1e.,) who held the Aaronic priesthood *only*. Therefore John baptized with water, but he had not authority to lay on hands to confer the gift of the Holy Ghost. Therefore John said, "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." Luke 3: 16. Paul described the condition of the people who only had high priests of the Aaronic order, and he said that then "the way unto the holiest of all was not yet made manifest." Heb. 9: 8. In the same letter Paul said to the Hebrew saints, "ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of

the new covenant." Heb. 12: 22-25. These are some of the blessings of the saints, who have been made saints by the agency of the Melchizedek priesthood, therefore by these means Moses, Aaron, Nadab and Abihu, and the elders and nobles saw God.

Aaron was a saint, for the Psalmist said, "they (Israel) envied Moses also in the camp, and Aaron the saint of the Lord." Ps. 108: 16. Saints are members of the church of God, and they are "them that are sanctified in Christ Jesus," for Paul addressed his first letter to the saints at Corinth thus: "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." 1 Cor. 1: 2. Aaron was therefore a member of the church of God, and he was sanctified in Christ Jesus.

The gospel was preached to the children of Israel in the wilderness, for Paul said, "unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4: 2. As the gospel was preached unto them, it is evident that those who preached the gospel unto them, were sent by God to preach it, for Paul says, "how shall they hear without a preacher, and how shall they preach except they be sent?" When men are sent to preach the gospel, they are sent with authority from God, therefore they are "priests of the Lord, ministers of our God." Some of those priests who preached the gospel in the wilderness, must have been priests of the order of Melchizedek, for without this order of priesthood the Church of Christ can not be organized, hence John the Baptist could not organize the church or kingdom of God, but he prepared the way and preached, saying, "the kingdom of heaven is at hand." As the church was in the wilderness, it was organized by men who held the Melchizedek priesthood, for without that priesthood it could not be organized. As John could not organize it by the authority of the Aaronic priesthood, but only prepare the way by preaching the gospel and baptizing for the remission of sins, how can men who have no priesthood organize it?

Paul said, "moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea." 1 Cor. 10: 1, 2. We understand by these remarks that the house of Israel were baptized in the Red Sea, by Moses and others whom he had commissioned for this purpose, and that they were baptized with the Spirit of God, which rested upon them like a cloud. Some suppose that they were baptized in the sea when they crossed it, but

we read that the Lord "made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand and on their left." Ex. 14: 21, 22. This shows that they were not baptized in the sea at that time, but they were baptized *unto, or by*, Moses, as the Jews were baptized *of, or by* John, for we read that "there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized *of him*." Mark 1: 5. Moses, like John, proclaimed the doctrine of baptism, and baptized those who believed and repented, or authorized others to do so.

Paul says in reference to the law of Moses, "wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." Gal. 3: 19. Unto what was the law added? It certainly was not added to any system of heathenism, nor to the laws of Egypt, nor to the laws of any other nation. We know of nothing to which the law of Moses could have been added except the gospel, which (as we have shown) was preached unto the children of Israel in the wilderness. Because the gospel did not profit them, "not being mixed with faith in them that heard it," therefore they *transgressed* therein, for without faith it is impossible to please God. (See Heb. 11: 6.) The Lord said concerning that generation, "I will hide my face from them, I will see what their end shall be: for they are a very forward generation, children in whom is no faith." Deut. 32: 20. The gospel had been preached unto them, they had been baptized in the cloud and in the sea, and the church had been in the wilderness, but Israel "forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they Him to anger." 15, 16v. This is called the provoking of His sons and of His daughters. And He said, "I will hide my face from them, I will see what their end shall be," &c. By these historical facts, we perceive that the children of Israel had been sons and daughters of God, but they forsook the Lord and became a very forward generation, children in whom was no faith, therefore the Lord hid himself from them. Moses and Aaron, Nadab and Abihu, and seventy elders and the nobles of Israel had seen God, but the people said unto Moses, "speak thou with us, and we will hear: but let not God speak with us, lest we die." Ex. 20: 19. The gospel was preached unto them, and by obedience thereunto they could have enjoyed the blessings thereof, but because of trans-

gressions, the law was added. Paul said, "before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith, but after that faith is come, we are no longer under a school-master." Gal. 3: 23; 24.

In Deut. 34: 9, 10, we read that "Joshua, the son of Nun, was full of the Spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." This account shows that Joshua was ordained by the laying on of the hands of Moses, and that by this ordination he was filled with the Spirit of wisdom, but he was not ordained to a priesthood like that which Moses held, for down to the time when this history was written, we are informed that there arose not a prophet in Israel like unto Moses. Moses was a prophet like unto Christ, therefore he was a presiding high priest of the order of Melchizedek, but Joshua was not so, although he was filled with the Spirit of wisdom by an ordination under the hands of Moses. Joshua was filled with the Spirit of wisdom by the same instrumentality that elders were qualified and set apart for the work of the ministry, in the days of the apostles, whom Jesus ordained. In 1 Tim. 4: 14, Paul said to Timothy, "neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." Paul also said to Timothy in the next chapter, "lay hands suddenly on no man." He had been giving him instructions concerning elders.

For the Herald.

BAPTISM.

