

THE TRUE LATTER-DAY SAINTS' HERALD.

"FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF. THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER."—*Psalms* 37: 28, 29.

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For the Herald.

A QUERY AND ANSWER.

Does the Church of Christ exist in an unorganized, invisible state—a mere fancy of the mind—or does it, when it has an existence at all on the earth, exist in a visibly organized state?

I propose to make a few remarks on this subject, or in other words, attempt to answer the foregoing query, but I shall be as brief and pointed as the nature of the subject will possibly permit, as time and space will not admit of a very lengthy argument.

Some teach that the Church of Christ exists in an invisible, unorganized state, and that its members comprise those, and those only, who worship God truly and faithfully, according to the dictates of their consciences, provided, however, that each must believe that Jesus is the Christ, and some teach that it exists in a visible, tangible, organized state, when it exists at all, and its members comprise those who obey certain laws, and rules given by Christ Himself from time to time, as occasion may require, for the government of such members.

I do not propose to go into an examination of the laws, rules and regulations of Christ's Church, but I propose to show why it should exist in the nineteenth century in an organized visible state, as well as at any other period. That the primitive apostolic order of the church was a visible organization, and that it was an organization outside of which no man could be saved, I do not think is now disputed, but it is argued now that this state of things does not exist, and that more lenient measures have been adopted—the result of which is that the church now exists in the imagination.

In the first place we will examine the primitive apostolic organization of the Church of Christ, and find out if possible

whether it was really a visible organization or not, and if so, by whom it was organized.

Jesus said to the twelve apostles: "ye have not chosen me, but I have chosen you, and *ordained* you, that ye should go and bring forth fruit, and that your fruit should remain." John 15: 16.

Here then we are informed that Jesus chose His twelve apostles, and not only chose them, but *ordained* them to be His first officers in the church. Now it must be remembered that these were not imaginary men, but they were men who actually held authority from God, which authority was received from the Son of God Himself, and received by the Son from the Father.

Paul's testimony on this subject is conclusive, and shows that God was the person who set the church in order through His Son Jesus Christ, and that poor, degraded, aspiring men, had no hand in the matter, only to obey when they were bidden. Paul said "God hath set some in the church, first *apostles*, secondarily prophets, thirdly teachers, and after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12: 28.

There we are told that God set certain officers in the church. I would ask what church did God set these officers in? The answer most certainly is, the Church of Christ. We discover by this testimony that the Church of Christ in the days of the primitive apostles was an undisputed matter of fact, having different offices which were filled by, not imaginary, but literal men, who were placed there to govern and carry on the affairs of the church, dictated, however, by Jesus Himself, through and by the Holy Ghost. If God set these officers in the church, who has the right to say they shall be taken out; and if no man has the right to take them out, who but God has

the right to change this order? And if the primitive order of the church has been changed, who changed it, and what authority had the changer to thus change it?

Surely if God had desired a change He would have told us of it, but there is no word of God anywhere on record that I have ever seen or heard of, authorizing any to change it at all. There is no word of God showing that the church was, in the beginning, is now, or ever will be, a mere creature of the imagination, as a great portion of the professed christian world contend. God is a God of order, and is it possible that He is so insensible to order that He allows His church to exist as a fancy or a dream? Nay, verily.

Several sects have sprung up whose members claim that their particular sect is the true church, and in accordance with the teachings of this century. They have advocated non-organization, but experience in every case, with not a solitary exception, has proved that an organization is not only convenient, but absolutely necessary to the prosperity of any sect or association. The very foundation of creation is based upon the principle of organization. The motion of the earth, the successive revolutions of the planets, prove that *order* depends upon organization, and that order is an eternal attribute of Deity. All the works of the mighty God of Jacob are governed by this eternal and immutable law of organization.

Then if men-built sects cannot exist without an organization, and if it is the experience of all mankind that no association can properly be said to exist at all without it, and that the aim of all organizations is order, can it be reasonably said that God's church is a church of order if it is in a disorganized state?

Then the conclusion arrived at is, that no association, (the church of Christ not excepted) can be of any benefit to man while it is in an unorganized state. But these contenders for an imaginary Church of Christ, know that organization is indispensable to order. In the examination of this subject, it may not be amiss to introduce, first, a brief sectarian catechism; and secondly, a true catechism. The sectarian catechism is supposed to begin with the beginning of the celebrated Martin Luther's reformation.

SECTARIAN CATECHISM.

Ques. Is the Church of Christ a human or Divine institution?

Ans. A Divine institution.

Q. Who are members of His Church?

A. All persons who believe that Jesus is the Christ, and worship God truly and faithfully, according to the dictates of their consciences.

Q. Who are the ministers of Christ?

A. Those who have been ordained to that office.

Q. From whom do they receive their ordinations?

A. From their respective denominations.

Q. Where did those denominations receive the authority to ordain evangelical ministers?

A. From human sources.

Q. Why not receive it from Divine sources?

A. Because that would admit revelation, since a man could not receive authority directly from God without communicating personally with Him.

Q. But could they not receive their authority directly from the Church of Christ itself?

A. No.

Q. Why not.

A. Because those who were originally commissioned and ordained by Divine authority have long since passed a way.

Q. Is the Church of Christ in an organized or disorganized state?

A. In a disorganized state.

Q. Then of what is the Church of Christ composed?

A. It is composed of the different sects and denominations.

Q. Then, properly speaking, when do individuals become members of His church?

A. Not until after death.

TRUE CATECHISM.

Ques. Is the Church of Christ a human or Divine institution?

Ans. A Divine institution.

Q. Who are members of His Church?

A. Those who obey the conditions of the gospel of Jesus Christ.

Q. What are the conditions of the gospel of Jesus Christ?

A. 1st, A belief on the name of the Lord Jesus; 2nd, Repentance; 3rd, Baptism; 4th, the laying on of hands for the reception of the Holy Ghost.

Q. Who are the ministers of Christ?

A. All those who receive their ordination to that office from one or more who were commissioned of God to ordain them.

Q. Is the Church of Christ in an organized or disorganized state?

A. At the present time it is in an organized state.

Q. Then of what is the Church of Christ composed?

A. It is composed of all those who obey the conditions of the gospel.

Q. When do they become members of the Church of Christ?

A. As soon as they have believed, re-

pented, been baptized, and received the laying on of hands.

Q. Do any have a right to baptize and lay on hands unless they have been duly commissioned of God?

A. No.

Q. Then what authority do the ministers of the various sects and denominations possess above their members?

A. So far as Divine authority is concerned they possess none, both being destitute of any but human authority. Their ministers are as destitute of authority to baptize or to perform any act as Ministers of Christ, as their lay members are.

NATHAN LINDSEY.

QUARTERLY CONFERENCE.

Minutes of a Quarterly Conference of the Church for the Third Division of the Northern District of Illinois, held near Batavia, June 18, 19, 1864.

Conference was organized by appointing Zenos H. Gurley, Pres., and Isaac Sheen, Clerk. After a few introductory remarks were made by the Pres., an address was delivered by Bro. John Shippy, in which he showed the purpose and design of the Conference. He said that every brother and sister should vote on every resolution which is voted upon, that every member can do some good, and that in union there is strength. He said that the Book of Doc. and Cov. teaches that we must be one, and that we must be united according to the law of the celestial kingdom, otherwise the abundance of the Spirit will be withheld. He hoped that we would be organized so that the missionary labors can be prosecuted more energetically. He quoted B. of C. 38: (12) 4, as follows:

"For your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. And I have made the earth rich, and behold, it is my footstool, wherefore, again I will stand upon it; and I hold forth and deign to give unto you greater riches, even a land of promise, a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh; and I will give it unto you for the land of your inheritance."

He said that these words show that the Lord will give unto His saints a land flowing with milk and honey, upon which there shall be no curse when the Lord shall come, and that this shows that the curse shall be removed before Christ shall come, and therefore we must be organized as in the days of

Enoch. He said that this church must be fully organized as it was in the days of Enoch. He said that we "must be equal in temporal things for the obtaining of heavenly things." He quoted the words of Joseph the Seer concerning "one mighty and strong," who will set in order the house of God and arrange by lot the inheritances of the saints, which he said showed that the saints will then be equal.

The President addressed the Conference, and showed that we are told in the B. of C. that the elders shall see that the law of God is kept, and that we had met in Conference for that purpose. He said that the Spirit is saying to the elders, "preach the word," and that where they had obeyed this command, great blessings were the result.

He said that the Spirit had shown us an item of business which must be attended to, and that we will attend to it, and recommend other branches to do so, that an emigration fund should be obtained to enable poor saints to come from foreign lands to this land.

He said that the Spirit made known to a brother in Galesburgh that Brigham Young is the Son of Perdition, who has sat in the Temple of God.

The names of the official members who were present were as follows:

Of the Twelve: Z. H. Gurley and John Shippy.

Of High Priests: F. L. Rogers, Bishop; Isaac Sheen, President of the Quorum of High Priests; O. P. Dunham, member of the High Council.

Of the Presidents of the Quorum of Seventy: A. M. Wilsey, Wm. D. Morton, Geo. Rarick.

Of the Quorum of Elders: Philo Howard, Yance Jacobs, Wm. Hart, J. D. Bennet, James Mathers, H. W. Pomeroy, Charles Alderman, Geo. W. Rogers, Wentworth Vickery, Wm. Swett, Levi Lightfoot.

Of the Quorum of Priests: T. J. Patrick. Teachers: Demie Howard, Nelson Castleman, Silas Rogers.

Deacon: Samuel Runnels.

REPORTS OF OFFICIAL MEMBERS.

Bro. Alderman reported that the saints in Beaverton branch seem determined to keep the commandments of God, and that he is desirous to do all that he can for the advancement of this work.

Bro. Geo. W. Rogers said that his heart is in the work, that he had done but little, but he had determined to perform his duty.

Bro. Geo. Rarick said that he was willing to labor for the extension of the kingdom of God.

Bro. Theo. J. Patrick said he was deter-

mined, by the assisting grace of God, to go forward in the discharge of his duty. He had lately visited the members of the Plano branch, and they all manifested their determination to serve God.

Bro. W. Vickory said that he was going on a mission this fall with Bros. Shippy and Gillen to Canada, and that he was heart and soul in the work.

Bro. J. Mathers said that he was determined to do his duty and go forward in the work.

Bro. W. Swett said that when he went to Pennsylvania to preach he had many good seasons in preaching. Since his return he had been much afflicted, and had had many trials. He was glad when he heard that Bro. Gurley was appointed to this district, and he was determined to do his duty.

Bro. Yance Jacobs reported that Mission branch was in good standing, that he intends as soon as he can liberate himself to go forth to preach, that he was desirous to do all that he can in the work. He had been preaching on Indian Creek.

Bro. L. Lightfoot said that he had been trying to do all he could in fireside preaching. He is determined to preach all that he can.

Bro. O. P. Dunham said that his whole heart is enlisted in this work, and that he was desirous to do all the good that he can.

Bro. P. Howard said that he had done all the preaching that he could in this branch. He said that they had 32 members, and that there was a mistake in the Conference minutes of last April as they were published in the Herald, that 5 had been baptized, and not 15, as it was published.

Bro. S. Runnels said that he was determined to perform his duty.

Bro. J. D. Bennet said that he had been trying to perform his duty. He said that he was determined to perform his duty as an elder.

Bro. Demic Howard said that he would do all that he could as a Teacher.

Bro. W. D. Morton said that in addition to his labors in the Herald office, he had labored as much as he could in the Plano branch, and was determined to do his duty to the uttermost.

Bro. I. Sheen said that he had endeavored to perform his duty in preaching the gospel, that he had been preaching in Plano and Fox River branches.

AFTERNOON SESSION—APPOINTMENT OF MISSIONS.

Bros. Rarick and Y. Jacobs to Vermillion and in that region.

Bros. J. D. Bennet and W. H. Cox in the vicinity of Sandwich.

Bro. Alderman was appointed to go in company with some elder of the Marengo branch in Boone and McHenry Co's.

Bro. Philo Howard to solicit an elder from Marengo to go with him in that region.

Resolved, That all the elders in this Division who have not had special missions given them, are requested to labor as their circumstances will permit.

Resolved, That this Conference recommend that some person be appointed in each branch, who may act as leader in the singing department. Such appointment to be subject to the Presiding Elders of said branches, in consonance with the members under their jurisdiction, and that we recommend that Woodbury's New Lute of Zion be used as a guide.

Bro. Isaac Sheen spoke on the necessity and duty of the saints to assist the poor in coming to this land from foreign lands, and in defence of the order of Enoch for establishing the poor. He showed that when the saints in Jerusalem had all things common, they were of one heart and one mind. He also called attention to the words of Nephi, the prophet of the Nephites; whom Jesus ordained, who said: "In the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another; and THEY HAD ALL THINGS COMMON AMONG THEM, therefore there were not rich and poor, bond and free, but they were all made free, AND PARTAKERS OF THE HEAVENLY GIFT." B. of Nephi, Son of Nephi, 1c. 2 par. He also called attention to the words of Mormon in the same chapter, who said: "Now I, Mormon, would that ye should know that the people had multiplied, insomuch that they were spread upon all the face of the land, and that they had become exceeding rich, because of their prosperity in Christ. And now in this two hundred and first year, there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. And from that time forth they did have their goods and their substance no more common among them, and they began to be divided into classes, and they began to build up churches unto themselves, to get gain, and began to deny the true church of Christ."

He said that this pattern of the ancient church was given to us for our observance and imitation. He called attention to the fact that it is here shown that while this beautiful order continued, "contentions and disputations" were unknown among

them, and that when they began to be divided into classes it was done away. He quoted the following words of the Lord in the Book of Covenants, to show that *we are commanded to do according to that which is written in the Book of Mormon, and that it is a pattern for us to imitate* :

“And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay.” B. of C. 83: (4) 8.

He also quoted the following words of the Lord in the Book of Mormon to show that *God speaks the same words unto one nation like unto another* :

“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 unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also. And I do this that I may prove unto many, that I am the same yesterday, to-day, and forever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word, ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be, until the end of man; neither from that time henceforth and forever.” 2 Nephi 12: 7.

He showed that these words of the Lord demonstrated that the order of Enoch is “a sample” for us to be governed by, and that the UNION which was established and perpetuated by the church among the Nephites, for 164 years, by which schisms, contentions and disputations were banished from among them is fundamentally, “a sample” and *fac similitie* of the order of Enoch, and that the UNION which was in the church in Jerusalem, by which they were organized with “one heart and one soul,” is also fundamentally another “sample” and *fac similitie* of the above mentioned organizations. He quoted and commented on the following

references in defence of this doctrine :

B. of C. Sec. 42: (13) 3-11; Sec. 38: (12) 5, 6; Sec. 70: (26) 3; Sec. 77: (76) 1; the preface and the whole contents of Sec. 93: (97); Sec. 51: (23) 1, 2; Sec. 81: (81) 3-5; Sec. 89: (94) 1, 2. He had not sufficient time to quote Sec. 101: (100), and Sec. 102: (102) 1, 2.

After much discussion the following preamble and resolution were unanimously adopted:

WHEREAS, Application has been made to us by poor brethren in foreign lands for help, that they may emigrate to the land of America, therefore

Resolved, That the Presidents of all the branches in Northern Illinois are requested to collect funds for this purpose, and that they pay the same into the hands of the Bishop.

Resolved, That we suggest to the Presidents of all other Districts, the propriety of co-operating with us in this good work.

Resolved, That the aforesaid funds remain in the hands of the Bishop, to be disposed of at the next Semi-Annual Conference.

Resolved, That we recommend to the next General Conference, the establishment of a permanent Emigration Fund.

SUNDAY MORNING—JUNE 19TH.

Bro. Geo. W. Ewing was baptized this morning by Bro. P. Howard, and after the Conference was convened, he was confirmed by Bros. P. Howard and J. Shippy.

Resolved, That Bro. Geo. W. Ewing be ordained an elder.

He was ordained by Bros. J. Shippy and P. Howard.

Resolved, That Nelson Castleman be ordained a priest.

He was ordained by A. M. Wilsey, and J. Shippy.

The President preached from Deut. 18: 22, on the calling of Joseph the Choice Seer, and presented many strong evidences that Joseph was a prophet of God. He showed that many of his prophecies had been fulfilled, and he said that none of his prophecies had failed in being fulfilled, but that all which were to be fulfilled before the present time had been fulfilled. He quoted from a revelation which was given in December, 1833, as follows:

“And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy prin-

ciples, that every man may act in doctrine, and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." B. of C. 98 : (98) 10.

"Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the President; and if the President heed them not, then will the Lord arise and come forth out of His hiding place, and in His fury vex the nation, and in His hot displeasure, and in His fierce anger, in His time, will cut off those wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites and unbelievers; even in outer darkness, where there is weeping, and wailing, and gnashing of teeth." 12 par.

He said that the saints had done as they were commanded. They had sought for redress of their wrongs, but this nation had refused to redress them, therefore the Lord had fulfilled His word by coming forth out of His hiding place, and in His fury vexing the nation.

Bro. Isaac Sheen followed on the same subject, and showed that those who apostatized from the faith because Joseph was killed, were ignorant of the fact that Joseph foretold his own death when he translated and published the Book of Mormon, because in it Joseph is called "a branch which was to be broken off." He said that when a branch is broken off it is killed, therefore Joseph foretold that he would be killed, because in the Book of Mormon there is a prophecy of Joseph the son of Jacob, concerning Joseph Smith, the branch which was to be broken off. It is there declared that Joseph, the son of Jacob, said that "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, that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom." 2 Nephi 2 : 1.

The speaker also said that the prophecy which the President had quoted, contains

the following words of the Lord annexed unto it:

"What I have said unto you, must needs be, that all men may be left without excuse; that wise men and rulers may hear and know that which they have never considered; that I may proceed to bring to pass my act, my strange act, and perform my work, my strange work. That men may discern between the righteous and the wicked, saith your God." B. of C. 98 : (98) 12.

This war, and the famine, pestilence, earthquakes and divers calamities which will soon be visited upon the inhabitants of the earth, are a part of the great and marvelous work which was prophesied of by Isaiah, when he prophesied of the coming forth of the Book of Mormon, and said that the Lord said, "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. Wo 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?" Isa. 29 : 14, 18.

The speaker said that the Lord had commenced to "vex the inhabitants" of the earth with a sore vexation, and that He will not cease to vex them until the last vestige of iniquity is removed from it—until the final overthrow shall come, and that soon it will be visited with greater scourges, even famine, pestilence, earthquakes and divers calamities, and that the inhabitants of the earth will soon be made to feel the wrath and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations, as Joseph the Martyr foretold.

The speaker said that he had seen in a Chicago paper, a letter from Lord John Russel to Louis Napoleon, in which the writer gave his objections to a Congress of Nations being convened for the purpose of preventing a general war of the nations of the earth. He said that the writer gave a description of the unsettled grievances and complaints of nearly all the nations of Europe against each other, and his fearful forebodings that a general war would ensue therefrom.

The speaker said that now is the day of salvation—now is the time to repent and be baptized for the remission of sins, (by men who have authority from God to administer this ordinance,) and receive the laying on of hands for the gift of the Holy Ghost, that soon the harvest will be past, and the summer will be ended.

AFTERNOON SESSION.

Bro. Shippy preached on the setting up

of the kingdom of God in the last days.

He was followed by Bro. A. M. Wilsey, who preached on the latter day work.

Resolved, That a vote of thanks be tendered to Brothers Philo and Demie Howard for their kind entertainment of the saints during the Conference.

Resolved, That the Conference adjourn to meet on the third Saturday in September, 1864.

At the evening prayer meetings there were great manifestations of the Spirit, and it testified that a great change will soon come to the sinners in Zion unless they repent.

Z. H. GURLEY, PRES.

ISAAC SUREN, Clerk.

QUARTERLY CONFERENCE

OF THE CHURCH FOR THE SOUTH WEST PART OF ILLINOIS, EASTERN IOWA AND SAINT LOUIS, MO., HELD AT NAUVOO, JUNE 11, 1864.

Conference was called to order by President Joseph Smith. Opened by singing, and prayer by the President.

Pres. Joseph Smith stated the object of the meeting in a very brief and appropriate manner.

REPORTS OF BRANCHES.

Pittsfield: 11 members in good standing, 2 elders and one priest, Thomas Williamson, President.

Atlas: 15 members, 12 in good standing, Henry Huffman, Pres. This was formerly a part of the Pittsfield Branch.

Nauvoo: 8 added, 6 by baptism and 2 by letter. Presiding Elder Joseph Smith resigned, and Alexander H. Smith was chosen in his place; members all in good standing.

Rock Creek: 2 elders, one priest, one teacher and fifteen members. Thomas Pitt, Pres. Henry Pitt Clerk.

Kizer Creek: remains as last reported, R. C. Hendrickson, Pres.

Montrose: 45 members, 5 elders, two teachers 1 Deacon, 1 added, Alexander Strothers, Pres. M. W. Reed, Clerk.

Keokuk: 17 members including 1 elder and 2 priests, Samuel Farris, clerk.

String Prairie: 71 members, nine added, 1 seventy, 5 elders, 2 priests, 1 teacher and 2 deacons, Michael Griffith, Pres. Wm. Hastings, Clerk.

Saint Louis: Conference, reported by elder Cuerden. When last reported, 35 members, new there are 175 members, 27 elders, 7 priests, 5 teachers and 2 deacons.

REPORT OF ELDERS.

Elder Thomas Duncan said, "I have

been laboring all I could in Keokuk and vicinity and find the call for elders is greater than the supply, am willing to still continue in my endeavors to magnify my calling doing all I can for the work of God.

Elder Cuerden said "at the last council Bro. Anderson reported the Saint Louis Branch, numbering 85 members. The branch has increased considerable since reported. The saints at Alton are interested. There seems to be a good feeling there but the people are slow to embrace the truth. The Caseyville Branch has 13 members with a prospect of more. At Blue Ridge they seem to be all alive in the work, and the spiritual gifts are enjoyed to a great extent. At Dry Hill there are a few members. In Saint Louis it requires a great deal of caution, I think there is a prospect of a great work in that place. There are more than three thousand old saints there. As regards my own feelings I never felt better in all my life, in speaking of Joseph Smith as our *President*. If the people were living their religion asking God, not doubting, they would receive a testimony for themselves in regard to it. I trust and pray that the God of heaven will roll on His work."

Bro. Alexander Smith reported in connection with Bro. Cuerden. He said "I would say that I visited many of the old saints that had not as yet united with the reorganization and when we talked with them and bore our testimony, it usually met with a response. Many are investigating. Many are ready to take hold and are waiting for others of their friends. I visited in company with Bro. Wm. Anderson, Dry Hill and preached there and 4 were baptized. We also visited Blue Ridge and Gravois, and found a feeling of interest and enquiry in both places. We also visited Caseyville and found many there ready and willing to embrace the work. Since my visit to the last place there has been a branch organized of about 13 members. There are many very many old Latter-day Saints in Saint Louis who have not yet embraced the reorganization but are anxious to learn the truth. Where there are branches the Spirit of God is with them to bless them. I visited Hannibal and baptized two and organized a branch of 7 members, John Taylor, President. The Spirit of God was with us. The call for help is great on all sides."

Elder John Lake, said, "The last time I was permitted to meet with my

brethren in council was on String Prairie. I was instructed there to go to St. Louis with Bro. Cuerden to labor under his direction. But a combination of circumstances prevented me from going with him. I preached in different places in Ill. and Iowa. I preached some in Missouri. There appeared to be a good feeling. I have done all I could owing to my circumstances. I am in the work and hope the time will soon come that my hands will be liberated."

Report of Elder L. Babbitt. "I went into Pike Co., Ill., and labored wherever an opportunity offered. But very few have embraced, but there is a fair prospect for some to be added. I am at the disposal of the church."

Report of Thomas Pitt. "I have not travelled any but have done all I could at home. I am the presiding elder of the Rock Creek Branch. The branch is in good standing. I think much good may be done by the officers and members living more strictly their religion, setting good examples before the world. I love to see the work roll on and prosper."

Elder Clark Lewis, said, "I have but a small report to make." Bro. Cuerden and Alexander Smith visited us and organized a branch of 8 members. Since that time we have increased to 12 who are all in good standing."

Report of Elder Geo. Tipler: "I have labored with Bro. Babbitt with as much effect as I could. I believe in dreams and visions, I have been warned of things before they happened by dreams or visions. I was warned not long since of some things disagreeable that was to happen to me. After my warning I was called upon to be a witness in a court of justice. The Lawyer tried to impeach my evidence by proving that I was a Mormon, and that I had preached for hire, for a living. They asked me if I was not a Mormon preacher. I told them yes, and if they would give me the Court House I would preach to them one hour. But I never preached for hire. I am willing to go any where that the church has a mind to send me as far as my means will permit."

President Joseph Smith said, "I have preached since last council in many places principally in the branches. I preached at String Prairie, Montrose, Nashville, Bear Creek and also in this place. I have baptized several who had become convinced under the preaching of others. I returned on Thursday from the Burlington, Wis., Conference. We

had a good time there. The truth is no better told by one person than it is when it is told by another, but some have a better faculty of telling it. ALL should practice what they preach. I intend to labor in the ministry all that lays in my power, God helping me."

AFTERNOON SESSION.

Elder Benjamin Austin said, "as local elder I have preached but little. At the April Conference I was ordained a bishop. I thought I would return home and discharge the duties of that office and I desire some instruction in regard to the duties of the office of bishop."

Elder John Shippy, said, "I have some remarks to make. At the last General Conference I was appointed to go to Canada. Since then, I have labored in the neighborhood of Keokuk, and String Prairie. I also have labored in and near Madison, Iowa. I am satisfied that good has been done by my labors. I now am on my way to the Canadas, and I ask an interest in your prayers, for the prayers of the righteous availeth much, and may God bless us all. Amen."

Elder Wm. W. Blair said, "I do not desire to trespass upon the time of the elders who belong to this district, but I have something to say in regard to the general prospects of the church in the west. I am happy to say that there is a decided improvement in their manner of living and there is a greater unity existing in regard to doctrine than there ever has been since the rise of the church in the west. There is another interesting feature in regard to the work; that is this: God is giving them favor in the eyes of the people and they are looked upon as honest and industrious people, and many say, 'if there is any truth in Bible teaching, the Mormons have it,' and they are looked upon as being among the best class of citizens, and God will favor them if they will live in meekness, keeping his commandments."

Elder James Gillen exhorted the Conference followed by Bro. Joseph upon the principle of practicing what we preach and living more closely to the laws of God. Bro. Cuerden requested the Conference to do all they could to help the publication of the Restorer, and assist those elders who are engaged in spreading the gospel in England.

On motion, *Resolved*, that the counties of Brown, Scott, Pike and Calhoun, comprise a conference to be called the Pittsfield Conference, L. Babbitt, President.

Resolved, That the counties of Adams, Ill., and Marion, Missouri, be called the Hannibal Conference, John H. Lake, President.

EVENING SESSION.

Bro. Thomas Dungan was ordained to the office of an High Priest by John Shippy and Wm. W. Blair. Thomas Revel was ordained to the office of an elder of the quorum of Seventy by Wm. W. Blair and John Shippy.

Resolved, That where circumstances admit, Branches should recommend to the conferences those whom it is desirable to be ordained as elders.

Resolved, That each and every officer of the Church in this district be requested by this conference to labor in their respective callings as far as opportunities shall offer, and to diligently seek for such opportunities.

Resolved, That this Conference adjourn to meet on the second Saturday in September at String Prairie, Lee Co., Iowa.

ALEX. H. SMITH, } Clerks.
JAMES GILLEN, }

CALIFORNIA SECOND QUARTERLY CONFERENCE.

Minutes of the Second Quarterly Conference of the Reorganized Church of Jesus Christ of Latter-Day Saints, for California, held at Sacramento, May 14, 15, 1864.

May 14th, 10 A. M.—Conference was organized by appointing E. H. Webb, President, and W. H. Wilson, Clerk.

Elder G. P. Dykes, at the request of the President, made some very interesting remarks concerning our present truly blessed condition, showing what a wonderful transformation of character, and change of feeling, purpose and prospect, had been effected in the persons composing the present congregation, in the short period of about six months.

The joy that brightened the countenances of all, not only told that his remarks were approved, but that heaven gratefully acknowledged them beyond the power of words to express.

Eight branches of the church were represented, comprising 104 members, including 22 elders, 7 priests, 2 teachers, and 1 deacon.

President Joseph Smith, the son and successor of Joseph the Martyr, was sustained by this Conference as Prophet, Seer, Revelator, Translator and President, of the Church of Jesus Christ of Latter-Day Saints in all the world. His Counsellor, the Twelve, together with all the other quorums of the

church were sustained by this Conference: Elder E. H. Webb was sustained as President of the Conference. G. P. Dykes as a travelling elder, with power to build up the kingdom of God in whatsoever region he may be led by the Spirit. E. C. Brand and H. H. Morgan as travelling elders, the former to Petaluma, and the latter to San Bernardino.

The following elders were sustained as Presidents of branches of the church: C. Bagnall, Sacramento; T. J. Andrews, San Francisco; Jeremiah Thomas, Folsom; Owen Davis, Brighton; G. W. Oman, Petaluma; G. Adams, Watsonville; Joseph Outhouse, El Dorado; Wm. Cunningham, Stockton. Elder W. H. Wilson, was sustained as Church Recorder, and T. J. Andrews as Book Agent.

MAY 15TH, 10 A. M.—The clerk read the minutes of the previous days session, and also the minutes and resolutions of the Conference held in February, all of which were unanimously accepted.

The President then requested all who had the evidence that they were called of God to the ministry, to manifest the same by standing up, if their circumstances would allow them to thrust in their sickles with their might, and devote all their time and energies to the work of the Lord. Elders Dykes, Brand and Morgan, responded to the call. The request was then made for all who felt determined to labor in the vineyard with all their might, as their circumstances would admit, to manifest the same. A goodly number arose. The President then said that he felt that Bro. Frank desired above all things to labor for the Lord, which was corroborated by responsive testimony by Bro. Frank. *Resolved*, that he be ordained an elder. He was ordained by elders Brand and Morgan.

Elder Webb then addressed the saints on the unity of celestial beings, proving that of necessity God is one, not that God is circumscribed in one person any more than the saints are, but being co-equal in knowledge, seeing as they are seen and knowing as they are known, and perfect in every attribute, collision or opposition is impossible. So it is ordained of God that we observe one order of things, hence we have one Lord, (or Head) one faith, one baptism, one God and Father over all, and all are baptized into one body, and all made to drink into one Spirit, and if we are not so we are not saints, for the Lord says, "except ye are one ye are not mine," hence the gospel dispensation is a gathering dispensation, to gather all into one. When the several members of a branch meet together we have but one President, even as the several members of

my body have but one head. When the branches meet together as to-day, we have but one President, so if we meet in the capacity of a General Conference; so when all the Zions of God shall be met in one, they will have but one head, for "when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." This proves that the saints will be equal in might, power, and dominion, for if there were any party interest, they would be like Lucifer, Cora, Dathan and Abiram, and the latter-day apostates, and be opposed to this celestial unity. Let us then endeavor to keep the unity of the Spirit in the bond of peace. Elder Dykes made some very pointed remarks on the same subject, all of which appeared to be duly appreciated.

In the afternoon, after having partook of the sacrament, Elder Dykes delivered one of the most practical, prophetic, thrilling, and at the same time cheering discourses that we have ever heard. All present seemed overwhelmed with delighted astonishment.

In the evening, it might be appropriately said, "great grace rested on them all." The testimonies and teachings of all, both brothers and sisters, were so energetic, so spiritual, prophetic, and withal, partook so much of humility, love, and earnest desire for purity and holiness, that truly it was not only good, but most blessed to be there.

E. H. WEBB, PRESIDENT.
W. H. WILSON, Clerk.

NEWS FROM ELDERS.

Bro. THOS. J. ANDREWS wrote from San Francisco, Cal., May 19th, as follows:

"Our Conference is just over. Bro. H. Morgan will go direct to Southern California, to his field of labor, in a few days, and we have much evidence to believe that a mighty work will be done in that District. In all the various fields of labor in California the work is prospering. The elders are anticipated long before they arrive, by divers manifestations which the Almighty gives to the honest in heart. That reproach and shame which has been so wickedly imposed upon the great work of the last days, by wicked, unscrupulous and designing men, is being rapidly removed from the minds of those who looked with much suspicion and distrust upon it. Even men of the world, whose feelings have been bitter as wormwood against the work, on account of the foul imposition cast upon it, as soon as they are informed that it claims no connection with the monstrous evil, willingly consent to give it an investigation, and say, 'God be

with you in your efforts against this foulest of all evil practices.' We are glad to witness the apparently slow, but sure revolution which is now being manifested in Utah. We are satisfied that our Heavenly Father is preparing the way to set the captives free, and soon that hitherto land of sorrow and bitter lamentation, will resound with joy from the hearts of thousands who have been made glad by the sound of the everlasting gospel once more preached in purity, as at first. While we rejoice in this, we also are inclined to tremble for the wicked and rebellious, and the judgments which must overtake them in God's own time and manner."

Bro. HUGH LITTLE wrote from Council Bluff City, Iowa, June 14th, as follows:

"The saints in the west rejoice in the progress of the work of the Lord in this part of His vineyard. During the last three weeks, (since our May Conference) the missionaries have baptized forty-seven."

Bro. H. P. BROWN wrote from White Creek, Adams Co., Wis., June 15th, as follows: "Not being able to attend the Burlington Conference, I presume you would like to know what I am doing towards advancing the latter-day work. I would say I am now devoting all my energies to spread the fulness of the gospel among the people. And I am glad that I can report that a few are believing the message of mercy and salvation. I have established a regular circuit, which occupies about all my time; travelling with carriage and two horses. My meetings are as well or better attended than those of any other denomination, and although the people are skeptical, yet they generally conclude to hear a matter before they condemn it, and therefore give good attention in hearing. The times are very hard in this country, and we are now suffering with drouth, which gives promise of poor harvests, and the saints feel poor indeed. I shall not be enabled to bring many into the faith in this country, but I feel to rejoice and thank God for the professions of belief already made by some of the most intelligent and noble spirits in our country. Were it not for prejudice and preconceived notions, there are thousands in our republic who would gladly receive the word; for they are now wholly satisfied that the various conflicting doctrines of the Gentiles are not right. They feel the need of something more intelligent, something more in accordance with the attributes and perfections of Deity than the old musty dogmas of the sixteenth century. But the old cry of 'delusion,' 'false prophet,' 'imposture,' 'Joe Smith' and 'Mormon Bible;' fabricated by designing priests, and thrown out to the

world by ten thousand newspapers, together with ten thousand foolish stories about 'Joe Smith and the Mormons,' have conspired to fill the mind with fearful apprehensions, and prejudice them against hearing the truths of the gospel of Christ. But enough of these reflections; the work is of God; it will prevail; and the kingdom of God will be established 'no more to be thrown down,' or 'left to another people.'

I am glad the heaven has commenced to work in Utah, in California, in England, Wales, and various parts of the world. Brigham will see with the Gentiles the ominous writing on the wall, and already their knees begin to tremble. For Daniel has received the word of the Lord, and has read the interpretation. 'Zion shall not be moved out of her place, although her children be scattered.' 'Zion shall be redeemed with judgments, and her converts with righteousness.' Thank the Lord for these promises. And let the saints arise and put on the beautiful garments of righteousness, be clothed with the robes of salvation. While God is redeeming Zion with judgment, may her converts understand the signs of the times, 'and govern themselves accordingly.' My prayer is that they may 'live by every word that proceedeth out of the mouth of God,' 'redeeming the time,' knowing that we live in 'the set time to favor Zion.'"

Bro. JOHN T. PHILLIPS, wrote from Hyde Park, Luzerne Co., Pa., June 9th, and said:

"I have met with good success; have baptized four of the Brighamites, and ordained three of them to be elders and one to be a priest. There is a great prospect for the work here, and this place will take twenty or thirty laborers to work in the vineyard. I start for New York to-day on my mission to Wales."

Bro. FRANK REYNOLDS wrote from Jeffersonville, Wayne Co., Ill., June 21, 1864, as follows: "Bro. Wm. Anderson left here this morning for the St. Louis Conference, where he will represent this people, with whom we have had much joy for a few weeks past. Bro. T. P. Green, an aged elder in the church, has been laboring in this county for twenty years past, keeping a little flock in the faith. He has never assumed any greater authority than what was given him in the days of Joseph the Martyr; and by preaching the first principles of the gospel, and looking forward to a reorganization of the priesthood, he has been enabled to keep the faith in the bonds of peace, and has also added many souls during the dark and cloudy day.

I thought that it would not be amiss to

give the sentiments of this people, as they expressed their feelings and testimony unto us of Bro. Green's integrity:

'Behold an Israelite indeed,
In whom no guile is found,
And he does yet with sinners plead,
Who in this land abound.

For twenty years this 'Porter' here
Has labored hard we vow,
And taught us well our God to fear,
And the gospel truth till now.

He said that he would vouch us safe,
If ye would cleave to wisdom's ways;
For where things were lost they will be found,
And gathered up in latter days.

So on we toiled from year to year,
The Spirit to retain;
And now we say without a fear,
The truth has come again.

Renewed in all its gifts we trust,
The kingdom organized anew;
With the appointed one to guide us,
We now know what to do.

We found the remnant God hath called,
In whom we have delight;
The Lord be praised in all the world,
For renewing gospel light."

TWO DISCUSSIONS IN CANADA WEST.—No. 3.

It is evident from the following, that the Editor of the *Chatham Planet*, in the beginning of the discussion, meant to do the *fair thing* on both sides, but as his popularity was involved, his sympathies towards the close were unquestionably with my opponent.

JOHN SHIPPY.

THE MORMON DEBATE—ELDER SHIPPY, VS.
ELDER DUNCAN—350 TO 400 PEOPLE PRESENT.

On Thursday last, (Feb. 11th,) at about 11 o'clock A. M., the much talked of Mormon debate, or rather debate on Mormonism, or the principles as preached by the so-called Latter-Day Saints, commenced in the Town Hall, in this town; an audience of some 350 or 400 persons being present. The admission fee to the body of the Hall was 10 cents. Altogether the scene was rather a curious one. A large portion of the audience was women, most of whom came from the country. The "saints" from Louisville and the Lindsley Road were there; so were many of the "faithful" from the vicinity of Buckhorn. The surroundings were certainly out of the usual order of things in these parts. The debate took place on a spacious stage erected for Macfarland's Theatrical Troupe, which has been performing nightly in this town during the week; the

drop scene was up; and the back scene down, represented a tastefully arranged garden, with luxuriant trees, beautiful walks, and gushing fountain; while in the distance were to be seen rather fertile plains and valleys, which naturally enough might lead one to reflect upon the locality of Salt Lake Valley, or the country in the vicinity of Nauvoo. Upon the stage was a table which the night before filled an important part in the "laughable farce entitled John Jones, or born to bad luck," and five chairs, three of which were filled by Messrs. E. Masselles, Geo. Cleveland and C. F. Arnold, who acted as Moderators on the occasion, the latter of whom performed the part of Chairman. On the right hand of the Chairman sat Elder Duncan, and on the left Elder Shippy, the two controversialists. On the floor of the Hall, and directly in front of the stage, two chairs were occupied by the Rev. F. B. Richardson, an Episcopal Methodist Minister, and Elder Gillen, who is Elder Shippy's co-laborer. The proceedings were begun by Elder Shippy offering up a prayer, after which the Chairman briefly stated the object of the gathering. Elder Duncan said that inasmuch as his opponent took the affirmative side of the propositions to be discussed, it would naturally rest upon him to open the debate.

Elder Shippy then arose, and bowing to the audience, proceeded to read the following affirmation, which he said were the same affirmations, in a somewhat more condensed form, which the public had already seen published recently in the *Chatham Planet*, as having been agreed upon between himself and his opponent, to form the subject of the controversy, viz:

PROPOSITION FIRST.

I affirm that the Church, or the kingdom of Jesus Christ, was distinguished from all other organizations, by the names of its officers holding priesthood, (delegated authority to act in the name of Jesus Christ,) to officiate in the ordinances of the gospel, and by the gifts and blessings of the Holy Spirit. The officers, gifts and blessings of the church did not cease because they were no longer needed, but because the church was disorganized on account of transgression, and there is a promise that the church will be re-organized by Divine authority, and the disposition of angels before the second advent of Messiah.

PROPOSITION SECOND.

I affirm that the Jews will be literally gathered to Jerusalem, and that the ten lost tribes of Israel will be restored to their proper lands, and God will work miracles

and inspire men, as means to accomplish it.

PROPOSITION THIRD.

I affirm that the Book of Mormon has come forth in fulfillment of prophesy, in order to gather the lost tribes of Israel and the Jews; and this land of America being a promised land to Joseph, the son of Jacob (or Israel;) therefore the American Indians are the descendants of Joseph's posterity; and the Book of Mormon is God's law to their forefathers.

PROPOSITION FOURTH.

I affirm that the resurrection of the just will take place before the unjust, and the righteous living who are in Zion, which will be built before Christ comes, will reign with Christ a thousand years on the earth; and then will come the resurrection of all who disobey the gospel, who will be judged according to their works; then will the saints of God enjoy eternal happiness, in the presence of the Father and the Son.