Three-fourths of the religious portion of mankind are grounded in the faith that baptism by water, to say the most, is a mere matter of form, and that its administration, by certain modes is not only useless, but positively disgraceful! As startling as this fact may seem at first view, it is nevertheless true. We find that the sacred ordinance of baptism, the ordinance that was so much revered and hallowed by primitive followers of the Lamb, is now esteemed by nearly all the professed followers of the meek and lowly Jesus, as a light thing—esteemed as a thing not essential, but a thing simply worthy of imitation. And not only this state of things positively exists, but where there happens to be an individual

who is a Bible believer enough to repudiate this form of doctrine, the talents of the most learned divines of the day is brought to bear against him, and in the mean time he is denounced as an incorrigible fanatic. Well might the GREAT I AM exclaim through the prophet Isaiah: "the earth also is defiled under the inhabitants thereof; because they have transgressed the laws, *changed the ordinance*, broken the everlasting covenant," and "therefore hath the curse devoured the earth, and they that dwell therein are desolate." Isa. 24: 5, 6. According to the scriptural evidence on the subject, the purpose of baptism is of so peculiar and essential a nature, that it is absolutely impossible to dispense with it, without forfeiting our claims to a place in the celestial kingdom of God.

First then, I will try to show that baptism is thus absolutely necessary. Now it is argued that baptism is not essential to salvation, and in testimony thereof the case of Paul and the Jailor is interposed, which reads as follows: "and brought them out and said, 'sirs, what must I do to be saved?' And they said, 'believe on the name of the Lord Jesus Christ, and thou shalt be saved, and thy house.'" Acts 16: 30, 31. Now we will admit that every Bible reader should be very careful how he allows the plain truths of scripture to be wrested from him, and errors substituted in their stead, but we should be just as careful not to let our tenacity run to the other extreme. For argument's sake let us admit that simply a belief in the Lord Jesus Christ, (as the above passage clearly intimates) without any other action on our part, is all that is necessary, and we at once establish the fact that the devil himself will be saved in the Celestial kingdom of God. In evidence of this fact we find James using the following language: "thou believest that there is one God; thou dost well; the devils also believe and tremble. But wilt thou know, O vain man! that faith without works is dead!" James 2: 19, 20. Here we see that there is a work to do—a something in addition to simply believing that Jesus is the Christ. Paul evidently made this remark to the Jailor in order to impress upon his mind the importance attached to a belief in the Lord Jesus Christ, as that was one of the conditions connected with his eternal salvation, and one which he could not dispense with, but by no means the only one which must be complied with.

Now it is argued that the passage in

Acts 16: 31, establishes the fact that a belief in the Lord Jesus Christ is all that was essentially necessary to the Jailor's salvation, but I think I have clearly shown that the position is not only a false one, but an exceedingly dangerous one. If it be argued that any man ever could have been, can now be, or ever will be, saved without receiving the administration of the ordinance of baptism, Jesus, "who was tempted in all points as we are, yet without sin," should have been, of all men, the favored one, but we find that He, as well as all others, was obliged to obey the law of God. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him; but John forbade Him, saying, 'I have need to be baptized of thee, and comest thou to me?' And Jesus answered and said unto him, 'suffer it to be so now; for thus it becometh us to fulfill all righteousness.' Then he suffered him." Mat. 3: 13, 14, 15. We see in these verses that baptism is unquestionably a part of all righteousness, and consequently it was just as necessary for Jesus to fulfill that part as any other part, and also that had He failed to submit himself to receive this ordinance, He would not have fulfilled all righteousness, and He would therefore have been a transgressor. Again: "Jesus answered, 'verily, verily, I say unto thee, *except a man be born of the water, and of the Spirit, he cannot enter into the kingdom of God.*" John 3: 5. Who will dare to say that the phrase "born of the Spirit," does not mean the baptism of the Spirit? Surely none will have the audacity to say so. The purport of the language in our quotation is exceedingly clear on the subject under consideration. Nicodemus was told that neither he nor any other man could "enter into the kingdom of God," except he was "born of water and of the Spirit." And this is not all the testimony by any means, though it is the most definite I think that we have on record.

The case of Cornelius is a remarkably apt case in this connection. We read that "there was a certain man in Cesarea, called Cornelius, a centurian of the band called the *Italian band*, a devout man and one that feared God with all his house, who gave much alms to the people, and *prayed to God always.*" Acts 10: 1, 2. This man's "prayers and alms came up for a memorial before God," and he received the visitation of an angel, yet with all this goodness and favor with God, he was told that there was some thing that he ought to do which he had not done.

Mark the language: "*he shall tell thee what thou ought to do.*" Acts 10: 6. Then there must have been more for him to do than he had yet done, else the angel must have been mistaken. Peter, in rehearsing the matter to his Jewish brethren, says that the angel told Cornelius to "send men to Joppa and call for Simon, whose surname is Peter, *who shall tell thee words, whereby thou and all thy house shall be saved.*" Acts 11: 13, 14. Now we see plainly from this quotation that the man who was a "devout man," and one who "prayed always," was nevertheless in an unsaved condition, and that had he refused to obey the words of Peter, he never could have been saved, because Peter had the words of salvation. Now Peter was to tell him "words whereby he and his house should be saved," and among other things we find that Peter commanded him to be baptized. (See Acts 10: 48.) Now suppose that Cornelius had suddenly turned self-righteous enough to say, "I think this is altogether useless, and I shall not be baptized, what can baptism have to do essentially with my salvation, when to say the most, it is a matter of conscience? Is there any reasonable doubt, but that with all his goodness, this very act would have damned him? So we find that if Cornelius had not have been baptized, he could never have been saved.