All these doctrines he further affirmed were taught in the Bible. He took the prophecies just as they were laid down. He held that the Bible should be understood as it read—that the passage "go ye into all the world and preach the gospel," meant just that and nothing more—not into a part of the world. He then quoted I Cor. 12: 28, to meet his first proposition: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." He contended, by quoting from Mark 16 c., that to those who believe, extraordinary powers are given. It is there said, "he that believeth and is baptized shall be saved, and these signs shall follow them that believe; in my name shall they cast out devils: they shall speak in new tongues, They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." He then proceeded to argue that the organization with which he was connected existed in strict accordance with the scriptures, and hence were to be found in it, first, apostles, then prophets, then priests, teachers, &c. Apostles were to be appointed, and the people to be called. Shippy held that according to Mat. 16: 17, 18, revelation was the rock on which Christ built His church—Peter was the apostle ordained by Christ.

Elder Duncan, in combating these views, said, that inasmuch as his opponent claimed especial attributes from his special position, and insisted that all true ministers or teachers were possessed of the attributes mentioned in the Bible, he would like to see

some demonstration of his (Shippy's) powers. If he as a teacher had the powers which he claimed were given by God to all teachers and ministers, of healing the sick, of working miracles, then he (Duncan) was no minister, nor were there any ministers living. If Elder Shippy be a minister let him give some evidence of it to the audience by working a miracle—by taking a cup of poison, or let some of those who have been baptized by him display their powers and cast out devils, there could be plenty of work found for them, for he thought there were a good many devils in the neighborhood of Louisville and the Lindsley Road. They might also exercise their healing powers. Let them commence. According to Mr. Shippy's profession of faith, if a person believed and was baptized he could do all this. Now as there were both those who believed and who had been baptized, let them commence their work and there would be nothing for the seventeen doctors who lived in Chatham, to do, but to shut up shop. Then as to the manner of the appointment of the apostles, and the calling of the people, announced by his opponent, it reminded Duncan of our present militia law, which first appoints the officers, and then calls for the privates. He also held that the propositions as read to the meeting by Shippy differed from the propositions published in the *Planet*, which were the propositions which he had agreed to discuss. He came to take up the propositions as published in that paper. The propositions given were a recast of those, and considerably different. He (Duncan) contended that according to Shippy's argument, there must have been a break in the succession of apostleship for the space of 1400 years—from Peter and his co-laborers down to Joe Smith. There must have been a long interregnum in the Mormon church. The Bible, however, told us that "where two or three are met together there will I be in the midst of them to comfort them." Hence he, Duncan, held that since the days of Peter there had been no interregnum such as had been more than hinted at.

In reply to the call for miracles, Shippy stated that Christ said that signs should follow believers. If the apostles did believe then according to the Bible, the signs followed them. He did not contend, or say, that they, the Mormons, ever performed miracles to make believers. He did not claim for the apostles of the Latter-Day Saints, gifts which even the apostles of old did not possess. He challenged Elder Duncan to show a single instance where any apostle performed a miracle to convert the unbeliever. Mr. Duncan could not deny

that Peter and his co-laborers were apostles. Let him show that they worked miracles for that purpose, then his present demand would be in keeping. The signs spoken of were to follow believers. The old devil wanted to see miracles too, for he said to Christ, "command that these stones be made bread." He was not gratified, and why should Elder Duncan be? [Laughter.] Shippy then proceeded to argue that Peter did not know that Christ was the Son of God by flesh and blood, but by divine revelation from God. Mat. 16: 17. It would not do for his opponent to deny the position he, Shippy, took. If he insisted upon doing so, he would refer him to Eph. 2: 20, which said that Christ was the chief corner stone of the church, which was built upon the apostles and the prophets. Then take away these apostles and prophets (the foundation,) and where would the church be? It would tumble down. Without prophets and apostles there can be no church. And if Elder Duncan insisted that there were no apostles and prophets he could have no church. As to the gifts spoken of, Eph. 4: 8, says of Christ, "when he ascended on high He led captivity captive, and gave gifts unto men," and in the same chapter a few verses further on, the Bible leads us to believe that the apostles, prophets, evangelists, pastors and teachers, were to continue from the days of Christ till now, and will still continue "until there is unity in the church," until the 600 sects which are now extant all unite in the doctrine of Christ.

Elder Duncan, in replying to Elder Shippy, read a passage from the the Latter-Day Saints' *Herald*, the Mormon organ published in Illinois, in order to show the state of feeling which prevailed in the Mormon church, and that instead of the Mormons uniting themselves they were dividing, Brigham Young leading one part and young Joe Smith the other. He also quoted some very hard language which the one party used towards the other, and said the one was trying to break down the other—that Joe Smith had now emissaries at Salt Lake. He also read a few lines to the effect that Brigham Young had said that if President Lincoln sent any of his emissaries to that section (Utah) he, Brigham Young, would "send them to hell across lots." [Quite a noise.]

Shippy, in going on with the debate, said Elder Duncan's course was not a fair one, it was to link him, Shippy, to Brigham Young, with whom he had nothing to do. It reminded him of the evidence which was brought up once about a stolen checkered shirt. A girl heard her mother say that somebody had heard somebody else say that

they saw a boy running up the street with a checkered shirt on, and she thought that must be the shirt that had been stolen. [Laughter.] Now he, Shippy, claimed to argue from the Bible, and not from hearsay or newspaper stories. Here a debate arose upon the point of whether Brigham Young was in the Mormon church or not. Shippy asserted that he was out of it, and that young Joseph Smith was the rightful leader, and that Brigham had been excommunicated. Duncan contended that if Brigham had been excommunicated, he Shippy, should tell who excommunicated him, for if God appointed the apostles, and Brigham was an apostle in the church, He alone could excommunicate him. [Applause.] In reply to Duncan, Shippy quoted the following from Jer. 17: 5; "Thus saith the Lord: cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord, for he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land not inhabited." [Applause.] This passage Shippy contended pointed directly to Brigham Young. Duncan opposed this application of this passage of scripture. He said the prophecy applied to the Dead Sea, and to the southern part of Palestine, on which land the curse rests until this day. If Shippy's view was to be received as the correct one, then Brigham Young must have been excommunicated 2000 years ago. Coming to the establishment of the priesthood, Shippy said that Christ was invested with the powers of priesthood on the mount of Transfiguration, and there made a Priest of the order of Melchisedek; at the hands of Moses and Elias, who had before lived on the earth as prophets. He then argued that from Christ the priesthood was handed to the twelve apostles. Moses held the same priesthood that Christ held. The Aaronic priesthood descended from Aaron to John the Baptist. To show that the apostles held the same priesthood that Christ held, he quoted John 20: 21, as follows: "Then said Jesus to them again, peace be unto you: as my Father hath sent me, even so send I you." Duncan contended that no one could possess the attributes of Christ unless he was called of God the Father. He admitted that Christ was a Priest of the order of Melchisedek, but held that this order was not such an order as Shippy would lead the people to infer. Priesthood of this order was without beginning or end, was of God, not of man. Now he would ask, were there any such priests on the Lindsley Road? Was Elder Shippy such a priest, without beginning or end? [Laughter.] Or did he

pretend or affirm that Moses and Elias descended from heaven to consecrate and ordain Christ. Or could he show by the New Testament that the passage which he had quoted from Jeremiah was really inspired. If he could, then the discussion was ended. As to the ordination of Christ by Moses and Elias, on the mount of Transfiguration, he denied it; they appeared on the mount for nothing of the sort. Christ was essentially both priest and sacrifice. Shippy read from Ps. 109: 7-10, and insisted that the reference therein was made to Judas, who was yet unborn. It could have referred to no other man, for Judas filled the pattern and no other man filled it. So he contended that the passage quoted from Jeremiah referred to Brigham Young, because no other man but he had filled the pattern. As for Moses and Elias, Shippy asked the audience if it believed Moses and Elias appeared on the Mount of Transfiguration on a tom fool's errand. No; they were sent there by God for something, and that something was Christ's ordination, honor and glory, which is synonymous with priesthood. Duncan contended that if the apostles, preachers, &c., of the Mormon church were Peter's successors, and now held the keys of heaven, there would be very little chance of his (Duncan's) gaining admittance there. Rather than let him in, they would probably send him to "hell across lots," as Brigham Young said he would send President Lincoln's emissaries. But he would add that if he was to be saved, and could only be saved through the Mormon church, he was prepared to be damned. As to the laying on of hands, and the imposition of gifts, &c., Duncan contended that when Christ left the world, He gave His great commandment "go ye into all the world and preach the gospel to every creature." Had any of the believers in Mormonism in our midst the gifts of healing, of tongues, and prophecies? If the "sisters" had, let them exercise their powers, and tell him whether he was to be hunted "across lots" or not. Here Shippy quoted from Acts 19: 6, also Acts 8: 12, 14, 15, to prove the doctrine of the laying on of hands as held by the saints. He also quoted 1 Cor. 12 c., to substantiate his position with reference to the bestowal upon the saints of spiritual gifts, the powers of healing, working miracles, &c.

The discussion having been kept up till nearly 5 o'clock P. M., now broke up for the day, to be resumed, however, Friday at 10 o'clock A. M. Admission free.

THE MINES NOT TO BE WORKED.

The Union Vedette of June 10, says: "From the letter of a reliable corres-

pendent in the southern portion of this Territory, we extract the following, viz:

‘It is reported that another party (Mormon) have lately found gold there. It also came to us pretty straight that Brigham had ordered the settlers of Pinto to claim the quartz leads and *not* work them. Mr. Snow, of St. George, has taken a large party to Meadow Valley for this purpose—at least so says report. We found the people at Pinto standing guard, as though an enemy were about to make a raid upon them. I asked one of them what they were guarding for? He said he ‘didn’t know; but Colonel Dame had ordered it.’”

GUERRILLAS IN JACKSON CO., MO., AND VICINITY.

The *Chicago Tribune* of June 23rd, contains a letter from a special correspondent, who says:

“Quantrell’s men are in the field with the knife, bullet and torch, and they have already given evidence of their blood thirstiness, by murdering some twenty-five or thirty men in Johnson and Jackson counties. The telegraph has borne the intelligence of the murder of seventeen soldiers of the Missouri State Militia, who were captured by guerillas in Johnson county,—an event which in the time of peace would have thrilled the whole North with horror. The instances of men brutally killed, of whom no record is kept, of houses burned, families robbed, negroes mutilated and other atrocities, would fill a column if published. The scene of these horrible outrages on civilization lies chiefly in Jackson county, where the guerillas have had full swing for several weeks, although several attempts have been made to disperse or capture them, but it is invariably the same; when our forces start in pursuit the guerillas retreat to some hiding place, and when our cavalry have passed in, the guerillas pass out. As Quantrell is the head devil in all these infernal atrocities, the border between Kansas and Missouri is highly excited. The people are fleeing from their homes even in Kansas, and, in anticipation of a raid into Kansas, the farmers and able-bodied inhabitants are arming and drilling. Quantrell’s men have almost blockaded Lexington and Independence with bushwhackers. They have committed many robberies within cannon shot of both places, and last week succeeded in producing a panic in Lexington. The commander of the post was advised by the secessionists to surrender in case of an attack, but he didn’t see it, and on the contrary barricaded the streets with hemp bales, and

made preparations for a vigorous defense. At Independence it is declared unsafe for either a citizen or soldier to venture outside the town a half-mile. The stages have ceased running into the town, and it is only because some secessionists own stock in it, that the telegraph wires are not constantly down.”

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THE CONTRAST.

A FEW LINES BY A FOLLOWER OF BRIGHAM WRITTEN PREVIOUS TO HIS BAPTISM INTO THE REORGANIZED CHURCH.

No longer let’s follow a church that is led,
Without a true Prophet or Seer at its head,
Its ways are uncertain, it gropes in the dark,

The light of the Spirit, how small is the spark.

No dreams, and no visions, no healings appear,

No blessings whatever the saints for to cheer,

The priesthood once holy has left the right way,

And Israel, poor Israel, they’ve led thee astray.

Oh where shall we wander, or where shall we go,

In search of the channel where knowledge does flow,

Direct from the heavens to earth unto man,
Revealing the myst’ries of Christ’s saving plan.

But hark; will you listen, here’s something anew,

That proveth still clearer the gospel is true,

The right lawful heir as a Prophet now stands,

To gather poor Israel unto their own lands.

Then come disper’d Israel, that’s long been oppress’d,

Let’s rally around him and stand to the test,

Uphold and sustain him by faith and by prayer,

His comforts, his trials, and troubles let’s share:

O God, give the spirit of Joseph that's
gone,
Unto him, our Prophet, his true-hearted
son,
That he may be humble, meek, valiant,
and brave,
Thy Covenant people to comfort and save.

JOHN D. JONES.

A WARNING.

GIVEN THROUGH THE GIFT OF TONGUES,
APRIL 28, 1864.

Hark, my people, hear the warning,
Jehovah speaketh from on high,
Soon will dawn the illustrious morning,
Christ descending through the sky.
Then will darkness
Be no more before thine eyes.

War and bloodshed is the warning,
And the time is close at hand,
When diseases, plagues and famines,
Will infest this glorious land,
For the Spirit
Will not always strive with man.

Hark, my people, heed the warning
That's been given unto you,
Soon you'll hear the welcome summons,
From the city of Nauvoo:
Come ye faithful,
Zion is prepared for you.

NOTICE.

The Counties of Scott, Louisa, Muscatine and Clinton, Iowa, are hereby named the Muscatine Conference and assigned to the presidency of Elder Jerome W. Ruby, subject to ratification by the Sept. Conference at String Prairie, Lee Co., Iowa.

JOSEPH SMITH, PRESIDENT,
of Nauvoo Conference.

THE CALIFORNIA GENERAL AGENT for the HERALD, and all our publications, may be addressed by letter as follows: "Thomas J. Andrews, San Francisco, California, Box 513." We endeavor to keep him supplied with extra copies of every number of the HERALD, that he may send them to new subscribers quicker than we can, and we are endeavoring to keep him supplied with all our publications.

A GIFT FOR A NOBLEMAN of all the volumes of the Times and Seasons is wanted. We have special reasons for making this request.

WANTED, all the numbers of the *Elders'*

Journal, and all the volumes of the *Milvenial Star*, on subscription for the HERALD, or in exchange for any or all of our publications.

RECEIPTS FOR THE HERALD.—J. Randall, C. Alderman, A. M. Wilsey, J. D. Craven, J. Hemmingway, R. Fuller, A. Marble, T. Jenkins, J. Goodale, E. Banta, W. Gess, E. C. Brown, M. Hall, A. Page, C. Reynolds, T. Hougas, E. Lewis, O. Hayer, L. Lewis, Austin Hayer, Andrew Hayer, G. Rogers, each \$2; R. Rowley, G. Hayward, J. Newberry, J. Twist, J. Wild, S. Bateman, A. Hall, U. C. H. Nickerson, W. R. Calhoun, H. A. Stebbins, A. Bower, T. P. Green, A. Shults, T. Tompkins, D. Perce, J. Cristo, W. Hart, J. Califf, B. Soule, T. Dobson, G. J. Johnson, N. V. Johnson, E. J. Hough, E. Gibbs, J. Macanley, each \$1; G. Corless, \$1.95; M. Duncan, \$1.50; L. Lightfoot, \$1.50; L. D. Nelson, \$3; G. Tipler, \$4; W. McKeown, \$4.

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.

"FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF. THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER."—*Psalms* 37: 28, 29.

No. 2—Vol. 6.] PLANO, ILL., JULY 15, 1864. [WHOLE No. 62.]

For the Herald.

LETTER FROM T. THOUGHTFUL. No. 3.

DEAR HERALD:—Having in my last asked a withholding of judgment on the part of the matrons of the church, I must now endeavor to show why I asked such favor. It would seem at first view, that my observations had been confined to the evils that I saw among the sisters and mothers in Israel, and that I ought to have noticed some of the things which the so called "lords of creation" are subject to. Now if I can succeed in my present letter in showing that my observations have included the brothers and fathers in Israel, I may be permitted the respite in judgment that I asked.

After the time spoken of, namely, the meeting at neighbor Tellstory's, I was present at a house-raising, not far from where I was sojourning, and tried to be as careful as I could in collecting material for my journal of incidents, thoughts and feelings. Bro. Saymuch had been very prosperous and successful in the last two years, in his labors on his farm, and had selected a very beautiful site on his farm upon which to erect a more commodious, as well as more imposing and elegant residence, to suit, as well the growing wants of his large family, as the more prosperous and thrifty state of his affairs.

We who were gathered together at this place, could but admire the good taste displayed by our brother, who was, at heart, an excellent man, a good husband, a kind father and a pleasant neighbor; but, ah! there was the rub. I will not anticipate, but relate what I saw, and heard and felt, upon that day.

The work went merrily on, no mishap, no jarring, no discord, all worked diligently and pleasantly together, and when

the good, kind, motherly wife of brother Saymuch, appeared at the door of the old house, as it was to be regarded when the new one was finished, and rung the sweet toned bell to call us to dinner, I thought how can such a scene be mended, and can anything be in our midst to bring a cloud upon this day in my own memory, and that of those for whom I was penning these letters? We all felt that the many years of toil and deprivation endured by our brother and his help meet, together with the kindness and benevolence always exhibited by them, justly entitled them to the enjoyment of their well earned prosperity, and we rejoiced with them, and I was happy to thank God for it all.

We obeyed the dinner summons with alacrity, first performing the necessary duty of cleansing our hands and faces of the dust and sweat-marks of toil. We joined in thanks around the well spread board, and afterwards, when our meal was finished, we retired to the ample shade afforded by the numerous trees in the yard, to rest for a short time before we set about the finishing of what had called us together. It was here, while the hot sun poured out its fiery heat on hill and dale, making all the air tremulous with its radiation, and driving even the birds to the shelter of brake and fern, leafy retreats and shady arbors; ourselves secure beneath the outstretched branches, that I saw the evil that I had supposed could not be, but was.

An interval of quiet was broken in upon by Bro. Saymuch asking the question, if we had heard the news about little Betsey Wimple, who lived down by the Shady Ford? All professed ignorance, and he told us how that she had for a long time been suspected of keeping evil company,

&c., &c. When he had got through some person asked him how he had heard it, and he told us that his wife's niece had been at neighbor Tellstory's at a tea party, and had heard it there. Now I had heard the name of Wimple spoken there at the time he referred to, but did not recall the circumstances until he related them, when they recurred to my mind, and I am sorry to say, Bro. Saymuch had added to the story, and had made little Betsey a real transgressor; when the story as told at the party, only showed a fear that she might possibly become one of that class. As I had determined in my mind only to chronicle that which I saw and heard, I could not take up the cause of poor Wimple; but resolved to acquaint you, dear HERALD, of the circumstances, and ask your advice whether I acted consistently, or whether I did wrong. If I did wrong, I will not only ask God to forgive me, but I will also ask you and little Betsey Wimple to forgive me also.

From the talk on this topic there was a very rapid transition from the straight and pure standard of conversation that had prevailed in the forenoon, and I heard a continuation of the scanning of character and of motive; the stories afloat about this person, and that person, until I fairly came to the conclusion that I had made a great mistake in supposing that any were honest in the strict application of the term.

I was however made glad when one of us, called Harry, (his other name I did not hear) who had been quietly listening to the talk that was going on, began to ask questions concerning their knowledge of the persons assailed, and I do assure you, dear Herald, of all the stories we heard at that noon time about the different persons spoken of, only one came under the personal observation of the narrator, and when Harry, (bless his heart) asked when the circumstances related took place, we discovered that it was at a time prior to the connection of the persons to the church. Harry then remarked that if God had forgiven the fault by accepting the person in baptism, and conferring the Holy Ghost by the laying on of hands, we were not justified in alleging it as a fault for us to remember. This gave a turn to the current of conversation, but I declare I almost blush when I write, that modesty was outraged and virtue disgraced by the obscene yarns and anecdotes that were related. I wondered if these persons were in the habit of thinking that they *ought* to walk in a newness of life, putting off the old man and his

deeds, with the former *conversation*, or whether they realized the extent of the command, that we ought to be of a godly walk and conversation, while studying thus upon the things I had heard and saw, the call was made to arise from our resting and return to the labor of the building. After I had returned to my lodging, as I was pondering the events of the day, I thought how the forenoon had passed away, the meal and the siesta after it; of what I heard, and then how, when we were once more at work, that the same state of things as existed in the forenoon returned to us, the equilibrium was restored, and all flowed on in a proper channel.

Upon these things I determined to write you, thinking that some who read the Herald, might, by these rambling dotings, see a reflex of themselves, and might adopt the rule I that night laid down for myself, comprising two grand features entirely consistent with the gospel provisions.

Rule: Always to seek for purity in my conversation; both in matter and manner; also to keep both mind and body engaged in legitimate employments.

Reasons: By constantly seeking for purity in matter and manner, my conversation will be both entertaining and instructive, my presence be always welcome among my brethren, and my escape provided for, in the day when "for every idle word men shall speak, they shall give an account in the day of judgment."

By keeping mind and body engaged in legitimate employments, I am improving both; I am adding to my usefulness; am accomplishing the purpose of my creation: am laying up treasures in heaven; am improving my condition here, as well as assuring it in the hereafter, and am closing and keeping closed, all the avenues of approach by which the adversary seeks to advance upon me, to overthrow and capture me, to lead me away to degradation and misery; and as a last consideration, I am not "tempting the Lord my God." I am, dear Herald, Yours,
THOMAS THOUGHTFUL.

SPECIAL CONFERENCE.

Minutes of a Special Conference of the Church of Jesus Christ of Latter-Day Saints, held at the residence of Bro. Wm. Aldrich, two miles west of Burlington, Wis.; for the District of eastern Wisconsin, over which Samuel Powers presides, commencing June 4th, 1864.

Conference was called to order by ap-

pointing Samuel Powers, President, and Isaac F. Scott, Clerk. After singing and prayer, the assembly, which was much larger than was expected, and principally composed of L.-D: S., was addressed by Joseph Smith, President of the Church, from John 12: 44, 45. Space would fail were we to give even a synopsis of a discourse so full of interest, and so well calculated to edify all. Pres. Smith was followed by a discourse from Elder Samuel Powers, showing God's plan of saving the children of men, and proving that they are saved by works, and that faith without works is dead, being alone. After hearing the first two sermons all faces seemed to carry a happy smile, and all hearts were evidently glad.

AFTERNOON SESSION.

Bro. Briggs preached on the responsibility which rests upon man to work out his salvation in accordance with the law of God. The prevailing opinion seemed to agree that in Bro. B. we have the right material to make error and superstition tremble and shrink away. Elder Nickerson was then called upon to address the audience. He spoke on the subject of being born again, without which we cannot enter the kingdom. His remarks were clear and to the point.

Bro. S. Powers called for remarks from elders or reports from official members present.

REPORTS OF OFFICIAL MEMBERS.

Elder G. Watson reported that he had been on a mission in company with Bro. Wait north of the Lisbon Branch, had good success, was willing to labor in his vicinity, and was willing to obey the requirements of heaven.

Bro. Nickerson reported that he had preached in his vicinity. Prejudice was giving way. He said that the prospects were good, and believed that several that were believing would soon unite with the Church.

Bro. J. C. Gaylord made a few very appropriate remarks, and testified concerning the truth of the work.

Pres. J. Smith made some remarks on the dispensation of the fulness of times having come in. He earnestly exhorted the saints to diligence and perseverance. He said that we must carry out the principles of salvation and purposes of the Almighty, that if we fail to do the will of God He would call others that would fulfill His will and accomplish His righteous purposes concerning the children of men.

Mr. Dutton of Janesville, (Wis.) made a few very excellent and appropriate remarks relative to his having investigated the doctrines taught and believed by the Church of Christ in these last days, that he had become perfectly satisfied that they were true, and that it was the system of salvation that infinite wisdom had devised, and that he was willing to embrace it, and desired to unite with the Church. His remarks plainly evinced a correct understanding of the things of God, and that we had received only a small portion of the overflowings of an honest heart. Brother Dutton we are informed was a minister of the Advent Church, and we hope soon to hear his voice lifted up upon the mountains heralding the glad tidings of salvation which the Lord has revealed in these latter times.

Bro. Wm. Aldrich spoke a few minutes on the gospel, its adaptation to the wants of the children of men, and closed by giving his testimony to the truth of the work.

SUNDAY JUNE 5,—10 A. M.

Bro. Joseph Smith addressed the assembly on the subject of the immutability of the promises of God, showing that all the promises of God were unchangeable and as repentance and baptism were required in the great plan of salvation devised by God, that in order to be saved we must yield obedience to them and to all the requirements of God made or laid down in the plan of salvation that he has devised. He referred to the case of Cornelius, a just man, and one that feared God, who was commanded by the angel who appeared to him, to send to Joppa for Peter to come to Cesarea that he might hear the word of the Lord by the mouth of Peter, and be told what he should do. His remarks were exceeding clear and instructive, showing the beauty and harmony of the principles of the gospel of Jesus Christ, and he read concerning the gospel from the Book of Mormon, proving that we must repent and become as little children in order to enter the kingdom of heaven.

Elder Briggs was then called on the stand; his time was somewhat short, but well improved by continuing the same subject and showing clearly that there is to be a time in the world's history when the light and glory of God will fill the whole earth, that revelation had been the order of past generations and that it was very clearly foretold in the future; that this generation and past generations

had admitted this fact, and yet strange as it was, past generations had generally rejected the prophets and righteous men sent among them, and this generation were pursuing the same course. During intermission two were baptized, Mr. Dutton, of Janesville, and Mrs. Bronson of Racine, and confirmed members of the Church.

SUNDAY P. M.

Bro. Samuel Powers preached from I Cor. 2 c. He said that he had chosen the aforesaid chapter as a foundation for a few remarks, that he intended to state clearly our peculiar faith that all might understand our principles and see and judge for themselves whether they were in accordance with the doctrine and faith of the Apostolic Church or not. Bro. P. showed that the Church of Christ properly organized had apostles, prophets, pastors and teachers, that God had placed these officers in the Church at the commencement of the gospel dispensation, that he had never changed the order of his Church, that the sectarian churches admitted this to be the order which was established by Jesus Christ, and yet without the least particle of evidence that it has ever been changed by the great head of the Church they repudiate such an organization and say that they are not needed, they can dispense with apostles and prophets and revelations too. Bro. Powers proved clearly from the scriptures that the religious world instead of advancing in the light and knowledge of God, as they claim to be doing, have taken a retrograde course and have been steadily wandering away from God from age to age.

Bro. Gilbert Watson was then called upon to address the audience who continued the same subject quoting the declarations of the prophets, apostles and Jesus Christ, to sustain the true order of the Church of Christ with all its officers gifts and blessings. He read extracts from the writings of John Wesley where he says that the gifts should remain in the Church; that they had ceased, because men had departed from the faith and lost their faith in God. His remarks were clear, scriptural and easy to be understood.

Conference adjourned *sine die*. Benediction by S. Powers.

MONDAY, June 6th, 3 more were baptized. Bro. and Sister Skarkliff, of Janesville, Wis., and Sister Helser of this place. Thus we have closed one of the most edifying and delightful seasons of

instruction that it has been our lot to enjoy for many years. The weather was as fine as could be desired, the attendance was large, and all seemed to feel a deep interest in the great principles of salvation which were so clearly set forth by the servant of the Lord, whom he has called commissioned and sent forth to prune His vineyard for the last time, and gather out and prepare a people to meet the Lord when He comes to reign before the ancients gloriously.

SAMUEL POWERS, PRESIDENT.

ISAAC F. SCOTT, Clerk.

SPECIAL CONFERENCE.

Minutes of a Special Conference held at Amboy, Lee County, Ill., June 25, and 26, '64.

Conference met at the School house at 10 A. M. On motion Z. H. Gurley was chosen President and W. W. Blair assistant. Stephen J. Stone, and W. H. Blair, were chosen Clerks.

OFFICIAL MEMBERS PRESENT.

William Marks, one of the presidents of the Church; Edwin Cadwell, Jacob Doan, W. H. Blair, members of the high Council; W. W. Blair and Z. H. Gurley, of the quorum of the twelve; Israel L. Rogers, president of the Aaronic priesthood; John Landers, high priest; Stephen J. Stone, of the quorum of seventy; Andrew Cairnes, Jotham T. Barrett, Philetus Wixsom, elders. The president read an item of law in the Book of Covenants commanding the elders to assemble once in three months to transact such business as they might deem expedient, and then proceeded to instruct the elders in their present duty.

REPORTS OF ELDERS, DELIVERED AND ACCEPTED.

Bro. W. W. Blair, spoke of the work of God in Western Iowa, of a happy time with the saints in their conference at Nauvoo, and of entering on his field of labors as soon as his health would permit. The elders were requested to report their labors since last Conference, and their present purposes.

Bro. John Landers, said that he had done all that he could for the work since conference, and with the Lord's help would continue so to do while life shall last. He felt a desire to go to New Brunswick and Nova Scotia, where he had formerly labored when he was a Baptist minister.

Bro. Cairnes said he was sorry that he had not as good a report to make as Bro. Landers. He had done some little, but

felt that he had been remiss in duty but would endeavor from this time to go forward and devote himself to the work. He had nothing to hinder him.

Bro. Cadwell said that he and Bro. Stone had been on a short mission this spring and he was somewhat encumbered at present, but would do all that he could to help forward the work.

Bishop Rogers said he was willing to sacrifice all that he had for this work, and wanted to live so that he could lay his life down if required, and wanted to be sustained in every righteous principle.

Bro. Marks spoke by the way of confession for his neglect of duty, but he knew that he had a duty to do and he was now determined to work as he did in days that are past.

Bro. Stephen J. Stone said that it was his desire to preach the word, and he intends to fix his temporal matters so that he could devote all of his time to the ministry.

Bro. Philetus Wixsom said that he was young in the work but felt a great desire for its advancement and would do all that he could for the salvation of his fellow men.

Bro. W. H. Blair said that his desire was to do all that he could for the work. He knew that it was of God and he would labor for its advancement.

Bro. Doan said he was willing to help forward the work. He had labored in the office of Teacher.

Bro. Barrett said that he was willing to do all that he could for this great work. He felt that it was his duty. He was indebted to it, under God, for life, when far gone with the consumption, and none expected him to live. Two of the elders of this church administered to him, and from that hour he began to recover, and by the grace of God had been able ever since to labor for his family, and he hopes to live to see Zion redeemed.

AFTERNOON SESSION.

The President said that he wanted to say a few words to the elders concerning different men who were aspiring after power. First, he would name Sidney Rigdon, who was once a counsellor, with F. G. Williams, to Joseph the Martyr. Within a few months, he, or his friends, have sent out two pamphlets, telling the world that he, (Rigdon) is the Messenger spoken of by Malachi, to prepare the way for the coming of the Savior, and in B. of C. 15: (45) 2, the Lord tells us that the everlasting covenant is the messenger, and not Mr. Rigdon.

Another individual by the name of Hedrick, formerly an elder in the Old Organization, has managed to get John E. Page, (as I am informed) to ordain him Prophet, Seer, and Revelator, and soon the church is to be flooded with spurious revelations, as they were in the days of Strang, Thompson, Brewster, Rigdon and others, and as an antidote to all such productions, I refer you to a commandment given to the church in 1831, in B. of C. 46: (16) 4, as follows:

“Wherefore, beware lest ye are deceived! and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefited, that seeketh or that asketh of me, that asketh and not for a sign, that he may consume it upon his lusts.”

That many false spirits have gone into the world deceiving many, we may learn by reading Sec. 50: (17) 1, as follows: “Behold, verily I say unto you that there are many spirits which are false spirits, which are gone forth in the earth, deceiving the world,” &c.

An item of law found in Sec. 43: (14) 1, 2, will enable you to know that Mr. Hedrick has been deceived by the devil. It reads thus: “thi ye shall know assuredly that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him.” Mr. Hedrick was not appointed to this office by Bro. Joseph, consequently you are forbidden to receive his teachings. The Lord says, “I give this unto you that you may know they are not of me.” You will see to it, and the flocks over which the Holy Ghost has placed you.

MISCELLANEOUS BUSINESS.

Resolved, That Bros. Cadwell and Stone travel and preach, as circumstances will permit.

Resolved, That Andrew Cairns go to Lane Station, and preach in that section of country.

Resolved, That Philetus Wixsom, travel and preach in northern Illinois.

Resolved, That this Conference approve and endorse the resolutions of the Batavia Conference, relating to the gathering of funds to assist our brethren in Europe to emigrate to America, and that we earnestly recommend to the next Annual

Conference, the formation of an Emigration Society.

Bro. S. J. Stone stated to the Conference that his father had died some months previous, and that his funeral sermon had been deferred, and he would like that the Conference should appoint some person to preach it in the afternoon.

Resolved, That the first part of the following day be spent in singing, praying, speaking, and breaking of bread, and the afternoon to the funeral services of Bro. Stone, and that Bro. W. W. Blair preach the funeral sermon.

SUNDAY, JUNE 26—9 A. M.

The Spirit of prophecy was manifested, saying: "Comfort ye, comfort ye my saints, for the time is high when I will stand in your midst," &c. The effect was indiscribable, Bros. Blair, Rogeys, Marks, Gurley, and others, bore testimony to the manifestation; and truly we had a season of rejoicing that will long be remembered by the saints. After breaking of bread Conference adjourned.

AFTERNOON SESSION.

A large assembly was present to pay the last tribute of respect to their neighbor and friend. He had lived and died in their midst, and their solemn deportment gave evidence of the high regard in which the deceased was held among them. The exercise was solemn, instructive and impressive, and we trust that all felt that it was better to go to the house of mourning than to the house of feasting.

On motion the Conference adjourned, *sine die*.

The saints met in the evening for a prayer meeting and were highly favored of the Lord. One young man came forward for baptism, and on the following morning was baptized, confirmed and ordained, when we all joined in singing "When shall we all meet again," and gave the parting hand, bidding each other farewell.

STEPHEN J. STONE, } Clerks.
WINTHROP H. BLAIR, }

MISREPRESENTATIONS IN THE "TRUTH-TELLER" CORRECTED.

BRO. SHEEN:—In a pamphlet entitled "The Truth-Teller," published by Granville Hedrick, and his co-workers, "thanks" are extended to "Bros. W. W. Blair and Isaac Sheen * * * for the favor they did us in furnishing the names and P. O. address of near 1,000 saints to whom we send the 'Truth-Teller,' with the expectation that the most of them will

become subscribers for it." Now sir, I deny giving the names of any, with the expectation that they would become subscribers for the "Truth-Teller," or any other publication. At the time that I gave the names above alluded to, to Mr. A. C. Haldeman, I did not know that he and his co-workers designed publishing at all; and did not learn it until I made the inquiry of him afterwards. Messrs. Haldeman and Hedrick are at liberty to publish to their liking, but they must not use my name to get subscribers to a pamphlet, which from a careful perusal, I consider unworthy of the patronage, or even the attention of the saints of God.

The whole effort seems to be to destroy the priesthood character of the martyred prophet, and instead of receiving the esteem and favor of God's afflicted people, it will meet with that just contempt and withering scorn it so richly merits.

Will the saints fellowship that spirit, or those men who say that Joseph Smith, (whom God declares is "a choice Seer" and "great like unto Moses,") did, in 1830, reveal to the church the truths of heaven, and then that from 1833 to 1844 he revealed lies in the name of the Lord, and that to purposely deceive and mislead the saints? God forbid!

Where can there be found, in the Bible or Book of Mormon, one instance of a prophet of God giving more than *one* false revelation? It can not be found; and yet Messrs. Hedrick & Co., (who admit that Joseph Smith was once a great Prophet and Seer,) tell us that Joseph began revealing lies to deceive the church, as early at least as 1834, and continued on for 10 years giving his false revelations.

He tells us that God is possessed of foreknowledge, and makes His appointments with reference to it, all of which we admit. Now we ask, did God, when He raised Joseph up to be a great Prophet and Seer, and commanded the church the very day it was organized, (April 6th, 1830,) to "give heed unto *all* his words and commandments, which he shall give unto you as he receiveth them, walking in all holiness before me; for his word ye shall receive *as if from mine own mouth* in all patience and faith." B. of C. 19: (46) 2. I say, did God then know that he would turn traitor to his calling as revelator to the church, and immediately after the church was organized turn to revealing lies, and teaching false doctrine, and thus corrupt the people? And if he knew such would be the case, and then commanded as we have found, that the

church should give heed unto all Joseph's words and commandments, as from the Lord's mouth, does it not make God accessory; nay, does it not make Him principal in bringing forth such false revelations?

The Lord says in Deut. 18: 20, "but the prophet which shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." But Mr. Hedrick tells us that Joseph Smith, "a great prophet of the Lord our God," spoke many words in 1834 which the Lord did not command him to speak, and yet he lived on, and continued his false revelations till 1844; ten years at least. In Ezekiel 14 c. the Lord again declares that death is the penalty for His prophets when they give false revelations; and even if the prophet is himself deceived by his own revelations, even then, and in that case, the Lord says, "I will stretch out my hand upon him, and will destroy him from the midst of my people Israel." Now we ask, what object has God in view in thus destroying His prophet? Hear the Lord's answer in the 11th verse, "that the house of Israel go no more astray from me, neither be polluted any more with all their transgressions." Here then we find that the Lord's object is to keep the deceived and unfaithful prophet from misleading, by his false prophecies, to prevent, indeed, his leading the people by false revelations into a state of transgression. God declares that he destroys the traitor prophets that they may not lead the people into transgression. Mr. Hedrick holds that God permits the traitor to live on for years deceiving the people, and purposely causing them to go astray from the Lord. My dear reader what do you think of Mr. Hedrick's estimate of the Almighty? His doctrine is, that God calls a prophet, and then commands the church to receive all his revelations as if from the Lord's own mouth, foreknowing that three fourths of the time he would be living in rebellion, and teaching and revealing lies, and then condemns and sorely punishes the people for their obedience to those false revelations. Where now is Mr. Hedrick's boasted consistency?

The evident and avowed object of God, in thus destroying the false revelator, being to protect his people from deception, would not reason and justice demand that the prophet suffer speedily, and for the *first* false prophecy, instead of permitting him to remain for years to multiply his teach-

ings, and thereby corrupt and lead into transgression the people of God? Yes, we answer, and so must every thoughtful person answer. To say that God would permit a prophet to live for ten years, giving false revelations to his people, is to say that God is knowingly and willingly a party to the base transaction. In Jer. 28 c. we learn the fate of God's prophets who speak lies in the name of the Lord. Hananiah, one of the lesser prophets, prophesied falsely in Jerusalem, and for this great wickedness he was cut off speedily. He was not permitted to continue his false prophecies from time to time, and from year to year, and thereby distract and mislead; but for the *one* false prophecy God cut him off. "therefore saith the Lord; behold I will cast thee off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord."

If Hananiah, suffered so speedily for speaking in the name of the Lord when the Lord had not spoken by him, how speedily should Joseph the Choice Seer have been cut off after giving his first false revelation? Joseph stood at the head of this last dispensation, and was, under God, its founder. The Lord assures us that he was, "great like unto Moses" and "a choice Seer" and occupying this position before God, and with the Church, how very great must have been his condemnation if he turned traitor to God and his holy calling by giving, for years, false prophecies, to the Church? He never did it, and the man or men who teaches that he did, will find that they are "kicking against the pricks," and it would be better for them that they had never been born, unless they heartily repent. Joseph could not give a false revelation to the church. God would not permit His prophet and mouthpiece to thus mislead and deceive, and there is but one contingency arising, upon which he could give a false revelation at all, and that is mentioned in Ezekiel 14: 7, 9, 10, 11.

"For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself: * * and if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punish-

ment of him that seeketh unto him: That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God."

Here it is shown that the false revelation is given to the individuals, but not to the people collectively—not to "the Church." If Joseph ever gave a false revelation it was to some one person, or but a few at most, and then it must have been his last, and near the time of his death, for God assures us that such a revelator and prophet shall die, and that speedily, in order that the people be not led astray from the Lord, nor go into transgression through his false prophecies.

WM. W. BLAIR.

SANDWICH, July 12, 1864.

THE MISNAMED "TRUTH-TELLER" misrepresents us as much as it does Bro. Blair. Mr. A. C. Haldeman came here and said that he would give us some names, to enable us to send the *HERALD* to them. As soon as we had written these names and P. O. addresses, he asked for permission to copy a few names from our mailing book. We consented, and instead of a few, it appears that he copied nearly 1,000. After he had copied many of them, he said that he intended to publish a pamphlet on the gathering of the saints to Jackson Co., Mo. Instead of such a pamphlet, a *periodical* has been issued, and instead of the gathering being the sole purpose for which it is published, it is chiefly devoted to the wicked purpose of making the name of Joseph the Martyr "a derision," and "a by-word," as the angel told Joseph, in 1828, that the *wicked* would do, and for the purpose of exalting an ambitious man. The angel of God said unto Joseph, "marvel not; if your name is made a derision, and had as a by-word among such," (the wicked.)

In the next number of the *HERALD* we intend to publish a review of the various misrepresentations which it contains.