Peter evidently preached the same doctrine to Cornelius, that he did on the day of Pentecost to the Pentecostians, for they asked the question, "what shall we do?" "Then Peter said, '*repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*'" Acts 2: 37, 38. Now it must be remembered that they were inquiring what they should do to be saved, and consequently upon the answer they received, depended their salvation, and we find by the answer, that their salvation depended as much upon their being baptized as it did upon their repenting, for both the conditions stand inseparably connected by the conjunction "and." And why is baptism thus indispensibly necessary to the salvation of mankind? Simply because baptism is for the remission of sins, If it is not, Peter must have been badly mistaken when he told those Pentecostians to "repent and be baptized * * * in the name of Jesus Christ for the remission of sins." It is not to be supposed that because a person has been baptized for the remission of sins, no more sins can stand against him, but that inasmuch as a person who has

thus been baptized humbles himself and comes before God with a broken and a contrite heart, that God is bound to hear him and remit all his former sins. And there is evidence to establish the fact that it *washes* away our sins. Now I verily believe that the same cause produces the same effect in all ages of the world, and if it washed Paul's sins away, it also washed mine away, and will wash any other person's away who has not committed the sin against the Holy Ghost. We read in Acts 22: 14-16, "and he (Ananias) said; 'the God of our fathers hath chosen thee, that thou shouldst know His will, and see that Just One, and shouldst hear the voice of His mouth; for thou shalt be His witness unto all men of what thou hast seen and heard. And now why tarriest thou? *Arise and be baptized and wash away thy sins,* calling on the name of the Lord.'" Now the testimony of these verses is very emphatic and decisive on the subject. He was commanded to be baptized, and the effect of baptism was *the washing away of his sins.* Baptism was the *means,* and the washing away of his sins was the *effect.* This law of cause and effect, so far as the washing away of sins is concerned, is said to be changed, inasmuch that it is now said that baptism has nothing to do with our sins, but that it is only "*the answering of a good conscience toward God.*" Now let us see about this matter, and if it be so, that it is only the answering of a good conscience toward God, our sectarian brethren are indeed correct in their teaching. Now let us be careful to mark the language. "*The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God)* by the resurrection of the dead." 1 Peter 3: 21. Here we have the sectarian grounds for dispensing with the ordinance of baptism as a necessity, notwithstanding the idea intended to be conveyed is entirely different from that which they would like to have it convey. There are two eternal, unchangeable principles intended to be taught in these words, the first being that baptism is an indispensibly saving ordinance, and the second being, that baptism is to be administered by immersing the whole body in the water. Let us examine the language again, "*the like figure whereunto even baptism doth also now save us.*" Can language be either written or spoken more plainly than this? What vocabulary of the English language will you go to, to get words to more fully express a thing, than those used in this

case? The word "save" either has no meaning, or this is incontrovertably positive testimony on the subject.

There is another train of reasoning that strengthens the idea of the absolute necessity of baptism, which is as follows: In Matt. 28: 19, we read, "go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here we find an express command given to baptize not only the Jews, but *all nations*. Now suppose those who received this commandment had gone forth and taught all nations, and had refused to baptize them, would they not have rested under condemnation as disobedient servants? Most assuredly they would; and if they had remained disobedient would they not have been damned? Most assuredly they would: And would God command them to do a superfluous thing and damn them because they did not do it? **NAY, VERILY.** The economy of High Heaven is too perfect for such disastrous mistakes as this to be made under its direction. Let us have a better opinion of our Heavenly Father than this. If baptism had not been a necessity, the command to baptize would not have been given, and consequently could not have been transgressed.

NATHAN LINDSEY.

For the Herald.

LETTER FROM ENGLAND.

DEAR BRO. SHEEN.—I am extremely glad to hear of the prosperity of the work in the land of Zion, and in the Salt Land. My prayer is that it may spread wider and deeper.

Notwithstanding the multiplied obstacles in our way in this land, the work is going forward in every locality that we have visited to labor. Several Branches have been established since I wrote to you before.

The news from Wales is encouraging for the progress of the work. I have been laboring for some time past in this place and vicinity, and have held nine public discussions in Birmingham, West Bromwich, Wednesbury and Wolverhampton. At the latter place, I found some of the old saints, who then, for the first time, were informed of the existence of the Reorganization, and they seemed much interested concerning it. I shall look after them again this week. The work is going steadily onward, and with perseverance and patience, the kingdom of God will be re-established in this land where the false shepherds have revelled so long, undisturbed in their ill-gotten gains, lording

it over the flock and not feeding them, but themselves of them.

Your brother, Charles Sheen, was baptized last week, and others in this city are ready to be.

We are to hold a Conference at Penny-darren, Dec. 26th and 27th, at which time we hope to adopt means to accelerate the work, and spread it wider. I am not in the least discouraged, for truth must prevail, so the Reorganization must prosper, for it is the system of truth which is ordained to make us free.

Invoking the prayers of all saints, and the blessings of God upon His own, I am as ever, yours in hope. J. W. BRIGGS.

BIRMINGHAM, Eng., Nov. 24, 1863.

For the Herald.

LETTER FROM VERMONT.

BRO. SHEEN:—Believing that a few items will prove interesting to you, touching the great work of the last days, I have thought best to communicate the same to you. Last Spring I attended the Annual Conference of the Church, in Amboy, Illinois. Since then I have labored under the Presidency of Brother Joseph Smith, in the field assigned him at the Conference. Many things in my labors have been a source of much comfort and gratification to me, but none so much as to witness the spread of the great work we are engaged in. My labors have chiefly been confined to Hancock Co., Ill., and Lee Co., Iowa. The work there is in a very prosperous condition. My voice has been heard by many people whose hearts have been made glad with the sound of the everlasting gospel. I have baptized many. The Rock Creek Branch has some sixteen good faithful saints. Additions have been made by me and others to the Nauvoo Branch, and also to the Montrose and String Prairie Branches, and some additions in other places. My time spent in those parts will long be remembered by me, and the kindness and respect shown towards me by the President, Brother Joseph Smith, and the saints in general, will ever be remembered by me. The good seasons we have enjoyed together, prove to be some of the best of my days. It was with very reluctant feelings that I took my departure from them, but circumstances touching my family in Vermont, rendered it necessary that I should return. Having received from the First Presidency a mission to the States of Vermont and New Hampshire, I shall commence the work as soon as practicable. Any persons in either of these States, wishing to correspond with me upon the great work we are engaged in, can address me at North Chester, Vermont.

Dear brethren and sisters, let me exhort you to honor and respect the noble cause you have espoused. Inasmuch as you have taken upon you the character of your Divine Master, study to approximate to that as much as possible. Remember the nearer we live to God, the greater will be our blessings. We live in a very wicked age of the world. The temptations are great, the allurements of vice are many, and the power of darkness is greater than it ever has been, hence we should be upon our guard, to watch and pray at all times, that we may escape the evils of the present world, and above all things to endure faithfully unto the end, for unto such is the promised reward sure. We ought at all times to guard our thoughts and actions, and guard against giving offence to any one, whether in word or deed. A wound is much easier made than healed up, and especially beware of a spirit that will sow division in our midst. This is one of the devices of the Evil One to deprive us of blessings. May the God whom we serve give us strength according to our day, and bring us off victorious at last.

Yours with respect in the gospel covenant.

JAMES BURGESS.

NORTH CHESTER, Vt., Dec. 13, 1863.

For the Herald.

GOOD NEWS FROM CANADA WEST.

BROTHER SHEEN.—On Nov. 16th, we agreed to write to you again as soon as we had organized a branch. Permit me now to go a little back of that date, and say that on Nov. 1st I preached in a school-house about two miles from Louisville, at 11 o'clock, A. M. to a large and attentive congregation; and in the evening, and after Bro. James W. Gillen had preached on the organization of the church as it was established in the days of Christ and His apostles, he gave liberty for any one to speak, if they had any questions to ask on that subject, and one W. M. McCubbin, a Baptist, began to ask some questions, foreign to the subject, however, but his folly was soon manifest as was the folly of Jannes and Jambres. See 2 Tim. 3: 8, 9. A man sitting by McCubbin by the name of Richard Houston, equally puffed up by the wisdom of men and Sectarian superstition made an attempt to throw the congregation into confusion, and break up the meeting by starting for the door in a great hurry, muttering something like this "ho-he-ll, put him out. Put them damnable doctrines."—He went to the door and finding that his efforts were in vain, (no one following him,) so he came back to his

colleagu. The Spirit rested in power on Bro. Gillen, and he soon put them to silence and dismissed the meeting. From that time until now, all manner of false stories have been put in circulation to calumniate us, and blight the character of Joseph Smith, the Martyr, and impede the progress of the Latter-Day work, but truth prevailed, and we continued our meetings, and on the 8th Bro. Gillen baptized two, and on the 12th I baptized two more, so we continued our course of lectures, and on the 15th, Bro. Gillen baptized three, and on the 20th I baptized four, so by that time great excitement prevailed, and the sound of our series of meetings went afar off, and the people kept flocking to hear us: wondering what would be the result. On the 22nd, Bro. Gillen baptized two, and on the 23rd, I baptized six, which made 19, and at 6 o'clock, P. M. the same day, we organized a branch called the Lindsley Branch. Asa Vickery was ordained an Elder by vote, and sustained as presiding Elder, George Green, Priest; Ashel Porter, Teacher; George Shaw, Deacon; and Moses Shaw, Clerk. The Presiding Elder, Priest, and three of the members of the Buckhorn Branch were present. We had a glorious meeting; the Spirit of God was with us, and peace, union and harmony prevailed, and the sacrament of the Lord's Supper was administered. There were many who were believing present, whom we hope ere long will join the church.

"The great Mormon revival," (as it was called by some) was published in the *Planet*, a paper printed in Chatham. It was I suppose, intended as a slur on the church, but it did us no harm. On the 25th we had a prayer meeting at Bro. Geo. Shaw's. The gifts of the gospel were with us, and 4 children were blessed. On Dec. 6th Bro. Gillen baptized two more in the Lindsey branch. They were baptized, and O how it made some of the Baptists squirm and howl, especially one of their preachers by the name of Duncan, who has done but little since we began to preach here except warning his flock and hearers to keep away from our meetings, and circulating false reports about the saints. He seems afraid to meet us, for I sent him word that I was willing to defend the doctrine of Jesus Christ in his presence, or affirm that the doctrine we teach is the doctrine taught in the Bible. A Methodist preacher came to hear us one night when I was preaching, and after the meeting he made some remarks, and called the doctrine which I had taught, "stuff." My text was from 2 Cor. 7: 10, which came in connec-

tion with "the doctrine of baptisms and of laying on of hands," (see Heb. 6 : 2, Acts 8 : 16, 17, and Acts 19 : 6,) and after he had called the doctrine of Christ "stuff," I arose and made a reply, and he soon found that he was trying to handle a doctrine which he did not understand, so he said that he would try it again, or find some one that would debate with me. I said, "I am ready," but he said that he wanted two or three weeks to get ready. So we will meet in January if he gets ready, or finds a champion to meet me. I have baptized 2 in the Buckhorn Branch, which makes 23 that we have baptized since we came to Canada, and that the good Lord may carry on His work, is the prayer of your Brother in Christ.

JOHN SHIPPY.

LINDSLEY, (C. W.) Dec. 14, 1863.

SPECIAL CONFERENCE.

Minutes of a Special Conference of the Church of Jesus Christ of Latter-Day-Saints, for the District which is under the Presidency of Wheeler Baldwin, held at Elijah B. Gaylord's house, Fremont Co., Iowa, on Saturday, Nov. 7, 1863.