From the *Towers and Seasons* of July 15, 1842.

THE GOVERNMENT OF GOD.

(AN EDITORIAL OF JOSEPH THE MARTYR.)

The government of the Almighty has always been very dissimilar to the government of men; whether we refer to His religious government, or to the government of nations. The government of God has always tended to promote peace, unity, harmony, strength and happiness; while that of man has been productive of confusion, disorder, weakness and misery. The great-

est acts of the mighty men have been to depopulate nations, and to overthrow kingdoms; and whilst they have exalted themselves and become glorious, it has been at the expense of the lives of the innocent—the blood of the oppressed—the moans of the widow, and the tears of the orphan. Egypt, Babylon, Greece, Persia, Carthage, Rome—each were raised to dignity amid the clash of arms, and the din of war; and whilst their triumphant leaders led forth their victorious armies to glory and victory, their ears were saluted with the groans of the dying, and the misery and distress of the human family. Before them the earth was a paradise, and behind them a desolate wilderness; their kingdoms were founded in carnage and bloodshed, and sustained by oppression, tyranny and despotism. The designs of God, on the other hand, have been to promote the universal good of the universal world; to establish peace and good will among men; to promote the principles of eternal truth; to bring about a state of things that shall unite man to his fellow man, cause the world to "beat their swords into plough-shares, and their spears into pruning-hooks," make the nations of the earth dwell in peace, and to bring about the millennial glory, when the earth shall yield its increase, resume its paradisaean glory, and become as the garden of the Lord.

The great and wise of ancient days have failed in all their attempts to promote eternal power, peace, and happiness. Their nations have crumbled to pieces; their thrones have been cast down in their turn; and their cities, and their mightiest works of art, have been annihilated; or their dilapidated towers, or time-worn monuments have left us but feeble traits of their former magnificence, and ancient grandeur. They proclaim as with a voice of thunder, those imperishable truths, that man's strength is weakness, his wisdom is folly, his glory is his shame.

Monarchical, aristocratic, and republican forms of government, of their various kinds and grades, have in their turn been raised to dignity and prostrated in the dust. The plans of the greatest politicians, the wisest senators, and most profound statesmen have been exploded; and the proceedings of the greatest chieftains, the bravest generals, and the wisest kings have failed to the ground. No Nation has succeeded nation, and we have inherited nothing but their folly. History records their puerile plans, their short-lived glory, their feeble intellect, and their ignoble deeds.

Have we increased in knowledge or intelligence? Where is there a man that can step forth and alter the destiny of nations,

and promote the happiness of the world? Or where is there a kingdom or nation that can promote the universal happiness of its own subjects, or even their general well being? Our nation, which possesses greater resources than any other, is rent from center to circumference, with party strife, political intrigue, and sectional interest; our counsellors are panic struck, our legislators are astonished, and our senators are confounded; our merchants are paralyzed, our tradesmen are disheartened, our mechanics out of employ, our farmers distressed, and our poor crying for bread. Our banks are broken, our credit ruined, and our states overwhelmed in debt; yet we are, and have been in peace. What is the matter? Are we alone in this thing? Verily, no. With all our evils we are better situated than any other nation. Let Egypt, Turkey, Spain, France, Italy, Portugal, Germany, England, China, or any other nation, speak and tell the tale of their trouble, their perplexity, and distress, and we should find that their cup was full, and that they were preparing to drink the dregs of sorrow. England, that boasts of her literature, her science, commerce, &c., has her hands reeking with the blood of the innocent, abroad; and she is saluted with the cries of the oppressed, at home. Chartism, O'Connellism, and Radicalism are gnawing her vitals at home; and Ireland, Scotland, Canada, and the East, are threatening her destruction abroad. France is rent to the core, intrigue, treachery, and treason lurk in the dark; and murder, and assassination stalk forth at noon-day. Turkey, once the glory of the European nations, has been shorn of her strength, has dwindled into her dotage, and has been obliged to ask her allies to propose to her tributary terms of peace; and Russia, and Egypt are each of them opening their jaws to devour her. Spain has been the theatre of bloodshed, of misery and woe, for years past. Syria is now convulsed with war and bloodshed. The great and powerful empire of China, which has for centuries resisted the attacks of barbarians, has become tributary to a foreign foe; her batteries thrown down; many of her cities destroyed, and her villages deserted. We might mention the eastern rajahs; the miseries and oppressions of the Irish; the convulsed state of Central America; the situation of Texas and Mexico; the state of Greece, Switzerland and Poland, nay, the world itself presents one great theatre of misery, woe, and "distress of nations with perplexity." All, all speak with a voice of thunder, that man is not able to govern himself, to legislate for himself, to protect himself, to promote his own good, nor the good of the world.

It has been the design of Jehovah, from the commencement of the world, and is His purpose now, to regulate the affairs of the world in His own time; to stand as head of the universe, and take the reigns of government into His own hand. When that is done, judgment will be administered in righteousness; anarchy and confusion will be destroyed, and "nations will learn war no more." It is for want of this great governing principle, that all this confusion has existed; "for it is not in man that walketh to direct his steps;" this we have fully shown.

If there was any thing great or good in the world it came from God. The construction of the first vessel was given to Noah, by revelation. The design of the ark was given by God, "a pattern of heavenly things." The learning of the Egyptians, and their knowledge of astronomy was no doubt taught them by Abraham and Joseph, as their records testify, who received it from the Lord. The art of working in brass, silver, gold, and precious stones, was taught by revelation in the wilderness. The architectural designs of the temple at Jerusalem, together with its ornament and beauty, was given of God. Wisdom to govern the house of Israel was given to Solomon, and to the judges of Israel; and if he had always been their king, and they subject to his mandate, and obedient to his laws, they would still have been a great and mighty people; the rulers of the universe, and the wonder of the world. If Nebuchadnezzar, or Darius, or Cyrus, or any other king possessed knowledge or power it was from the same source, as the scriptures abundantly testify. If then, God puts up one, and sets down another, at His pleasure, and made instruments of kings, unknown to themselves, to fulfill His prophecies, how much more was He able, if man would have been subject to His mandate, to regulate the affairs of this world, and promote peace and happiness among the human family.

The Lord has at various times commenced this kind of government, and tendered His services to the human family. He selected Enoch, whom He directed, and gave His law unto, and to the people who were with him; and when the world in general would not obey the commands of God, after walking with God, He translated Enoch and his church, and the priesthood or government of heaven was taken away.

Abraham was guided in all his family affairs by the Lord; was told where to go, and when to stop; was conversed with by angels, and by the Lord; and prospered exceedingly in all that he put his hand unto; it was because he and his family obeyed the counsel of the Lord. When Egypt was un-

der the superintendence of Joseph, it prospered, because he was taught of God; when they oppressed the Israelites, destruction came upon them. When the children of Israel were chosen with Moses at their head, they were to be a peculiar people, among whom God should place His name: their motto was, "the Lord is our lawgiver; the Lord is our judge; the Lord is our king, and He shall reign over us." While in this state they might truly say, "happy is that people whose God is the Lord." Their government was a theocracy; they had God to make their laws, and men chosen by Him to administer them; He was their God, and they were His people. Moses received the sword of the Lord from God Himself; he was the mouth of God to Aaron, and Aaron taught the people in both civil and ecclesiastical affairs; they were both one; there was no distinction; so will it be when the purposes of God shall be accomplished; when "the Lord shall be king over the whole earth," and "Jerusalem his throne." "The law shall go forth from Zion, and the word of the Lord from Jerusalem."

This is the only thing that can bring about the "restitution of all things, spoken of by all the holy prophets since the world was," "the dispensation of the fulness of times, when God shall gather together all things in one." Other attempts to promote universal peace and happiness in the human family have proven abortive; every effort has failed; every plan and design has fallen to the ground; it needs the wisdom of God, the intelligence of God, and the power of God to accomplish this. The world has had a fair trial for six thousand years; the Lord will try the seventh thousand Himself; "He whose right it is will possess the kingdom, and reign until He has put all things under His feet;" iniquity will hide its hoary head, Satan will be bound, and the works of darkness destroyed; righteousness will be put to the line, and judgment to the plummet, and "he that fears the Lord will alone be exalted in that day." To bring about this state of things there must of necessity be great confusion among the nations of the earth; "distress of nations with perplexity." Am I asked what is the cause of the present distress? I would answer: "shall there be evil in a city and the Lord hath not done it?" The earth is groaning under corruption, oppression, tyranny, and bloodshed; and God is coming out of His hiding place, as He said that He would do, to vex the nations of the earth. Daniel, in his vision, saw convulsion upon convulsion; he "saw till thrones were cast down, and the Ancient of Days did sit; and one was brought before him like unto the

Son of Man; and all nations, kindreds, tongues, and people, did serve and obey him." It is for us to be righteous, that we may be wise and understand, for "none of the wicked shall understand; but the wise shall understand, and they that turn many to righteousness, as the stars for ever and ever." As a church and a people it behooves us to be wise, and to seek to know the will of God, and then be willing to do it; for "blessed is he that heareth the word of the Lord and keepeth it," says the scriptures. "Watch and pray always," says our Savior, "that ye may be accounted worthy to escape the things that are coming on the earth, and to stand before the Son of Man." If Enoch, Abraham, Moses, the children of Israel, and all God's people were saved by keeping the commandments of God, we, if saved at all, shall be saved upon the same principle. As God governed Abraham, Isaac and Jacob, as families, and the children of Israel as a nation, so we, as a church, must be under His guidance if we are prospered, preserved, and sustained. Our only confidence can be in God, our only wisdom obtained from Him; and He alone must be our protector and safeguard, spiritually and temporally, or we fall.

We have been chastened by the hand of God heretofore for not obeying His commands, although we never violated any human law, or transgressed any human precept; yet we have treated lightly His commands, and departed from His ordinances, and the Lord has chastened us sore, and we have felt His arm, and kissed the rod: let us be wise in time to come, and ever remember that "to obey is better than sacrifice; and to hearken than the fat of rams." The Lord has told us to build the Temple, and the Nauvoo House, and that command is as binding upon us as any other; and that man who engages not in these things, is as much a transgressor as though he broke any other command; he is not a doer of God's will, nor a fulfiller of His laws.

In regard to the building up of Zion, it has to be done by the counsel of Jehovah; by the revelations of heaven, and we should feel to say "if the Lord go not with us, carry us not up hence." We would say to the saints that come here, we have laid the foundation for the gathering of God's people to this place, and expect that when the saints do come, they will be under the counsel of those that God has appointed. The Twelve are set apart to counsel the saints pertaining to this matter: and we expect that those who come here will send before them their wise men, according to revelation; or if not practicable, be subject to the counsel that God has given, or they cannot receive an in-

heritance among the saints, or be considered as God's people; and they will be dealt with as transgressors of the laws of God; we are trying here to gird up our loins, and purge from our midst the workers of iniquity; and we hope that when our brethren arrive from abroad, they will assist us to roll forth this good work, and to accomplish this great design; that "Zion may be built up in righteousness; and all nations flock to her standard;" that as God's people, under His direction, and obedient to His law, we may grow up in righteousness, and truth; that when His purposes shall be accomplished, we may receive an inheritance among those that are sanctified.—Ed.

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

MILLENIUM.—No. 4.

What proves that David, in Psalm 58, had reference to the second coming of Christ is, that in v. 5 he says, "gather my saints together unto me; those who have made a covenant with me by sacrifice." Paul says, in Thes. 2: 1, "now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." In Mat. 24: 31, the Savior is speaking of His second coming in the clouds of heaven with power and great glory, and says, "he shall send his angels with the great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

The prophet Habakkuk, in Hab. 3: 3, doubtless alluded to the second coming of Christ. He said, "God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations: and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." No such wonders as these have transpired yet, nor is there any thing ever mentioned by the prophets to take place that can admit of such a scene, but the second coming of Christ. Isaiah, in Isa. 64: 1-3, uses very similar language, at least sufficiently so to show that they both had the same thing in view:

"Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. As when the melting fire burneth, the fire causeth the waters to boil, to make thy

name know to thine adversaries, that then nations may tremble at thy presence. When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence." It is necessary to observe that the prophets speak of things to be accomplished long after their day, as though they had been accomplished at the time they wrote, because they saw them accomplished in the vision of heaven.

The same subject, the second coming of Christ, is set forth by the sacred writers in another form.

For instance, Peter, in Acts 3: 19-25, had the same subject in view, calling it "the times of the restitution of all things." He says thus:

"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: and He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul that will not hear that prophet, shall be destroyed from among the people."

The prophet Joel calls it the great and terrible day of the Lord. Joel 2: 28-32, reads thus:

"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: 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: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." This same passage is quoted by Peter in Acts 5: 14-22, with a little variation, such as notable instead of terrible, and saved instead of delivered, &c.

John, in Revelations, calls it the great day of the wrath of the Lamb. He says:

"I beheld when he had opened the sixth seal, and 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 untimely 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. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, 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?" Rev. 6: 12-17.

A close reader of the scriptures will see that the writers, in the preceding quotations, had in view the second coming of Christ, and the things attendant on that advent. In the quotation from the Acts, the apostle says he will send Jesus Christ, who was before preached unto you. He also says that Moses had previously spoken of this, that is, that the time was coming when every soul should be cut off from among the people, who would not hear that prophet that was to be raised up like unto himself, which prophet was Christ: but the time that every soul who would not hear that prophet should be cut off has not come yet; but it will when Christ comes: for this is the uniform testimony of all the prophets that have written of these things. Paul says: when He comes He will take vengeance on them that know not God and obey not the gospel. John says that all kindreds of the earth shall wail because of Him; and Peter says that Moses had testified that every soul should be cut off. So great is the sameness among these writers, that there need be no mistake, that the times of the restitution of all things, spoken of by all the holy prophets since the world began, is the time of the second coming of the Savior.

The quotation from Joel is equally plain, in which the Lord says, "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 terrible day of the Lord come;" and at that time there is to be deliverance in mount Zion and in Jerusalem. This is the same in substance as others have said about the second coming of Christ. Paul says, as before referred to, that He should be revealed in fire. Malachi says, that when He shall come suddenly to His temple, He will be as a refiner's fire.

Joel here says that the sun shall be darkened and the moon turn to blood, before the great and terrible day of the Lord come.

Isaiah says, as before quoted, that 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. Again, Joel says, that there shall be deliverance in mount Zion, and in Jerusalem; and Isaiah says, that the Lord will reign in mount Zion, and in Jerusalem. The sameness is so striking that any attentive reader may see that the terrible day of the Lord, spoken of by Joel, and quoted by Peter, is the time of Christ's second coming. In the quotation from Revelations 6 c., the similarity is as visible. John mentions the sun becoming as sackcloth of hair, the moon turning to blood, and the stars of heaven falling, as a fig-tree casteth her untimely figs when shaken of a mighty wind. The Savior says, when speaking of his second coming, "immediately after the tribulation of those days shall the sun be darkened, and the moon turn to blood, and the stars fall from heaven." Mat. 24: 29. It is also declared in the preceding quotation from Rev. 6 c., that every mountain and island was moved out of their place. Isaiah, in the 64th chapter, as before quoted, speaking of the Lord rending the heavens and coming down, says, that the mountains flowed down at his presence, &c. One more coincidence is, that John says: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and mighty men, and every bond-man, 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 upon 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?" John 6: 15-17. This is the same as others have said. Paul says that he will take vengeance on them that know not God, and obey not the gospel. Daniel says that he will break in pieces and destroy all the kingdoms of the world. John says that the kings of the earth sought a covert under the rocks and mountains, and in another part of his Revelations, "all kindreds of the earth shall wail because of Him," that is, when He comes in the clouds of heaven with power and great glory, to reign on the earth a thousand years.

It must be plain to every thinking man, that all these writers in the foregoing passages, referred to the second coming of Christ, and the great and marvelous things there spoken of to be accomplished, are to take place in connection with His second advent, and that the great and terrible, or notable day of the Lord, mentioned by Joel, and afterward by Peter, and the times of

the restitution of all things spoken of by Peter, as well as the great day of the wrath of the Lamb, all refer to the second coming of the Savior, when He comes to reign in mount Zion, and in Jerusalem, and before His ancients gloriously.

Every candid reader of the Bible, who is not so completely bewildered by the prejudice of education, and in the greatest possible darkness, by reason of false teaching, must see that the second coming of Christ to reign on the earth, is by far the most important period in human existence—all the sacred writers have viewed it to be so—heaven, earth, and hell are to be effected with it—saints and sinners are deeply interested in it—all the righteous who are sleeping in their graves, fell asleep in Christ, in view of that glorious and awful day of wonders and majesty—the disembodied spirits of the saints in the paradise of God, are waiting the arrival of that period to receive their glorified bodies, and commence their never ceasing age of glory, by reigning with Christ a thousand years on earth. The prophets, the apostles, Jesus, Moses, Abel, Enoch and Abraham, all beheld it afar off, and rejoiced in it. The saints above, and the saints on earth, are looking and longing for that time when they shall all be gathered together, both the things on earth and the things in heaven, which are in Christ Jesus; those in heaven to reign with Him a thousand years, and those on earth, or in the flesh, to serve him a thousand years in their successive generations. Not only men, both in the flesh and in the spirit, but beasts, reptiles, and birds, are also to rejoice in it. They will cease to hurt and to destroy. The asp, the cockatrice, the lion, the leopard, and the bear, shall all become harmless; the little child shall play with them unmolested; the weaned child shall perform its wanderings undisturbed; the calf, the kid, and the lamb, sport in playful mirth, and nothing to make them afraid; the whole lower creation will rejoice, and all the heavens be glad. O glorious day! O happy period! Rejoice ye heavens, and be exceeding glad O earth! Ye lofty mountains, prepare yourselves to bow respectfully, and prostrate yourselves at the feet of the King of kings, and the Lord of lords; and ye humble valleys wait His advent, that you may be lifted up on high. O earth, roll on, and cease not; bring in haste this day of wonder and glory! O thou time, exert all thy powers, and bring it swiftly to our doors! O saints, let your prayers cease not; call upon God day and night, until this day of rest comes, and the heavens and earth rejoice together!

From the foregoing quotations we have learned the following particulars:

1st. That Christ is coming to reign on the earth a thousand years, and that He will bring all the saints with Him of every nation, tongue, and kindred, and they shall reign with Him.

2nd. That previous to, and at the time of His coming, the saints on earth are to be gathered together to mount Zion, and to Jerusalem, even all of them, from the four winds, from one end of heaven to the other; for there the Lord is to reign before His ancients gloriously.

3rd. That He will at that time take vengeance on the wicked, even all of them of all kindreds of the earth, for they shall all wail because of Him.

Under these three general heads, we design to comprise all that we shall write on the subject of the Millennium, in this dissertation.

The first in order, then is, that Christ is coming to reign on the earth a thousand years, that He will bring all the saints with Him of every nation, tongue, and kindred, and they shall reign with Him.

There is no fact in the Bible that is set forth more clearly, than that of Christ's coming to reign on the earth with all the raised saints; it has been declared by all the inspired men since the world began; and it has been the expectation of all the saints in every age of the world, that Christ would come, and that they should yet reign with Him in mount Zion, and in Jerusalem; the ancient prophets prophesied of it, and the ancient poets sang of it. Not as some have said, a spiritual (which might more properly be called imaginary) reign; but literal, and personal, as much so as David's reign over Israel, or the reign of any king on earth. All the inspired men have said that Christ shall reign over the earth literally; for literally the kingdoms of this world will become the kingdoms of our God and His Christ, and He shall reign on the earth. And He will as literally break in pieces and destroy all the kingdoms of the world, as ever one king destroyed and broke down the kingdom of another. Never did Cyrus the Great, (as he is called) more literally break down and destroy the kingdom of ancient Babylon, than will Christ, the Great King, break in pieces and destroy all the kingdoms of the world; and so completely will He do it, that there will not, from one end of the earth to the other, be an individual found, whose word, or edict, will be obeyed but His own: so that He will completely break in pieces and destroy all kingdoms. See Daniel 2: 44.

But before we enter particularly into an

examination of Christ's reign, let us see the situation of the world in relation to the government of heaven, at the time when Christ was to begin to make preparation for His great and last advent.

That the world, previous to this time, was to wander far from God, and righteousness was so far to depart from the earth, and the true principles of the religion of heaven to be so neglected, as to leave the world in a state of apostacy, is pretty generally acknowledged by all who profess much confidence in the Bible. This is the testimony of the Savior Himself, and I presume, all will agree, that his testimony is sufficient to establish any point: I mean all who believe Him to be the Savior of the world. He says: "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying, and given in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of Man be." Mat. 24: 37-39.

From the Evening and Morning Star of September, 1834.

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS.—No. 8.

This generation of sectarians never displayed greater weakness in any thing, than in the vain supposition that they can obtain the blessings of Abraham without first obtaining his faith; for it was through faith that Abraham obtained all his promises and blessings; and without faith he would have gotten none of them; neither will any man ever obtain the blessings of Abraham until he obtains a like degree of faith. Then, and not till then will he obtain the blessings of Abraham; for with Abraham's faith he can obtain the same blessings; but without it he can not!

Paul says thus, concerning Abraham and his faith: "Even as Abraham believed God, and it was accounted unto him for righteousness. Know ye therefore, that they which are of faith the same are the children of Abraham. And the scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then, they which be of faith, are blessed with faithful Abraham." Gal. 3: 6-9. Here the apostle declares in the clearest terms, that they who are of faith are the children of Abraham, and that it is because men have faith, that they are blessed with faithful Abraham; but no persons were ever blessed with the blessings of Abraham,

unless they had his faith, and were thereby able to get them; for it was by faith that Abraham got them, and had it not been for his faith he never would have obtained them. Abraham might have read of the faith of righteous Abel, by which he was enabled to offer acceptable sacrifices to God, but unless he himself had as much faith as Abel, he could never have offered as acceptable a sacrifice as Abel's, for this could only be done by the same degree of faith which Abel had when he offered his sacrifice. For though Abraham might have offered a hecatomb of sacrifices, still, if his faith, when he offered them, had not been as strong as Abel's when he offered his sacrifices, they would not have been as acceptable to God as were Abel's, though they were the same kind of animals, and in every respect like Abel's, and no difference only what existed in the faith of the worshipers. For it was by faith (and that only) by which Abel's sacrifice was more acceptable than Cain's; for, says the author of the epistle to the Hebrews: "By faith Abel offered unto God a more acceptable sacrifice than Cain, by which he obtained witness that he was righteous. God testifying of his gifts that he was righteous; and by it he being dead yet speaketh." Heb. 11: 4. So it was just as necessary that Abraham should have faith to be acceptable unto God, as it was for Abel; neither could Abraham ever have known that his faith was accounted unto him for righteousness; if God had not testified unto him that he was righteous, as well as he did unto Abel; for he might have read of the faith of righteous Abel, or of the faith of Enoch; by which he was translated, or of the faith of Noah, by which he saved himself and his family when the world was drowned, and might have believed with all his heart that these things were true; but unless he had obtained the same degree of faith that these men had, it would have been of no avail unto him to have known of their faith. Reading and hearing of their faith would have done him no good, unless he had set about obtaining the same faith; and not only the same faith, but the same degree of it; for men are acceptable unto God in proportion to the degree of their faith, whether it is strong or whether it is weak. So that we see, that unless Abraham had obtained the same degree of faith that the saints before had obtained, he never could have been blessed with the same blessings. He might have read of their faith, and how they obtained by it a good report; but here it must have ended, as long as the blessings of life and salvation are to be obtained by faith, and by faith only; for Abraham must have had faith for himself, as well

as the ancients had for themselves, or else their blessing would not have been the same, neither in this world, nor yet in the world to come. Nor could Abraham ever have been blessed with faithful Abel, Enoch, and Noah, had he not have been a man of like precious faith with them, and not only of like precious faith, but the same degree of like precious faith; neither can any person be blessed with faithful Abraham unless he has the like precious faith with him, and the same degree of the like precious faith; for no man ever had too much faith for his salvation, nor too high a degree of faith. Abel had not too much, neither had Enoch, nor Noah, nor Abraham, nor Moses, nor Samuel, nor the prophets; nor had Peter, or Paul, or any of the apostles, or any other creature; neither had they any more than was necessary. This is something that all the ancient inspired men well understood, and noticed in all their writings and teachings, and have left it on record for the benefit of this, as well as succeeding generations, that they all might know on what principle the ancients were blessed by the God of heaven, and how it was that men were made partakers of eternal life.

NEWS FROM ELDERS.

Bro. E. C. BRIGGS wrote from Salt Lake City, June 29th, as follows: "The work is prospering in this city and Territory, and we feel much encouraged, although I can not describe the obstacles that there are in our way. To the natural beholder all is darkness, yet I can see light, and a glorious triumph over the priestcraft that has so long reigned unchecked in all this accursed land. The people are afraid to attend my meetings.

Bro. Rush is doing a good work in the Southern District. He has baptized twenty-five since the April Conference, and organized a branch at American Fork of ten members.

Bro. Alex. McCord is doing a great work in the northern district. He has baptized quite a number, and is in good spirits, he preaches the word from house to house, and invariably does good, except where priestcraft and superstition has got too firm a hold on their minds. I expect to go to California by way of Nevada after the July Conference. May God bless all the saints."

Bro. T. J. ANDREWS wrote from California, June 13, and authorized us to send 100 additional copies of the Herald. He wrote as follows:

"Yesterday I received a letter from Bros. Morgan and Falk. They had arrived at their field of labor in Southern California.

They were fully anticipated and received gladly by many good honest souls. At the time of writing, they had appointed a day for baptism in Monte, Los Angeles County, and expected to baptize several, who had already given their names for that purpose. Their destination is Los Angeles, were they learn that numbers are anxiously waiting for their arrival. They have established a book agency at Monte, and I have now 6 subscribers in that place. We watch with much interest this mission, because into that region hundreds have sought refuge from their cruel deceivers and oppressors in Utah. In fact the entire population is almost composed of once Latter-Day Saints, and most undoubtedly from amongst so many delivered from bondage by the providence of Almighty God. Many will be found who have not entirely lost all recollection and love of the work. But as Bro. Folk informed me, Satan has been very busy sowing tares, and many are seeking other divinations instead of the Holy Ghost, and declare their disbelief in any other leader, but in their own 'familiar spirits,' to which they seem much attached. There are many who hunger and thirst for truth, and receive the word as honey dew upon the flowers. These brethren are faithful and diligent, but like all servants of God, they feel their own great weakness, and desire an interest in the prayers of all the faithful, that they may be protected, and made strong in the work in which they are engaged."

For the Herald.

FIVE MINUTES TO LEAVE.

Bro. SHEEN:—I have just returned from Nebraska, in company with Brother Wm. A. Litz. We attended a two days' meeting on Camp Creek, and had a good time. We baptized three; many more are investigating the work. Bro. Litz gave a lecture at Wyoming to the Salt Lake emigrants, by request of the citizens of the place, when we, together with some of the brethren and sisters from Council Bluff, came into the camp and began to inquire for some of their friends from the old country. They were asked by the American leaders if they were young Josephites? When answered in the affirmative, our brethren and sisters were then asked if they intended to instill that doctrine into that people? The answer was, "we will lay the truth before our friends." They said, "we will give you five minutes to leave the camp,

and if you will not we will put you out."

Yours in love,

HUGH LYTLE.

COUNCIL BLUFF, IOWA, June 24, 1864.

"THE EUROPEAN CONFERENCE has been unable to make any pacific arrangements, and hostilities between Denmark and her invaders recommenced on the 27th ult. Great Britain seems fully prepared to give aid to Denmark, but the position of France cannot yet be explained. A British fleet, we have no question, is by this time in the Baltic, and another will soon be in the Adriatic, and thus enable the Italian Principalities to take part in the general contest against their old hereditary foes of Austria. *From the present aspect of affairs, it looks as if nothing could prevent a general European war.* France and Russia have little direct interest in the matter; but they will almost inevitably be drawn into taking some part in the contest."—*Chicago Tribune, July 12th, '64.*

THE WAR IN MISSOURI.—A dispatch in the *Chicago Tribune*, July 14th says:

"Guerilla movements in the interior are no less annoying or extensive now than at any time during the last four or five weeks. In some respects they are far worse, and it is certain that in some counties the country has never been in worse condition from swarms of bushwhackers than it is now. The worst outrages are committed in the western portion of the State by rebels who pretend to be under Quantrell, though thus far that worthy has not personally appeared on the scene. There is abundant testimony that he has sent some of his men across the river into Clay and Platte counties, where the rebel sympathizers are numerous, and where Quantrell evidently expects a reinforcement. They have dashed into Ray county many times, and carried off a considerable amount of property."

RECEIPTS FOR THE HERALD.—A. Morton, N. H. Ditterline, S. Smith, S. P. Mason, E. A. Newberry, J. C. Gaylord, C. Smith, F. Leonard, W. Aldrich, U. Cudworth, F. J. Moore, O. Shumway, M. Cook, J. McKenzie, S. Rogers, S. Mahoney, A. Lawrence, T. Williamson, W. Harson, E. Johnson, D. M. Montgomery, W. Britain, J. Gold, P. Corless, each \$2; J. Lord, B. R. Robson, E. N. Webster, J. W. Trout, A. Beaman, J. Houston, S. Hill, H. Duty, J. Jemison, (Neb.) J. Clayton, I. Jemison, A. J. Porter, E. M. White, W. Fisher, J. Wilsley, W. H. Cox, O. P. Dunham, I. Bond, V. White, J. P. Kastor, J. D. Jones, W. Grice, E. Chapin,

S. A. Sayer, G. Mefford, R. K. Dennis, T. Lambert, H. Weatherby, H. Huffman, L. Babbitt, D. Fuller, J. M. Wait, E. Houghton, J. Black, G. Watson, G. Morey, each \$1; R. Jones, \$2.10; A. Healey, \$3; J. Gifford, \$1.50; L. Allen, \$3; C. J. Pramer, \$2.75; P. Larson, \$1.50; T. J. Andrews, \$10.00.

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"FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF. THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER."—*Psalm*. 37: 28, 29.

No. 3.—Vol. 6.] PLANO, ILL., AUG. 1, 1864. [WHOLE No. 68.

MISTAKES IN THE BOOK OF COMMANDMENTS.

There are some persons who have fallen away from the faith of the church, who allege that the first Joseph made interpolations to some of the revelations which are in the Book of Doctrine and Covenants. They say that the Book of Commandments, (which was published in 1833) contains some revelations which are interpolated in the Book of Doctrine and Covenants. We shall present plain and decisive evidence that this is an erroneous idea.

These people say that Sec. 17: (2) 16, 17, of the B. of C. have been added, and that these paragraphs were not published in the Book of Commandments. The Book of Commandments was published in Jackson Co. Mo., by W. W. Phelps, from manuscripts which were sent from Kirtland, by the Prophet Joseph. They were therefore not published under his supervision, and they were not published correctly. The above mentioned revelation was published by W. W. Phelps in the first number of the *Evening and Morning Star*, which was published for June, 1832, and about one year before the Book of Commandments was published. It is the second article in that periodical, and is there called:

"THE ARTICLES AND COVENANTS OF THE CHURCH OF CHRIST.

With a few items from other revelations."

The paragraphs which some people say are interpolations, are on page 4, therefore they should have been published in the Book of Commandments, and the assertion that Joseph was guilty of adding to this revelation, is hereby proved to be a falsehood and a slander.

Sec. 26: (50) 3, was omitted in the Book of Commandments, but we shall show that it is not an interpolation in the Book of Doctrine and Covenants, as some have asserted. This revelation was published in the *Evening and Morning Star*, March, 1833, as it is recorded in the Book of Doctrine and Covenants, therefore the third paragraph should have been published in the Book of Commandments.

In Joseph's History, in the *Times and Seasons*, March, 1843, page 117, he gave the following information concerning this revelation:

"Early in the month of August, (1830) Newell Knight and his wife paid us a visit, at my place, at Harmony, Penn., and as neither his wife nor himself had been as yet confirmed, it was proposed that we should confirm them, and partake together of the sacrament, before he and his wife should leave us. In order to prepare for this, I set out to go to procure some wine for the occasion, but had gone only a short distance when I was met by a heavenly messenger, and received the following revelation; *the first paragraph of which was written at this time, and the remainder in the September following.*"

We suppose, therefore, that the last part of this revelation was written on another piece of paper, and that the mistake in publishing the revelation in the Book of Commandments was made thereby. We have now proved that the paragraphs of the above mentioned revelations which were omitted in the Book of Commandments, had been previously published in the *Evening and Morning Star*, and therefore they were published in the Book of Doctrine and Covenants *without any interpolations*. Thus, by God's help, we have demolished one of the chief bul-

works of defence of a class of apostates who say that Joseph was a fallen prophet. When they are driven from this point of defence, they next say that they receive the first, but not the last edition of the Book of Doctrine and Covenants. Thus did Nadab and Abihu, and afterwards Korah, Dathan and Abiram rebel against Moses, for which cause they were cut off from the land of the living.

EVIDENCES OF THE TRUTH OF THE BOOK OF DOCTRINE AND COVENANTS. No. 1.

In the first place we will prove that the Book of Doctrine and Covenants is a true and divinely inspired record by the prophecies which it contains which have been fulfilled. Moses said, "when a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him," Deut. 18: 22. This is one of the tests by which we are authorized to try revelations. When prophecies will not bear this test we may know that they are false and that they were not given by the inspiration of the Almighty. By this test we will try the revelations which have been given to the Church of Jesus Christ of L. D. S. Thirty six years have passed away since the first of the revelations in the Book of Doc. and Cov. was given and more than twenty three since the last was given. It contains very many prophecies of events which have transpired since that time but *not one prophecy of an event which was to transpire before this day which has not come to pass.* Surely among such a multitude of prophecies (concerning events which according to many of these prophecies were to transpire in this age of the world,) there would be many which would not come to pass if the Lord had not spoken them, and there would have been many which would have been proved to be false by a non-fulfillment of them by the events prophesied of, not following the prophecies. Many false prophets and false christs have arisen since Joseph, the Martyr was called of God to be a prophet and many have arisen since his death and we know of none of them whose prophecies will bear this test. Their false prophecies are numerous. Very many of the prophecies which Brigham Young has delivered in his sermons and which have been published in his authorized publications have been proved to be false. Many of

the prophecies which J. J. Strang, Brewster, C. Thompson, Gladden Bishop, Sidney Rigdon and many others have published, have been proved to be false. The events followed not and did not come to pass according to the prophecies which they published. In only a small part of that time which has passed away since the revelations of the Book of Cov. began to be published their false prophecies have been proved to be false.

We will now proceed to the task which we have undertaken to perform. We will show that many of the prophecies of Joseph which are in the Book of Cov. have been fulfilled. We will quote first from the first section and first paragraph as follows:

"Hearken, O ye people of my church, saith the voice of Him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and *the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the house-tops, and their secret acts shall be revealed;* and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.

Here was and is a solemn warning to the people of the Church of God, and unto all men," and if the whole church had given heed to this warning, "the rebellious" of the church would not have been pierced with much sorrow, and their iniquities would not have been spoken upon the house-tops and their secret acts would not have been revealed, but this part of this revelation has been fulfilled in a remarkable manner. Very many of the rebellious, who have turned aside from the pure principles of the gospel, have been pierced with much sorrow. It is here foretold that the rebellious would be guilty of secret iniquities. It is unnecessary to describe the secret iniquities which they have been guilty of, for they are now "spoken upon the house-tops" and in all the world.

Par. 3 contains another prophecy which has been partly fulfilled. It was there foretold that "the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants,

neither give heed to the words of the prophets and apostles, shall be cut off from among the people." The present desolate condition of that part of Missouri where the saints were driven from is an evidence of the commencement of the fulfillment of this prophecy. The people in those counties would not hear the voice of the Lord for they would not hear the voice of His Spirit, neither the voice of the servants of the Lord, neither would they give heed to the words of the prophets and apostles, and nearly all of them have been cut off from among that people. Many have been cut off by war and many have been cut off from that land for they have been exiled as they exiled the saints. The great destruction of life which followed after this revelation was given in November 1831, first by cholera and recently by war, in this nation, are also events which are connected with the fulfillment of the prophecy which we have quoted, and all these events are indications that *every soul* who will not hear the voice of the Lord, nor the voice of His servants, *will soon be cut off* from among the people.

Par. 6 contains a prophecy which is beginning to be fulfilled. There the Lord said, "the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion and also the Lord shall have power over His saints." In North America peace has been taken from the United States and from Mexico. These countries have within their limits nearly half of North America and more than three fourths of the inhabitants. In Europe there are unsettled disputes between nearly all the nations which give fearful indications of a universal war. To prevent this great catastrophe many schemes have been devised which have failed. To prevent it Louis Napoleon endeavored to convene a Congress of nations to settle their disputes and contentions by mutual agreement, but he failed in the attempt. Lord John Russel in behalf of the Government of Great Britain opposed the project and said that he believed that it would hasten that which Louis Napoleon hoped to prevent thereby.

The next prophecy which we will notice is in Sec. 3: 1, in these words:

"Now, behold, a marvelous work is about to come forth among the children of men." No reasonable and candid person will say that the work which Joseph the Martyr brought forth was not a marvelous work. Was it not marvelous

that an illiterate boy should bring forth a system of theology which has been received as the truth of heaven by multitudes in many of the nations of the earth? How did he know in February, 1829 that a marvelous work was about to come forth among the children of men? Could he have known it except by the revelation of God? Many have prophesied since that time that God will perform a marvelous work by them, but a marvelous work has not appeared under their leadership except a marvelous display of their folly and wickedness.

A DEBATE AT SANDWICH, ILLINOIS.

SECOND EVENING.

On the second and third evenings, Mr. Elzea repeated much that he had said on the first evening. These repetitions we shall only notice slightly. The indefensibility of his doctrine was manifested by these repetitions.

He said that Jude used the present tense when he said that Sodom and Gomorrah "are set forth for an example suffering the vengeance of eternal fire," and that Jude thereby showed that the people of those cities were then, (in Jude's day) suffering the vengeance of eternal fire. We hold that Jude meant that the history of the vengeance of the eternal fire which destroyed those cities, was then set forth in the sacred scriptures. It is not set forth in the scriptures that the inhabitants of Sodom and Gomorrah were suffering the vengeance of eternal fire in Jude's day.

Mr. E. quoted the words of the Savior concerning the rich man and Lazarus, and said that there was an impassable gulf between heaven and hell, so that none could pass from one to the other of these places. Our Savior showed that although there was at a certain time an impassable gulf, yet even then Abraham could hold a conversation with a man in hell, and although there was then an impassable gulf, the Savior did not say that there always would be such a gulf. Bro. Briggs said that there was a "middle wall of partition" between Jews and Gentiles, until it was removed by Christ. Many gulfs and roads which were impassable in this world have been made passable, and the Savior did not show that the impassable gulf between Abraham and hell would always remain so, neither did He say that the rich man would always be in torment.

Mr. E. quoted 2 Cor. 5: 10, where we read that "we must all appear before the

judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." This text is very far from supporting the affirmative of the question, for when every one receives "according to that he hath done, whether it be good or bad," their rewards and punishments will be as various as the characters of men are. The greatest sinners will receive the greatest condemnation. Mankind will not be divided into two classes or orders *only*, one to inherit the same bliss and the other the same condemnation, for then they would not be rewarded according to their deeds.

Mr. E. made another fruitless effort to defend his position, by quoting these words: "Behold, now is the accepted time, behold, now is the day of salvation." 2 Cor. 6: 2.

Now is the accepted time, because in this life *only* can we prepare for celestial glory. "He that believeth not shall be damned," and although he will be visited after many days, and by repentance and obedience, be permitted to receive a glory, yet he cannot receive the great salvation of the celestial world. Where God and Christ is he can not come. Now is the day of salvation from such great damnation, and from this never-ending banishment from the presence of God and Christ.

Like a drowning man catching at straws, Mr. E. quoted the following text: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5: 19-21.

The apostle did not say that they shall remain in torment through an endless duration. A deliverance from torment only, is not an inheritance in the kingdom of God.

The next text which Mr. E. quoted was this: "And thou mourn *at the last*, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof." Prov. 5: 11, 12. Mr. E. asserted that this mourning *at the last*, means that the wicked will commence to mourn at their death, and continue to do so throughout eternity. The inspired writer shows what he means by the words "at the last." He shows that "at the last" is when the flesh and

body of the wicked are consumed. It is therefore at the end of his mortal career. That is the time when the wicked mourns. The writer does not say that he shall mourn through eternity. He does not say how long the wicked shall mourn.

Mr. E. quoted as follows from Prov. 1: 24-28:

"Because I have called and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity: I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."

Mr. E. said that the wicked in hell will call upon the Lord, but He will not answer, and that they will seek Him early but will *never* find Him.

The wicked will not find the Lord when they seek Him "early" in hell. They will *then* call and He will not answer, and is not this the condition of the popular religionists in this life? Do they not call upon the Lord (without faith) and does He answer them? Do they not profess to seek Him, and do they find Him?

Bro. B. said that although the wicked will seek the Lord *early* in hell, and will not *then* find Him, yet "after many days shall they be visited," for Isaiah said:

"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. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Isa. 24: 20-22.