Pursuant to previous appointment, Conference met at 11 A. M., and organized by choosing Bro. Wheeler Baldwin, President, and S. S. Wilcox, Clerk. The President then stated the object of the Conference, and the Conference proceeded to ascertain how many official members there were in the District, and found that there were 22. The following were present: Twelve, W. W. Blair; High Priests, Wheeler Baldwin, and Elijah B. Gaylord; Seventy, Wm. Redfield; Elders, John Leeka, Rufus Pack, Simon Dike, Edwin R. Briggs, Wm. C. Matthews, Rufus A. Gonsolly, Alexander H. Smith, George Z. Redfield and S. S. Wilcox.

On Motion, Bro. Noah G. Green was ordained an Elder by Bros. Wheeler Baldwin and W. W. Blair.

The President made some enquiry into the secular condition of those Elders that belonged to his district, and to ascertain who could devote their time, in part, or entirely, in preaching. The secular condition of those present having been enquired into, Conference adjourned to meet at 9½ o'clock next day.

Conference met pursuant to adjournment, and opened by singing and prayer. The following resolutions were adopted:

Resolved, That Bro. Rufus A. Gonsolly take charge of, and have the following places supplied with preachers: Dalton School House, West Liberty School House, Pacific City, and White Cloud.

Resolved, That Wm. Redfield, S. S. Wil-

cox and George Z. Redfield, take charge of Hamburg, Silver Creek and Indian Creek, and supply them with preachers.

Resolved, That E. R. Briggs, and D. B. Harrington, preach in their neighborhoods.

Resolved, That Wheeler Baldwin and Wm. C. Matthews, labor in Taylor county, and visit the Branches as much as possible.

Resolved, That Elijah B. Gaylord teach singing as much as possible in the different Branches.

Bro. Blair then gave the Elders some instructions with regard to their duties, and also gave some general instructions with regard to the laws of our land, and to parents.

On Motion, Conference adjourned to meet again, at the same place, the first Saturday in February, 1864.

WHEELER BALDWIN, PRES.

S. S. WILCOX, Clerk.

From the L.-D.-S.' Messenger and Advocate, of September, 1835.

LETTER OF JOSEPH, THE MARTYR.
No. 1.

TO THE ELDERS OF THE CHURCH OF LATTER-DAY-SAINTS.

After so long a time, and after so many things having been said, I feel it my duty to drop a few hints, that, perhaps, the elders, traveling through the world to warn the inhabitants of the earth to flee the wrath to come, and save themselves from this untoward generation, may be aided in a measure, in doctrine, and in the way of their duty. I have been laboring in this cause for eight years, during which time I have traveled much, and have had much experience. I removed from Seneca county, N. Y., to Geauga county, Ohio, in February, 1831.

Having received, by a heavenly vision, a commandment, in June following, to take my journey to the western boundaries of the State of Missouri, and there designate the very spot, which was to be the central spot, for the commencement of the gathering together of those who embrace the fulness of the everlasting gospel. I accordingly undertook the journey with certain ones of my brethren, and, after a long and tedious journey, suffering many privations and hardships, I arrived in Jackson county, Missouri; and, after viewing the country, seeking diligently at the hand of God, He manifested himself unto me, and designated to me and others, the very spot upon which He designed to commence the work of the gathering, and the upbuilding of an holy city, which should be called Zion:—Zion, because it is to be a place of righteousness, and all who build thereon, are to worship the true and living God, and all believe in

one doctrine, even the doctrine of our Lord and Savior Jesus Christ.

"Thy watchman shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52: 8.

Here we pause for a moment, to make a few remarks upon the idea of gathering to this place. It is well known that there were lands belonging to the Government, to be sold to individuals; and it was understood by all, at least we believe so, that we lived in a free country, a land of liberty and of laws, guaranteeing to every man, or any company of men, the right of purchasing lands, and settling, and living upon them: therefore we thought no harm in advising the Latter-Day-Saints, or Mormons, as they are reproachfully called, to gather to this place, inasmuch as it was their duty, (and it was well understood so to be,) to purchase, *with money*, lands, and live upon them, —not infringing upon the civil rights of any individual, or community of people: always keeping in view the saying, "do unto others as you would wish to have others do unto you." Following also the good injunction: "deal justly, love mercy, and walk humbly with thy God."

These were our motives in teaching the people, or Latter-Day-Saints, to gather together, beginning at this place. And inasmuch as there are those who have had different views from this, we feel, that it is a cause of deep regret: for, be it known unto all men, that our principles concerning this thing, have not been such as have been represented by: those who, we have every reason to believe, are designing and wicked men, that have said that this was our doctrine: to infringe upon the rights of a people who inhabit our civil and free country; such as to drive the inhabitants of Jackson county from their lands, and take possession thereof unlawfully. Far, yea, far be such a principle from our hearts: it never entered into our mind, and we only say, that God shall reward such in that day when He shall come to make up His jewels.

But to return to my subject: after having ascertained the very spot, and having the happiness of seeing quite a number of the families of my brethren, comfortably situated upon the land, I took leave of them, and journeyed back to Ohio, and used every influence and argument, that lay in my power, to get those who believe in the everlasting covenant, whose circumstances would admit, and whose families were willing to remove to the place which I now designated to be the land of Zion. And thus the sound of the gathering, and of the doctrine, went abroad into the world; and many we have

reason to fear, having a zeal not according to knowledge, not understanding the pure principles of the doctrine of the church, have no doubt, in the heat of enthusiasm, taught and said many things which are derogatory to the genuine character and principles of the church, and for these things we are heartily sorry, and would apologize if an apology would do any good.

But we pause here and offer a remark upon the saying which we learn has gone abroad, and has been handled in a manner detrimental to the cause of truth, by saying, "that in preaching the doctrine of gathering, we break up families, and give license for men to leave their families; women their husbands; children their parents and slaves their masters, thereby deranging the order, and breaking up the harmony and peace of society." We shall here show our faith, and thereby, as we humbly trust, put an end to these false and wicked misrepresentations, which have caused, we have every reason to believe, thousands to think they were doing God's service, when they were persecuting the children of God: whereas, if they could have enjoyed the true light, and had a just understanding of our principles, they would have embraced them with all their hearts, and been rejoicing in the love of the truth.

And now to show our doctrine on this subject, we shall commence with the first principles of the gospel, which are repentance, and baptism for the remission of sins, and the gift of the Holy Ghost by the laying on of the hands. This we believe to be our duty, to teach to all mankind the doctrine of repentance, which we shall endeavor to show from the following quotations:

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

By this we learn that it behooved Christ to suffer, and to be crucified, and rise again on the third day, for the express purpose that repentance and remission of sins should be preached unto all nations.

"Then Peter said unto them, 'repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.'" Acts 2: 38, 39.

By this we learn, that the promise of the Holy Ghost, is unto as many as the doctrine

of repentance was to be preached, which was unto all nations. And we discover also, that the promise was to extend by lineage; for Peter says, "not only unto you, but unto your children, and unto all that are afar off." From this we infer that it was to continue unto their children's children, and even unto as many generations as should come after, even as many as the Lord their God should call. We discover here that we are blending two principles together, in these quotations. The first is the principle of repentance, and the second is the principle of remission of sins. And we learn from Peter, that remission of sins is obtained by baptism in the name of the Lord Jesus Christ; and the gift of the Holy Ghost follows inevitably; for, says Peter, "you shall receive the gift of the Holy Ghost." Therefore we believe in preaching the doctrine of repentance in all the world, both to old and young, rich and poor, bond and free, as we shall endeavor to show hereafter—how and in what manner, and how far it is binding upon the consciences of mankind, making proper distinctions between old and young men, women and children, and servants.

But we discover, in order to be benefited by the doctrine of repentance, we must believe in obtaining the remission of sins. And in order to obtain the remission of sins, we must believe in the doctrine of baptism, in the name of the Lord Jesus Christ. And if we believe in baptism for the remission of sins, we may expect a fulfillment of the promise of the Holy Ghost: for the promise extends to all whom the Lord our God shall call. And hath He not surely said, as you will find in the last chapter of Revelations: "And 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 the water of life freely." Rev. 22: 17.

Again the Savior says: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Mat. 11: 28-30.

Again Isaiah says: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength: even to Him shall men come; and all that are incensed against Him shall be ashamed." Isa. 45: 22-24.

And to show further connections in proof

of the doctrine above named, we quote the following scriptures:

"Him hath God exalted with His right hand, to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." Acts 5: 31, 32.

"But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. * * * And as they went on their way, they came unto a certain water; and the eunuch said, 'see, here is water; what doth hinder me to be baptized?' And Philip said, 'if thou believest with all thine heart thou mayest.' And he answered and said, 'I believe that Jesus Christ is the Son of God.' And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And, when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus; and, passing through, he preached in all the cities, till he came to Cesarea." Acts 8: 12-17, 36-40.

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost: for they heard them speak with tongues, and magnify God. Then answered Peter, 'can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?' And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." Acts 10: 44-48.

"And on the Sabbath, we went out of the city, by a river side, where prayer was wont to be made; and we sat down, and spake unto the women that resorted thither. And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, which wor-

shipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, "if ye have judged me to be faithful to the Lord, come into my house, and abide there." And she constrained us.

* * * And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's hands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, 'do thyself no harm; for we are all here.' Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas; and brought them out, and said, 'sirs, what must I do to be saved?' And they said, 'believe on the Lord Jesus Christ, and thou shalt be saved and thy house.' And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." Acts 16: 13-15, 25-34.

"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 so 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." Acts 19: 1-6.

"And one Ananias, a devout man, according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, 'brother Saul, receive thy sight.' And the same hour I looked up upon him. And he said, 'the God of our fathers hath chosen thee, that thou shouldst know his will, and see that

Just One, and shouldst hear the voice of His mouth. For thou shalt be His witness unto all men, of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.'" Acts 22: 12-16.

"For, when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk, is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil." Heb. 5: 12-14.

"Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. 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." Heb. 6: 1-5.

These quotations are so plain, in proving the doctrine of repentance and baptism for the remission of sins, I deem it unnecessary to enlarge this letter with comments upon them, but I shall continue the subject in my next.

In the bonds of the new and everlasting covenant,

JOSEPH SMITH, Jr.

JOHN WHITMER, Esq.

From the Evening and Morning Star of May, 1834.

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS.—No. 3.