The prophet here shows that there is a place for the wicked which is called "the pit," and "the prison," and "as prisoners (the wicked) are gathered in the pit," so "the host of the high ones that are on high, and the kings of the earth upon the earth," will be gathered in the pit," because, in the last days, before transgression "shall fall and not rise again," the kings of the earth and the high ones will be gathered together "to the battle of that great day of God Al-

mighty," and then shall the fowls of heaven be gathered together to eat their flesh. (See Rev. 20: 18.) Then will their spirits be gathered together into the pit, as all the wicked (the prisoners) are gathered, and after many days shall they be visited.

Bro. B. showed when they will be visited, by quoting Zech. 9: 10-12, as follows:

"He (Christ) shall speak peace unto the heathen, and His dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold ye *prisoners of hope*."

By the blood of Christ therefore the prisoners will be sent forth out of the pit wherein is no water—the pit in which the rich man asked for a drop of water to cool his parched tongue. These prisoners are prisoners of hope, although they will seek the Lord early, and will not find Him until after many days.

Mr. E. said that the pit spoken of by Zechariah and other prophets, was one of the pits which were anciently dug in the sides of the mountains by shepherds, to water their flocks, and that earthquakes sometimes let out the water; that kings put prisoners which were taken in their wars into these pits; that Joseph, the son of Jacob was cast into one of these pits.

The fact that such pits were dug, does not show that there is not a place called "the pit," where the wicked will be held as prisoners of hope, from whence they will be sent forth by the blood of the covenant. When prisoners were sent forth from the pits into which they were cast by ancient kings, they were not sent forth "by the blood of the covenant." The prisoners will be sent forth out of *the pit* by the blood of the Son of God, for His blood was "the blood of the covenant," as the following question shows: "Of how much sorer punishment, suppose ye, shall ~~be~~ be thought worthy, who hath trodden under foot the Son of God, and hath counted *the blood of the covenant*, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace." Heb. 10: 22. The blood of Christ is called "the blood of the everlasting covenant" in the following text: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through *the blood of the everlasting covenant*, make you perfect." Heb. 13: 20, 21.

Mr. E. said that the prisoners spoken

of by Zechariah, had been sent forth out of the pit before that part of his prophecy was written, because the Lord in it said, "*I have sent forth thy prisoners out of the pit.*"

Bro. B. showed that the prophets often do not use verbs of a future tense when they prophesy of future events. In John's Revelations the present and past tenses are used almost entirely, as follows: "*I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea.*" Rev. 21: 1. "The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth * * * hid themselves." Rev. 6: 14, 15.

The prophecies concerning *the pit*, can not have any reference to pits dug by men, because they dug a multitude of pits, but *the pit* into which the wicked are cast, and out of which they will be sent forth, is described as "the pit," "the prison," "the prison-house" and "the bottomless pit." It is one not many pits which are described as the prison-house of the wicked.

This is the pit into which Korah, Dathan and Abiram went as it is recorded in Numb. 16: 30, 33, in these words:

"But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit: then ye shall understand that these men have provoked the Lord. They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation."

This account shows that *the pit* is not a pit which is immediately below the surface of the earth for "the earth opened her mouth" and "clave asunder" and "the earth closed upon them." There was therefore no pit at the surface of the earth but far below in the interior of the earth. Bro. B. quoted the word of the Lord by Ezekiel which shows that the pit is in the nether parts of the earth as follows: Ezek. 32: 18-23.

"Son of man, wail for the multitude of Egypt, and cast them down, *even her*, and the daughters of the famous nations; unto the nether parts of the earth, with them that go down into the pit. Whom dost thou pass in beauty? go down; and be thou laid with the uncircumcised. They shall fall in the midst of *them that are slain by the sword*; she is delivered

to the sword: draw her and all her multitudes. The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword. Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword: Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living."

This quotation shows that the pit is hell and that the graves of those who descend into the pit are not *in the pit* but in the "sides of the pit." They are round about their graves. Their spirits are in the pit and their bodies are in their graves round about them. Hell is the pit, for the Lord says that they are gone down into hell and "the strong among the mighty shall speak to him (Pharoah) out of the midst of hell with them that help him." Pharoah and "the multitude of Egypt" are, or are to be "prisoners of hope" therefore the strong among the mighty will speak unto him with them that help him. Then by the blood of the covenant the prisoners will be sent forth "out of the pit wherein is no water." These ideas are also clearly set forth in the annexed part of this chapter as follows:

"There is Elam and all her multitude round about (not in) her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit." 24v. Here again it is shown that the grave is not the pit nor in the pit, nor any part of the pit but the grave of Elam and all her multitude is on the side of the pit for it is declared that her grave is round about her and she has gone down into the nether parts of the earth, into the pit. The next verse says: "They have set her a bed in the midst of the slain with all her multitude: her graves are round about him, all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain." In like manner in the next two verses we read that "there is Meshech, Tubal and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the

land of the living. And they shall not lie with the mighty that are fallen of the uncircumcised which are gone down to hell. Here the pit is called hell as it is in v. 21, and again it is shown that the graves of those who are in hell are round about them, therefore hell and the pit are identical, but hell and the grave are not. In vs. 29 and 30 we read that Edom, her kings and all her princes and the princes of the north and all the Zidonians go down to the pit.

We have already shown that Pharoah and all his multitude were to go down to the pit, and that "the strong among the mighty shall speak to him out of the midst of hell with them that help him," and in vs. 31 and 32 we read that "Pharoah shall see them, and shall be comforted over all his multitude, even Pharoah shall and all his army slain by the sword, saith the Lord God. For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharoah and all his multitude saith the Lord God."

The time will therefore come when they will be comforted in the midst of hell. They will "be comforted" when the strong among the mighty shall speak to Pharoah.

Bro. B. quoted this text: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3: 8. He said that sin is the work of the devil therefore the Son of God will destroy sin and after the prisoners in the pit cease to sin, they will cease to be punished for their sins and will be sent forth out of their prison-house.

Mr. E. quoted this text: He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Ps. 40: 2. He endeavored to make it appear that this horrible pit was a pit like that which is spoken of in the texts that Bro. B. quoted, but this pit was not *the* pit but *an* horrible pit. The indefinite article "an" shows that there were more than one pit of that class, and the text shows that there was miry clay in it. Now there can be no miry clay where there is no water. So if the pit and miry clay which is here spoken of is to be understood *literally*, as Mr. E. claimed, then it was not the pit wherein is no water and if these words are to be understood *figuratively* then it was not a literal pit made by man nor the pit which is called hell.

THIRD EVENING.

Mr. Elzea said that the word "everlasting" means endless when it is used to describe the punishment of the wicked, but he brought forth no evidence to substantiate this assertion.

Mr. E. quoted this text:

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: Because that when they knew God they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened." Rom. 1: 20, 21.

He said that it is the heathen who are spoken of here, who "are without excuse," and that the things which are made show the eternal power and Godhead, so that they are without excuse and they will be judged according to their deeds. It is evident that Paul had reference to those who had known God and had become reprobates. Paul said, "when they knew God," &c. He also said "as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." 28v. They had had a knowledge of God but they did not like to retain that knowledge.

Mr. E. said that if the judgment of God can be revoked Jesus died in vain, and the wicked will sing "we have suffered the penalty for our crimes and Christ may hide His insignificant head." He said that there will be but one song among the redeemed and that they will sing praises to God and the Lamb.

Bro. B. showed that when the wicked will be redeemed, it will be by the blood of the Lamb. He quoted Rev, 14: 9-11, as follows:

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

He said that this text shows that *day and night* will continue as long as the wicked will be punished but that when

time shall be no more there will be no alternation of day and night. The day and night referred to in this text can not be day and night in the place of their torment for they are in "outer darkness" as our Savior described it, and Job described it as "the land of darkness, and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order." Job. 10: 21, 22. Jude said that it is a place of "blackness of darkness" but in the description of the New Jerusalem where the saints will dwell, John said, "there shall be no night there." "The smoke of their torment (in hell) ascendeth up for ever and ever: and they have no rest day nor night. This "for ever and ever" will continue until the end of time for here, on the earth day and night will continue until the end of time. This was the promise which the Lord made to Noah: "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and *day and night* shall not cease." Gen. 8: 22. "God made two great lights; the greater light to rule the day, and the lesser light to rule the night." Gen. 1: 16. This was the order which was established in the morning of creation but concerning the New Jerusalem, which will come down from God out of heaven, (where the saints will dwell) John the Revelator said, "the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 21: 23.

Mr. E. showed that he was unable to overthrow the evidence and reasoning of Bro. B. therefore he abandoned the subject and told a story which he had seen in the news of the day concerning the Reorganized Church and said that we are going to build up another Salt Lake in Jackson Co. Mo. Dr. Lowe (one of the moderators) told him that he did not see any thing in the question about Salt Lake or Joseph Smith.

Mr. E. persisted in his abandonment of the question by reading the Book of Mormon and the Book of Covenants and pretending to show what they teach, instead of showing what the Bible teaches in reference to endless punishment.

LETTER FROM BRO. CHAS. HALL.

NEWS FROM ST. LOUIS.

DEAR HERALD:—Having a little leisure time, and the day being rainy, I thought I would write you a few lines to inform you of our prosperity in St. Louis and vicinity.

I can truly say that the work of God is onward in this portion of His vineyard, and very many are investigating the principles of the Reorganized Church, and we baptize some almost daily in and around St. Louis. We have added eight to our branch since our last Conference; there are also a great many more that are with us in principle, and who believe Bro. Joseph Smith to be the right man in the right place, and lend us an helping hand in everything that tends to forward the cause, but notwithstanding their desire to see the cause roll on, they remain yet unconnected by baptism, but our prayers are in their behalf, for many of them are good old Latter-Day Saints.

Last Sunday I went to a station four miles west of Bellville, Ill., and assisted Elder Clark to organize a branch there. He had already got ten members baptized; we got the saints together and they chose Elder David Davies to be their President; they are mostly Welsh, and a good honest hearted people. Elder Clark and myself spoke to about forty grown persons in the grove in the morning; the afternoon being rainy, we held a testimony meeting, and enjoyed ourselves together with the Spirit of God.

NEWS FROM ENGLAND.

A few days ago I received a letter from the Staffordshire potteries, England, from Elder Isaac Poole, who was, a few weeks ago, the President of the Brighamite church there. When I first heard Bros. Cuerden and Anderson, in St. Louis, speak on the apostacy of the church, I wrote immediately to Bro. Poole, (who is my wife's father,) and asked him why the church had lost the gifts and blessings of the gospel, which once followed the saints. I then gave him the reason why they were done away. After he received my letter he commenced to preach in defence of the essentiality of the gospel gifts, and told the saints that they were indispensably necessary for their perfection. The missionaries from Utah, (two of which were living at his house) began to suspect that something was wrong, and desired to know if Bro. Poole had received any news from America? They also intimated that he was partaking of the spirit of apostacy. He resigned his position as President of the branch, and he also told the travelling elders to find more congenial quarters to lodge and board. He sends me word that he is searching for the truth, and the truth he intends to have if possible. He acknowledges freely that he has been led astray. He says that he is one with us, heart and hand. They have not cut him off, for the reason that he holds the confidence of the most of the people; he is a good

speaker, and has been with the saints in that place about twenty-six years, and nearly half that time their Presiding Elder. He has the confidence of the saints in two branches there—the Hanley and Langton branches. He thinks that if some one was sent there, much good might be done. May heaven bless him in his endeavors to get the truth.

Your Brother,

CHARLES HALL.

St. Louis, Mo., July 14, 1864.

EVIDENCES OF THE TRUTH OF THE BOOK OF MORMON, No. 6.

THE WORDS OF THE LORD WERE TO BE PRESERVED.

For the purpose of showing that the Psalmist knew that there were words of the Lord which were to be preserved from that generation in which he lived, and that they were to be kept by the Lord, we will quote from Ps. 12 : 6, 7, as follows :

“The words of the Lord are pure words : as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever.”

By these words of the Psalmist, we are informed that the generation in which he lived, were not permitted to have all the words of the Lord. If that generation was not permitted to have these words of the Lord which were “pure words, as silver tried in a furnace of earth, purified seven times,” may we not reasonably conclude that the generations of men which have lived on the earth during the dark ages, have been deprived of many of the words of the Lord.

A REVELATION OF THE ABUNDANCE OF PEACE AND TRUTH.

The Lord has declared that the time shall come when He will reveal unto Jerusalem “the abundance of peace and truth.” He said : “Behold, I will bring it health and cure, and I will cure them, and will REVEAL unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honor, before all the nations of the earth, which shall hear all the good that I do unto them : and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. 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 the Lord is good; 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 the first, saith the Lord." Jer. 33: 6-11.

It is here shown that the work of *reversing* the abundance of peace and truth, was to be connected with the return of the captivity of Judah and Israel, and the cleansing them from all their iniquity, and the making of Jerusalem "a name of joy, a praise and an honor before all the nations of the earth." This prophecy shows that the revelation of abundance of peace and truth, was to be connected with the bestowal of all these great blessings upon the house of Israel and the house of Judah. The captivity of Israel has not yet returned, but the Lord has commenced to reveal the abundance of peace and truth. He commenced to do this work when he revealed the Book of Mormon. There is a revelation of an abundance of peace and truth in the Book of Mormon, and an abundance of peace and truth has been revealed since it came forth, and an abundance will yet be revealed. A revelation of an abundance of peace and truth would unquestionably fill *one* volume as large as the Book of Mormon, and we believe that it would fill many such volumes, therefore the Book of Mormon is one of those records which might be expected to come forth to fulfill this prophecy of Jeremiah.

EVIDENCES FROM THE BOOK OF ENOCH.

The circumstances which have been connected with, and the events which have transpired since the Book of Mormon came forth, are clearly described in the Book of Enoch. The discovery of the Book of Enoch at the close of the last century, and some of the circumstances connected therewith, and extracts from that book were republished in the *HERALD* in Vol. 2, No. 12. These extracts contain prophecies which are connected with the coming forth of the Book of Mormon, some prophecies which have been fulfilled since the Book of Mormon came forth, and some which are now being fulfilled. It was foretold in that book:

"To the righteous and the wise shall be given books of joy, of integrity, of great wisdom. To them shall books be given in

which they shall believe; and in which they shall rejoice. And all the righteous shall be rewarded, who from these shall acquire the knowledge of every upright path."

The Book of Mormon and the Book of Doctrine and Covenants are two of these "books of joy, of integrity, of great wisdom," and the New Translation of the Bible is another book of this class. In the extract from the Book of Enoch, which this quotation is a part of, the sufferings and persecutions of the Latter-Day Saints are clearly portrayed, and their complaints are there given as follows:

"We have perished; nor has there been a possibility of help for us in word or in deed: we have found none, but have been tormented and destroyed.

We have not expected to live day after day. We hoped indeed to have been the head; but we have become the tail. We have been afflicted when we have exerted ourselves; but we have been devoured by sinners and the ungodly; their yoke has been heavy upon us.

Those have exercised dominion over us who detest and who goad us; and to those who hate us have we humbled our neck; but they have shown no compassion toward us.

We have been desirous of escaping from them; that we might fly away and be at rest; but we have found no place to which we could fly and be secure from them. We have sought an asylum with princes in our distress, and have cried out to those who were devouring us; but our cry has not been regarded, nor have they been disposed to hear our voice; but rather to assist those who would plunder and devour us; those who diminish us, and hide their oppression; who remove not their yoke from us, but devour, enervate, and slay us; who conceal our slaughter, nor remember that they have lifted up their hands against us."

As this prophecy says, the saints have cried out to those who were devouring them as they were commanded when the Lord said, "let them importune at the feet of the judge," &c. Judgment is now being poured out upon their oppressors precisely as it was foretold in this prophecy, as follows:

"I swear to you, ye righteous, that in heaven the angels record your goodness before the glory of the Mighty One. Wait with patient hope; for formerly you have been disgraced with exile and affliction; but now shall you shine like the luminaries of heaven. You shall be seen, and the gates of heaven shall be open to you. Your cries have cried for judgment; and it has appeared to you: for an account of all your suffering shall be required from the princes,

and from every one who has assisted your plunderers. Wait with patient hope; nor relinquish your confidence; for great joy shall be yours, like unto that of the angels in heaven. Conduct yourselves as you may, still you shall not be concealed in the day of the great judgment. You shall not be found like sinners; and eternal condemnation shall be far from you, as long as the world exists.

And now fear not, ye righteous, when you see sinners flourishing and prosperous in their ways. Be not associates with them; but keep yourselves at a distance from their oppression; be you associated with the host of heaven. You, ye sinners say, all our transgressions shall not be taken account of, and be recorded; but all your transgressions shall be recorded daily.

And be assured by me, that light and darkness, day and night, behold all your transgressions. Be not impious in your thoughts; lie not; surrender not the word of uprightness; lie not against the word of the Holy and the Mighty One; glorify not your idols; for all your lying and all your impiety is not for righteousness, but for great crime.

Now will I point out a mystery; many sinners shall turn and transgress against the word of uprightness.

They shall speak evil things; they shall utter falsehood; execute great undertakings; and compose books in their own words. But when they shall write all my words correctly in their own languages, they shall neither change nor diminish them; but shall write them all correctly; all which from the first I have uttered concerning them."

These events are all connected with the giving of "books of joy, of integrity, of great wisdom" unto the righteous, therefore all these events have transpired precisely as they were foretold in this prophesy, and the promise is there given, that although the righteous have been disgraced with *exile* and affliction, yet they shall shine like the luminaries of heaven.

QUARTERLY CONFERENCE.

Minutes of a Quarterly Conference of the Church of Jesus Christ of L.-D. S., for the District over which John A. McIntosh presides, held at Galland's Grove, Shelby Co., Iowa, Saturday and Sunday, June 18, and 19, 1864.

Pursuant to previous appointment, Conference met, and was organized by choosing J. A. McIntosh, President, and Nathan Lindsey, Clerk.

The President then made a few prelimi-

nary remarks, and said, that as there was not much business to be done, the most of the time would be devoted to preaching, and added that reports of elders would be the first thing in order, and that the reports of those elders who are not residents of this district would be most gladly received, though they were not bound to make them. It would cheer the hearts of the saints generally to hear from any brother who is engaged in the spread of the truth. He further said that it would be necessary for those elders who had not prosecuted a mission to make a statement of their affairs, determinations, &c.

REPORTS OF OFFICIAL MEMBERS.

John N. Burton then reported that since the May Conference in Bluff City, he and Bro. Watson had travelled together, mostly in Harrison and Monona counties, (Iowa,) and adjacent parts, and in Nebraska, and had, between them, baptized 28. They were well received wherever they went, and usually had large and attentive congregations. He thought much prejudice had been allayed, and a consequent good "opening" for preaching. He found some Thompsonites, who could not agree with him in all respects, but he thought that this disagreement would soon be obviated, and that they would eventually come into the church.

Thos. Dobson said his report would be short, as his labors had been confined, for the most part, to his own county, but that he had done all he reasonably could to further on the great work. He has had no assistant, and consequently the labor has lain upon his shoulders, with the exception of an occasional visitor. He frequently went to the "house of worship" when his health was very poor, but God had preserved him through all. He had preached nearly every Sabbath, and he thought some good had been done. He was willing "to spend and be spent" in the cause of Christ.

John Rounds said, that since he last reported, he had prosecuted a mission in his own, (Monona) county, and was well received. He found the people, with the exception of one or two places, anxious to hear. He had prosecuted a short mission in Crawford and Sac counties, (Iowa,) and was also well received there. He had baptized three since he reported last. He expressed a determination to press onward in the cause of Christ.

Wm. Jordan said that he had failed to prosecute the mission assigned to him by the May Conference. He started, but in consequence of the sickness of a son, he was obliged to return home.

R. W. Strong said that he had done noth-

ing in the ministry, and therefore did not offer this as a report, but simply as his feelings. He felt, as soon as his secular condition would permit, that he would go and proclaim the gospel, that possibly he might be the humble instrument in the hands of God, of convincing a few of the error of their ways, and bring them into the fold of Christ.

Eli Clothier said, that as he was not at the March Conference held in this district, he had not yet reported the mission assigned him by the fall Conference, but now he would proceed to perform that duty. He said that he and Bro. Wilson went to Sac Co., (Iowa,) and preached several times; but the weather being cold and stormy, and in some cases the settlements small, (for the reader must bear in mind that this is very nigh the western frontier,) their congregations were correspondingly small, except when the weather was suitable, and the settlements were large enough, in which cases they usually had well-filled houses, and always had good attention.

John B. Swain stated that he had not done anything scarcely in the ministry this summer, but thought he could do something this coming winter. He intends to go into the ministry with all his heart.

Robt. D Butterworth stated that he had received no mission from any Conference, but had labored some in the ministry, and as soon as he could get his secular affairs in a leavable situation, he would go into the ministry and labor more diligently.

James Mowrey said that as his report was short, it would not take long to make it. He had travelled in Monona county, (Iowa) and had met with good success. He found labor enough to do, for the people as a general rule were anxious to hear. He had baptized two since he last reported.

Absalom Kuykendall stated that he had no report to make, as he had no mission assigned him, and that he had done but little in the ministry, but he hopes he will soon be able to do more for the advancement of the cause than he has hitherto done.

James Spence stated that he had no report to make, and as he was lame, it could not be expected that he would travel and preach, but he was willing to help those who are able to go.

Benj. Galland stated that he too had no report to make, and had done but little in the ministry, but he hoped to be able before long to do more.

Milton Lynch stated that he had done but little in the ministry compared with what he could have done, but that he felt a growing interest in the welfare of Zion, and he hoped in a short time to get his affairs

so arranged as to go into the work whole hearted.

F. Rudd stated that he had labored some in the ministry, but hoped before long to be able to turn a part, if not all, his attention to the cause of Zion.

Chauncy Williamson said that his heart's desire is that the work may roll on; that he was appointed a mission last fall, but circumstances which he could not control, had prevented his fulfilling it.

Spencer Smith stated that it was time for us all to be up and doing, but as he had a very large family to provide for, he could not spend much of his time in the ministry.

Levi Skinner said that he and Bro. John Rounds had prosecuted a short mission together, and that he had baptized two.

Wm. Vanausdall said that as he was well stricken in years, (his age being 77) he could not prosecute a mission, but he felt that the furtherance of the cause was his greatest care.

The President then said he had desired to introduce a plan by which this (Galland's Grove) branch, could have laborers in the vineyard all the time. It was this: let two or more at a time go out, and those brethren who stay at home see that their families are taken care of, and he thought the same plan could be carried into effect throughout this district. He suggested the propriety of selecting a committee of from three to five, whose duty it should be to draft such resolutions as they might think would be most conducive to the advancement of the work. He further said that every elder in his district is a special missionary, and it is the duty of each to go as much as circumstances will permit, and preach the gospel, "saying, 'repent, for the kingdom of heaven is at hand.'" A dispensation of the gospel has been placed upon the elders and priests, and other officers of the church by the "laying on of hands," and we should not neglect that gift.

He then proceeded to make his report, which was as follows: He had intended to go to Des Moines during last winter, but he did not get ready to go till it was so cold he could not, and consequently he had done all his preaching in Shelby, Harrison, Crawford and Monona counties, (Iowa,) but he had preached at least every Sunday, besides attending several two days' meetings and Conferences.

On motion the following committee were chosen to draft resolutions in accordance with the above suggestion of the President, viz: Thos. Dobson, Wm. Jordan, John B. Swain, Spencer Smith and Nathan Lindsey.

AFTERNOON SESSION.

Met and opened as usual, when the com-

mittee on resolutions reported as follows:

Resolved, That the Conference District over which Elder John A. McIntosh presides, be called "The Galland's Grove District."

Resolved, That the saints of this Conference District, will, in view of the great work in which we are engaged, use every reasonable effort in our power for the spread of the gospel, and that to this end we will aid the elders in the discharge of their duties and labors, by rendering to their families such assistance as they may need, and also such assistance as may be necessary for the raising of their crops, and releasing them from farm duties and cares while on missions, in order that a few may be constantly kept in the field. So when two shall return, two more may be sent out.

Both resolutions were adopted by unanimous votes. On motion the committee was then discharged.

Bro. B. V. Springer said that so far as his report was concerned, he had not done much; he however had preached to the people once a week at least, and had done as much as he conveniently could, in his weak way, for the advancement of the cause. He intends to be at the disposal of the October Conference.

Bro. Henry Haladay said, he could truly say that he was happy to meet with the saints on this occasion. He had not been a member of the church more than about six weeks, but he knew he had been adopted into the kingdom of God. This, he said, was saying much, but it was nevertheless true. He is a native of Great Britain, and he greatly desires to go and proclaim the glad tidings of the gospel to his relatives in his native land.

Bro. Watson said that he had only a short report to make. He had travelled in company with Bro. John N. Burton, and as Bro. Burton had reported their mission, he had nothing of interest to add.

SUNDAY, 19TH, 9 A. M.

After the administration of bread and wine, Bro. S. M. Hough, and Sister Eliza Jane Hough, who were baptized by Elder Thos. Dobson on the preceding evening, were confirmed by Elders J. A. McIntosh, and Thos. Dobson, and Bro. Hough was ordained at the same time to the office of an elder in the quorum of Seventies.

Bro. B. F. Leland said that sickness in his family had prevented him from doing as much in the ministry as he would have done. Not only he himself had been sick much of the time for the last year and a half, but several members of his family had also been suffering from disease.

Bro. Leland addressed the assembled multitude on the subject of "the necessity of keeping all the commandments of God."

Bro. John A. McIntosh addressed the people on a funeral occasion, and the subject was "the resurrection of the dead."

AFTERNOON SESSION.

Bro. John N. Burton addressed the people on the subject of "the first principles of the gospel," and was followed by Bro. B. V. Springer on the same subject.

A plan was introduced and adopted by the Conference in regard to making preparations for the comfort and convenience of the saints, and others who may attend the coming Conference, to be held at this place on the 6th of the coming October, which was as follows: Twenty temporary board structures, each 15 feet long by 8 feet deep, are to be built at the place of meeting, enclosing a square of 100 feet on three sides, the fourth side to be left open for a general entrance. The ground enclosed by these structures is to be prepared for seating the audience. A well is to be dug, and ample provision is to be made for the subsistence of both man and beast. [It might be advisable, however, for those who have tents to fetch them along.—*Clerk.*]

On Motion, Conference adjourned to meet with the General Conference, to be held at Galland's Grove, Shelby Co., Iowa, on the 6th day of October, 1864.

JOHN A. MCINTOSH, PRES.
NATHAN LINDSEY, *Clerk.*

ST. LOUIS CONFERENCE.

Minutes of a Conference of the Church of Jesus Christ of Latter-Day Saints, for St. Louis and vicinity, held in a grove near Blue Ridge, near St. Louis, June 25, and 26, 1864.

Conference assembled and proceeded to business. Bro. Joseph Smith was chosen to preside over the Conference, and Bro. F. E. Richards, Clerk. A representation of the several branches comprising said Conference was then called.

Brother Charles Hall represented the St. Louis branch, consisting of 16 elders, 4 priests, 2 teachers and 1 deacon; officers and members 61; all in good standing. He also expressed his feelings towards the good cause in humility and in a good spirit.

Bro. F. E. Richards was called to represent the Blue Ridge branch, it comprises 6 elders, 3 priests, 1 teacher and 1 deacon; whole number 42, all in good standing. Twenty-eight had been baptized since last Conference. Bro. Richards said that he was proud, in one sense of the word, to have the privilege of representing his worthy

brethren and sisters to such a respectable audience. They did not have one drone bee in his little hive; describing them all as working bees, every one in his own place—in his right place, gathering honey from the flowers of the dispensation of the fullness of times.

Caseyville, Ill., Branch: 3 elders, 1 priest and 1 teacher; whole number 13.

REPORTS OF ELDERS.

Alexander Smith gave a brief history of his travels in company with Bro. Henry Cuerden, mentioning the different places they visited, and the good feelings of the people in all the places.

Wm. Anderson gave an account of his doings in Missouri and Illinois. He visited Alton, Caseyville and Alma Mines; also his labors in Wayne Co., Ill., expressing the good feelings of the people, and their anxiety for more preaching.

Resolved, That Bro. T. P. Green, of Wayne Co., give a brief history of himself in connection with the church, through her trials and tribulations for the space of 21 years—during “the dark and cloudy day.” He did so with deep and touching feelings, sometimes he could not contain himself, his eloquence and power of speech drew many tears. His mode of speaking was electrifying to the congregation. He clung to the church and held steadfast, preaching the first principles all the while. He organized many branches under his teachings, now 61 members. He had 21 debates with ministers of different denominations, winning the platform—coming out victorious every time with flying colors.

EVENING SESSION.

The Belleville Branch was reported by letter: 3 elders; whole number 8; all in good standing.

Resolved, That Bro. John Clegg be ordained an elder.

Bro. Clegg was ordained under the hands of Bros. J. Smith, W. Anderson and C. Hall.

Bro. Joseph Smith addressed the congregation, pouring out his warm feelings towards the good work—uttering his views on the principles pertaining to our salvation—raising a little of the curtain, that the audience may have a glimpse of the true and right position of the church in the days of his father. He gave a little explanation how he was called to preside over the church, and his determination to appreciate his high calling in meekness and humility. He showed plainly that if he should go astray it would not alter in the least the principles of the truth which God has spoken through his inspired men. He said that it is our duty to work out our salvation, that we may

be exalted in the celestial kingdom. He exhorted the saints not to do the works of the flesh, inviting one and all to do the works of the Spirit, that we might be exalted in time and eternity.

Bro. Wm. Smith (of St. Louis) delivered a discourse for the edification of the saints, showing in part the corruption, darkness, hypocrisy and tyranny of the leading men of Utah.

Bro. David Smith exhorted the saints in love, humility and meekness.

Bro. T. Harries warmly spoke of the necessity of practicing the principles of love and unity, for our benefit now and hereafter.

SUNDAY MORNING—10 A. M.

Bros. Henry Scofield and Michaelas Shaw were ordained elders, under the hands of Bros. J. Smith, H. Cuerden and C. Hall.

Bro. T. P. Green was called to address the audience. He preached an excellent sermon from Daniel 2: 48. He described the kingdom with great power; strong reasoning, stubborn facts, and quotations from Holy Writ; wisely showing who were the kings, powers and kingdoms in a very masterly manner; proving that the kingdom which Daniel mentioned was not founded in the days of Christ and His apostles, and showed it to be the duty of every one to embrace the gospel of Jesus Christ.

Bro. Joseph Smith spoke from Mat. 24: 14, plainly showing that the church of Jesus Christ is founded on the rock of revelation, and that the gospel is to be preached to all nations as a witness. He touched on the first resurrection, and the reign of the saints on the earth a thousand years; the binding of Satan, and the condition of the earth in the Millenium.

AFTERNOON SESSION.

Bro. David Smith was called to address the meeting. He exhorted the audience to serve God with all their heart, mind and strength, urging the necessity of exercising faith in God and repentance for sins, and to live up to their professions, and shake off Babylon that clings to them.

Bro. Alexander Smith was called upon. He plainly showed that the gospel of Jesus Christ is unchangeable, teaching it to be the duty of one and all to obey the ordinance of the gospel, and to walk uprightly, that they may be worthy of the blessings of the new covenant.

Bro. Joseph Smith followed, showing the nature of repentance, setting forth the unchangeable principles of our salvation, and the errors of those that are leading the people of God astray. That the church is built on the rock of revelation, and Jesus Christ is the chief corner stone; illustrating

the resurrection of the dead, and showing that the earth has obeyed and kept the celestial law.

The teachings were very rich indeed, and the spirit of union and love was manifested in every countenance. The general saying is, we had a good time, and we would not care if it would never end.

Resolved, That this Conference adjourn until the last Saturday and Sunday in September.

JOSEPH SMITH, PRES.

F. E. RICHARDS, Clerk.

From the Evening and Morning Star of September, 1834.

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS.—No. 9.

All the ancient men of God on this subject had one general view, they all knew that without faith it was impossible to please God, and that the faith of God's elect was the same: that in order that men might have the same degree of spiritual blessings, it was necessary that they should have the same degree of the same faith; and that in this respect, every man had to stand for himself. Thus Paul, in writing to the Romans, says of Abraham:

"And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, (as it is written, I have made thee a father of many nations) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not, as though they were. Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, so shall thy seed be. And being not weak in faith, he considered not his own body now dead, when

he was about a hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification." Rom. 4: 11-25.

This is quite a comment on the promise made to Abraham, setting forth not only the principles on which the promise was made, but also a very particular description of the seed that was promised to Abraham, that he should have by virtue of the promise made to him, and also what kind of characters they were who were to be blessed with faithful Abraham, that is, they were to be of faith; they were to walk in the steps of that faith which Abraham had, and righteousness was to be imputed unto them if they like Abraham, believed. We learn, in short, from the whole of this comment of the apostle's on the promise made to Abraham, that Abraham's seed was to be a people of faith like himself, walking in the steps of the same faith, having the same confidence in God, and in every respect like himself, that these were to be blessed with faithful Abraham, and none others.

For the Herald.

LETTER FROM BRO. HENRY GREEN.

BRO. SHEEN:—On the 16th of June we baptized a brother by the name of William Vaughan, who has been in the Brighamite church many years in South Wales, who has also been a travelling elder through Wales. He has been for the last few years in California, and when he returned home he did not neglect the first opportunity to receive and obey the true gospel, and he has already borne a strong testimony of the truth of the doctrine of the Reorganized Church.

I had a letter lately from South Wales, from a brother in Llanelly Branch, Carmarthenshire, in which I was informed that the branch is in good condition. The saints greatly rejoiced in the privilege of being initiated once more into the true church and kingdom of God. In times past they had no welcome to enter the doors of the followers of Brigham, but at present the *Restorer*, which is published by Bro. Briggs, has convinced many of them of their errors, and at present there is a prospect of

receiving many of them by baptism into the church. Their shepherds have caused them to err. May the God of heaven be merciful towards them, and give them time and opportunity to understand that they have strayed from the true path of eternal life, and give them hearts to acknowledge and obey the truth once more, is the earnest desire of your unworthy brother in the bonds of the Gospel of peace.

HENRY GREEN.

SYRACUSE, Ohio, July 1, 1864.

PRES JOSEPH SMITH wrote from Nauvoo, Ill., July 14, 1864, as follows:

"I had a most delightful trip down the river to St. Louis. I baptized fourteen, mostly old saints, and the result of the Spirit moving in their hearts. I, however, only watered what had been sown by brethren Cuerden, Anderson, Smith, Hall, Bellamy, Cottam, and others, who have been preaching thereabouts.

The church here is in a very good condition, much good is being done in the region round about by persevering effort and a good walk."

NOTICE.

BRO. SHEEN:—I wish you would just say through the HERALD, that the minutes of our Council held at Bro. Roger's, previous to our Batavia Conference, were lost. I wish the elders would be sure to fill their appointments and report the same at our next Conference. Brethren, do not fail to preach the word while you have opportunity. See that your skirts are clear of the blood of your fellow men.

Z. H. GURLEY.

For the Herald.

TWO VOICES CALLING.

1. O Soul come walk with me,
Give up this weary warfare with
thy heart,
Look round thee; thou art strong and
young and free,
Behold the world, and all its goodly
pleasures see;
Walk in its ways and thou canst gain
a part.
- 2 O, Soul? Quit not the strife,
Curb in thy heart and teach it how
to go,
Or it will chide thee in thine after life:
The pleasures of the world with sin are
rife,
And in the end will leave thee to thy
woe.
- 1 Why art thou bound so strong?

Cast off this yoke and let thyself be
free
For in thy *nature* there is nothing wrong;
And lo! thy *life* will not continue long,
And farther than the *grave*, what soul
can see?

- 2 O, Soul! Be free from sin;
For lo! the chains of sin are hard to
bear.
God hath a peaceful fold; be gathered in
Observe the wicked, how his end hath
been;
And what comes after *death*, God can
declare.

- 1 O soul! what dost thou gain
By turning from the world and all its
joy?
And looking on its *ways* with *mock
disdain*
Will not thy heart desire them all again
If other days shall all thy *hopes* de-
stroy?

- 2 Soul, *goodly things* thou'lt gain,
And serving God is neither pain, nor
woe,
But gladly striving, while thy days re-
main
To gain a home where neither woe, nor
pain,
Can come, when ages cease to come
and go.

Such voices come to all,
And whisper softly in our inmost
heart;
They bid us nobly stand, or weakly fall;
And ask us to endure, or give up all;
Say shall we choose the good, or evil
part.

Answer, ye saints most dear,
And choose the good things of the
Lord, our God.
Trusting in Him to bring us help and
cheer,
Nor let our righteousness forsake us
here;
So shall we be with Christ—nor fear
the rod.

DAVID H. SMITH.

Nauvoo, July 14, 1864.

MARRIED.

At Plano, Kendall Co., Ill., July 3, 1864,
by Elder W. W. Blair, at the residence of
the bride's father, (Bro. Isaac Sheen) Sister
S'ALLIE J. BYERS, to Mr. J. T. GRIEST, both
formerly of Cincinnati, Ohio.

This Sister, of late, by the mercy of God,
Has been shown how in darkness we grope,

As all honest in heart will find in the rod.
Of salvation, lays all of their hope.

God's ways are as plain to those that *do* seek,
As the sun's the forerunner of day;
And so 'twill be shown to the humble and meek,
That at last they have found the right way.

To him that has chosen this Sister of ours,
For his "help meet" through weal and through woe,
May God in His providence, make few the hours,
'Till He'll show *him* the right way to go.

If he'll truly turn to the gospel of Christ,
We are sure he'll ne'er say 'twas in vain;
'Tis a presage to us, his cognomen, *Ghriest*,
He'se not chaff, but the genuine grain.

Now our Sister dear, may your chosen for life,
Prove good, kind, and free from all error,
And may you to him, prove a true faithful wife,
And he, *yet* to us, be a BROTHER.

A BROTHER.

BOOKBINDER WANTED.

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. None but competent workmen need apply and such as have an ardent desire to be fellow-laborers with us in the Latter-Day Work.

All Subscribers wishing to have the HERALD sent from one Post Office to another, should be particular to say change my paper from— to—. We can not remember where every subscriber has the Herald sent to.

REMITTANCES for the HERALD, and all our publications, should be in *government money*, and not in notes of State banks.

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THE TRUE LATTER-DAY SAINTS' HERALD.

“THAT WHICH IS ALTOGETHER JUST SHALT THOU FOLLOW, THAT THOU MAYEST LIVE, AND INHERIT THE LAND WHICH THE LORD THY GOD GIVETH THEE.”—*Deut. 16 : 20.*
TRUTH, RIGHTEOUSNESS AND PEACE: WHERE THE FORMER EXIST, THERE DOETH THE LATTER ABOUND.

No. 4.—VOL. 6.] PLANO, ILL., AUG. 15, 1864. [WHOLE NO. 64.]

THE TRUTH VINDICATED.—No. 1.

“TOSSED TO AND FRO.”

A pamphlet called “The Truth Teller,” has been sent to us. It contains many statements concerning Joseph the Martyr which we can not endorse. We shall let others furnish us with a history of the authors of this pamphlet, especially of Granville Hedrick, a man who claims that he is the President of the Church of Jesus Christ of Latter-Day Saints. We will say, however, that he and his few adherents, a few years since, taught that the Book of Commandments was a true record of the revelations which God gave unto the Latter-Day Saints, but that the Book of Doc. and Cov. (*first edition included*) contains interpolations in the sections referred to in our article on the “Mistakes in the Book of Commandments.” It was for the benefit of that party and a few others that we wrote that article. In addition to the erroneousness of those objections to the Book of Cov., we have in the *Truth Teller*, a contradictory acknowledgment that the first edition of the Book of Doc. and Cov. is true. We must acknowledge that this renunciation of a late error, and acknowledgment of the “truth” of the first edition of the B. of C., is *apparently* a progressive step, but these changes show that *their standards of faith and doctrine vary*. Whereas they professedly received the Book of Commandments, *with all the printer's errors which are in it*, as one of their guides and standards, and now substitute instead thereof, (*professedly*) the first edition of the B. of C., they may yet *professedly* reject it and the Book of Mormon, and also the Bible. When they professedly received the Book of Commandments, and afterwards the first edition of the Book of Cov. instead thereof, they received those books as many in the world

receive the Bible, professing a belief in it, but misapplying and perverting it to build up a religion of their own.

THE TIME FOR THE GATHERING ANNOUNCED.

The “Truth Teller” has a revelation of Granville Hedrick in it, in which it is represented that the Lord says that “the appointed time” when the saints shall begin to gather to Jackson Co., Mo., is “in the year A. D., 1867.” False revelations are often proved to be false by the times mentioned therein when certain events are to transpire. True revelations do not often declare the precise times for the fulfilling of prophecies. The above mentioned time is near at hand. If that event should transpire at that time it would not prove that this revelation was from God, for we know that a great change has already overspread Jackson Co., Mo., and within three years we may expect additional changes, for it is a self-evident fact that the prophecies of Joseph the Martyr, concerning that land, are now fulfilling rapidly, but we would caution all our readers against going to that land before God commands His saints to go there by His prophet Joseph. If any go there before that time, they may expect that the judgments of God will come upon them.