May we not ask, why so many "misgivings" about any subject written in the Bible? Why is there so much difficulty in understanding those things which have been indited by the Spirit of God, to enlighten the human family? Why is it that the wisest, the most learned, the greatest of reformers, (or at least they profess to be so,) are in such serious difficulties, as not to be able to comprehend the things which God our heavenly Father, has taken the pains to communicate

and send down from heaven for the benefit of man? For such is the darkness which prevails, that those who are engaged in endeavoring to correct the errors of others, and return them back to first principles, as they say, are themselves under the necessity of stopping, and are not able to pursue the course which they have marked out for themselves. Is it because the God of heaven, after all the manifestations of His kindness to man, has, instead of enlightening their minds, given them a book clothed in such mysterious language, and words of such doubtful import, that a person is never safe in attaching any definite meaning to them, or where lies the difficulty? The apostle John says, in John 1: 5, 6. "This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth." Are these sayings of John correct? or are they not? Is it even so, that a man who says he has fellowship with God, and yet is in darkness, lies and does not the truth? So says John. If so, what are we to think of those reformers who profess to have gotten so near the truth as to have entered into the '*ancient order of things*;' and still declare, that *they*, even themselves are in darkness, and such great darkness, that they are incapable of understanding the teachings of the ancient prophets? For the deep things of God, (as they are pleased to call them,) they cannot comprehend. And after many years' labor and study, have to come to the conclusion that there is too much "conflicting" of the "winds" for an inexperienced mariner to launch forth into the mighty "abyss." If we ask, what abyss? O, the abyss of prophecy! a dark unfathomable abyss! *Wonderful!* To whom? Astonishing! To one who has fellowship with God! Yes, fellowship with God! Yes, indeed a great reformer; yea, more than great, very great; the Idol of his followers! the would be oracle of the age, the founder of the millenium, the restorer of pure speech! Yes reader, all these, with many more equally as great. But after all in darkness? yes, gross darkness. Be still, John? hush to silence! for we have found one man, if no more, who says that he has fellowship with God, and is in darkness, and to all appearance will remain so. For the days have passed away, they say, when the Spirit of God is in the hearts of the saints a Spirit

of revelation, as in days of old. And how these reformers are to get into the light is somewhat mysterious to us: how they are to determine when they get the proper rules of interpretation we are not able to say, unless the Spirit of God should say something about it, it will only be guess-work at best—a very uncertain ground to rest a man's eternal welfare upon. It appears to us, if their theory be true, that all they can do is to change one guess for another. In former days the saints were not at so great a loss: they had an unction from the Father, which taught them all things, and was the truth, and was no lie. So that they needed not human teaching, for their anointing which they had from the Holy One, was so peculiar in its effects, as to teach them of all things. See 1 John 2; 20-27. But these modern reformers have not obtained an anointing of any kind: they have no unction from the Holy One to lead them into the truth. And they are not at liberty to understand the Bible as it says: nor can they obtain the proper rules of interpretation. But still, they are reformers, notwithstanding they do not possess one single peculiarity of the religion of the ancient saints, and are equal with them (as they say) in all the privileges of the eternal world, and are heirs of God and joint heirs with Jesus Christ.

It is truly marvelous to see men trying to reform their fellow men and correct their errors on the subject of religion while they themselves openly deny the existence of the religion of the Bible, and boldly declare that that religion has ceased, and will exist no more. And if any man dare assert, that if ever the religion of heaven prevails on the earth it will be found to be the same it was before, they will denounce him as the basest of imposters, and the worst of villains! For instance, let a man declare that he has obtained the ministering of angels, how quick will all the reformers, yes, and non reformers, too, denounce him as the worst of men, but ask them, did the people of God in ancient days receive the ministering of angels? Surely they did, say they. What! and you have got the same religion as they had? They will answer in the affirmative. And yet you have no such thing as the ministering of angels? "No." And your religion still the same as theirs? "Yes the same God, the same gospel, the same dispensation, and the same Spirit." And yet, the dealings of God with them are as different as Ma-

homocriticism and Christianity! There is something surely very strange about this matter, how two things can be unlike in every particular, and yet be the same.

After all the maneuvering and management to conceal their nakedness, of which modern religionists are capable, it will come to this at last, that all their darkness and difficulties arise from their unbelief. They are unwilling that the God of heaven should have such an order of things as is set forth in the Bible. For should such an order of things ever exist on the earth as the prophets describe, it would expose their works to the contempt of the weakest mind. The religion of the Bible was never more destructive to the craft of Demetrius, than is the religion taught by the ancient prophets opposed to the schemes of modern times, and modern would-be-saints, whether their religion be of the reformed or non-reformed sects. The directions which we have of the great difference which exists between the things taught in the Bible respecting the last times, and the religion believed in by this sectarian generation is, that the religion of this generation is so directly at war with the religion of the Bible, that they cannot, with all their intelligence, understand the things taught by the sacred writers. Their religion is so directly opposed to the Bible, that it does not admit of the existence of such an order of things as the prophets said God would introduce in the last days: and this drives them to the necessity of interpreting, expounding and spiritualizing, in order to make themselves and others believe, that they are great sticklers for the Bible, and powerful defenders of the religion which it advocates. But instead of expounding, or interpreting the mysteries of the Bible as they pretend, they go to creating mysteries, and making things which in themselves are plain and easy of understanding dark and incomprehensible. We should really be glad to see some of those spiritualizers, and interpreters, favor the world with a Bible manufactured according to their plan, substituting their interpretations and spiritual meanings, for the words which are in the Bible, and then compare one with the other; and we are confident, that no person would suppose that the two books were written on the same subjects; it might be a necessary appendage to Webster's and Dickinson's POLITE Bibles.