A PROPHECY OF EVENTS WHICH HAVE ALREADY TRANSPIRED.

In the next place this revelation says that “the awful calamity of war and famine” shall fall on “this people of the Northern States, beginning in the year 1871.” Now if we understand the events which are transpiring in our land, we would say that “the awful calamity of war” commenced and fell upon “this people of the Northern States” in 1861, and that it still continues, and that many tens of thousands of this people have been cut off by it, and the condition of the crops last year and this year, shows that the

awful calamity of famine has commenced. Is Mr. Hedrick ignorant of these facts? If the revelation had been written by a foreigner, in a foreign land, we should suppose the writer did not know these facts. It is a prophesy of a war which every one in the land ought to know commenced some years since, and that it is now in progress. Thus the awful calamity which has fallen upon this people, and which is increasing in magnitude, is prophesied of as a calamity which shall commence in 1871.

THE ENDORSEMENT OF JOHN E. PAGE

to this revelation is no evidence of its divine origin. We believe that the church must "put on practical righteousness" as much as he does. We also agree with him that the references which he makes to the Book of Mormon on that subject, "show clearly the usages of the church, one to the other, as taught by the Nephite elders or High Priests, kept and preserved by the power of God for our practice in the last days, who shall constitute a like Church of Christ," but in reference to this subject we will ask a few questions. Are there no more references than those which J. E. Page gives, which "show clearly the usages of the church, one to the other, as taught by the Nephite elders or High Priests, kept and preserved by the power of God for our practice in the last days, who shall constitute a like Church of Christ"? Have we not given from time to time many references which show the usages and laws of the church among the Nephites, in reference to the lineal descent of the presidency of the priesthood and of the church, and have not these references been "kept and preserved by the power of God for our practice in the last days," as much as those which J. E. Page refers to? May we follow such usages of that church as we please, and reject others with impunity? Is this the way that we are commanded to "remember the new covenant, even the Book of Mormon," "not only to say but to do according to that which is written"?

CONTRADICTORY STATEMENTS.

We will now examine some very contradictory statements of "The Truth Teller." First we will quote from an article which is called a revelation through Granville Hedrick. In it "the Lord God of Israel" is represented as saying, "I revealed unto my servant Joseph, concerning the awful chastisements and calamities that should fall upon them (the church) for their disobedience, which should subject them to the powers of darkness for a season, and time of the chastening hand of the Lord, until the day and time when the redemption of my

people shall come, which thing I said unto my servant Joseph should come by power; for I said unto him, I would raise up a man who should lead my people by power, as I led Israel in the day of her deliverance. Therefore I say unto you, that Joseph foreseeing that another should arise and deliver Zion by power, which caused my servant Joseph to fear and quake exceedingly lest he should lose the honor and glory of delivering my people, which caused him much trouble in thought and mind,* in which he did not humble himself before the Lord, wherein Satan had power to deceive him and lead him astray, in coveting and desiring that which was not appointed unto him. Therefore I withheld my Spirit from him. Satan having power tempted him to practice a fraud, by assuming that he was the servant spoken of in the parable of the vineyard, which was given concerning that servant of the Lord who should deliver Israel or the Lord's people, wherein he suffered himself to be called Baurakale, by a name that the Lord gave not."

The revelation concerning the servant spoken of in the parable, is in the Book of Gov., 1st edition, Sec. 97, and was given in December 1833. The revelation in which the Lord said unto Joseph "the redemption of Zion must needs come by power; therefore I will raise up unto my people a man who shall lead them like as Moses led the children of Israel," is not in

THE FIRST EDITION OF THE BOOK OF DOCTRINE AND COVENANTS.

There are only one hundred revelations in the first edition, and the above quotation is from the 2nd edition, Sec. 101, par. 3. Thus there is a glaring contradiction between our last quotation from the revelation of Mr. Hedrick, and his remarks concerning the 2nd edition of the Book of Gov. His revelation represents that the Lord says that He gave the revelation unto Joseph which says, "the redemption of Zion must needs come by power; therefore I will raise up unto my people a man who shall lead them like as Moses led the children of Israel," and this revelation can ONLY be found in the second and later editions, and not in the first. Now see the glaring contradic

*"Much trouble in thought and mind" sometimes makes people "fear and quake exceedingly," but we confess that we are unable to understand how fearing and quaking exceedingly could cause "much trouble in thought and mind." Cause and effect are here transposed, which shows that the author of this revelation is incompetent to distinguish between cause and effect.

tion between Mr. Hedrick's revelation and his remarks in the "Truth Teller" on page 6, concerning the second edition of the D. and C., and concerning this revelation, Mr. Hedrick says:

"For the benefit of those who wish to read and see for themselves, they will please remember the second edition herein referred to, contains all the former or first edition of the Book of D. C., both being published as one book together, and all those contradicting revelations referred to can be found in every second edition of the Book of D. C., commencing generally at Section 101, and continues down to Sec. 107, numbering only six revelations."

Now let it be remembered that Sec. 101 in the 2nd edition, is the first of the revelations in that book which the "Truth Teller" denounces as one of "those contradicting revelations," and that the 3rd paragraph of this revelation is described and acknowledged as a revelation which God gave unto Joseph, for in it the Lord said unto him that the redemption of His people should come by power, and that the Lord would raise up a man who should lead His people by power. Thus Sec. 101 par. 3 of the 2nd edition, is endorsed in Mr. Hedrick's revelation as a true revelation, and denounced by Mr. Hedrick in the third subsequent page as one of "those contradicting revelations," and as one of those which "must be rejected as being false."

Another peculiarity in reference to this subject is, that while Mr. Hedrick's revelation endorses Sec. 101, par. 3, in the 2nd edition, it denounces the next two paragraphs in that Section, and says that Joseph "suffered himself to be called Baurakale, by a name that the Lord gave not." Thus these paragraphs are denounced in Mr. Hedrick's revelation, and there he says that the Lord said concerning Joseph, "Satan having power, tempted him to practice a fraud, by assuming that he was the servant spoken of in the parable of the vineyard," &c. Now as Mr. H. says that he "believes God to be a consistent being—that he would not give revelations contradicting one another to any man;" neither do we believe that He would give a revelation which would contradict *itself*, and this is *one* reason why we do not believe that Mr. Hedrick's revelations are from God, and this is *one* reason why we believe that the whole of Sec. 101 in the 2nd edition is from God. If his doctrine is true, then Satan gave the first two paragraphs of this revelation, the Lord the third, and Satan the remainder.

We will now point out another inconsistency in Mr. Hedrick's theory, which also *contradicts* the above statement. He says

that Sec. 101 and 102 of the 2d edition are "contradicting revelations." Now we will show that both these revelations were given in 1834, and that the 1st edition of the Doc. and Cov. contains a revelation which was given *after* the first of these revelations was given, and it contains another revelation which was given nearly *five months* after Sec. 102 was given. Sec. 101 was given Feb. 24th, 1834. See the preface of that revelation, the index of the 2d edition, and Joseph Smith's History, in the *Times and Seasons*, Vol. 6, page 1023. This revelation is not in the first edition, but the next revelation which was given to Joseph is in that edition: it is Sec. 98 of the 1st edition, and Sec. 99 of the 2nd edition; it was given April 23, 1834. See the indexes of all the editions, and Joseph's History in the *Times and Seasons*, Vol. 6, page 1061. The next revelation which was given is not in the 1st edition; it is Sec. 102 in the 2d edition and was given June, 22, 1834. See the preface and index. The next revelation was given November 1834; it is Sec. 99 of the 1st edition, and Sec. 100 of the 2d edition. Mr. Hedrick therefore acknowledges that the second and fourth revelations which were given in 1834 were from God, but that the first and third were "contradicting revelations," and "must be rejected as being false." If this doctrine is true, then Satan gave the first of these revelations to the church, the Lord gave the second, Satan the third, and the Lord the fourth.

Mr. H. says, "the first Book of Doctrine and Covenants is a record of the church down to 1834." Page 9th "Truth Teller." We have shown that it contains the revelations of the church to the *end* of 1834, except two. So there is here a difference of nearly a year between "the truth" and the statement made by Mr. H. He also says, (as we have quoted) that the 1st edition contains some of the proceedings of the church, "during the first four years of the church," but we have shown that it contains a revelation which was given about four years and seven months after the church was organized.

There is much in Mr. Hedrick's revelations which resembles the revelations of the spiritualists.

MR. HEDRICK'S QUESTIONS ANSWERED.

We will now answer some questions which Mr. H. asks on page 9.

Ques. 1. "Why do not the saints realize the blessings promised to them in this new covenant?"

Ans. As Mr. Hedrick claims that he is a saint, we suppose that he is one of those who do not realize the blessings of the saints, and there are peculiar reasons which

prevent him from realizing these blessings, but he should not judge the saints by himself. Many of the saints do realize the blessings promised to them, therefore his supposition is contrary to the facts in the case.

Ques. 2. "Why are they (the saints) driven and scattered?"

Ans. We might ask why the ancient saints were driven and scattered, and why "they wandered about in sheep-skins, and goat-skins; being destitute, afflicted, tormented, of whom the world was not worthy. They wandered in deserts, and in mountains, and in dens, and in caves of the earth. And these all having obtained a good report through faith, received not the promise." Heb. 11: 37-39. They obtained a good report although they were thus scattered and driven. Have not many of the Latter Day Saints "obtained a good report," although they have been scattered and driven? If being scattered and driven did not prevent the ancient saints from obtaining a good report, and from being so righteous that the world was not worthy of them, these chastisements would not prevent the Latter-Day Saints from obtaining a good report, and from being so righteous that the world would not be worthy of them.

If the saints had not been scattered and driven, the prophesy of Jeremiah would not have been fulfilled, which reads thus: "My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting-place." If they had not been scattered and driven, the prophesy of Micah would not have been fulfilled, which says, "in that day saith the Lord will I assemble her that hatheth, and I will gather her that is driven out, and her that I have afflicted." If the saints had not been scattered and driven, the great prophesy in Isa. 49: 13-21, and many other prophecies would not be fulfilled. So Mr. H. might as well have asked this question: why are the prophecies concerning the saints fulfilled? As to ask, "why are they driven and scattered?" The ancient saints "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. * * * God is not ashamed to be called their God, for He hath prepared for them a city." Heb. 11: 13, 16. So He will reward the Latter-Day Saints who have been scattered and driven, and who continue to be faithful.

Ques. 3. "Why has the gates of hell prevailed so wonderfully against them?"

Ans. If the gates of hell have prevailed

against the church in this age, they prevailed against it in Peter's day, and the promise was not fulfilled which Christ gave when He said, "the gates of hell shall not prevail against it." If the little horn spoken of by Daniel should not be permitted to make war against the saints, and prevail against them until the Ancient of Days shall come, the prophesy of Daniel would not be fulfilled, and the saints could not come up through much tribulation and make their robes white in the blood of the Lamb.

Ques. 4. "If they are the covenant people of the Lord, why are they not in possession of all those great blessings promised to them which they have believed in and sought to obtain, but have so signally failed?"

Ans. It does not prove that the saints are not the covenant people of the Lord because they are not in possession of the promised blessings. If it does, then those who "died in faith, not having received the promises," and those who "wandered about in sheep-skins and goat-skins," and "received not the promise," were not the covenant people of the Lord.

Ques. 5. "How can it be proved that Joseph Smith was a true prophet at one period of his life, and then at a subsequent period of life that he was a false prophet." Page 10.

Ans. Neither Mr. H. nor any other man can prove that Joseph was a false prophet, and the attempt of Mr. H. to prove it is a complete failure. It can not be done.

FALLIBLE RULES TO TRY PROPHETS BY.

Mr. H. says: "If the things that the prophet has predicted, whether within or beyond the range of human calculation, fail to come to pass within the specified limitation, as made in the prediction, then it is certain that at the time he made such a prediction, he was a false prophet." According to this rule we must wait until *all* the prophecies of a prophet are fulfilled, or until all the times referred to by a prophet arrive when his prophecies are to be fulfilled, before we can tell whether he is a true prophet or not. According to this rule we cannot know that Joseph was a true prophet until we see all his prophecies which are connected with the coming of Christ, the Millenium and the celestial world, fulfilled. If we must wait so long before we can know whether a prophet is a true or a false prophet, they are useless personages, and those to whom they are sent can not *justly* be condemned for rejecting their testimony, for they might say that they were not permitted to live long enough to see whether all the prophecies would be fulfilled.

Mr. H. says, "another infallible rule to

determine a false prophesy is: when the things predicted contradict known facts and principles of truth, it is always false."

Now the question is: who shall decide what are "known facts and principles of truth?" Can every man by his own wisdom decide on these points, and can all men thus decide alike? If this is the case why does the world abound with sects and schisms, and why are they "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." If this rule is infallible, what need is there of the Holy Ghost to lead into all truth? Mr. H. says nothing about this "infallible rule," but he endorses an old sectarian rule, and says that it is an "infallible rule," whereas it is the cause of all the false doctrine and apostacy which prevails in the world. Where "the manifestation of the Spirit is given to every man to profit withal," Mr. Hedrick's "infallible rule" is cast aside as not needed. "Those who take the Holy Spirit for their guide" follow an infallible rule, and they obey the commandment in the first and second editions of the B. of C., which says, "beware, lest ye are deceived, and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given." Sec. 16: (46) 4. Those who have "the best gifts" of the Holy Spirit, know that the revelations, doctrines and teachings of Mr. H. "contradict known facts and principles of truth," and that Joseph Smith was not a false prophet.

Mr. H. says, "to those who cannot perceive the possibility of a prophet to fall: read 1st Kings, 13 1 to 34; also 1st Sam., 19-20 to 24." page 10.

Instead of reading of a true prophet becoming a false prophet in 1 Kings 13 c., we are told that a man of God (after he had prophesied truly unto Jereboam) transgressed by eating and drinking where the Lord had said that he should not, therefore "a lion met him by the way and slew him." A man could not be a false prophet who had not given a false revelation, but for a much smaller sin he was speedily cut off from the land of the living.

Joseph the Martyr lived about ten years and a half after the time that Mr. H. says that he became a false prophet, therefore the reference to this chapter is detrimental to Mr. H. If he could show that the old prophet who led the man of God astray did not meet with a similar fate, he might gain some advantage by referring to it, but this he can not do. There is no evidence that either of these prophets were prophets like unto Moses, neither is there any evidence

in the Bible or Book of Mormon, that a prophet, seer, revelator and translator of the Church of Christ, ever fell. The reference to 1 Sam. 19: 20-24, does not prove what Mr. H. wanted to prove by it.

There is no evidence that Saul was a false prophet, or that he did at any time give a false revelation. He became a wicked man, and while he was living in rebellion against God he enquired of the Lord, and "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." 1 Sam. 28: 6. "The Philistines gathered themselves together" against Israel, and Saul went unto a woman who was called a witch, that he might know what to do; but it is not shown that he became a false prophet.

The attempt of Mr. H. to show that Saul became a false prophet, is a failure. Neither can it be shown that David or Solomon were false prophets at any period of their lives. Neither can it be shown by the Bible that Balaam gave a false revelation at any time. The attempt to show that Joseph the Martyr was a false prophet, by attempting to show that these men were true prophets and afterwards were permitted to give false revelations, one after another, is a favorite though useless scheme, not warranted by the facts in the case. There is no record in the Bible or Book of Mormon of any prophet of God being permitted to give two false revelations. Death was the speedy penalty for the first transgression of this kind.

Prophets often do many things which are sinful, but their priestly acts which are performed according to the laws of God are valid, unless their transgressions become so great that God takes away the prophetic gift, and then they can not become false prophets, giving one false revelation after another.

The Book of Mormon and the Book of C. (1st edition) both teach that we can not obey God if we do not obey his prophet, and that

THE COMMANDMENTS OF GOD'S PROPHETS ARE
GOD'S COMMANDMENTS.

We will compare the teachings of both books on this subject, and we will show that they both teach this doctrine precisely alike. In reference to Joseph, the B. of C. says: "Wherefore, meaning the church, thou shalt give heed unto all his words and commandments, which he shall give unto you, as he receiveth them walking in all holiness before me, for his word ye shall receive, as if from mine own mouth; in all patience and faith." Sec. 19: (46) 2.

When king Benjamin appointed his eldest son to be his successor, he said unto the Nephites:

"Now, my brethren, I would that ye

should do as ye have hitherto done. As ye have kept my commandments, and also the commandments of my father, and have prospered, and have been kept from falling into the hands of your enemies, even so if ye shall keep the commandments of my son, or the commandments of God, which shall be delivered unto you by him, ye shall prosper in the land, and your enemies shall have no power over you. But O my people, beware lest there shall arise contentions among you, and ye list to obey the evil spirit, which was spoken of by my father Mosiah." B. of Mosiah 1 : 9.

It is here shown that they had kept the commandments of king Benjamin, and he commanded them to keep the commandments of his son Mosiah, as they had kept his commandments. He did not tell them to obey his son as long as his son continued to be a true prophet, and that if he should become a false prophet, they should not obey him. If king Benjamin's ideas concerning true and false prophets had been like many in the present day, and as Mr. H. teaches, he would have told the Nephites to obey his son as long as he continued to be a true prophet, but that if his son should at any time become a false prophet they should obey him no longer. Such instructions were not given, but if a true prophet could become a false prophet, would not king Benjamin have given them such instructions? Instead of doing so he commanded the Nephites, *unreservedly, to obey his son.*

When our Savior preached unto the Nephites on this land, He spoke unto them concerning His "servant" who was foreordained to bring forth His words unto the Gentiles in the last days, and He said, "it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant." B. of Nephi 9 c. last par. This declaration of the Savior is in reference to Joseph, the Choice Seer, for he was the man whom the Father caused to bring forth the words of Christ "unto the Gentiles," therefore every soul who will not obey the words brought forth by that prophet shall be cut off from among the people, for this was what Moses said that the Lord said :

"I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he

shall speak in my name, I will require it of him." Deut. 18 : 18, 19.

Will this prophecy be fulfilled by Christ *Himself*, in person, preaching to the ungodly on the earth? There is not one prophesy in the Bible, or in the Book of Mormon, which shows that Christ will fulfill this prophesy by preaching *Himself* to the ungodly, but as this is what Moses said on the subject, and as the Savior told the Nephites that they should be cut off from among the people who would not believe His words which His "servant" should "bring forth unto the Gentiles," Christ speaks unto the people by His servant Joseph. He said that His servant should bring forth His words unto the Gentiles, therefore whosoever refuseth to hearken unto the words which this servant shall speak in the name of Christ, refuses to hearken unto Christ, and the Lord God will require it of him. Peter said :

"Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." Acts 3 : 22, 23.

Christ has spoken to Israel and to the Gentiles in these last days by the ministry of His servant Joseph and "every soul which will not hear Christ's words by that Prophet shall be destroyed from among the people." This work of destruction has commenced. Destruction has commenced among those who would not hear Christ who has spoken unto them by His servant Joseph. Christ will not speak unto them in person and if they wait for it to be so fulfilled, they will wait in vain, and if they reject the revelations from Christ which Joseph has given to the Church, they will thereby reject the words of that Prophet spoken of by Moses, Christ and Peter. The Lord said unto Israel, "I spake unto you, rising up early and speaking." Jer. 7 : 13. How did God speak unto them? Was it by his own voice? No. It was by his servants the prophets that he spoke unto them. In Heb. 1 : 1, we read that God "spake in time past unto the fathers by the prophets."

NO CONTRADICTIONS IN THE REVELATIONS CONCERNING ZION.

Mr. H. vainly attempts to show that there are contradictions in Joseph's revelations concerning Zion in Missouri. One revelation says "Independence is the centre place, and the spot for the temple is lying westward upon a lot which

is not far from the Courthouse." Sec. 57: (27) 1. Mr. H. says that this revelation and many others are contradicted by the revelation of Jan. 19, 1841 which says: "I say unto you that you are now called immediately to make a solemn proclamation of my gospel and of this stake which I have planted to be the corner stone of Zion, which shall be polished with that refinement which is after the similitude of a palace," B. of C. 107: (103) 1.

Now there is no contradiction between this and former revelations. If it had been stated in this revelation that Nauvoo was "the centre place" then there would be a contradiction but instead of that, it is there declared that it was a "stake" and "the corner stone." Did not Isaiah prophesy that Zion would have stakes? See Isa. 33: 20 and 54: 2 Does "the corner stone" of a building constitute the entire building? Would Mr. H. desire that we should believe that the boundaries of Zion will not extend eastward as far as Nauvoo! Will Zion extend no further than the small limits of Jackson Co. None of the revelations teach this doctrine. The revelation of December 1833. (which Mr. H. professes a belief in) says:

"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.*" B of C. 98: (98) 4.

This revelation was given in the next month after the saints were driven out of Jackson Co. They were then waiting to see if they could return to their homes. The Governor of Missouri had manifested a willingness to restore them back. See Evening and Morning Star of Jan. 1834, page 250. When it was ascertained that their enemies would not permit them to return it was thereby ascertained that there was "no more room for them," and then it became necessary that the Lord should (as he had promised) appoint other places which should be called stakes, for the curtains, or the strength of Zion. Nauvoo was therefore appointed as a stake of Zion according to this revelation.

In like manner Mr. H. misrepresents the last part of the next paragraph in the revelation of Jan. 19, 1841, as follows:

"For the day of my visitation cometh, speedily in an hour when ye think not of, and where shall be the safety of my people and refuge for those who shall be left of them." Mr. H. answers this question by saying, "in Nauvoo of course, this time." Mr. H. says that it will be in Nauvoo but the revelation does not say so, but the time is nigh when salvation will be in the remnant whom the Lord shall call as Joseph and the ancient prophets foretold, then those who stand in "holy places," by making them holy, will find deliverance. Mr. H. says, "the revelation given in Nauvoo makes God a changeable, fallible, finite Being, with no superior abilities above the ordinary calculations of men who change their doings as often as they are frustrated in their plans." These assertions are made without just premises. Does it prove that God is a changeable being because the saints were driven out of the land of Zion, and from place to place until they sought refuge in Nauvoo, or does it prove that this revelation is false? If it does then the captivity of the Jews in Babylon and their scattering into all nations proves it. Does the fact that Christ would have gathered the Jews together as a hen gathereth her brood under her wings, but they would not, prove these assertions to be true?

Mr. H. says;

"In July 1831, Sec. 27, par. 1, and also in August, 1831 Sec. 18, pars. 3 and 13, all bear the same statement, that Independence is the centre place and the spot for the temple, which was consecrated and dedicated unto the Lord for the gathering of the saints to be the place for the city of Zion, where the Zion of God shall stand. But in Jan. 1841, Sec. 103, pars. 13 and 17 contradicts the above statement by saying that Nauvoo is the place where the Lord's house or temple is to be built, in the state of Illinois and not Missouri." Sec. 57: (27) 1, shows that "Independence is the centre place" and that "the spot for the temple" is there, and Sec. 58: (18) 3, 13 shows that that region is "the land upon which the Zion of God shall stand, and that that land and the spot of the temple was to be consecrated and dedicated unto the Lord. The paragraphs referred to (Sec. 107: (103) 13, 17) do not conflict with the above mentioned references for there the Lord commanded His saints "to build an house" to his name. Because the Lord had commanded "the temple" to be built in Independence

could he not command that "an house" should be built unto His name in Nauvoo? Could he not consistently say, "I command you *again* to build an house to my name, even in this place, that you may prove yourselves unto me, that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honor, immortality and eternal life." Sec. 107: (103) 17. Is there an inconsistency or impossibility connected therewith? If God could not consistently make Nauvoo a stake of Zion and a corner stone thereof, how could he make Kirtland a stake of Zion? If He could not consistently command, in 1841, that an house should be built unto Him in Nauvoo, how could He consistently command, in May and June 1833, that an house should be built unto Him in Kirtland? In May 1831 the Lord said,

"And again, verily I say unto you my friends, a commandment I give unto you, that ye shall commence a work of laying out and preparing a beginning and foundation of the city of the stake of Zion, here in the land of Kirtland, beginning at my house. Sec. 91: (84) 1.

"And again, verily I say unto you, my friends, a commandment I give unto you, that ye shall commence a work of laying out and preparing a beginning and foundation of the city of the stake of Zion, here in the land of Kirtland, beginning at my house; and behold it must be done according to the pattern which I have given unto you. And let the first lot on the south be consecrated unto me for the building of an house for the presidency, for the work of the presidency, in obtaining revelations, and for the work of the ministry of the presidency, in all things pertaining to the church and kingdom."

In June 1833 the Lord said, "Verily I say unto you it is my will that you should build an house; if you keep my commandments you shall have power to build it." Sec. 92: (96) 3. The last two revelations from which I have quoted are in the first edition of the B. of C. and if the revelation of January 19, 1841 is false because it represents that God commanded that an house should be built unto Him in Nauvoo; a stake of Zion, the other revelations are false because they represent that God commanded that an house should be built unto him in Kirtland. Sec. 91 (84) and Sec. 92 (96) contain many instructions concerning the building of an house of the Lord in Kirtland. Both contain the same description concerning the length and breadth of it and the

number of courts which were to be in it.

OFFERINGS ACCEPTED.

Mr. H. says: "In this spurious revelation (January 1841) is given very singular kind of consolation in pars. 15, 16 and 17: That when the Lord commands His people to do a work to prove their faithfulness unto him, and they labor with all their might, and do all they can to perform that work and the enemy comes and hinders them from accomplishing the work assigned them, then the Lord just accepts their offering in hard labor unto him instead of protecting them to finish it, and lets the enemy drive them off, so that the Lord can give them a job in another place to prove them over again so that he can see that they are faithful at hard labor in all places." 12 par..

Now we will show that it is not "a very singular kind of consolation" which is given in the revelation of 1841 but that it is a consolation which has been often given in such cases. Jesus went "into His own country" and preached to the people," but He could there do no mighty work. * * * And he marvelled because of their unbelief." Mark 6: 5, 6. He said to Jerusalem "how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Mat. 23: 37. When Jesus was prevented by His enemies from prosecuting the "work" of the ministry in one place, He went to another place and there He prosecuted His work and He said unto the Twelve, "when they persecute you in this city, flee ye into another." Mat. 10: 23. Thus "the Lord just accepts their offering in hard labor unto him instead of protecting them to finish" the works which they undertook to perform "and lets the enemy drive them off, so that the Lord can give them a job in another place." Would it be reasonable after many of the saints in Jackson Co. Mo. had labored with all their might to prepare the way for the building of an house of the Lord in Missouri that the Lord should not "accept of their offerings." Undoubtedly some and perhaps many labored with all their might to build up Zion and to prepare the way for the building of a temple there and if they continued to labor in the work of the Lord, they will receive their reward. Mr. H. tries to make it appear that their work, in Jackson Co., was not accepted by quoting B. of C. 98: (98) 1 as follows: "I the Lord, have suffered the affliction

to come upon them, wherewith they have been afflicted in consequence of their transgressions," also par. 3 which reads thus: "Behold, I say unto you, there were jarring and contentions and envyings and strife, and lustful and covetous desires among them; therefore by these things they polluted their inheritances." Now it is evident that the whole church in Jackson Co. were not guilty of these sins. This fact is implied in the declaration that these evils were "among them" and it is farther shown in a letter which the Prophet Joseph sent from Kirtland to the saints in Missouri on the 10th day of the month when this revelation was given, which was December 1833. In that letter he said:

"The saying of the Savior has not been strictly observed: 'If thy right eye 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." This statement shows that some of the members of the body (the church) were "disordered" and the rest of the body were afflicted with them and all were brought into bondage together, but the offerings of "the rest" of the body was accepted.

THE THIRD AND FOURTH GENERATION CURSED.

Mr. H. says, "this singular revelation also makes the Lord say that it is an example unto the saints, and for their consolation, he would curse their enemies to the third and fourth generation which will put the return of the saints, back either to Nauvoo or Missouri, far off." Now the Lord does not say that "for their consolation" he will curse their enemies unto the third and fourth generation. Nothing is said about consolation. Is this the way to be a "Truth Teller"? It is also not true that the return of the saints to Zion is far off because the Lord said "I will visit upon the heads of those who hindered my work, unto the third and fourth generation." Many of those who hindered the work of

the Lord in Jackson Co., Mo., in 1833 had (at that time) grand children, and many of those grandchildren have undoubtedly children, and some of them grand children, therefore the prophecy is now being fulfilled for now the Lord is answering judgment, wrath and indignation, wailing and anguish and gnashing of teeth, upon their heads, unto the third and fourth generation.

ESSENTIALITY OF TEMPORAL LABORS.

Mr. H. says that in the last part of par. 17 "eternal life is promised to them as a reward for performing temporal labors." Now it is by being "faithful in all things that eternal life" is promised. Can a person obtain eternal life without performing temporal labors. Baptizing, laying on of hands, and a multitude of acts are "temporal labors" without which eternal life can not be obtained,

THE LAYING OF THE FOUNDATION OF ZION COMMENCED BUT NOT FINISHED.

Sec. 58: (18) 3 says, "I have sent you * * that you might be honored of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand." Mr. H. says that these works of the Lord are contradicted by Sec. 107: (103) 34 and he says that it is there declared "that Joseph and Hiram, and Wm. Law, were commanded to lay the foundation of Zion over again in Nauvoo, ten years after the foundation was laid in Jackson Co., Mo., of which the Lord then said the "Zion of God shall stand," in Mo., not Ill."

Here we will notice some mistakes. Joseph and Hyrum and W. Law were not there commanded to lay the foundation of Zion over again. The Lord there said to Robert D. Foster, "hearken unto the counsel of my servants Joseph and Hyrum and Wm. Law, and unto the authorities which I have called to lay the foundation of Zion." It is not declared in the revelation of 1831 that Joseph finished the work of laying the foundation of Zion in that year but the Lord then said that He had sent Joseph, and that one purpose for which He had sent him was, that he might be honored of laying the foundation of Zion. He did not say that Joseph had or would lay the foundation completely and entirely in that year. The work of laying the foundation of Zion is a great work and it is not yet finished, for the waste places of Zion are not yet built and the foundations of Zion must AGAIN be laid before Zion can be built up. The revelations concerning Zion do not any of them say that the Land of

Zion should extend no further than the boundaries of the State of Missouri, therefore Nauvoo is consistently called "a corner stone of Zion."

Mr. H. says that the revelation of Jan. 1841, "was to withdraw the appointment of the Lord in all things appertaining to Zion and the temple, and the gathering of the saints from Missouri to Nauvoo." To defend this unwarranted assertion, he says that this revelation says, "if the saints are hindered by their enemies from gathering together, as appointed to do in Missouri, then the Lord would require that work no more at their hands." Page 13.

When men perform a work, and their employer is well pleased with that work, has he any right to require that work again at their hands? Neither does God require that the work which *faithful* saints performed in Jackson Co. Mo., at that time, should be performed again. What was the work which they performed in Zion? They performed that work which the ancient prophets saw would be performed before "the daughter of Zion" should "go forth out of the city," and before God's afflicted people should be driven out of Zion. Has that work which the prophets foretold that the saints would perform before they would "go forth out of the city," and "dwell in the field," and "go even to Babylon," got to be performed again? If that is the true state of the case, "the foundation of Zion" is not only *not* laid, but there must be again a commencement of laying the foundation of Zion, and the saints must afterwards be driven out of Zion. If the work which *faithful* saints performed in Jackson Co. was not "accepted," then where are "the redeemed of the Lord" who shall "return" and come with singing unto Zion? If their work was not accepted they are not "the redeemed of the Lord," but the rejected of the Lord.

MORE THAN ONE PLACE.

The revelation of Jan. 1841, said that Joseph should have place in the Nauvoo house, therefore Mr. H. contends that neither Joseph nor his posterity can have place in Jackson Co. It is strange indeed if God's Choice Seer and his posterity can have only one place to lay their heads when Zion shall be redeemed.

THE DOCTRINE OF TITHING

as it is announced in the revelation of July 8, 1838, is denounced in the *Teller*. That revelation contains the following commandment: "All those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you." B. of C. 106: (107) 2.

This commandment perfectly coincides with a revelation which was given in May, 1831, and which commences thus:

"Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions, for it must need be that he receive directions how to organize this people; for it must needs be that they be organized according to my laws, if otherwise they will be cut off; wherefore let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs. And let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church, according to the laws and covenants of the church, to belong to the church; and if he shall transgress and is not accounted worthy to belong in the church, he shall not have power to claim that portion which he has consecrated unto the Bishop for the poor and the needy of my church; therefore, he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. And thus all things shall be made sure, according to the laws of the land."—B. of C. 51: (23) 1.

This revelation is one that Mr. H. acknowledges as a true revelation, but we can see no difference between it and our quotation from the revelation of 1838, neither can we see any disagreement between the law of tithing as it is taught in both of these revelations and the numerous texts on "practical righteousness" which John E. Page refers to in the *Teller*.

THE BOOK OF ABRAHAM.

Mr. H. says that the Book of Abraham is a "*pretended*, translation of the Papyrus taken from the Egyptian Mummies." In reference to the truth of the Book of Abraham, as it was translated by Joseph the Martyr, we will only refer our readers to the evidence in the *HERALD*, Vol. 3, No. 2, which was copied from the L.-D. S.' Messenger and Advocate of December, 1835.

DOCTRINE OF LINEAL RIGHT.

Mr. H. says that "the doctrine of lineal right to office in the High Priesthood, since the Christian era," is false. This assertion can not be substantiated by the Book of Mormon, nor by the first or second edition of the B. of C. The uniform testimony of these books is directly opposed to the assertion.

A CHALLENGE.

In reference to the last two mentioned doctrines, and "the doctrine of polygamy," he says that they are all "open for public investigation by any gentleman who wishes to discuss those points above named, in a friendly and Christian manner, at any time and place agreed upon." In reply to this challenge we will say that if Mr. H. wants to have a discussion on the doctrine of polygamy, with an apologist of that accursed doctrine, we can not gratify his desire, but if he wants to have a discussion on those doctrines which he advocates *we are willing to do so in Plano.* When Mr. Haldeman was here we told him that we were willing to have this discussion with him or Hedrick and yet they have published this challenge twice since that time, regardless of our statement.

PRIMITIVE DOCTRINE.

Mr. H. says: "The first elders in this church said to the people, when they stood before them to preach, 'we believe in primitive doctrine, we want no more, we will have no less.' We say give us 1830 preaching—it will be good enough—and the effect will soon be seen in and out of the church." page 15.

Will Mr. H. tell us where we can find those words which he has pretended to quote in the above extract? If any of "the first elders" spoke those words, tell us who they were, and the time when and the place where they preached such doctrine. In the prospectus of the first periodical of the church, (the Evening and Morning Star) we find an entirely opposite doctrine. The first number contained the following announcement: "From this press also may be expected, as soon as wisdom directs, many sacred records, which have slept for ages." This was not saying "we want no more" doctrine, but it was an opposite statement. In December, 1830, the Lord said, "the scriptures shall be given even as they are in my own bosom, to the salvation of mine own elect." B. of C. 34: (11) 5. These scriptures are for the salvation of God's elect, therefore they contain "more" doctrine than was preached in 1830. If the scriptures spoken of in this revelation contain "no more" doctrine than that which was preached in 1830, how can they be necessary to the salvation of God's elect? Joseph was "the first elder of this church." Did he say when he received this revelation, or at any time, "give us 1830 preaching, we want no more?" We are confident that it can not be shown that he, or any of the first elders, preached such doctrine while they were the first elders.

Mr. H. pretends that he teaches only 1830 preaching, and he says, "it is our purpose, hereafter, to notice and expose at length, each addition above referred to," and he says that he will "show that none of them were known as forming any part of the doctrine of the Church of Christ, organized April 6, 1830, having had no existence at the time the church was organized." Now we would advise Mr. H. to commence his "expose" with himself. Let him show how many and what doctrines he has advocated and "brought forth"; and show that none of them were known as forming any part of the doctrine of the Church of Christ, organized April 6, 1830." We advise him to "expose at length each addition" which he has made to the doctrines which formed a part of "the doctrine" of that day. If he makes the "expose" which he has promised, he will be like a man who made a rope to hang himself. The additions which he has made to the doctrine of April 6, 1830, are numerous. The Teller is nearly filled with them. There is not one from among the many doctrines which we have examined in our review of the Teller, which was "any part of the doctrine of the Church of Christ, organized April 6, 1830;" consequently the rule which Mr. H. has promised that he will "expose," and "show" additions to the "primitive doctrine" by, is a rule, which if he follows it, and fulfills his promise concerning it, will destroy his system of theology.

If Mr. H. publishes a "notice and expose" of each addition to the doctrine of April 6, 1830, he will notice and expose all the revelations in which the saints were commanded to build up Zion in Jackson county Mo., and a stake of Zion in Kirtland, and a house of the Lord in each of those places. If he fulfills his promise he will "notice and expose" the vision and revelations concerning the resurrection of the dead, the celestial, terrestrial and telesstial kingdoms; and the sons of perdition. He would also "notice and expose" the revelations concerning "the order of Enoch," the priesthood by lineage, the word of wisdom, and many revelations which contain prophecies which have been fulfilled since they were given.

Mr. H. will not fulfill his promise, but he will probably denounce many true doctrines and true revelations, and allege that they are false because "none of them were known as forming any part of the doctrine of the Church of Christ, organized April 6, 1830," and we may expect that he will publish many "more" doctrines which he has "brought forth," or will bring forth, although he says, "we believe in primitive doctrine, we want no more."

HISTORY OF THE PRIESTHOOD. No. 6.

AT THE FIRST ADVENT OF CHRIST.

In the Epistle to the Hebrews, it is shown that the priesthood which Christ held, was superior to that of Aaron. Was this order of priesthood given to the apostles? Is this order of priesthood always in the church of Christ when that church is upon the earth? Some suppose that because Christ lives and reigns as a high priest, there is no necessity for the priesthood to be conferred upon His ministers, but this is certainly a great absurdity, for as Melchisedek, Abraham, Jethro, Moses and others had it, and it was such a great blessing, and so indispensably necessary for them, how could the Lord with propriety withhold it from His apostles at His first advent. God is the same unchangeable being in all ages, and His mode of saving the human race is the same, therefore the same order of authority is needed in the church of God in all ages. Jesus said to His disciples before His death, "fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Luke 12: 32. We infer from these words that he meant that it was the will of the Father that they should have the Melchisedek priesthood, for as soon as they received it, they received the kingdom, for they were then prepared to preach the gospel and initiate subjects into the kingdom by baptism and the laying on of hands for the reception of the Holy Ghost. The declaration that it was the Father's good pleasure to give them the kingdom was the same as if Jesus had said that it was the Father's good pleasure to give them power and authority: A kingdom can not be organized and established unless some person or persons who have power or authority to do it. When Christ was praying for His disciples He said, "as thou hast sent me into the world, even so have I also sent them into the world." John 17: 18. Christ was "called of God an high priest after the order of Melchisedek" Heb. 5: 10. He was "made an high priest for ever after the order of Melchisedek." Heb. 6: 20. These quotations show that the apostles were sent into the world to be priests of this order. As Jesus received this priesthood by an ordination so did they, and he ordained them for he said, "ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, He may give it you." John 15: 16. Ordination is the act of conferring power or authority, and in a scriptural sense it is the consecration of an individual to hold the

priesthood and it is not probable that Christ gave His apostles power that He did not have, or consecrate them to a priesthood which he was not in possession of Himself. "He ordained twelve that they should be with him, and that he might send them forth to preach. Mark 3: 14. The foregoing is evidence of undoubted authority that the priesthood was given to the twelve apostles and it could not have been the same order of priesthood which John the Baptist held, for he had no authority to lay on hands for the reception of the Holy Ghost. By his priesthood the Holy Ghost could not be conferred. This was the doctrine which John taught when he said, "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire." Mat. 3: 11. As John preached and baptized only with water so Philip went down to the city of Samaria and preached Christ unto them," (Acts 8: 5) and 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." 12v. We infer that Philip's priesthood was of the same order as John's was, for as John only baptized with water, so did Philip, but "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." 14-17 v.

This quotation shows that as the Holy Ghost was given by the ministrations of Jesus, so it was given by the ministrations of the apostles. In the name of Jesus, and by His authority, they could confer the Holy Ghost. Jesus and His apostles held a higher order of priesthood than John did, and as there are only two orders of priesthood described in the scriptures, (the Melchisedek and the Aaronic) it was evidently the Melchisedek.

Every work which is in the least connected with the redemption of man, is the work of Christ: for He has charge of all sacred affairs connected with this sublunary creation. He is our King, and He is also the Redeemer of the world. Every thing that is done that pertains to the kingdom of God, or the redemption of man, must be done in His name, for Peter said, "there is none other name under heaven given among men, whereby we must be saved." Acts 4:

12. This gospel is the word of reconciliation, and it was and is the business of Christ to preach it to all the world, and all those who believe it, obey its precepts, and hold out faithful to the end, will have eternal life; but it does not of necessity follow that He in person was to go to all the world: for He had a perfect right to commission men and authorize them to preach this gospel, and administer the ordinances thereof in His name. Paul is definite upon this point where he says:

"All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 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: 18, 20.

Was there ever a declaration more emphatic? Jesus came into the world, established His kingdom, commenced the proclamation of His gospel, deputed His apostles and others, died an ignominious death, sent His apostles into all the world to preach His gospel in His name, and then resumed His seat at the right hand of the Father, where He now sitteth to make intercession for His people. Thus the apostles were "ambassadors for Christ," and the word or ministry of reconciliation was committed to them, and Paul said, "we pray you in Christ's stead, be ye reconciled to God." Therefore, the apostles were Christ's envoys extraordinary, endowed with plenipotentiary power, to negotiate with the whole world, and if possible, reconcile them to God, and at the same time make known the superior advantages of His glorious kingdom, and adopt souls into it. In the second verse which follows the foregoing quotation, Paul says, "we then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." They worked together in the same Divine calling, as priests after the order of Melchisedek. The apostle also said, "our gospel came not unto you in word only, but *as so in power*, and in the Holy Ghost, and in much assurance." 1 Thes. 1: 5. The word of the gospel is an oral, or written description of it, but the power alluded to is the priesthood, or authority with which Christ's ambassadors are empowered to administer it to all the believers; then comes the Holy Ghost and the assurance.

Christ said to Peter, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth,

shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." Mat. 16: 19. Thus we learn that Peter was one of the presiding officers of the kingdom of heaven—the church on earth. We hold that he and John were counsellors to James in the presidency of the church, for James presided in a council of the apostles and elders, and gave his decision on the question which was discussed, commencing thus: "my sentence is," &c.

Christ said to His apostles, "as my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and said unto them, receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." John 20: 21-23. These quotations show what the true power of the priesthood is. The apostles were ministers of Christ, and executive officers of His kingdom, and every official work which they did, that pertained to their mission, was the work of God, and as He prescribed certain rules, precepts, and an ordinance, on condition of obedience to which individuals have the promise of a remission of their sins; therefore, as they worked by these rules and administered the ordinance, they, by virtue of their mission, had a perfect right to say to a baptized person, "your sins are remitted," and to those who reject the gospel, "your sins are retained." Indeed, these words of the Savior show emphatically the power of the priesthood which the apostles received. Paul wrote thus: "In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh." 1 Cor. 5: 4, 5. "Of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme." 1 Tim. 1: 20. These passages are so expressive of the power of the priesthood that they need no comment whatever.

Paul said, "therefore seeing we have this ministry, as we have received mercy, we faint not." 2 Cor. 4: 1. "Wherefore, I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God." Col. 1: 25. It is plain that the ministry or dispensation which is here alluded to, is the holy priesthood. Nothing can be more plain on this subject than the following: "Ye also as lively stones, are built up a spiritual house, *an holy priesthood* to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 2 Peter 2: 5. Could any thing be more sublime and exquisite than this? The apostle compares the officers and mem-

bers of the church to lively, that is, bright or lively appearing stones, that compose a building. Thus the Church of Christ, being in possession of the holy priesthood, composed a spiritual house or kingdom. Peter also said, ye are a chosen generation a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into His marvelous light." 9v. Can it be possible that an intelligent person after reading this text, can doubt that the holy priesthood after the order of Melchizedek was in the Church of Christ? The apostle said to the saints "ye are (of) a royal priesthood." They had been transplanted into the kingdom of God by the power of this priesthood and thus experienced the benefits of it. They were sons and daughters of God who is a King, having been adopted into His family, hence they were members of a royal family, of "a spiritual house," "a royal priesthood." We have shown in this history that Paul, in reference to Melchizedek said, "he was made like unto the Son of God, abideth a priest continually." He had the same priesthood that Christ had. Melchizedek was a priest of the Most High God, and king of salem, and Christ is the king of kings. He is the king of all who hold the royal or kingly priesthood which priesthood may emphatically be called as Josephus called it.

Christ made this request of His Father, for His people: "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as Thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that Thou hast sent me. And the glory which Thou gavest me, I have given them, that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one." John 17: 20-23. Christ is here represented as saying, that He had given His disciples the glory which the Father gave Him, that they might all be one with Him, or members of one family. The glory alluded to, we presume, is in part, the holy priesthood it was by the power of it, that they were adopted into the family of God, and those who hold it in time, if they are faithful to their Sovereign, will hold it after the resurrection and reign with Christ as kings and priests. The Son said to the Father, "the glory which thou gavest me, I have given them." "He (Christ) received from God the Father, honor and glory, when there came such a voice to him from the excellent glory: This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard,

when we were with Him in the Holy mount." 2 Pe. 1: 19, 20. Then He received the presidency of the priesthood after the order of Melchizedek, from Moses and Elias, and He gave that glory to His saints that they may be one with Him.

We often hear people say that they receive the New Testament, or what is recorded in it, for their rule of faith and guide to direct them in their religious exercises, and the majority of the (so called) christians will say, if they are interrogated upon the subject, that the Church of Christ in all ages, should be organized strictly in accordance with the New Testament pattern, but men frequently act contrary from what they say. We frequently meet with men who are as conscientious as David was, when Nathan the prophet came to him, and mentioned the case of Uriah and his wife, whom he compared to a poor man with one ewe lamb, which was taken away from him by some rich man. How often we hear men condemning others for what they are guilty of themselves. We condemn no man's opinions any further than Christ and the apostles condemn them. We admire the New Testament and the primitive order of the church, so much that we think that no other order is as good, or will supersede it, however we do not think that we are any more particular about it than the Lord is, for He has always been pleased with His people, when they have done every thing according to the rule or pattern which He gave them, but displeased when they did not. He said to Moses, "see that thou make all things according to the pattern shown thee in the mount." Christ said to His disciples, "teach them to observe all things whatsoever I have commanded you." If the apostles under the immediate direction and sanction of their Sovereign, at the opening of the gospel dispensation in their day, organized the church as it should be, then their example should be followed whenever the gospel dispensation is on the earth. Any attempt to improve the work of God, or the order of His church, must be a failure, and is rebellion against Him.

SPECIAL CONFERENCE.

Minutes of a Special Conference of the Church of Jesus Christ of Latter-Day Saints, for the First Division of Canada West, held in the Lindsley Branch, near Louisville, commencing July 9, 1864.

Conference organized by appointing John Shippy, President, and Moses Shaw, Clerk.

After which a few introductory remarks were made, showing the necessity of the Conference, it being the first held by the Reorganization in Canada.

The President preached from Gal. 2 : 1-9, showing that Paul and Barnabas were made apostles at a Conference held in Jerusalem, and received the right hand of fellowship from James, Cephas and John, who seemed to be pillars, (Presidents) of the church, they (Paul and Barnabas) became members of the quorum of twelve.

AFTERNOON SESSION.

Elder Geo. Cleveland preached from Eph. 2 : 19-22, showing the organization of the true Church of Christ, and the necessity of the same offices, gifts and blessings now as eighteen hundred years ago.

REPORTS OF ELDERS.

George Cleveland said, "I was baptized Jan. 27, 1862, and ordained an elder Feb. 16, 1862, and elected President of the Buckhorn Branch; since that time I have preached in Raleigh, Harwich, Howard, Bayham and Chatham Townships. I have baptized 12, and I am still ready to do all that I can to forward on the latter-day work, knowing for a certainty that it is true. God has blessed me with several of the gifts, and I have been eye-witness to most of the gifts mentioned in the New Testament. I am at the disposal of the Conference."

Elder Vickery said, "I am but young in the cause, and have not had an opportunity to preach much only in the branch over which I preside, but my heart is in the work, for I know that it is true, and I am willing to do all that I can to carry it on. God has blessed me with the gift of tongues, and I thank him for it."

Joseph W. Shippy said, "I have not done much public preaching, but a good deal of fire-side preaching. I know that the work is true, and my heart is engaged in it. I am at the disposal of the Conference."

Andrew Shippy said, "I am young in the work; my heart is in it, for I know that it is true, and I am willing to do all that I can to roll on the cause of Zion."

Resolved, That the Kent Conference comprise Kent and Elgin counties.

Resolved, That the Halton Conference comprise the counties of Halton, Peel and York.

Resolved, That Elder George Cleveland preside over the Kent Conference.

Resolved, That William Warnock preside over the Halton Conference.

Resolved, That Jas. W. Gillen and James Mathers go on a mission to the Halton Conference and Canada East.

Resolved, That Elder Asa Vickery go on a mission to Nova Scotia, in company with John Shippy.

Resolved, That Joseph W., and Andrew Shippy, go on a mission to Ridgetown and surrounding country.

Resolved, That Wentworth Vickery labor in the Kent Conference, in unison with Geo. Cleveland.

Resolved, That Elder Pomeroy go on a mission to Coburg, and among his old acquaintances.

SUNDAY, 10TH, 10 A. M.

Elder Shippy preached from Eph. 1 c., showing the necessity of the opening up of the dispensation of the fulness of times, and the foreordination and the predestination which the Bible sets forth, connecting it with the lineal priesthood.

AFTERNOON SESSION.

After preaching by Elders Shippy and Cleveland, the Sacrament was administered.

Conference adjourned to meet on the second Saturday and Sunday in January, 1865, in the Buckhorn Branch.

During the Conference the Spirit of God was manifest in the gifts of the gospel, and peace and unity prevailed among the saints.

JOHN SHIPPY, PRES.

MOSES SHAW, Clerk.

NOTE.—Elder Gillen having been detained, arrived here safe a few days after the close of the Conference. J. S.

QUARTERLY CONFERENCE.

Minutes of a Quarterly Conference of Little River Branch, Decatur Co., Iowa, held on Saturday and Sunday, July 23, 24, 1864.

Conference met according to previous appointment. Bro. Geo. Morey was chosen to preside, and E. Steel as Clerk. The President addressed the congregation, explained the object of the Conference, and exhorted the saints to faithfulness and a strict obedience to all the laws and commandments of God.

Bro. A. W. Moffit followed with an exhortation. He also endeavored to enforce upon our minds the necessity of exercising all our faith, that we may overcome all our trials and temptations.

Bro. James Robertson spoke on the subject of faith and charity. He also said that he had formed a resolution to do all in his power for the advancement of the work.

SUNDAY, JULY 24TH.

Bro. Morey read for our instruction Sec. 38 : (12) of the B. of C., on which he preached an excellent sermon to a very attentive congregation, mostly saints, and closed his remarks by impressing upon the minds of all, their duty and obligations toward God, and also toward one another, and toward those who are in authority in the church.

AFTERNOON SESSION.

Elder Moffit read from the B. of C. Sec. 15 for our benefit and instruction, from which he made some brief and very appro-

private remarks upon the establishment of the true and everlasting gospel, and the church and kingdom of God upon the earth. After singing, the sacrament was administered. Adjourned until the last Saturday in October next.

GEORGE MOREY, PRES.

ELI STEEL, Clerk.

ARRIVAL FROM UTAH.

Bro. Wm. G. Walker and wife arrived here Aug. 6th, and he says:

"We left Salt Lake City, April 29th, arriving at the mouth of the first canyon that evening, and at Wyoming on the 5th of June, making the trip in 38 days, in pretty good health and spirits; thank the God of heaven for that, and all His mercies. I little thought when I first saw the Herald that I should be the very first to open my door to receive the servants of God, even the missionaries of the reorganization, and one of the first who was baptized, and the very first who got safe from the land of bondage. Of course in this matter I included my dear wife, and another who went to Omaha. If brother Sheen will have the goodness to insert the above in the HERALD, that the English, Welsh and Scotch saints may know that some have even dared to leave the house of bondage, and have come where they worship God according to the first principles of real, sound, good and old Latter-Day Saintism, I shall feel obliged."

DIED.

Near Marengo, Ill., April 4, 1864, Sister EUNICE JONES, in the sixtieth year of her age. She died firm in the faith of the gospel, with the bright prospect of coming forth in the resurrection of the just. Truly she was a saint indeed. She was greatly beloved by all who knew her, both in the Church of Christ and out of it. She leaves a large circle of relatives and friends to mourn her departure.

A SPECIAL CONFERENCE for the Second Division of Northern Illinois, is appointed to be held in Mission Branch, La Salle Co., Aug. 26 and 27, 1864. Enquire for the Presiding Elder, Yancey Jacobs. Those who go to the Conference by Rail Road, should go to Ottawa on the 25th, and enquire for Bro. Levi Lightfoot, at the Fox River House. Teams will be there to convey those who may want to go to the Conference.

RECEIPTS FOR THE HERALD.—W. Campbell, C. Willing, N. Lidget, G. Janson, W. H. White, R. Jenkins, J. Leeka, J. O. Mont-

gomery, E. Page, each \$2; B. Trafton, E. Haskins, R. Pomeroy, J. Clark, J. Billington, B. H. Ballow, S. Waldo, J. Hall, J. Bailey, J. M. Judkins, J. Chadeayn, J. L. Paris, A. W. Moffit, T. H. Boscow, J. Burgess, T. R. Allen, J. Clifford, J. Croxford, T. Mullenax, E. Smout, S. J. Stone, F. Grady, each \$1; C. Bray, S. Pemberton, \$0.50 each; H. Bartlett, \$0.90; J. Jamieson, \$0.60; M. Potter, \$4.25; J. Hall, (Mich.) \$1; W. Owen, G. Allen, each \$2.

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THE TRUE LATTER-DAY SAINTS' HERALD.

"THAT WHICH IS ALTOGETHER JUST SHALT THOU FOLLOW, THAT THOU MAYEST LIVE; AND INHERIT THE LAND WHICH THE LORD THY GOD GIVETH THEE."—*Deut. 16: 20.*
TRUTH, RIGHTEOUSNESS AND PEACE: WHERE THE FORMER EXIST, THERE BOTH THE LATTER ABOUND.

No. 5.—Vol. 6.] PLANO, ILL., SEPT. 1, 1864. [WHOLE No. 65.

For the Herald.

CONSCIOUSNESS BEYOND THE GRAVE.

BRO. SHEEN :

Since the light of the Latter-Day Work has dawned upon the world, proving beyond question, and in fact demonstrating from scriptural evidences, the fact of a real and tangible existence of man after the resurrection, not a spiritual nonentity, disconnected with material substance, as we have been often taught; and after having destroyed the delusive and unscriptural theory of immediate transit from earth to heaven at death, a doctrine so unanimously prevalent among Christians, (so called) it is not singular or indeed unexpected, that a reaction should be produced, and the other extreme adopted, viz: "the unconscious state of the dead," which has been the case with a large number of professed believers in the revealed word, who zealously advocate this theory as the sublime teaching of the scriptures, depending almost exclusively for their burden of evidence upon expressions like the following, found in the highly figurative and poetic writings of Job, Ecclesiastes, and the Psalms: "they shall die," "they shall perish," "they shall be cut off," &c.

We will now endeavor to show, by comparing evidence, clear and distinct, bearing upon the subject, that the "destruction, perishing, and death," here alluded to, with other passages of a similar character, refer to the physical organization only, or tabernacle of flesh; but to insure a correct understanding of this important and apparently complicated question, it will be essentially necessary to review the history of man as it is given in the divine

record, and if possible ascertain the nature of his composition, as well as the relation he sustains to the present and future, leaving for the present, his pre-existence unexamined.

The first instruction given of the history of man, is recorded in Gen. 2: 7, where we are told that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life." Here we plainly see that he was called man before he received the "breath of life," or before it was "breathed into his nostrils." And again (Zech. 12: 1,) we are distinctly informed that God *formed* the SPIRIT WITHIN him, thus proving conclusively that in proper scriptural phraseology, if indeed not in true philosophic language, that the word "man," as well as the personal pronoun "him," can justly be applied to the inanimate or earthly tabernacle, consequently the passages referred to, with those of a like nature, which say "his thoughts perish," "there is no wisdom or device in the grave," "the dead praise not God," &c., does not necessarily destroy the power of the mind or energy of the spirit, which the prophet affirms, as before stated, was formed within him. Mark the argument, reflect a moment, and if possible imagine a man in his primary state, or as the history describes it, in the first clause of Gen. 2: 7, or before this union was effected between the physical and spiritual elements, to which the prophet referred, Zech. 12: 1. In this condition we may with strict propriety affirm of man all that either Solomon, or the Psalmist has declared, and yet not conflict with the word of God, which says, "the dust shall return to the earth as it was, and the SPIRIT shall return unto God who gave

it." Ecc. 12: 7. And it is evident that it was in this view of man's condition, that the writers gave such apparently ambiguous sentences, for both the Preacher and Psalmist, as well as the prophets, have written largely on the energies of spirits. Thus we have taken a negative belief, and even granting the premises assumed, have shown by negative evidence, equally as plain, that the strongest text advanced does by no means prove the "unconscious state of the dead," or sustain the theory of the non-existence of spiritual intelligence disconnected with physical organization.

We will now endeavor to introduce some positive evidence deduced from the written word, which we conclude will clearly and plainly prove, not the existence of "immortal" or "never dying souls," but simply prove, and that beyond controversy, the existence of rational and intelligent spirits, who have survived the grave, and still retain their identity, being susceptible of receiving light and retaining intelligence. But here we are met by the grave objection that this proves immortality, which is only attained by the resurrection from the dead, for which we are strongly exhorted by the apostle to seek, and as evidence that we are not at present in that exalted state, the following quotation from 1 Tim. 6: 16 is very frequently used: (God) "only hath immortality." On examining this quotation and argument, allow us here to observe that bare existence, let that existence be of short or perpetual duration, does not by any means prove immortality; if so, all that do now, or ever have existed, either physically or spiritually, must have been of logical necessity, immortal. Let this principle be thoroughly examined, and the language used well understood, and we apprehend many of the apparent mysteries surrounding this question, as well as the various articles written upon "immortality" would vanish, being simply shadows, and not realities; existing only in fancy, and not in fact. Thus we conclude immortality is a state or condition in existence, and not existence itself; consequently consciousness beyond the grave no more proves immortality, than consciousness here proves the same point. But, reader, examine the text, and you will readily perceive that the clause quoted falls indefinitely short of containing the idea that the apostle wishes to convey. "Dwelling in the light which no man can approach unto," clearly conveys the thought. To separate the sentence and gather the apostle's

teachings upon this important point, from the first clause before quoted, would be to destroy at once the immortality of Enoch and Elijah, translated with Jesus Christ and the ancient saints who were resurrected, and at once and forever demolish the entire hope of the gospel promise of triumphing over death by life, and mortality being swallowed up in immortality by the resurrection, which is a translation. But for direct and positive proof of consciousness, and individuality of spirits beyond the grave, we would cite the reader to Ezek. 32 c., a careful perusal of which will furnish evidence sufficient to destroy the unconscious or "soul sleeping" theory at once. The prophet is here called upon by the Lord to "wail for the multitude of Egypt," and by the spirit of prophesy to declare their past greatness, their present condition, and their future doom, in language like the following:

"I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall. For thus saith the Lord God; the sword of the king of Babylon shall come upon thee. By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed." Zech. 32: 10-12.

We trust the reader will carefully study the whole chapter, which confines itself almost entirely to this, and subjects of a similar nature. As lengthy quotations are unprofitable, we urge your especial attention to the book. In the verses quoted a "destruction" is declared, the character of which is universal. The means through which this is effected, we are told, is, first fear and amazement, and *trembling every man for his own life*, "when I shall brandish my sword before them," and in verses 20, 21 we are plainly informed that "they shall fall in the midst of them that are slain by the sword; she (the multitude of Egypt) is delivered to the sword. * * * They lie uncircumcised, slain by the sword." We have been thus minute in quoting the prophets words for the purpose of impressing the idea clearly upon the reader's mind that the prophet was here treating of those whom he affirms were "slain by the sword," and were in reality dead. Admitting with the prophet that they are thus slain, the

point in issue now presents itself: *are they in a conscious or an unconscious state?* And the prophet, as if anticipating such an issue would be sprung, gave the most ample evidence to the true believer, one who believes the scriptures subject to "no private interpretation," but to be understood in its most obvious sense." That he (the prophet) *knows of no such theory* in the economy of God as the dormancy of mind, or secession of active intelligence, and in giving the prophetic history of the past, present, and future of Pharaoh and his multitude also includes the fate of the "hosts of the high ones that are on high, and the kings of the earth upon the earth," which the Lord through the prophet Isaiah informs us, "shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Isa. 24: 21, 22. This "host," the chapter under consideration informs us, are the "princes of the north," and all the Zidonians, "Meshech, Tubal, and all her multitude," with Asshur and her company, and "Elam and all her multitude." These the prophet declares have shared the same fate as "Pharaoh and all his army," *all of them slain, fallen by the sword, which caused (at one time) terror in the land of the living.* 23 v. "Yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain." 25 v. Without stopping to locate the physical or geographical position of the "pit," or "prison," where the intelligence or spiritual element of the slain is confined, we simply affirm that they are separate and distinct from their bodily organization, and are susceptible of mental operations. In proof of the first proposition, the prophet declares that their graves (bodies) are "round about him," and as if to place this idea beyond the possibility of a reasonable doubt, the prophet repeats *in not less than five successive verses, 22-27, substantially the same fact:* that their bodies *are in one place, and their spirits or intelligence in another, and are possessed of mental powers;* "the mighty shall speak to him out of the midst of hell." 21 v. And again, "Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword saith the Lord God." 31 v. This last quotation we conclude puts a quietus on all doubts, and removes all obscurities. If Pharaoh is susceptible of comfort, it is evident that he, ALTHOUGH DEAD, *slain with the sword, yet retains all that constitutes consciousness in this*

life. However many may be the ambiguities in this chapter, we trust the last quotation is clear and distinct, indeed we flatter ourselves that this verse is *beyond, and outside of the range of the most skillful spiritualizer;* nothing short of a direct and flat contradiction can touch the case, or remove the argument. It is doubtless unnecessary to lengthen this article in further arguing to establish the truth of a point so clearly settled by the prophet; but that there may be a corresponding harmony in the Old and New Testament teaching upon this important subject, we select one among the many arguments made by the apostles upon this question: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison, which sometime were disobedient when once the long suffering of God waited in the days of Noah." 1 Peter 3: 18-20. Waving for the present the object of Christ's preaching to "the spirits in prison," and to those who were once disobedient, we see no chance for an argument to be drawn from this plain statement of facts by the apostle, and we know of no language in the English vocabulary, better adapted to convey the idea of individualized and intelligent spirits, who have survived the dissolution of the physical organization; and we respectfully submit the quotation for the critical examination of those whose brains have been racked to wrest and subvert the saying of Jesus to the thief on the cross, by throwing the fulfillment of that promise into the future.

For further confirmation on the subject of "the promised visit to the host of the high ones, Pharaoh's comfort, and Christ's visit to the spirit land," &c., we refer the reader to the excellent editorial in the HERALD of May 15, 1864.

R. W. BRIGGS.

For the Herald.

BELIEVERS IN CHRIST.

BRO. SHEEN:—This is a subject of more than ordinary importance, it being the grand key to man's salvation, therefore it becomes our all-important duty to find out what constitutes a believer in Christ, and for a starting point in the investigation of this question, we will take the following:

"Then he called for a light and sprang in, and came trembling, and fell down before Paul and Silas, 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: 29-31.

Here we are informed that a man inquired what he should do to be saved, and he was told to "believe on the name of the Lord Jesus Christ," and not only himself should be saved, but his house also. Some conclude from the language used in the text, that all the jailor had to do, was simply to believe on the name of the Lord, and the work was done; and some pretended teachers of the way of eternal life, say, that all he was bound to do more than to believe, was to live a moral life, and his salvation was completed. The testimony in the case is plain that he had something else to do besides simply believing, but the grand point of controversy is, what was it? and if more than one thing, what were they?

The succeeding verse to that which is quoted above, reads as follows: "And they spake unto him the word of the Lord, and to all that were in his house."

The reader will please pardon a short digression. When God delivers His saints from any difficulty they may appear to get into for His sake, He always does so to their credit. Every thing works together for His glory and their good, for He never suffers an act that He does for their deliverance to turn to their hurt. It is the acts of the saints themselves that bring discredit, and sometimes destruction in their tracks. But when God Himself does a work, it always accomplishes the purpose for which it was intended, to the entire exoneration of every saint. This fact is plainly exemplified in the case of Paul and Silas, and the jailor, above alluded to. The word says that, "When they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely; who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. 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 fled. But Paul cried with a loud voice saying, Do thyself no harm; for we are all here." Acts 16: 23-28.

Thus we discover that God permitted Paul and Silas to be cast into prison, and for safe keeping, their feet were made fast

in the stocks; but God, while He permitted them to be thus treated, devised a plan to release them, and in such a way that it should redound to His glory. God might have sent an angel with a key to unlock the door of the prison, and power to loose them from the stocks, and stealthily conduct them out of the prison, or He could have struck the jailor dead, and opened the doors and led them forth; but He did not choose to do either of these things, but He sent an earthquake and shook the very foundations of the prison, and not only opened the doors of the apartment in which His two servants were confined, but He opened *all* the doors, and loosed *every* man's bands, yet not a prisoner escaped; neither did any attempt to escape. Now if God had opened the doors of the prison, and permitted all, or any of the prisoners to escape, the adversary of righteousness could have taken advantage of it, but God's wisdom is greater than the cunning of the devil, hence every prisoner was retained in the prison, to the complete exoneration of every saint on the face of the globe, so far as that one instance was concerned. And God will certainly bring the redemption of Zion about equally to the exoneration of His saints. But to return.

"And they (Paul and Silas) spake unto them, (the jailor and those that were in his house) the word of the Lord." Now it must be remembered that this jailor had inquired of them what he should do to be saved, and doubtless his salvation depended entirely upon the answer he might receive. They certainly told him what he must do, for they told him that he must believe on the name of the Lord Jesus Christ, and that certainly was the first grand principle and condition upon which his salvation depended.

But did they tell him to do any thing else? They certainly did. But did the conditions of his *salvation* depend on any thing more? They certainly did. The next important question is, upon *what* other conditions did his salvation depend?

The word says, "they spake unto him the words of the Lord," and after having heard the word, "he took them the same hour of the night and washed their stripes; and was baptized, he and all his, straightway." Now if his salvation depended simply in believing on the name of the Lord Jesus Christ, and a reformation of his habits, where was the necessity of going and being baptized that same hour of the night? All admit that repentance is necessary to salvation.

Then according to common or modern theology, Paul and Silas reasoned with them somewhat after the following style:

"You ask us what you shall do to be saved? Believe on the name of the Lord

Jesus Christ, and thou shalt be saved, but you must repent of your sins and forsake them, and as for baptism, that is a matter of conscience with yourself. If you feel it your duty to be baptized, you must be baptized; but if not, it does not matter; you can be saved just as well without baptism as with it. But it is absolutely necessary that you should believe on the name of the Lord Jesus Christ, and repent of your sins. But as to the reception of the Holy Ghost, that must absolutely be received before you can become a member of the church."

It is abundantly evident that these are the teachings of modern theology, but it is in no wise evident that it was the teaching of Paul to this inquirer for the way of life and salvation, from the simple fact that if baptism had not been one of the fundamental principles upon which his salvation depended, he never would have gone at a midnight hour to receive it. Is it reasonable to suppose that a man would be so much concerned about a thing that could not possibly be of any benefit to him? He certainly would not; at least I certainly would not, especially if it were not an act of righteousness that should be under consideration. I come to the conclusion, then, that the condition of his salvation was told him by Paul and Silas, and that if he had failed to fulfill those conditions, or any of them, he would have forfeited all his claim to salvation. We are certain that they told him to believe on the name of the Lord Jesus Christ, and it is not unreasonable to suppose that they told him to repent of his sins and forsake them, and be baptized for their remission, and receive the laying on of hands for the reception of the Holy Ghost.

It may be said that we hear nothing said about baptism in the text, and therefore the conclusion may be drawn that it was not of much importance, or it would have been mentioned. In reply to this I would say, neither is repentance mentioned in the text, and according to the same rule, repentance would be of but little importance. But all admit the absolute importance of repentance, and upon the same hypothesis the absolute importance of baptism is established.

But I will introduce other instances showing that believing on the name of the Lord Jesus Christ includes much more than merely believing that He is the Lord Jesus Christ, and repenting.

"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 which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped 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." Acts 16: 13-15.

Here we find a woman who, we are assured, was a worshipper of God, and she came out to hear Paul, and after she had heard him, "she attended unto the things which were spoken of Paul." Now what where the things spoken of by Paul? Modern theology would answer that she must believe on the Lord Jesus Christ, and repent of her sins and forsake them, and she would then be an heir of God, and a joint heir with Jesus Christ. But what may we infer from what took place in the premises? The word itself says she attended unto the things spoken of Paul, and the only act that is recorded that she did was, to be baptized. Then we think that this is one of the things spoken of Paul and one of the necessities too, since that is mentioned while other things are not, that are of equally as weighty importance.

Besides this woman was already a worshipper of God, and if it indeed was so, she did not have to repent of her sins, but doubtless Paul taught her, as Peter had others on a previous occasion, that baptism was for the remission of sins, and without baptism there was no remission; and consequently she found that though she had been a worshipper of God, yet her sins remained, and that it was necessary for her to do something to secure their remission. The economy of God is too perfect to require His servants to do *any thing* simply for the sake of initiation but in every thing that He requires His servants to do there is some benefit derived from it.

"Now when they heard this, they were pricked in their hearts and said unto Peter and the rest of the apostles, Men and brethren what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts. 2: 37, 38.

By reading the whole chapter here quoted, the reader will perceive (if he is not already acquainted with the facts) that they were all with one accord in one place, and the number is generally supposed to be only a hundred and twenty, but if all the disciples were present, there

were, perhaps many times that number present. The following is sufficient testimony to make this fact clear, namely: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures: and that He was seen of Cephas, then of the Twelve; after that He was seen of *above five hundred brethren at once*, of whom the greater part remain unto this present, but some are fallen asleep." 1 Cor. 15: 3-6. Thus we are assured that there were either many more than a hundred and twenty disciples at that time, or there had been a very great apostasy under very encouraging circumstances, and I think the former much the most reasonable.

But to return. Evidently during the sermon, Peter was trying to impress upon them the necessity of believing in Christ, and after seeing what they did, they evidently did believe; "and they said unto Peter and the rest of the apostles, *What shall we do?*" No sophistry can evade the fact that their salvation depended upon Peter's answer, and we learn that Peter's answer was, "*repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins.*" This, it must be remembered, is a direct answer to a direct question, and as they were inquiring what they must do to be saved, it would be madness to even *suppose* that they could have been saved without complying with the directions of Peter. Thus we learn that believing consisted of more than mere belief without works.

James, the great apostle, puts the question directly, and goes on and proves that faith and works must accompany each other or both are vain. He says:

"What doth it profit, my brethren, though a man say he hath faith and have not works? *Can faith save him?*" James 2: 14.

After conclusively proving that faith alone could not then, nor never would save a man, he says: "Thou believest there is one God: thou doest well; *the devils also believe and tremble.*" So that if believing in the Lord Jesus Christ, is, alone, a saving principle, the devils will also be saved, for we are assured that they not only believe, but tremble. But James further says:

"Yea, a man may say, thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. * * But wilt thou know, O vain man, that faith without works is dead?" There must have been those of that day

who taught a doctrine similar to one which is taught in this day, in some respects, at least. The doctrine which James here refutes, bears some resemblance to the doctrine of justification by faith alone, taught in our day, and as James has refuted it much better than I can, I will refer the reader to James 2 c.

I will refer the reader to one other clause and then I will leave the subject with him. I will state here, however, that I have run my article out to a greater length than I had intended in the beginning, but notwithstanding its length, the subject is scarcely yet touched.

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of *water* and of the *Spirit*, he cannot enter into the kingdom of God." John 3: 5.

Now let us stop and compare a while. Modern theology teaches that a man, or mankind, is saved by grace alone; while this text teaches that we cannot enter into the kingdom of God without baptism, and a man would not be saved very agreeably to himself, nor any one else, out of the kingdom of God.

From the foregoing remarks, we arrive at the following conclusions: First, that there has been a plan of salvation devised by the economy of heaven; second, that the first condition of that plan is to believe; third, that the second is to repent and forsake our sins; fourth, that the third is baptism for the *remission* of our sins; fifth, that the fourth is the laying on of hands for the reception of the Holy Ghost; sixth, that the fifth is the resurrection of the dead and eternal judgment. I do not, however, wish it to be understood that I have treated on all these subjects, but I simply wish to be understood, if the reader is not already acquainted with the fact, that by a careful and unprejudiced perusal of the Bible, he will perceive that these are the several conditions upon which the salvation of man depends.

Hoping that the foregoing remarks may rebound in some degree to the glory of God, and the building up of His kingdom on earth, I leave the subject with you. Amen.

NATHAN LINDSEY.

For the Herald.

WITNESSES.

BRO. SHEN:

"And ye also shall bear witness." John 15: 27.

This was the instruction of Jesus to His disciples when sending them forth with the gospel message to the nations of the earth, and when we take into consideration the

alienated and fallen condition of man, and that spiritual darkness which at that time encompassed almost the entire family of man, and that Christ had chosen them only as His servants to offer salvation to all, we can see how and why they became witnesses. The knowledge of Jesus Christ was limited to the few. His gospel was entrusted to the few; yet it was for all who would receive it. From the disciples and from them only it must go out into all the world and to every creature, and their testimonies of Christ, together with the preaching and reasoning from Moses and the prophets, was to beget a lively saving faith in them who heard, or condemn them in the sight of God. Peter's testimony of the resurrection of Christ, as found in Acts 2 c., was essential; and, indeed, indispensable, in order to convince or condemn the Jews. How boldly and unequivocally he bears that testimony. "This Jesus hath God raised up, whereof we all are witnesses." 32 v. Peter knew that Christ lived, and so did his brethren and sisters, and though all the world denied it, they still knew it, strange and marvellous as it was; and they knew it was their duty to testify to all, whether believers or unbelievers, that all who would believe might have a firm foundation upon which to rest their hope of immortality, and that those who would still persist in unbelief might be left without excuse. We see Peter, again, bearing his testimony concerning Christ to Cornelius and his household, who were Gentiles. See Acts 10 c. After teaching them concerning Christ, he said: "And we are witnesses of all things which He did, both in the land of the Jews and in Jerusalem." His testimony of what he knew concerning Jesus was all important, it enabled the hearer to exercise an intelligent and lively faith in his preaching; his teaching was no mere theory, no finely polished oration, it was plain facts; it was what he had seen, heard, and positively knew, and this testimony of what he knew, though told in plainness and simplicity, was worth more to his hearers than a thousand sermons without the testimony. His preaching and reasonings were no doubt good, but without his *testimony* they were incomplete, but when he had borne his faithful testimony the proper evidence was given. It now remained for Cornelius and his household to either believe or reject, and when they believed it, the Lord sealed and confirmed it by the gift and power of the Holy Ghost.

Paul likewise bore his testimony of Christ, and of his own remarkable conversion, to all who would hear. He no doubt bore it on all occasions when he had an opportunity, knowing that his testimony of what he

actually knew of Christ and His doctrine, was worth more than volumes of fine sermons not based upon the knowledge of God. When seized in the temple at Jerusalem by a mob of his own, would be pious countrymen, he hastened at the first opportunity to stand up as a "witness" for Christ, declaring his wonderful conversion, &c. He acted wisely and consistently. He knew he had heard the voice of Jesus whom he had been persecuting, he knew he had been smitten with blindness, and in that state was led into the city of Damascus, and then was finally restored to sight under the hands of Ananias, and though all the world counted him a fanatic or a knave, still he knew what Jesus had done for him, and he appreciated his duty of standing up as a faithful witness for Him. He declares this same testimony to the king Agrippa as faithfully and readily as to the Jewish mob. All might hear it who would; if they received it, well, if not, still it was well for Paul, he had done his duty, he had stood as a "witness" for Christ, and it remained for the judgment seat to reveal the final result. And not only did Peter and Paul bear testimony of what they believed, and most assuredly knew, but we have reason to believe that all of God's people have, in their time, borne their testimony to their fellow men of the wondrous dealing of God; and gave their witness of His goodness and saving power, for it is said in Revelations:

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. 12: 10, 11.

Here it is said that the "brethren" "overcame him (the Devil) by the blood of the Lamb, and by the word of their *testimony*." So the word of their testimony had a peculiar efficacy in overcoming Satan, and why shall it not be equally efficacious in overcoming the subjects of Satan? Now the people of God have always borne their testimony of God and of Christ, both in word and deed, and they will, when faithful, continue to do so, until Satan is driven from his last stronghold and bound for a thousand years. Now dear reader, can you testify for Christ and His gospel? Can you tell your perishing neighbor, or fellow man, that God has blessed you with the manifestation of His free Spirit? If you can, it's your duty to do so, in all meekness and gentleness. Tell them of your joys and hope

in Christ, and if you find an "Apollos," take him as did Aquilla and Priscilla, and teach him the "way of the Lord more perfectly," bearing your testimony to him. There is a great duty devolving upon all saints, to testify for Christ, but more especially upon the ministry. One humble testimony in the right place, and at the right time, will tell mightily for the work of God. Joseph the Martyr lost no opportunity to bear his testimony of the work of God, and of the marvelous manner in which God had dealt with him. Let us all go and do the same, in a wise and prudent manner, not boasting, but in much humility and meekness, not, however, "casting our pearls before swine," and the blessing of the Lord will attend us evermore. W. W. B.

For the Herald.

STUDY AND LEARN.

BRO. SHEEN:

Jesus said to the twelve apostles in his day: "And into whatsoever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go hence." Mat. 10: 11. In Luke 10: 7, He says: "And in the same house remain, eating and drinking such things as they give, for the laborer is worthy of his hire, go not from house to house." It is evident that the Savior gave this instruction in view of the necessity of His disciples having much time for the study of the scriptures and other valuable books, and also time for prayer and meditation upon the things of God. Joseph the Martyr informs us in one of his letters from Liberty jail, in Missouri, that the things of God are deep and inscrutable, and can only be sought out by prayerful study and careful thought.

Paul said to Timothy, 1 Tim. 4: 13, 15, "give attendance to reading, to exhortation, to doctrine, * * meditate upon these things; give thyself wholly to them: that thy profiting may appear to all." Again in 2 Tim. 2: 15, he says, "study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." When a travelling elder goes from house to house, visiting, as the manner of some is, they have little or no time, nor inclination, for study, meditation or prayer, and consequently are not following the exhortation of Paul, nor the teaching of Jesus Christ. The elders must have time for study, in order to properly arrange the various subjects upon which they design to preach, that they may "rightly divide the word of truth," and present such matter before the people as is proper and suitable for the occasion. I do not

wish to be understood that they shall study a sermon, and prepare in their minds just what they will say, and how they will say it, for this is forbidden; but that they by study, prayer, and careful meditation, become familiar with the word of God, and other matters which may be necessary, in order to treat clearly and understandingly whatever subject they may take in hand.

Because "God hath chosen the foolish things of the world to confound the wise; and * * the weak things of the world to confound the things that are mighty," (1 Cor. 1: 27,) it does not follow that they shall always remain "foolish," or always be "weak," but He chooses the foolish to make them wise. Jesus said, "be ye wise as serpents, and harmless as doves;" and He chose the "weak" to make them strong, and how is this wisdom and strength obtained? We answer that it is obtained only by the prayer of faith, by faithful, persevering study, and by frequent and deep meditation. "The works of the Lord are great, sought out of all them that have pleasure therein." Ps. 111: 2. No man can ever attain unto the knowledge and understanding of God's works and ways, only as he seeks for it diligently. God's works are revealed in nature from an atom to a universe, and from an animalcule up to man, the master-piece of His creation, and a knowledge of these things is attainable only by our diligence in the use of the means which God has provided. Books, such as are suitable, are mighty helps in prosecuting our researches, yet they will prove valueless except we have time to read, digest, compare and arrange their contents in our own minds for future use, and surely if the time we ought to devote thus is thrown away in visiting from house to house, we shall lack the required qualifications, and be found unwise and unfaithful stewards. In order that the elders might be suitably qualified for their missions among the nations, the Lord commands them to get instruction "in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been: things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms." B. of C. 85: (7) 21. Now when they fulfill this requirement fully, they will no longer be "weak," they will no longer be "foolish," but they will have become strong in the Lord and in the power

of His might, they will have wisdom and understanding far above the ordinary class of men, and would be fully qualified to teach both saint and sinner the ways of truth and righteousness; this is the high and exalted position to which God invites and directs the ministry, they can attain to it if they will, but they must have time and suitable opportunities for it. There are many of our young men and middle aged that have been lately ordained, with a view of their entering upon the active duties of their office. Their success in the ministry will depend upon their diligence in seeking the necessary qualifications. The precious time allotted them for prayer, meditation and study, must not be idled away nor squandered in visiting from one place to another, when they are invited to visit with friends, where the time is usually devoted to gossiping, they should consider that their time is not their own, they are the Lord's servants, and "ambassadors for Christ," and that they should be perseveringly engaged in their master's service, and they should say as did Jesus, "wist ye not that I must be about my Father's business?" If all would be thus actively engaged in seeking wisdom, and getting understanding, the church would arise in strength and purity, and would become "fair as the moon, clear as the sun, and terrible as an army with banners," and no power beneath the celestial world could hinder her in her glorious conquering march. The world is perishing for want of correct knowledge, the church is languishing and suffering for the same reason, the kingdom has been given to the saints of God, and O, let them rise up and put on strength, and roll on the work in mighty power until our Savior comes and receives the kingdom to Himself, and let all remember that in order to do this we must "seek out of the best books words of wisdom; seek learning even by study, and also by faith," therefore let us "redeem the time," and use it truly and wisely for God.