If these spiritualizers, and interpreters, were to change their course, and instead

of spiritualizing, and interpreting, go to believing and understanding the Bible as they would any other book, they would soon find that they had inherited lies, and vanity, and things in which there was no profit, (See Jer. 10: 19v,) and their preaching had been vain, as also their faith, and that they were yet in their sins, being far from God, and without hope in the world, save that which they had entertained through the traditions of their fathers, by which they had made void the faith of the gospel and set at nought the counsel of the Most High; having received and taught for doctrines, the commandments of men. For it is only the weak and vain schemes of men in spiritualizing and interpreting, which have rendered the Bible obscure and unintelligible. All the important items of prophecy relating to the great things of the last days, are as plain as language can make them, if the world was willing to believe that the Bible was true; for, to spiritualize the obvious meaning of the prophets away, is to make their language false, and to make them tell lies in the name of the Lord. For a person may believe an interpretation, or a spiritual meaning as the sects call it, and not believe the Bible. Indeed it is as impossible for a man to believe both, as it is for him to serve two masters, or to have the friendship of the world, and the favor of God: yea, the camel could go through the needle's eye as easily, or a rich man get into the kingdom of heaven; or a man could as easily serve God and Mammon, as to believe an interpretation, or a spiritual meaning, and the Bible also, for the plainest of all reasons, which is this, that a man never spiritualizes, nor interprets, only when he does not believe what is written.

Let men cease thus to pervert the truth, and to handle the word of God deceitfully, (for if this is not handling the word of God deceitfully since the world began,) and let them betake themselves to the understanding of it, and it would make a speedy change in their views: the apparent darkness of prophecy would soon disappear: "misgivings," about the proper rules of interpretation would soon cease to exist, and the would be reformers of mankind, would have something of consequence to unfold to the minds of their followers, instead of keeping them years gaping and stretching after something, and receiving nothing except a strife about words, which subvert men's souls, and serve no better purpose. Had

the Millennial Harbinger" been called *Universal Wrangler*, it would have suited its character much better, and the editor might continue it in existence, and yet be a conscientious man; but nothing now can support it but the stupid ignorance of its patrons.

The whole sectarian scheme of things, (what we mean by sectarian scheme is every scheme which is not the scheme of the Bible,) stands on no better foundation than the ignorance of mankind, and produces no better result than the complete overthrow of all its devotees, whether they are reformed, or not reformed, and it is supported by a vague scheme of spiritualizing and interpreting; for without these two powerful supports, sectarianism, with all its appendages, would come to a final issue, and sink with as much rapidity as the angel's millstone, and rise no more forever.

Any rational being with the Bible in his hand, feeling himself at liberty to believe what it said, would very soon redeem himself from all the follies of the age, see the weakness of all the sectarian schemes of the nineteenth century, and all former ages, and the perfect folly of all the pretended reformations of ancient and modern times, when there were not inspired men at the head of them, both apostles and prophets: for without such, the God of heaven never at any time produced a reformation, nor did he ever bring back an apostate race at any time, by any other means, than by raising up and inspiring men from on high, and giving unto them the Spirit of revelation in the knowledge of himself. Eph. 1: 17v. Any man proclaiming himself a reformer in religion, and in the next sentence denying inspiration and revelation, declares to all the world, that God never sent him. And let him bring about what order of things he may among those who trust themselves to his guidance, he never will establish the order of heaven, or that order of things which is according to the mind and will of the Holy Spirit; for this has never yet been done by any person unless he was inspired of God, and had in himself the Spirit of revelation, and actually received revelations from heaven for himself. Nor can an apostate generation be brought back to the order of heaven without some persons are inspired, as the apostles of old were, to bring them back.

BRO. Z. H. GURLEY wrote from Henderson, Ill., Dec. 18th, and says: "The church in

this place is prospering finely, there is great peace and happiness among us, there seems to be but one prevailing desire, and that is to obey, serve, and honor God in all things. They realize that God has let fall the sword of His indignation in behalf of His people, and that the pure in heart only, will be gathered to Zion. The Spirit of preaching is with me, and with God's help I am determined to do it. We have interesting meetings here. The Church has had a time of fiery trials here, but is now coming out of it. I may say that it is out of it."

OBITUARY.

DIED, in the village of White Creek, Adams Co., Wis., Nov. 12, 1863, **SILVIA BARKER**, wife of William Barker, in the sixty-fourth year of her age.

Mother Barker was truly a mother in Israel. She embraced the gospel in this dispensation about the year 1831 or '32. She has lived to see the church pass through many trials, persecution, fire and sword, but with christian consistency, and intelligent reliance on the arm of Jehovah, she has kept the faith, and rejoiced to see the church reorganized under the leadership of Joseph, son and successor of the martyred prophet, and like Simon of old, she could exclaim, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." She was buried to-day; such a spectacle I never before saw; so many friends, children and grand-children attended the funeral of their mother and grand-mother. In Christ she lived, in Christ she died, and with Christ she hoped to reign a thousand years on the earth in its renovated condition, with those who have a part in the first resurrection. truly and sincerely,

H. P. BROWN.

WHITE CREEK, Wis., Nov. 14, 1863.

RECEIPTS—*For the Herald*.—R. W. Strong, E. Strong, B. McLain, C. Randall, M. Finkle, R. P. Baldwin, each \$1; W. Redfield, J. Hunter, W. Barker, H. E. Booth, H. P. Brown, each, \$2; W. Robinson, \$0.50; T. Dungan, \$2; E. Adams, \$1; W. Anderson, \$1; B. Robinson, \$2; W. Hall, \$1; W. Haskins, \$1; S. Hills, \$2; C. Haskins, \$1.
For the Book of Doctrine and Covenants.—J. Ells, \$2.50; J. Black, \$1.25; W. Haskins, \$1.25.

For the Hymn Book.—W. Redfield, \$0.55; N. Finch, \$2.50; C. Randall, \$1.10; J. Ells, \$2.25; R. B. Wight, \$9.90; J. Cartwright, \$0.55.

For the Voice of Warning.—W. Redfield, \$0.45; J. Ells, \$0.80; H. P. Brown, \$0.80; I. B. Larew, \$1.20.

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