W. W. B.

For the Herald.

FORMS AND CEREMONIES.

Brother Sheen :

It has come into my mind to pen a few thoughts on the subject of the forms, it has pleased the God of Israel to reveal to the children of the covenant in the last days: for the purpose of restoring the ancient order of things, this being the dispensation of the fulness of times, or the beginning of the restitution of all things, even to the bringing man back into the presence of his Maker. It fol-

lows as a matter of course that God will not deal deceitfully with the children of men, or impose mysterious and voluminous forms which might admit of multiplied constructions, and thereby render the way of salvation and deliverance as difficult and uncertain as heathen darkness, but contrariwise a dispensation of light adopted to the capacity of those who sit in darkness; consequently, He has introduced a system of forms, *intelligent, comprehensive* and yet *simple*, so much so that all may understand and be one in doctrine leaving no room for disputation, no place for lo this is the way, or lo that is the way, only such as are led to presume, that the ordinances of God's house may be changed by the power of His Spirit, at pleasure, whenever those ordinances, forms, or ceremonies become too formal. This I think is a great error, or device of the *evil one*, for that would make God a changeable being and a contradiction purporting to come by the Spirit, would at once overthrow all confidence in his promises, and destroy our hope forever. When I speak of forms, I refer to the ceremonies of his church given by revelation, viz: baptism, sacrament, marriage, &c., for I consider it is the doctrine, the forms, ceremonies and ordinances of the church of Christ that distinguishes it from all other churches in the world. I do not wish to be understood as being an advocate for studied sermons, written prayers, and forms of thanksgiving &c. This is positively forbidden in the B. of C. 83: (4) 14. and would evidently do away the office work of the Spirit, but when the Lord has revealed the true forms which are necessary to be administered, and belonging to the fulness of the gospel, though we or an angel from Heaven should change them, I believe we should be accursed. If there is but one Lord, one faith, and one baptism, from the days of Father Adam, to the days of the last call in the great restitution, surely it would seem that our God is very *formal*, and if the three Nephites, and others who obtained the privilege of remaining on earth until the second coming of Christ (that they might bring souls into his kingdom) should be led to regard God's order of things as being too formal, then their mission would be at an end, and there would be no necessity of retaining them any longer in the world, in short it is one of the great attributes of Israel's God to change not. Every good and perfect gift is from above, and cometh

down from the Father of lights, with whom is no variability neither shadow of turning." Jas. 1: 17. The Lord says: "I am the Lord, I change not: Therefore ye sons of Jacob are not consumed." Mal. 3: 6. How any person could expect even by the aid of the Holy Spirit, to so amend the ceremonies of the church as not to become formal (in one sense of the word) by long and continued repetition, is difficult to comprehend. Yet we find in all ages those that regard the ceremonies of worship of the true God, as not only formal but irksome; consequently they fail to produce or manifest the powers of God, without which all the ceremonies, and even *promises*, would soon wear the face of formality: indeed it is by that system of change, love of novelty, or spiritualizing, that darkness has been brought to cover the earth, and gross darkness the minds of the people. Then let those who have entered into covenant with the Lord in these last days not despise it, because Father Abraham received the same covenant, for out of that covenant there is no promise of salvation.

T. D.

For the Herald.

LETTER FROM GILBERT WATSON

DEAR BRO. SHEEN:

I have just received the (so called) "Truth Teller," but I do not receive it as the voice of the true Shepherd, nor do I think that many of the saints will, for they know the voice of the true shepherd and a stranger they will not follow. Its name seems to me to be a misnomer, but it is no new thing to steal the livery of heaven to serve the Devil in. The prophet Isaiah gives us a rule to try such things by as follows: "To the law and testimony if they speak not according to this word it is because there is no light in them." It discards part of the "law and the testimony" as given through God's constituted mouthpiece in this dispensation, and what makes its inconsistency more glaring is the fact that it admits and advocates the claims of the Martyred prophet Joseph to this high calling for the first four years existence of the church. It appears to me (and I think it must so appear to every honest hearted saint who has any knowledge of God's law and God's dealings with his creatures) to be the climax of absurdity to believe that the founder of this last dispensation was only a true prophet of God four years of his life, and that ten years of his life he was a false prophet,

and labored in the upbuilding of Satan's kingdom. It seems that the true statement of the case would make it obnoxious to every true saint of God. But in order to understand the matter more clearly we will enquire who made Joseph a prophet and God's mouthpiece to the church? The answer every saint would give would be that it was God that made him. Well then the conclusion is inevitable that if he was made a prophet by God, that God only could unmake him, for it is a self evident truth that it requires the same power to abrogate authority that it does to confer it. How did the church learn that God had chosen him to this high and holy calling? Ans. By revelation of God through Joseph. D. and C. Sec. 46; and the testimony of the Spirit, in answer to prayer according to promise. Supposing Joseph had sinned and rendered himself unworthy in the sight of God to receive commandments and revelations for the church, how was the church to know it? The obvious answer would be, in the same manner that she became aware of his appointment, namely by revelation of God through him (Joseph.) But the Lord did not leave the saints in doubt on this point for in Sec. 14, we are told "that none else shall be appointed to this gift except it be through him Joseph, for if it be taken from him he shall not have power except to appoint another in his stead." Now if Joseph transgressed in the sight of God as "The Truth Teller" holds forth let it produce the revelation properly authenticated announcing the fact. If it cannot do this then it is bound to receive and "give heed to all his words and commandments" as he received them from God up to the time of his death," for God says, "his word shall ye receive as if from mine own mouth, in all patience and faith for by doing these things the gates of hell shall not prevail against you." Now let the "Truth Teller" be consistent, either receive all the revelations given to the church through Joseph or reject them all and join hands *fully* with the world against the prophet of this last dispensation. Let it not be halting between two opinions. If God be God serve Him, but if Baal be God serve Him.

Yours truly,

GILBERT WATSON.

Sussex, Waukesha Co.. Wis. July 10, '64

LETTER FROM SISTER P. L. HYDE.

BRO. SHEEN:—"I suppose you would like to know if I have received the **HERALD**. **I**

have received three, for which I am truly thankful, and I trust that they will do good in this place. They are being read by a number of people here, the rich as well as the poor are enquiring into the truth. I think there is a goodly seed sown here, and could the reapers be sent the harvest would indeed be great. I have not as yet seen the brethren, why do they not come to thrust in their sickle, and gather in the grain? The night is fast approaching and soon will come again. Dear brethren and sisters, could you be in my place, and not have heard the gospel preached for more than twenty years, what would be your feelings? And then to see your friends on the very brink of death and destruction, and much more, your own children led away by the precepts of men, and you alone; not one to help to direct them but yourself. But I know that I am not alone. There is one that sticketh closer than a brother. He is with me; in Him I trust; yes, in the God of our fathers. Although I am poor, I feel rich in faith, an heir of God; and although I have been afflicted, yet He said 'whom the Lord loveth He chasteneth.' Yet with patience I submit, knowing that I have treasures in heaven, for where my treasures are, there will my heart be also. I desire an interest in the prayers of the righteous that I may remain faithful unto the end.

In looking over the Conference proceedings, I find that some of the brethren have many lame excuses for neglecting their duty, when so much needs to be done. It appears that they cry a little more sleep and a little more slumber, but I pray that they may be up and doing. How I would rejoice could I see some of the brethren, and hear the truth proclaimed once more.

With much love to the brethren and sisters.

POLLY L. HYDE,

BELVIDERE, N. Y., Aug. 14, 1864.

SPECIAL CONFERENCE.

Minutes of a Special Conference of the Church of Jesus Christ of Latter-Day Saints, held at the residence of Bro. L. W. Babbitt, near Barry, Pike Co., Ill., for the Pittsfield District, commencing Aug. 6, 1864.

Bro. L. W. Babbitt was chosen Pres. and R. C. Hendricks and L. L. Babbitt, Clerks.

The following official members were present: L. W. Babbitt and Daniel Bowen, of the Quorum of Seventies; Geo. Tipler, R. C. Hendricks, Darius Weatherby, Thomas Lambert, H. Huffman and Clement C. Watson, Elders; Horace Weatherby, Priest.

The President spoke of the work of God, and the necessity of each and every elder being faithful in assisting in the great work

of God in the Pittsfield District. He also spoke of his travels to different Conferences since he had united with the Reorganized Church, and of a good time with the saints in their Conference at Nauvoo.

The elders were requested to report their labors since they had united with the Reorganized Church, and their present purposes, as this was their first Conference.

REPORTS OF OFFICIAL MEMBERS.

Bro. Bowen said: "Since I have been received into the reorganization I have done all that I could, both in presiding and preaching, and intend to do all the good that I can. I was ordained an elder in the third quorum of Seventy, in the days of Joseph the Martyr."

Bro. Henry Huffman said that his labors had been mostly fire-side preaching. He had got many of his neighbors to read for themselves; he intends to do all the good that he can. He had gained the good will of all he had conversed with on the gospel.

Bro. Thomas Lambert said that he was not able to travel and preach at present. He could say with Bro. Huffman that good had been done in our neighborhood. His desire was to do all that he could for the work, and for its advancement.

Bro. Geo. Tipler said that he could say with some of the brethren, that he had labored some every day, and intended to labor in connection with the elders to help forward the work. His heart and mind was in the work.

Bro. C. C. Watson said that he had but a small report to make. He had done but little. He intended to preach more than he had done since he was baptized. He had grown stronger in the cause than when he first heard the gospel preached. He knew it was of God. He felt that he had been remiss in duty, but would endeavor to go forward and devote more of his time to the work.

Bro. Darius Weatherby said that he rejoiced in the work. He was baptized in the old organization when he was 11 years old, and had lived to the best of his knowledge. When he heard of Bro. Joseph being at the head of the Reorganization, he united with it; since then he has preached with Bro. Crabb, and has done some good, and will do all that he can in preaching the gospel.

Bro. R. C. Hendricks said that he was sorry that he had no better report to make. All that he had done was fire-side preaching; he hoped good would grow out of it. He would by the assistance of God, do more than he had done.

Bro. Horace Weatherby said that he had done some good, and had a desire to do

more; he felt that it was his duty, and he was willing to do all that he could for this great work, for he knew that it was of God.

REPORTS OF BRANCHES.

Kizer Creek: nine members, one seventy and three elders; reported by R. C. Hendricks.

Atlas: 16 members, 3 elders, 1 priest; reported by Henry Huffman, Pres.

New Canton: 4 members, 1 seventy; reported by D. Bowen, Pres.

Pittsfield: the same as last reported. T. Williamson, Pres.

The President made some remarks concerning the glorious plan of salvation, and gave some excellent council to the official members and saints in general. He spoke in favor of spreading the printed word among the people, that all may come to an understanding of our principles.

Bro. Tipler spoke in reference to each elder having a place assigned him to labor in. He was followed by Bro. Lambert, and others.

Resolved, That each elder labor in his district, and extend his labors as far as his time and means will allow.

Resolved, That this Conference has full confidence in the leading officers of the Reorganized Church of Jesus Christ of Latter-Day Saints, and that we all unite to uphold them by our united prayers.

Bro. Bowen sung in tongues. One came forward for baptism, and was baptized by Bro. C. C. Watson.

SUNDAY, AUG. 7,—10 A. M.

Sister Bowen was confirmed a member of the Church (in the New Canton Branch) by L. W. Babbitt and C. C. Watson.

Bro. L. W. Babbitt addressed the assembly on the gospel, from Mat. 24: 14, showing what the gospel is, that it is a perfect law of liberty, the power of God unto salvation, a code or system of laws made and decreed by the Almighty, for the salvation of all who obey them. He spoke of its immutability, showing that no change can be made in the gospel from the days of Matthew to the end of the world, for this same gospel was to be preached in all the world, for a witness unto all nations; that it was not to be changed in the least from Paul's day to the end of the world, which is put beyond a doubt in Gal. 1: 8. He showed that all the prophecies of scripture are to be fulfilled literally, according to the common signification of words and sentences, that the same blessings or fruits followed the saints of God from the days of Abel to the days of Joseph the Martyr, namely: revelations and prophecy.

Elder Watson spoke on the same subject,

beautifully setting forth the gospel and plan of salvation. He said that all the promises spoken of by Elder Babbitt are unchangeable; that we must yield obedience to them and all the requirements of God. He referred to the case of Naaman, the Syrian, and gave much good instruction.

AFTERNOON SESSION.

Sacrament was administered by Bros. Lambert and Huffman. Bro. Lambert spoke on the ordinance, and the brethren bore their testimony to the work of the last days.

Bro. Geo. Tipler preached from Luke 10: 25, showing who our neighbor is, and gave much good advice to the saints. He spoke on the principle of charity, and the necessity of helping each other, and by so doing prove ourselves good Samaritans. After which the President made a few remarks on the necessity of obeying the gospel of Jesus Christ, and a few words of advise to the elders to preach the plain and simple truths of the gospel in meekness.

The gifts of the gospel were made manifest. Sister Fisher spoke in tongues, and Bro. Bowen sung in tongues. It was a good time, and all were made to rejoice.

Conference adjourned to meet at the Atlas Branch, at the residence of Bro. Henry Huffman, on the first Saturday and Sunday in November next.

After Conference adjourned Sisters Frances Watson, and Margaret Waters, were baptized by Elder Babbitt, and confirmed by Elders Babbitt and Watson.

L. W. BABBITT, PRES.

R. C. HENDRICKS, } Clerks.
L. L. BABBITT, }

NEWS FROM ELDERS.

Bro. E. H. WEBB wrote from Watsonville, Santa Cruz Co., Cal., July 21, 1864, as follows: "I am now here among a most blessed people, this place is more than two hundred miles from Sacramento. The work of the Lord is truly onward. The saints here, as in other places, are truly enriched with the Holy Ghost. Their hearts are filled with love, and heaven beams forth in their every glance. To listen to their artless testimony, though often in the sweetest strains of subduing eloquence, is heaven on earth, filling the heart with gladness, and suffusing the eyes with tears.

There is a nice little branch of the church consisting of 16 members, and a Sabbath school of about 20 scholars in this place. They are taught to read in the Book of Mormon, and to sing our hymns. I arrived here last Sabbath morning, and to hear the dear children sing "*Little Herald, stop a*

moment," was like enchantment, as I stood by the door. To hear them vociferate,

*"Joseph is the chosen Prophet,
Well ordained in God's clear sight,"*

though tired and wearied from many miles hard walking, (having come over 40 miles since the day before,) I was more than paid at once for all my toil. Then to listen to their reading, to witness their gladness, to realize that the same Spirit that was so largely possessed by the parents, dwelt so manifestly in their offspring, was like the sun's clear shining after a rain. At the close of the meeting I was requested to baptize a lady that came many miles to Bro. Adams' to be initiated into our holy religion. In the afternoon we partook of the sacrament. Here are some old veterans in the faith, among whom is Bro. Gland Rogers and his lady; he used to be President of the Liverpool Conference. Bro. Sheen, I am more and more made to rejoice, truly 'the meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.'"

BRO. W. W. BLAIR wrote from Summitville, Madison Co., Ind., Aug. 8, as follows:

"In coming here, we, (he and Bro. Geo. Rarick) called and labored briefly in Mission, Galien, and Whitestown branches. There is a fair prospect for a good increase in all those places, and could we have stopped a few days longer in each place, we no doubt would have baptized a good number. At this place we are preaching to large congregations of earnest, careful listeners, and we expect to baptize some shortly. The prospect is promising for many in this region to unite with us ere long.

The ground is parching here with drouth, all crops but winter wheat are very poor.

The prospect is threatening for a civil war in many parts of this State; truly these are perilous times."

He wrote from Dalton, Ind., Aug. 20 1864, and said: "I reached this place night before last, and found Bro. F. Reynolds well. He has just begun to preach in this region and has large and attentive congregations. We baptized six in Madison Co., and there are more believing who I trust will soon obey." Since the above date he wrote from Cincinnati, and said that he intended to start for Syracuse, Ohio the next day.

BRO. C. G. LANPHEAR, wrote from Greenwood, Steuben Co., N. Y. as follows: I take the present time to send you a line to inform you of my prosperity in our Redeemer's cause. At the present, indications are very favorable in this

community for considerable good to be accomplished in the work of the gospel of our Lord and Savior. I preached in this vicinity four times. Three of the meetings were well attended and several are believing and there is quite a number of the former saints who are also becoming interested in the work, and are beginning to awake from their lethargy that they have so long been in, in consequence of the evils and wickedness which had been brought into the church through wicked and corrupt men. When they hear the sound of the gospel they begin to be revived, and to lay hold anew. There is quite a favorable prospect of a branch being organized here after a while. I have left an appointment for another meeting here in this vicinity in two weeks and am now going down into Pennsylvania. Not very far from here I have heard of quite a number of the former members that live in one settlement and I thought that I would go down and see them, and then return here. Bro. Wheaton has gone into Sullivan Co., Bro. Blakeslee was in Jefferson Co., when last heard from.

BRO. J. M. WARR wrote from Stephentown, Wis., Aug. 9, 1864, as follows: "I have been forty or fifty miles on a mission, and found some old saints. They were very shy at first, and said that I had better be at home at work. I saw the vision of Joseph fulfilled in regard to the woman, for they were the most dejected persons that I ever saw. They said that they were afraid, for they had been much abused; but before I left them they said that they were with us, and would take the HERALD. I have just returned from the Oneida Indians. I have been preaching to them, and they feel good in regard to the work, and say that they like it. They are noble men, and I trust that many of them will come into the church yet. Their priest is preaching about the Mormons, and doing all he can against us.

We shall have a Conference Oct. 22 and 23 next, at the house of Bro. Wm. Sanders, eleven miles north of Appleton, on Indian Road, Outagamie Co., Wis. We invite all the elders to come who can, for we think that there will be good done in the name of the Lord. Many of the Oneida Indians have promised to be there."

BRO. CHARLES DERRY arrived here from England on the 23rd ult. He attended the Conference in Mission Branch, La Salle Co., Ill., which commenced on the 26th ult., and preached there three times on Sunday, the 28th, to large congregations. He has now gone to Western Iowa.

From the Times and Seasons of Sept. 1, '42.

A DIALOGUE BETWEEN A SAINT
AND A CLERGYMAN.

MR. EDITOR:—Not long since I had the honor to be in the company of a *clergyman*, as he styled himself, and as our religion was the engrossing topic of conversation, I have thought it would be no harm to community at large, if some of the items of our conversation were made public:

CLERGYMAN.—Your society, I perceive, believe in the Book of Mormon as a revelation from God.

SAINT.—Yes, certainly; all truth came from the Lord by revelation.

C. Why don't you show the plates and convince the world at once?

S. For the same reason, sir, that you do not show the *stone tables*, and convince the world at once. They were held sacred in the ark of the covenant, and he that looked into that *died*. Besides, Mr. Smith would be the only proper person to exhibit and explain them; and for him to travel and exhibit them to *convince the world at once*, over a globe of about 25,000 miles in circumference, embracing various climes and inhabitants, using more than 300 different languages, and numbering more than 900,000,000 souls; it would be an *eternal work*. To do nothing but travel, he would do well if he convinced *one* a day, which would be 365 a year. At this rate, could the present inhabitants live so long? it would require more than *two and a half* millions of years, leaving the increase, as the world is now, in heathen darkness.

C. I see you are prepared to resist natural reasons by arguments which have never before been presented to me. But as to its being a revelation the world doubts.

S. Don't the world believe the witnesses to the book?

C. No: they testify too much: saying that an angel came down from heaven and brought the plates, and showed them.

S. Is it contrary to scripture that an angel should come from heaven in this age of the world, more than in another age?

C. Yes! The idea of seeing angels is preposterous. Dr. Gill, Dr. Scott, Dr. Clark, and all our great men in divinity discard the idea. Why sir, the presence of an holy angel would consume us.

S. I see you dont believe in the administration of angels in the church of Jesus Christ.

C. No, not I. It is next to *blasphemy* to

suppose that God would send a holy angel among men in such an enlightened age of the World.

S. Sir, your reason is contrary to the Bible; now listen to me a moment and I will show you that God never had a church and people upon the earth, without administering to them by angels. Hagar, Abraham's wife's servant saw an angel, to comfort her in the hour of distress. The Lord and two angels feasted with Abraham upon a fat calf. See Gen. 18 c. and the same angels went from Abraham, while he plead with the Lord for Sodom and Gomorrah, and staid all night with Lot and partook of another feast. This may be the reason why Paul said "be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Jacob saw concourses of angels descending and ascending from heaven to earth, and even wrestled with God. Moses, who, after he killed the Egyptian, had no better reputation than other men under the same charge, saw God face to face, and seventy of the elders of Israel with him. And the angel went with the camp. Joshua saw the captain of the Lord's hosts, and from the reading of the Old Testament, it would seem that it was no very uncommon sight for men and women to see angels; even old Nebuchadnezzar, when the three holy men were cast into the fiery furnace, saw four walking in the flames, "and the *form* of the fourth was *like* unto the Son of God." It appears he *knew* how Jesus Christ looked several hundred years before He came in the flesh, wicked as he was, and that is more than you allow among what you call the righteous.

Again, besides the administering of angels to thousands which I will not now trouble you to hear, at the birth of Jesus and before, the Jews, who, you admit were so wicked that they crucified their Lord, were nevertheless *visited* by an angel yearly at the pool of Bethesda. An angel visited Cornelius before he was initiated into the kingdom: an angel unlocked the prison doors for Peter; and when the Lord was about to show his servants things that must shortly come to pass, he sent and signified it by his angel unto his servant John. What think ye, did God ever have a church without an angel in it?

C. You Mormons have too much scripture: you take all. Now we believe that reason and philosophy have the place of revelation, and as the Old Testament has

been fulfilled, so also the New, when the apostles died, ceased to be any thing more than the foundation upon which our *learned divines* were to build up churches until they converted the world to christianity, and brought in the millenium.

S. Too much scripture! why sir, the apostle says, "all scripture given by inspiration, is profitable for doctrine and reproof," &c., and that in the last days God, not man, would pour out His Spirit upon all flesh; and they should prophesy, dream dreams, and see visions; and the Lord would reveal the abundance of peace and truth, gather children His people from every country whither he had scattered them, and return to them a pure language, that they might call upon Him with one consent: gather all nations to the valley of Jehoshaphat, and destroy them, that the children of Israel would be seven years in burning the carriages and implements of war: that, instead of your reason and philosophy, Paul says, beware lest any man *spoil* you through philosophy and vain deceit, after the rudiments of the world, and not after the doctrine of Christ; that instead of your easy times, the powers of heaven are to be shaken, and a time of trouble ensue which will baffle the skill of philosophy, while earthquakes, *rebellion, bloodshed and calamity*, will continue until great Babylon falls. (These italics are ours, Ed.)

C. Must bid you good bye, sir, that doctrine is unpopular. P.

For the Herald.

TRUTH AND REASON No. 1.

BRO. SHEEN:—In commencing our search after the principles of salvation, let us divest ourselves of all prejudices and preconceived notions which may not accord with truth and reason, and pray God the Eternal Father, in the name of Jesus Christ, for His Spirit to guide us into all truth, and bring all things to our remembrance whatsoever He has said, and show us things to come. We might ask the question: what is truth? Truth is independent in that sphere in which God has placed it, to act for itself as all intelligence. "Sanctify them through thy truth; thy word is truth." John 17: 17. In connection with this read Ps. 119: 137-142, 151: "Righteous art thou, O Lord, and upright are thy judgments. Thy testimonies which thou hast commanded are righteous and very faithful. My zeal hath consumed me; because mine enemies have forgotten thy words. Thy word is very pure: therefore thy servant loveth it. I am small and despised: yet do not I forget

thy precepts. Thy righteousness is an everlasting righteousness, *and thy law is the truth.* * * * Thou art near, O Lord; and *all thy commandments are truth.*" Read also Ps.

19: 7, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Therefore in examining the word of God, we find that His words are truth; His law is the truth, and His commandments are truth. Then we must conclude that truth is from God. "Intelligence, or the light of truth, was not created or made, neither indeed can be, but is independent in that sphere in which God has placed it." The kingdom of God is builded upon the principles of truth and righteousness, and is governed by law, therefore we must conclude that as God changes not, that His law is perfect, converting the soul. Therefore the kingdom of God is governed by law, and the law cannot be executed without officers holding full authority to act in their sphere. In speaking of the kingdom of God, we want to be understood as saying that it is a complete organization. John the Baptist cried unto the people to repent, for the kingdom of heaven was at hand, and the king was about to set up his kingdom among them. They understanding his ideas, looked for that kingdom, supposing that the Messiah was going to reign temporarily over the Jews, but Jesus said, "my kingdom is not of this world." He had reference to a spiritual reign, therefore He chose twelve men whom He ordained and commissioned. He said, "Ye have not chosen me, but I have chosen you *and ordained you*, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you." John 15: 16. These had full power to officiate in the kingdom of God, to induct strangers and foreigners into the kingdom of God, which was done by obedience to the law which was to govern the kingdom. Jesus said:

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word *that I have spoken*, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak. *And I know that His commandment is life everlasting*: whatsoever I speak therefore, even as the Father said unto me, so I speak." John 12: 48-50.

DUTIES OF THE MINISTERS OF THE CHURCH.

That the ordained members of the church may be instructed more perfectly in their

duties, we publish the following list of references to the Book of Doctrine and Covenants:

Twelve Apostles: Sec. 17: (2) 8. Sec. 104: (3) 11, 12, 13, 15-17.

High Council: Sec. 17: (2) 16, 17. Sec. 104: (3) 15. Sec. 99: (5.)

High Councils: Sec. 104: (3) 14.

Bishop: Sec. 83: (4) 5. Sec. 104: (3) 8, 32-35, 40. Sec. 107: (103) 45.

High Priests: Sec. 17: (2) 16, 17. Sec. 83: (4) 22. Sec. 104: (3) 5, 7. Sec. 99: (5) 11-13. Sec. 107: (103) 42.

Elders: Sec. 17: (2) 9, 12-19, 22, 23, 26, 27. Sec. 83: (4) 5, 22. Sec. 104: (3) 3, 6, 7, 41. Sec. 107: (103) 43, 44.

Priests: Sec. 17: (2) 10, 12, 15, 19, 23, 26, 27. Sec. 83: (4) 22, 40. Sec. 107: (103) 46.

Teachers: Sec. 17: (2) 11, 12, 15, 26, 27. Sec. 83: (4) 5, 22, 38, 39. Sec. 107: (103) 46.

Deacons: Sec. 17: (2) 11, 12, 15, 27. Sec. 83: (4) 5, 22, 38. Sec. 107: (103) 46.

We advise all the above mentioned official members to read and treasure up in their minds these revelations, and learn their duty and act accordingly.

GOOD NEWS FROM CALIFORNIA.—Bro. T. J. Andrews wrote from San Francisco, Aug. 3, 1864, as follows: "I have this moment received a letter from Bros. Morgan and Folk, in San Bernardino. They have baptized *eighty-six*, and they expect to baptize many more. They send a very large order for books. I will give you all the particulars by the next steamer."

RECEIPTS FOR THE HERALD.—H. Bemis, M. W. Weaver, R. A. Gonsolly, T. Sellers, R. Blondon, J. R. McIntyre, H. H. Johnson, I. Wilson, G. Shultz, O. A. Oleson, A. Foster, R. K. Anderson, O. Jacobs, each \$2; R. Sherif, N. Nye, R. J. Lacey, A. Griffith, S. G. Rannels, L. P. Hewitt, J. Winslow, J. T. Stafford, H. Wildermuth, R. C. Clemens, M. Hunter, M. Madison, each \$1; E. Wells, \$0.50; J. Osborne, \$0.65; C. Burns, \$1.50; W. F. Cooke, \$23.00; G. Adams, \$6.60; A. B. Anderson, \$3.20; D. Howard, \$4.45.

AGENTS who have received books to sell are requested to send to us what monies they have on hand.

BANK NOTES of the United States which may be sent to us, for any purpose, *must be National Bank Notes.*

A QUARTERLY CONFERENCE for Northern Illinois, will be held near Batavia, on Bro. Philo Howard's premises, on the 17th and 18th instants.

SUBSCRIBERS are requested to pay for the HERALD in the currency of their respective countries or States.

SEE THE CHANGES in the list of books which are advertised for sale in this number.

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

Book of Doctrine and Covenants,	\$1.25
The Latter-Day-Saints' Selection of Hymns, <i>with an Appendix,</i>	0.55
The same, (gilded)	.85
The Voice of Warning (revised,)	0.40
Book of Mormon, extra bound,	1.40
" " bound in Muslin,	1.20
Brown's Concordance of the Bible,	.60
Cruden's " " " "	2.00
New Lute of Zion: Sacred Music,	1.70
Book of Abraham,	.10
Book of Jasher,	1.70
Herald, five Volumes (bound in one)	7.00
Mosheim's Ecclesiastical History, 2 vol.	4.50
Catherwood & Stephens' Travels in Central America, &c., 2 Vols.,	6.60
Travels in Yucatan, by same, 2 vols.,	6.60
Wonders of Earth and Heaven, 2 v.,	6.00
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Layard's Discoveries at Nineveh,	1.95
" Nineveh and Babylon,	4.30
Dictionary of Greek and Roman Antiquities. Revised by Chas. Anthon, L. L. D.	6.50
Rollin's Ancient History,	3.60
Tytler's Northern Coast of America,	.80
Squiers' Central America,	4.50
The Holy Land, by W. C. Prime,	1.75
Egypt and Nubia, " "	1.75
The Holy Land, W. M. Thomson, 2 v.	5.00
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When any of the above mentioned publications can be sent by Express cheaper than by mail, a deduction in the price will be made accordingly.

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THE TRUE LATTER-DAY SAINTS' HERALD.

"THAT WHICH IS ALTOGETHER JUST SHALT THOU FOLLOW, THAT THOU MAYEST LIVE, AND INHERIT THE LAND WHICH THE LORD THY GOD GIVETH THEE."—*Deut. 16: 20.*
TRUTH, RIGHTEOUSNESS AND PEACE: WHERE THE FORMER EXIST, THERE DOTH THE LATTER ABOUND.

No. 6.—Vol. 6.] PLANO, ILL., SEPT. 15, 1864. [WHOLE No. 66.]

THE TRUTH VINDICATED.—No. 2.

APPOINTMENT OF THE PRESIDENT OF THE CHURCH OF J. C. OF L.-D. S.

Mr. H. says in the *Teller*, page 26 :

"The government of the church of Jesus Christ (of L.-D. S.,) as established by Joseph Smith, is republican. Joseph Smith, its first President, was elected to that office. * * * In the election of the first president, the branches composing the church vote for and elect the President, who presides over the whole church. No person is elected to any office in the church, except it is by a vote of those over whom he is to preside."

In defence of these statements he quotes the following from the Book of Cov. :

"Of necessity there are presidents or presiding officers growing out of, or appointed of, or from, among those who are ordained to the several offices in these two priesthoods. Of the Melchisedek priesthood three presiding high priests, *chosen by the body* appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the presidency of the church." Sec. 104: (3) 11.

"Then comes the high priesthood, which is the greatest of all; wherefore, it must needs be that one be appointed, of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church." Sec. 104: (3) 31.

"And now I give unto the church in these parts a commandment, that certain men among them shall be appointed, and they shall be appointed *by the voice of the church.*" Sec. 38: (12) 8.

Now let us see whether the pretended appointment of Mr. H. was in accordance with the foregoing statements and quotations. Mr. Haldeman says in the *Teller*, p. 31.

"Remember this, that these revelations

(Hedrick's) were given through him whom the church in General Conference selected by vote, and was ordained president, prophet, seer and revelator of the church, by members of the quorum of the twelve."

We are informed that the whole number of the members of Mr. Hedrick's church was not more than thirty or forty when he was "appointed" by a vote of that church to hold these offices, yet the small meeting which appointed him is called "the Church in General Conference," and this church organization is represented to be the same which was effected April 6, 1830. In his conversation with us he said that all the members of the church which was organized in 1830, who had not been expelled, were yet members of the same church, and he and Mr. H. claim that their organization is that church. In the publication of "thanks" to us and Bro. Blair, we are called "brothers," and Mr. Haldeman says that he obtained "the names and P. O. address of near 1000 saints." If these statements are true Mr. Hedrick's church has many thousands of members in it who were not notified that "the church in General Conference" would meet at the time when Mr. Hedrick was elected. Only a few of those persons were notified whom they claim as members of the church, consequently Mr. Hedrick was not elected according to the rules and laws which he and Mr. Haldeman profess to be governed by, but entirely in opposition to them. The *Teller* says that "Joseph Smith, its first President, was elected to that office, as all officers are in republican governments." Mr. H. was not elected in this manner. Would an election of a President of the United States be legal if only a few of the citizens of the United States were notified of the time and place when the election

should be held? Would the United States be legally and morally bound to regard such a man as their President? No. He would be a rebel and an impostor.

There are hundreds of branches in the world which are called branches of the Church of Jesus Christ of L.-D. S., and which were organized, some by elders who were ordained in the church in the first Joseph's day, and some by elders whom they ordained, and according to the rules, laws and doctrines of the *Teller*, these branches should have been notified of the appointment of the General Conference which elected Mr. H., for it says, "the branches composing the church, vote for, and elect the president who presides over the whole church."

Mr. Hedrick says, "the first organization of this church has and ever will exist." If the first organization of the church continued to exist after Joseph's death, all the members of the church before his death, continued to be members of it after his death, except those who were cut off, and those who disclaimed membership in it. If the church continued to exist they could not forfeit their membership, except by expulsion or disclaiming their membership. All the rest were *the church*, if the church continued to exist, and then according to the *Teller's* doctrine, "the church in General Conference" had a right to select "by vote" and ordain a man to be the "prophet, seer and revelator of the church, by members of the quorum of the twelve." Bear in mind that there is only *one* member of the old quorum of the twelve in their organization. This doctrine of the *Teller* was followed precisely three and a half years after Joseph's death. Then (Dec. 27, 1847,) Brigham Young was "selected by vote" and elected according to the doctrine which is advocated in the *Teller*. This selection was made by those who are members of the church in the first Joseph's day, and who had not been expelled from the church by any legal authority or tribunal in the church. The majority of this class selected and voted that Brigham should hold these offices. A small minority selected J. J. Strang, and a few selected Sidney Rigdon. Thus B. Young "was elected to that office (President) as all officers are in republican governments." The *Teller* says that this was the way that Joseph Smith, the first President of the church was elected, therefore if the doctrine of the *Teller* is "the truth," Brigham Young is the President of the Church of Jesus Christ of L.-D. S. and not Mr. Hedrick.

If the first organization of the church continued to exist after Joseph's death, all the members of the Quorum of Twelve who

followed Brigham continued to be apostles of the church, and as ten of the twelve followed him, the majority united with Brigham, and they retained their former authority as apostles, and as the Quorum of the Twelve. If the church continued to exist after Joseph's death, the ten apostles and all the members of the church who were united with Brigham, continued to be members of the church and they were *the church*. If it continued to exist, it continued with them, for they were the largest organization which claimed to be the church, and they had authority to regulate the affairs of the church, for the Lord said, "all things must be done by common consent." B. of C. The ten members of the Quorum of the Twelve, (if the church continued) became *the Quorum*, for we are informed that in relation to the quorum of the presidency of the church, *the Quorum of the Twelve*, and the Quorum of the Seventy, that "a majority may form a quorum, when circumstances render it impossible to be otherwise." B. of C. 104: (3) 11. We are informed that "it is the duty of the twelve, also, to ordain and set in order all the other officers of the church, agreeably to the revelation which says: * * *

Wherefore it must needs be that one be appointed, of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church, or, in other words, the presiding high priest over the high priesthood of the church." B. of C. 104: 30, 31.

If the church continued to exist, the ten apostles, and all the members who followed Brigham could not lose their standing in the church, because they were not tried for transgression and cut off from the church according to the revelations.

They were not tried by a bishop, whose duty it is "to sit in judgment upon transgressors, upon testimony as it shall be laid before him." B. of C. 104: 32. They were not tried by elders, nor by the High Council, nor by a travelling high council, nor by the church, nor by any legal authority of the church. Therefore if the church continued to exist until this day, the church under Brigham is *that church*, and as "all things must be done by common consent in the church," the ordination of Mr. Hedrick by John E. Page was illegal, because he had no authority to act in the case without the authority of the majority of the Quorum of Twelve, neither had he authority to ordain apostles. It is a palpable inconsistency for a few persons to say that "the government of the church of Jesus Christ (of L.-D. S.) as established by Joseph Smith, is republican," and that "the first organization of

this church has, and ever will exist," and yet in opposition to the will of many thousands of old members of the church, for those few persons to elect and ordain a man to be "prophet, seer and revelator" of the whole church, about 19 years after the church (if it continued to exist) appointed Brigham Young to preside over the church. Is this the way that "the governed elect their governors?" (*Teller, p. 26,*) or is this the way that rebels against republican governments usurp authority, and that a few dictate and rule over many, who do not have an opportunity to vote against their appointment to the offices which they hold? We have shown that the government of Mr. Hedrick's church is far from being republican, although he says "the governed elect their governors," and "the government of the Church of Jesus Christ (of L.-D. S.) is republican."

We will now show that the government of the Church of Jesus Christ is a THEOCRATIC GOVERNMENT, and that there is a great difference between a theocratic government and a republican government, and between a theocratic government and the monarchical governments of the world.

What is a theocracy? The answer in Webster's Dictionary is this: "A government immediately directed by God." Is not the government of the Church of Jesus Christ of L.-D. S. immediately directed by God? Most assuredly it is. How can it be the Church of Jesus Christ if the government of it is not immediately directed by God? If the government of the Church of J. C. of L.-D. S. is immediately directed by man, and not by God, is it not just like all the other churches in this respect? It was organized by revelation and by the commandment of God, therefore it is "a government immediately directed by God."

Was the government of the church republican in Moses' day? Stephen the martyr said, "this Moses, whom THEY refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush." Acts 7: 35. Thus the children of Israel refused to elect Moses to be their ruler and judge, but God sent him to be "a ruler and a deliverer" of Israel. He presided over them, therefore he was their President, but he "was (not) elected to that office, as all officers are in republican governments." Stephen also said, "this is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina." 38 v. By this statement we are informed that Moses was in the church in the wilderness. Paul said: "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; and did all eat the same spiritual meat; and did all drink the same spiritual drink: (For they drank of that spiritual Rock that followed them: and that Rock was Christ.)" 1 Cor. 10: 1-4.

Thus the children of Israel, at that time, were all members of the church of Christ. They were all baptized by Moses or by those who officiated under the presidency of Moses. They did all eat the same spiritual meat, and drink the same spiritual drink, which was Christ. They were therefore all born of water and of the Spirit, and were all members of the Church of Christ. When Moses came down from the mount with the tables of stone, he perceived that the people of the church had departed from the faith of the church, and were worshiping a calf. Stephen said:

"Our fathers would not obey (Moses) but thrust him from them, and in their hearts turned back again into Egypt. Saying unto Aaron, make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?" Acts 7: 39-42.

In that crisis what did Moses do? Did he say the Church of Christ is republican? Did he say to Israel "the governed elect their governors," and you have elected Aaron to preside over you in my stead, and the voice of the people is the voice of God, therefore I submit to your election?" No. He still claimed his authority as the President of the church, in opposition to this (almost) unanimous election of Aaron, and "took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel to drink of it." Ex. 32: 20.

He did not submit the case to the decision of the majority, nor to the decision of a high council, but "Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him." 26 v.

Thus, the tribe of Levi only were on the Lord's side, and the other tribes were in rebellion against the Lord and His servant Moses. "The children of Levi did according to the word of Moses." 28 v. Thus,

Moses did not permit *the majority of the church* to govern when they were in transgression and rebellion against God, although they had not been tried and found guilty by any elder's or bishop's court, or by an high council in the church. In the midst of this sudden and almost universal apostasy, Moses assumed the authority to decide who were in transgression, and after he had reclaimed only *a minority* (the tribe of Levi) he and that minority claimed the rights which belong to the whole church, because they were *the church*. Although the majority were not cut off by the ordinary courts of judicature in the church, yet "the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." 33 v. Moses had said unto the Lord, "this people have sinned a great sin, and have made them gods of gold. Yet now if thou wilt forgive their sin: and if not, blot me, I pray thee, out of thy book which thou hast written." 31, 32 v. Then the Lord made the above mentioned reply. The remainder had their names "written in the Lamb's book of life." Rev. 21: 27. The book spoken of in the word of the Lord to Moses, is evidently that which is spoken of in Dan. 12: 1, as follows:

"At that time (when Michael the great prince shall stand up) thy people shall be delivered, every one that shall be found written in *the book*." Those whom the Lord did not blot out of *His book* in Moses' day were saints, for Paul represents that their "names are in the book of life." Phil. 4: 3. The Lord also said unto His servant John, "he that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of *the book of life*, but I will confess his name before my Father, and before His angels." Rev. 3: 5. The minority of the church in Moses' day were of this class, and they acted contrary to the will of the majority, but according to the word of the Lord through His servant Moses, and not on the republican system.

Joseph the Martyr and Oliver Cowdery were ordained to the Aaronic priesthood by an angel of God (John the Baptist) nearly eleven months before the church was organized. See Times and Seasons, Aug. 1, 1842, pages 865 and 866. This ordination was performed *before the translation of the Book of Mormon was finished*, for in Joseph the Martyr's History, subsequent to the account of this ordination, there are two revelations which were given in May, 1829, and four which were given in June, 1829, after which Joseph gives the following statement:

"Meantime *we continued to translate* at intervals, when not necessitated to attend to

the numerous enquirers, that now began to visit us; some for the sake of finding the truth, others for the purpose of putting hard questions." Times and Seasons, p. 915.

Subsequently, and on the same page, he says:

"We now became anxious to have that promise realized to us, which the angel that conferred upon us the *Aaronic priesthood* had given us, viz: that provided we continued faithful, *we should also have the Melchisedek priesthood*, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house, in order more particularly to seek of the Lord what we now so earnestly desired: and here to our unspeakable satisfaction, did we realize the truth of the Savior's promise: 'Ask, and you shall receive, seek, and you shall find, knock and it shall be opened unto you;' for we had not long been engaged in solemn and fervent prayer, when the word of the Lord, came unto us in the chamber, commanding us: that I should ordain Oliver Cowdery to be an elder in the church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us, from time to time: we were however commanded to *defer* this our ordination, until such times, as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we *must* have their sanction to our thus proceeding to ordain each other, and have them decide by *vote* whether they were willing to accept us as spiritual teachers, or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them, afterward proceed to ordain each other according to commandment."

Thus the Lord commanded Joseph to ordain Oliver to be an elder in the church, and that Oliver should ordain him to the same office. Now although they were not to ordain each other until those who were baptized should be assembled together, and give their sanction, and vote that they were willing to accept them as spiritual teachers, yet if those who were baptized had come together and organized the church, and by their *vote* had refused to accept them as spiritual teachers, would the organization of the church have been acceptable to God? Would He have acknowledged it as His church? Would it have been any better than other churches? Other churches refuse to be led by God's prophet, therefore they are not His churches, and the church

which Joseph organized would have been another sectarian church if they had refused to accept him as their spiritual teacher. If they had refused to have accepted Joseph and Oliver as their spiritual teachers, how could they have organized and been led in the right way? There was no alternative for them to adopt. There were not two or three sets of candidates for them to make their choice from, as it is often the case in the elections of the world, and in the elections of churches of the world. The Lord had *nominated* the candidates for office in His church, who were to be "the first elders," and "spiritual teachers" in it. This He did more than nine months before the church was organized, for our quotation in reference to that *nomination* precedes the last revelation, which was given in June, 1829. Then it was that the candidates for that office were nominated by the God of heaven, and He *commanded* that they should be ordained to that office. Could any man or set of men nominate another set of candidates which would be acceptable unto God? Could God's nomination and appointment be rejected with impunity? Is this the way that "the governed elect their governors" in the world? Is this republicanism? The *Teller* says that "there is a striking resemblance between the government of the United States and that of the church," but we have shown that there is no striking resemblance between them, but "a striking" dissimilarity. *The government of the United States is the best form of national government which is now practiced in the known world*, but it is far from being as good as "a government directed immediately by God," like the government under the presidencies of Moses, Joshua, Nephi, Mosiah and Alma.

Notwithstanding its superiority over all other national governments in the known world, it is mostly directed by unregenerated men, and not by God. It is not so with the Church of Jesus Christ of Latter-Day Saints.

We have shown that "Joseph Smith, its first President," and O. Cowdery, were appointed by God to be the "spiritual teachers" of the church. Those who had been baptized came together April 6, 1830, and Joseph said: "Having opened the meeting by solemn prayer to our heavenly Father, we proceeded (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church, according to said commandment which we had received. To these they consented by an

unanimous vote. I then laid my hands upon Oliver Cowdery, and ordained him an elder of the 'Church of Jesus Christ of Latter-Day Saints.' After which he ordained me also to the office of an elder of said church."

By this "vote," those who had been baptized acquiesced in the appointment which God made, and the church could not have been organized if they had voted contrariwise. It is not so in a republic. In it you can vote for any man or set of men.

On the 6th of April, 1830, Joseph commenced to preside over the church. It is true that he was not then called the President of the Church, neither can we find the words "President of the Church" in the Bible or in *the Book of Mormon*, although those books contain the histories of many presidents of the church. Adam, Enoch, Noah, Shem, (Melchisedek) Abraham, Moses, and "James the Lord's brother," were all presidents of the church, as the Bible shows, without giving them that name. In one place in the Book of Mormon the President of the church is called "the high priest over the church of God." Alma was the President of the church in his day, and he is called "the high priest." B. of Mosiah 11: 14. There we are informed that "Mosiah had given Alma authority over the church." He could not have authority over it unless he presided over it, and if he presided over it he was the president of the church. In the history of Alma, the son of this Alma, we are informed that "Alma was appointed to be the first chief judge; he being also *the high priest*; his father having conferred the office upon him, and had given him the charge concerning all the affairs of the church." B. of Mosiah 13: 4.

Here we perceive that the man who had the charge concerning all the affairs of the church, was called "the high priest." As this "charge" was given to him, he was truly the President of the church. Although Joseph was not called the President of the Church when he was called of God to be ordained, April 6, 1830, yet he became the President of the Church by that ordination.

Annexed to the last revelation of June, 1829, Joseph said, in his history:

"In this manner did the Lord continue to give us instructions from time to time, concerning the duties which now devolved upon us, and among many other things of the kind, we obtained of him the following, by the spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should proceed to organize

his church once again, here upon the earth.

The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April: which commandments were given to Joseph Smith, Jr., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand: and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory, both now and forever. Amen." *Times and Seasons*, p. 928, 929.

By this extract, in connection with a previous quotation, it is shown that Joseph was ordained "to be the first elder of this church," and O. Cowdery was ordained "to be the second elder of this church." Oliver was the first who was ordained an elder, 'after which (Joseph said) he (Oliver) ordained me also to the office of an elder of said church.' Priority of ordination was not therefore intended by the title "the first elder," but the Lord meant that Joseph should be "first" in authority, and Oliver "the second" in authority in the church. As Joseph was the first in authority, he became the President of the church when he was ordained to be "the first elder of this church." Joseph was a seer, a translator and a prophet, before he was ordained to any priesthood. He said, "two days after the arrival of Mr. Cowdery, being the 17th of April, (1829,) I commenced to translate the Book of Mormon, and he continued to write for me, which having continued for some time, I enquired of the Lord through the Urim and Thummim, and obtained the following revelation." *T. & S.* page 832. The revelation which follows these remarks is Sec. 5, (8) of the B. of C., and the three following revelations were received by him before he was ordained to the Aaronic priesthood, consequently he was not ordained prophet, seer and revelator at any time. These are gifts of God which are not conferred by ordination, otherwise how could Joseph be a seer, translator, and prophet, before he was ordained *even* to the Aaronic priesthood, and before he was baptized? After he was ordained to this priesthood by John the Baptist, he was baptized and ordained by O. Cowdery, as the following extract from Joseph's History will show:

"We still continued the work of transla-

tion, when in the ensuing month, (May, eighteen hundred and twenty-nine,) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedek, which priesthood he said should in due time be conferred on us, and that I should be called *the first elder*, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hand of the messenger." *T. & S.* p. 865, 866.

Joseph was not ordained a seer, translator and prophet at all, but the *Teller* says that Mr. Hedrick was "selected by vote" by "the Church in General Conference," "and was ordained prophet, seer and revelator of the church." There is therefore a wide difference between the appointment of Joseph to be a prophet and seer, and the appointment of Mr. H. The first received his appointment *exclusively from God*, the latter *exclusively from a few men and women*. God makes prophets and seers, not the people, nor the church. Now we will show how great that "gift" was which Joseph

had before he was baptized, and before he was ordained to any priesthood :

“ *A seer is a revelator, and a prophet also ; and a gift which is greater, can no man have, except he should possess the power of God, which no man can ; yet a man can have great power given him from God. But a seer can know of things which have past, and also of things which are to come ; and by them shall all things be revealed, or rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known, shall be made known by them ; and also, things shall be made known by them, which otherwise could not be known. Thus God has provided a means that man, through faith, might work mighty miracles ; therefore, he becometh a great benefit to his fellow beings.*” B. of Mosiah 5 : 9.

This was the gift which Joseph received from God, even the gift of being a prophet and a seer, when he was unbaptized and unordained by men or angels, and *this gift was not even confirmed by ordination.* Men are not ordained to be prophets, nor to be seers. How different was the ordination of Mr. Hedrick ! It was entirely contrary to the “ primitive order,” although he professes to be adhering to that order, and says, “ give us 1830 preaching—it will be good enough.” We believe in adhering to the primitive order, and in giving heed unto all Joseph’s words and commandments which he gave unto the church, because the Lord said in the revelation of April 6, 1830, that we *should* do so, and that “ his word ye *shall* receive, as if from mine own mouth.” B. of C. 19 : (37) 2. In that revelation the Lord said to Joseph :

“ Behold, there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ ; being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith.” Par. 1.

Although he was then “ called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church,” yet he was only ordained *an elder* according to his own words, and this was according to the word of the Lord, for he said, “ the word of the Lord came unto us in the chamber, commanding us ; that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain me to the same office.” It was therefore to obey this command that the church *voted* that Joseph and Oliver should ordain each other to be elders in the church. They could not *vote* otherwise, and be organized

by revelation. If they had voted against the fulfillment of that revelation the church would not have been organized. They might have organized another sectarian church, in which, as in all sectarian churches, the voice of the people is not the voice of God. If the church had voted that Joseph should be ordained a seer, a translator and a prophet, they would have voted contrary to the commandment of God.

In the foregoing quotation from the revelation of April 6, 1830, we are informed that Joseph was inspired of the Holy Ghost to lay the foundation of the church “ and to build it up unto the most holy faith.” He did therefore preside over it from the commencement of it. He did not obtain the right to preside over it by being ordained “ President of the church,” but he obtained it by being a seer and a translator, and by being thus inspired of the Holy Ghost to lay the foundation, and build up the church. He was ordained “ to be the *first* elder of the church,” because he was a seer and was thus inspired. In the Book of Mormon we are informed that the sacred records and interpreters were handed down in lineal order from one seer to another, and that these seers, and *no persons beside*, presided over the church.

The following quotation from the revelation of April 6, 1830, will further show that the Lord *commanded* that Joseph should be ordained an elder by O. Cowdery, and that he should be “ the first” unto him, that is, preside over him and the saints :

“ Wherefore it behooveth me, that he should be ordained by you, Oliver Cowdery, mine apostle ; this being *an ordinance* unto you, that you are an elder under his hand, he being *the first* unto you, that you might be an elder unto this Church of Christ.” Par 3.

As the Lord said concerning Joseph, “ it behooveth me that he should be ordained,” the church would have voted against obeying this commandment if they had voted that he should not be ordained. They could have voted “ in a republican form” against the ordination of Joseph, but that “ republican form” of voting would have excluded themselves from the Church of Christ, and the church would not have been organized until they or other persons had voted that he should be ordained and be their “ first elder.” In a republic men can often vote as they please, for any candidate out of many who may be nominated for the presidency, but it is not so in the church.

The Teller says :

“ Joseph Smith was elected by the *voice* of the church in January, 1831, President of the church. His legal successors must

come to the office which he held in the same way that he came to it; and if it was right in 1831, for the church to elect in a republican form its first President, it is right now, and ever will be right. Right is never wrong. May God help us all to contend for the right." Page 28.

Joseph was not elected to that office in 1831, nor in 1832, nor at any time, but as we have shown, he presided over the church from the commencement because he was the seer, and therefore when he was ordained an elder, he was "the first elder," although he was the second who was ordained, but the Lord called him "the first elder" because unto him belonged the right to preside over the church from its commencement. Joseph was ordained President of the high priesthood on the 25th of January 1832. In reference to this ordination, in Joseph's History we read as follows:

"On the 26th, I called a general council of the church, and was acknowledged as the President of the high priesthood, according to a previous ordination at a conference of high priests, elders and members, held at Amherst, Ohio, on the 25th of January, 1832. The right hand of fellowship was given to me by the Bishop, Edward Partridge, in behalf of the church. The scene was solemn, impressive, and delightful." T. & S. Vol. 5, p. 624.

There is nothing in this account about being ordained President of the church, and as he had been presiding over the church from the time that it was organized, it would have been a great inconsistency, and a superfluous act if he had been then ordained, but he was then ordained "President of the high priesthood." It is unquestionably the right and the duty of the "President of the high priesthood" to preside over the church, for in the B. of C. 104: (3) 42, we read as follows:

"And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator and a prophet; having all the gifts of God which he bestows upon the head of the church."

Joseph did not obtain the right to preside over the whole church by being ordained President of the high priesthood, because he obtained that right by being a seer, revelator and translator before the church was organized, and by being called of God to lay the foundation and build up the church, and then after he had obtained these gifts and this calling, by being ordained an elder of the church. There were no high priests in the church then, but elders, therefore Joseph could then preside over the priesthood and over the church without be-

ing ordained President of the high priesthood, but when it became necessary that high priests should be ordained, it became necessary also that Joseph should be ordained President of the high priesthood, otherwise he could not have continued to be President of the entire priesthood of the church, neither could he have continued to be president of the church. On the 6th of April he was ordained an elder, and as he was previously called of God, and made a seer, and appointed by God to lay the foundation, and build up the church, when he was ordained an elder, he became the President of the elders and of the whole church, and when he was ordained President of the high priesthood he merely continued to be the President of the church, and was not then ordained to that office.

The President of the Reorganized Church was not ordained to that office, but he was ordained President of the high priesthood, as his father was, and as it is the duty of the President of the high priesthood to preside over the church, he thereby became the President of the church. He was called of God to be a seer and successor of his father, as those seers were who handed down the sacred records and other sacred things among the Nephites from generation to generation by lineage. In lineal succession they were called of God to be seers and revelators, and there is no account of any one of them being ordained to be a seer, or revelator, or prophet, or President of the church. The ordination of Mr. Hedrick is entirely different to any ordinations which are recorded in the Book of Mormon. Nephi said, "I, Nephi, did consecrate Jacob and Joseph, (his brothers) that they should be priests and teachers over the land of my people." 2 Nephi 4: 5. In the B. of Mosiah 13: 4, we read that "Alma was appointed to be the first chief judge; he being also the high priest; his father having conferred the office upon him, and had given him charge concerning all the affairs of the church." In the title of the Book of Alma he is called "the High Priest, according to the holy order of God," and he said, "I, Alma, having been consecrated by my father Alma, to be a high priest over the church of God, he having power and authority from God to do these things, behold I say unto you, that he began to establish a church in the land." Par. 1. The Lord Jesus said unto Nephi, "I give unto you power to baptize this people." B. of Nephi 5: 9. These men were all seers, for they all held the sacred things which they all received from their lineal predecessors. They were all "lawful heirs according to the flesh."

The *Teller* says: "The words 'chosen seed,' 'his lineal right,' 'lawful heir according to the flesh,' are treasonable words. In this government they have no application, nor never did nor never will have to any officer in authority, in any government that was recognized by God since the resurrection of Jesus Christ." P. 28.

Now see the glaring inconsistency of the assertion, that the words, "lawful heirs according to the flesh," "are treasonable words." These words are in Sec. 6, par. 3, of the *first edition* of the Book of Doc. and Cov., therefore the 2nd number of the *Teller* represents that that book contains "treasonable words," and the first number represents that it "is perfectly valid authority." The *Teller* says that the words "chosen seed," and "his lineal right" "are treasonable words," but yet in the 1st edition, Sec. 3, par. 18, are the following emphatic remarks concerning "the literal descendants of the *chosen seed*," and the descendant of the Melchisedek priesthood "by lineage:"

"The order of this priesthood was confirmed to be handed down *from father to son*, and rightly belongs to the literal descendants of the CHOSEN SEED, to whom the promises were made. This order was instituted in the days of Adam, and came down *by lineage* in the following manner: From Adam to Seth, who was ordained by Adam," &c.

Although the *Teller* says that these words are treasonable words, yet it has represented that they are God's words.

It is true that "in this government they have no application," because it is a republic, and not a theocracy. Under the present circumstances, as this nation is not in a condition to have "a government directed immediately by God," a republic is the best government which they can have. The *Teller* says:

"Joseph, the eldest son of the prophet Joseph Smith, is now attempting to establish a hereditary monarchical church government over the members of the Church of Jesus Christ (of L. D. S.) claiming that it is his inherited right to be the President over a people that claim that the truth has made free."

Joseph presides over a church which has established a church government like that which was established in the days of Adam, Melchisedek, Abraham, Christ and his apostles. On the eastern continent, "James, the Lord's brother," presided over the church, and on this continent the authority which Nephi had received through the lineage of his fathers, Nephi, Helaman, Helaman, Alma and "*Alma, who was the fourth*

der of their church." B. of Mosiah 13: 5. "The order of this priesthood was *confirmed* to be handed down from father to son." Each of these progenitors of Nephi "confirmed" the handing of this priesthood to their lineal successors, and Jesus Christ "confirmed" the handing down of this priesthood in this manner. He did not say, to Nephi, "'the order of this priesthood' is now changed, and it is not 'confirmed to be handed down from father to son' any longer." Jesus did not say, "'the words 'chosen seed,' 'his lineal right,' 'lawful heir according to the flesh,' are treasonable words.'" These are the words of the *Teller*, but they are not the words which Jesus spoke unto Nephi, the son of Nephi. He did not say that in the government of his Church and kingdom these words should have no application. The *Teller* says that these words have no application, "nor never did, nor never will have, to any officer in authority, in any government that was recognized by God since the resurrection of Jesus Christ." Jesus "confirmed" the authority which had come down by lineage unto Nephi. This was the "charge" which Nephi received from his father Nephi:

"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, yea, the record of this people." The Book of Nephi, the Son of Nephi, who was the Son of Helaman, 1: 1.

The history there shows that Nephi received this "charge" about the time that Jesus was born, and in the thirty-third year of Christ's life, Nephi preached repentance and remission of sins, "and there were ordained of Nephi, men unto this ministry, that all such as should come unto them, should be baptized with water." Book of Nephi 3: 8. In the next year—"the thirty and fourth year, in the first month, in the fourth day of the month," Jesus was crucified, and after His resurrection He appeared unto the Nephites, and in the beginning of His ministrations unto them He "confirmed" the authority which Nephi had received through the lineage of his fathers, and said unto him, "I give unto you power that ye shall baptize this people, when I am again ascended into heaven." Nephi continued to preside over the Nephites until his death, when his son Amos was his successor, and "kept this last record" "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." Last B. of Nephi 1: 7. "Amos died and his brother Ammaron did keep the record in his stead." Par. 11.

Thus, "the order of this priesthood was confirmed to be handed down from father to son," "since the resurrection of Jesus Christ," precisely as it was before, and this was done by Jesus Christ Himself. During six hundred years before Christ came, and four hundred years after He came, it was the acknowledged and accredited right of the lawful heir of each and every seer who held the sacred records to hold them in like manner, and to preside over the church. In no case did any man except the seer preside over the church. The seer's office was an acknowledged hereditary right. The right to preside over the church was a part of their acknowledged hereditary right, for this purpose they received the priesthood by ordination. The priesthood is always received by ordination, but not the seership.

LETTER FROM BRO. W. W. BLAIR.

BROTHER SHEEN:

I now will undertake to write a few things relative to "The Truth Teller," and its authors. I had hoped to have had no occasion, after my first letter, to notice either that paper, or those who write for it, but seeing in the issue of August, Mr. Haldeman's reply to me, and some statements calculated to deceive, touching the doctrines and Church of Christ, my spirit was stirred within me, and I determined to write a reply. It appears that Mr. Haldeman feels hurt because I do not fellowship himself and Mr. Hedrick and call them brothers. Now sir, I cannot fellowship, as brothers, those who are persistently engaged in defaming the character of that martyred prophet, whom the Almighty God declares as being "great like unto Moses," and "a Choice Seer." If the position taken by them be true, that is, that Joseph Smith corrupted and misled the saints by his false revelations for 10, or 11, years, then he was as base a character as ever lived, this all must admit, and instead of being "a choice seer," he would be a superior devil, and instead of being "highly esteemed" by the fruit of the loins of Joseph of Egypt, he would be reprobated by all good men, and like Judas he would become a son of perdition. I do not, I cannot, I will not fellowship as brothers those who are engaged in such an undertaking. The be-

loved apostle Paul said, "mark them which cause divisions and offences, contrary to the doctrine which ye have learned and avoid them." Rom. 16: 17. I fully endorse this instruction, and shall act upon it and I shall earnestly exhort all saints to do the same, and in avoiding such as cause divisions and offences contrary to the doctrine of Christ given through Joseph Smith in these last days, I necessarily can have no fellowship with them. They, in fact, disfellowship themselves. As a minister of the gospel, as a member of the Church of Christ, and as a member of society, I am bound to act candidly and in all frankness toward my fellowmen, I cannot profess to be in fellowship with men, whose avowed doctrines, are radically and essentially different from those I entertain. To do so would be to act the hypocrite, and this I hope I never shall be prepared to do. The Lord requires "truth in the inward parts," and if I call them brethren who are seeking to destroy my brightest hope; who are endeavoring (I wish it may prove in their blindness,) to destroy the work that God has begun for the last time, then my lips would belie my heart, and I should prove myself unworthy the favor and respect, either of God or men. Mr. Haldeman says that I knew that many of the brethren whom I called in my first letter "co-workers" have been members of the Church for over 30 years. In reply I must say that I knew no such thing. First of all I do not know that they have many members in their association. In 1857 I learned that they then had some 30, or 40, members altogether, and in this last July I was told by credible authority that they now have about the same number, and of these (few, or many as Mr. Haldeman may be pleased to call them,) I know but little. I do not doubt but that they are good citizens, neither do I doubt that the majority of them are seeking the kingdom of God, but let them and all others remember that Jesus said, "many shall seek to enter therein and shall not be able," and why shall they not be able? Obviously, because they do not seek aright, because they do not use all the necessary means, and "live by every word that proceedeth out of the mouth of God."

I have had more acquaintance with Mr. Granville Hedrick than with any other person of their church. As to his character as a citizen I know but little or nothing about it, but with regard to his career in religious matters, I do know

some things, as told me by himself, and as seen, read, and heard of him, for myself since June 1857 up to the present time. Mr. Hedrick told me that he joined the church, near where he now lives, not long before Joseph's death. He was brought into the church, (I think he said,) under the labors of Harvey Green. He soon apostatized entirely from the faith, after which he went to a place called "New Diggings" in the lead mines near Galena, where some time after Joseph's death he heard Wm. O. Clark and others, and joined the church under their preaching. After this he moved back into Woodford Co., and after a season became an adherent of Gladden Bishop, after leaving Bishop or just before (I am not positive which,) he became engaged to some extent with the spirit rappings. After this he wrote a little book against polygamy and in advocacy of the priesthood of the church assembling and voting to themselves a prophet seer revelator and president of the church, and priesthood. This much I write from memory of things he told me. In 1857, by invitation I attended a conference held by him and others at the house of Mr. Judy near Mackinaw, Ill. Here I plainly saw that Mr. Hedrick was the head and front of their little association, his suggestions and counsellings shaped the whole course and conduct of the conference, as consequently I had but little confidence either in him or those composing the conference, and while I readily accorded to the most of them honesty of purpose in what they were trying to do, I saw to my full satisfaction that the blind were leading the blind, and from that time till now, I have believed that Mr. Hedrick was aspiring to the leadership of the church.

In 1858, Mr. Hedrick and Mr. Owens went to a conference of the Reorganized church at Zarahemla, Wis. Mr. Hedrick rode with me in my buggy and we talked very much on church matters and he gave me to understand that he was quite satisfied that the position which the Reorganized Church occupied was correct, and he seemed ready to unite with us, but wanted his brethren and sisters to unite when he did. He therefore gave me a pressing invitation to visit him and them at an early day, and lay our views fully before them. He said that he thought that some of our elders could do it better and more successfully than himself.

I conferred with Elders J. W. Briggs

and Z. H. Gurley relative to the matter, and by their request I went down in company with Elder E. C. Briggs, to the Hedrick conference at Bloomington. Here I will break the thread of my narrative to relate a remarkable occurrence that took place at my house previous to our starting. We were to start on the cars at Amboy about 12 o'clock at night, and before leaving for the cars, Bro. Briggs, my wife and myself bowed in prayer before the Lord, seeking his blessings, upon our journey and the labors connected with it. We had not been engaged in our devotions but a few moments when Bro. Briggs rose up under the Spirit of prophesy and declared that the people to whom we were then going would yet be brought down, and humbled in the very dust. Our astonishment at this testimony was very great, supposing as we had, that the people there were almost one with us, judging from the letters written by Mr. Hedrick to Bro. Gurley and myself. We put the most favorable construction we could upon the prophesy, and still hoped they would unite with us before the conference closed, and so we went by Rail Road in good spirits. At Bloomington we were very kindly entertained by Mr. A. C. Haldeman, whom I then could fellowship as a brother. The Conference, (composed of perhaps 20 persons,) appointed Mr. Hedrick their President. He preached, and such a sermon, (if a sermon you could call it,) I pray God I may never hear again from the lips of a professed saint. It consisted mainly in a tirade of abuse directed against the martyred prophet. Stories were told about him, the telling of which, by his vilest enemies would have been to their everlasting shame. My feelings were outraged, and in the indignation of my soul I went out into the city where I remained half an hour or more, determined that I would not sit and hear the glorious memory of God's "Choice Seer" villified and defamed, and that too by a man who professed to be a Latter-Day Saint. When I returned he was still speaking in this same manner. I now saw the end of his professed friendliness, and the little regard he had for the blessed dead, and from that time forward have had no confidence in him as a man, and much less as a christian. If he knew Joseph was a transgressor, (and he could positively know nothing about it for he was never personally acquainted with him,) then he should exercise that charity that covers a multitude of sins instead

of *uncovering* his faults. I am now reminded of an occurrence related in the Bible that shows God's dealings with those who seek to dishonor his prophets and all professed saints would do well to heed the lesson. Noah after the flood drank wine to excess and was drunken. Ham his officious and intermeddling son took indecent liberties with his drunken father, and sought for Shem and Japheth to do the same, but they, in obedience to the higher and more godly instincts of the soul, took a garment and covered the nakedness of their father, "and their faces were backward." For this the Lord, through Noah blessed them, while Ham was cursed for his wickedness. Godliness, then moved the truly virtuous heart to look with compassion on the faults of others, and to cover their neighbors sins instead of heralding them abroad, but the wicked, true to the instincts of their carnal nature, sought to take advantage of others weaknesses and sins, by proclaiming them abroad, and introducing them into unfavorable notice before the world, and so it is to-day and among them who desire to be called saints. That Joseph sinned, I do not doubt, so did Moses, David, Solomon, Peter, and hosts of other men of God. Nephi the great man of God said, "My soul grieveth because of mine iniquities." I am encompassed about because of the temptations and the sins which doth so easily beset me. And when I desire to rejoice, my heart groaneth because of my sins; nevertheless, I know in whom I have trusted."

There is one popular and very prominent character described in the scriptures as the "accuser of the brethren." It is evident that there are many such in our day, and they are sure of their reward.

But to return to my narrative, Mr. Hedrick came to another conference of the Reorganized Church, held near Amboy. It was understood that Mr. Z. Brooks, (who was then engaged in building up a faction,) desired to speak to the people and present his peculiar views, and also that Mr. Hedrick would like to present his views, and also a Mr. Israel Huffhaker, a Rigdonite, wanted to present to the people the peculiar tenets of Rigdonism. It was, therefore, agreed that the first evening should be devoted to that purpose. Mr. Brooks left very unceremoniously, stating afterwards, (as I heard) that we would not permit him to speak. In the evening Messrs Hedrick and Huffhaker occupied what

time they chose and Bro. J. W. Briggs replied to them briefly. Since this time I have had but little personal acquaintance with Mr. Hedrick or his followers. Suffice it to say, that when they have come to our conferences, we have endeavored to treat them courteously, and have always given them a chance to speak in our meetings. When Bro. Briggs and myself went to the Bloomington Conference *no such chance was offered* except in their prayer meetings, where the discussion of those points which we were *invited* to come and present, would not have been proper. Mr. Haldeman says he is not going to be gagged. Who has tried to gag him, or his co-laborers? Certainly it is not those who have always offered them their own meetings, to present their views in. Mr. Haldeman accuses me of possessing a spirit that would hinder or stifle the freedom of speech, the exercise of conscience, and the right of choice. Where I am known this assertion will only condemn him that makes it, for all who know me, are fully aware that I have in public and private, advocated the largest freedom in this respect. I am willing to investigate. I exhort all men to do the same, but I want to see all men sail under their own proper colors. When men issue a periodical with the avowed object of advancing Latter-Day Saintism, and through that, deal their heaviest blows at it, and at its most vital parts, then I have no confidence in such men. I regard them as enemies instead of friends,—“Wolves in sheeps clothing,” and it is my duty to warn my brethren and sisters, that inasmuch as they will, or desire to investigate, they may be fully on their guard and not be ensnared by the wiles of those who seek to take them captive. When a man comes under the sacred name of brother and seeks, either knowingly or blindly, I care not which, to mislead God's people, it becomes my duty to expose them so far as I am able, and I expect to do it for the future, though I may be accused of trying to hinder investigation. Mr. Haldeman and Mr. Hedrick, by the unjust use of my name in connection with that of Bro. Sheen's, will no doubt get some subscribers. I recently met with persons in Indiana, Illinois, Michigan and Ohio, who thought until they were better informed, that Bro. Sheen and myself had something to do with publishing "The Truth Teller" and they derived the idea from the "notice" inserted in "The Truth Teller" thanking us for giving

names and P. O. addresses of the saints. Mr. Haldeman says his "Bro. Hedrick" has always contended since *before* Joseph's death for the organization effected in 1830, and no other. But there seems to have been a period in his history when he was not advocating either its doctrines or its organization, and to some it now would appear as though he was advocating an organization effected long since 1830, in fact within the last two years; and that too, upon the hypothesis that he through whom the organization of 1830 was effected was a false teacher for the greater period of time that he was engaged in the work of his ministry. This is evidently a lame way of reasoning.

He tells us that Mr. Hedrick "believes that *no man* has a right to any office in the Church of Christ unless they are *elected* to that office by the members of the Church." Here we find the doctrine held forth that offices in the kingdom of God are disposed of by the members. They, *without* revelation, fill those offices with whoever they will, the appointment and choice being thus left entirely, first and last, to the people and acting upon this ground he says they selected Granville Hedrick by *vote* in a general conference of ABOUT 17 PERSONS, (a marvelous General Conference!) and then he was ordained Prophet, Seer, Revelator and President of the Church by members of the Quorum of the Twelve,—John E. Page I suppose. The next thing that we find is that this man-made prophet begins to get revelations. What is the position that they occupy? It is mainly this: 17 persons, professing to be saints get together, and organize a conference—they are without a prophet—they want one—they now *vote* one of their number to be prophet-seer revelator and president, and they then ordain him, and now claim that God is bound to accept their works, and make him whom they have chosen to be His prophet. This places the appointing power with fallible man, and then makes the acceptance of their doings binding upon God. This position would authorize them to say: "Lord, we have appointed by vote of 17 persons that Granville Hedrick be your prophet and mouth piece; that he be your seer and revelator, and the earthly head over your people upon earth. This is our united *vote*; 17 of us have *voted* him to these keys and powers. Now Lord, you must accept and qualify him, for this is *our* appointment, we have elected him by *vote*."

Dear readers what do you think of a prophet made in this way, and of a president made by human appointment alone? Would not a kingdom built up in this way be a man-made kingdom? and as such be overthrown? Most certainly it would. The absurdity of his position equals the absurdity of Popery, when the church went into apostacy. After the apostles fell asleep its leading officers were appointed by *vote*; and the Papal Church continues until now, to appoint by *vote*, all the chief officers of the church, yet Mr. Haldeman calls it glorious republicanism. Well he is welcome to it. I want the Lord my God to appoint all such important offices in the church, and then I want a heart willing to *accept* (by vote, where a vote is proper) all things which the Lord may appoint unto me. God anciently appointed by revelation, those who were to be kings in Israel; and also those who were to be prophets. Jesus appointed his own apostles. He said: "Ye have not chosen me, but I have chosen you and ordained you," and Paul said "no man taketh this honor (of the priesthood) unto himself but he that is *called of God* as was Aaron." Here we find that the calling and appointment is of God and not of men. Paul and Barnabas were appointed apostles by revelation of God, and not by vote of the church, (see Acts 13 c.) and the whole tenor of the Book of Mormon shows that Presidents Prophets and Seers were appointed directly by God through revelation, and to this usage agrees the law in the B. of C. 99: (5) 6, which says: "The president of the church.* * is appointed by revelation and acknowledged in his administrations by the voice of the church." When F. G. Williams was called and appointed to stand as an associate counsellor to Joseph, that calling and appointment was by the revelations of God, and not by the vote of the church. When Sidney Rigdon was called it was in the same way. When young Joseph was called and appointed to his present office it was by revelation. When Wm. Marks was appointed his counsellor it was by revelation, and has the church nothing to do in the appointing of these officers in the church? Yes. They have to accept or reject by *vote* those whom God has called and appointed. The appointing of these officers is first the Lord's work. Their secondary appointment or acceptance is by vote of the church; just the opposite of the plan advocated by Messrs. Hedrick & Haldeman. In B. of C. 104:

(8) 11, it says, "of the Melchisedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office," constitute the quorum of the presidency of the church. This does not preclude the necessity of their being first chosen and appointed by revelation. It is an absurdity that the church and priesthood can choose their own presiding officer without their being first appointed of God. Joseph was appointed first elder to the church by revelation, but before he could enter upon the active duties of his office and calling, he had to be appointed or accepted by vote of the members. The Book of Mormon plainly pointed out by revelation what Joseph's office in the church would be, when it said of him, "and he shall be great like unto Moses," and unless he was placed to lead and preside over God's people he could not be "great like unto Moses." Under the order of God, as revealed by the law and past precedents, we find that God first calls and appoints His own prophets, seers, and the men who are to "be great like unto Moses," and then it is for the people to appoint, or choose them by vote. Agreeable to this order, the Lord says in B. of C. 107: (103) 37, "I now give unto you the officers belonging to my priesthood," and then in the last paragraph commands the church to approve or disapprove of them (by vote of course) at the next general conference.

It now may be asked, what would be the condition of individuals, or the entire church, if they refused or failed to choose those whom God has chosen for them. We reply, it would turn to their condemnation and overthrow. The Lord said: "he that receiveth you, receiveth me," and *he that rejects those whom God sends, rejects God, fully and entirely.*

I must now bring my article to a close, by saying that the Church of Christ is a THEOCRACY, and not purely republican in its form of government, as many claim. It is established, governed, and built up, mainly, by direct revelation from God. Republican forms of government are not so. In them the source of power and government is the people alone. In the kingdom of God, He is the chief source of power and authority. W. W. B.

LETTER FROM PRES. JOSEPH SMITH.

BROTHER SHEEN:

Having received two numbers of "The Truth Teller," and finding that it was calculated to carry the impression that it was published and sanctioned by the

Church, and not feeling willing to endorse some of the doctrines therein set forth, this is to notify the readers of the Herald and all others whom it may concern, that we do not sanction or endorse "The Truth Teller" of which Adna C. Haldeman is the ostensible publisher (for we can not find from an examination of it any person named as its editor or publisher) and apparently printed at Bloomington, Illinois, nor are we responsible for any thing that may appear in its pages.

We have a right to warn our readers that we do not fellowship "The Truth Teller" or its authors, and to tell them furthermore that if they desire to subscribe and take said journal that in good faith they should at once do so, and if they do not wish to subscribe for it they will do well, at once to return those already sent to them to the office of publication marked discontinued, or enclose the money for those they have received and notify its publishers to discontinue it, for if they are received and taken from the office, the law of newspapers makes them *prima facie* subscribers and they are liable for the amount of its published rates, and we can do this to correct an evident impression which has obtained (whether intended or not,) that "The Truth Teller" was published by us and not lay ourselves liable to the charge that we wished to gag investigation, when it is known that the Herald is now in its sixth volume, and has defended against attacks hitherto made upon our faith. As to personal attacks upon our intentions and our motives in the course we have pursued, and may pursue in the future, we have no desire to repel, nor spirit to resent them, but shall abide the judgments of the saints while sojourning here, and the decision of the Judge at the last day.

JOSEPH SMITH,

Pres. of the C. of J. C. of L. D. S.
Plano, Ill., Sept. 5, 1864.

NEWS FROM ELDERS.

Bro. T. J. ANDREWS wrote from San Francisco, Cal., Aug. 13, '64, as follows:

"I promised to give you more particulars concerning the mission of Bros. Morgan and Falk, in Lower California. We have looked forward to this mission with much hope of success. From letters received from Lower California, it was evident that the Lord was preparing the minds of many to receive gladly the word when it could be preached to them. A

very pressing invitation was received by Bro. Dykes to pay a visit to that region, but the many urgent calls from parts not so far distant, made it impossible for him to comply. At our February Conference Bro. Henry H. Morgan entered the Re-organization, and receiving the testimony of the Divine authenticity of the work, immediately proffered his services in the cause, which were accepted, and this mission assigned him. The zeal and faith exhibited by him at that time was truly commendable. He might with as much consistency have plead his inability to go to that distant land, as did Moses when called upon to engage in the Egyptian mission, for the characteristics of Moses were his. Realizing the magnitude of the work before him, and his feeble utterance of speech, it required no little fortitude on his part; but his mighty faith in the work of the latter-days, and the promises of its Great Author, more than overbalanced these, and in a short time we had the satisfaction of seeing him take his departure. After enduring many of the inconveniences which a servant of God endures, we find him in Santa Cruz, laboring with untiring diligence, and succeeding in baptizing 14 members in Watsonville, and organizing a branch in that place, composed of many old veterans of the truth who had labored many years in the cause, and brought hundreds to a knowledge of the work. Having an extensive field there, and our quarterly conference drawing near, it was deemed advisable for him to attend, and then to immediately take steamboat passage to his destined field, it being his intention previously to make the journey overland alone, some five or six hundred miles.

At Conference, Bro. Falk, well known for unbounded energy and truth in the early days of the church, joined the Re-organization and was ordained to the priesthood, and consented to accompany Bro. Morgan. With much pleasure we saw this effected, and in a short time we saw them embark on their errand of salvation. Landing at San Pedro, they journeyed to El Monte, where they found many anxiously waiting, with hearts already prepared to turn with their allegiance to their God. Soon a branch of 8 or 9 members was organized, and from letters received, we are assured their joy is almost unbounded. From here San Bernardino is 60 miles distant, and with buoyant hopes these faithful brethren travelled the dreary way, trusting in Israel's God for the preparing of the way before them.

I will now give their own words: 'We arrived at this place on the 12th of June, and preached to an attentive congregation, and if we ever felt our weakness it was on that occasion. After our discourse a noted polygamist of over sixty years of age arose to answer us; and being done, we answered him in a few words, which has, by the help of the Lord, effectually silenced him, and we have not been troubled by him or any other person since that time. Our first baptism occurred on the 26th day of June, and since then have received and added to the church eighty-six members by baptism. The Lord is truly preparing the way before us by His Spirit, and when strength is needed His assistance is always found. We have scarcely begun to finish up our testimony in this region of country. It will take us at least thirty or forty days more. The Lord being our helper, we will accomplish our work. We desire the prayers of all our brethren and sisters, that we may be prospered, and preserved from sickness and death; that we may continue to do good all our days. The Lord has restored a large number to perfect health since their obedience to the truth, through our administrations for their benefit.'

Since receiving the above, I learn that more has been added to the Church in that place, and I doubt not the branch now numbers nearly 100 members."

BRO. CHAS. HALL wrote from St. Louis as follows: "Bros. Cook and Thorp organized a Branch of sixteen members at Gravois, two weeks ago; they have baptized some five or six since. The work is prospering."

For the Herald.

A SONG BY THE SPIRIT.

GIVEN AT A PRAYER MEETING, THROUGH
BRO. DAVID H. SMITH.

A calm and gentle quiet reigns to-night,
There's not a cloud upon a single brow,
And every heart is swelling with delight,
And peace is brooding sweetly o'er us
now.

And ev'ry bosom feels the thrilling touch
Of the Spirit, filling them with holy fire,
The precious boon for which we pray so
much,

In answer to that earnest heart's desire.

We thank the Lord that we have lived to
see

The good He bringeth in the latter-day,
Our earnest prayer to Him shall ever be,
To keep our feet within the narrow way.

For we have walked in darkness hitherto,
And had but just a little ray of light.
But now the blessings fall as morning dew,
And truth is shining as the morning
bright.

We must not wait, for now the time is ours,
And while I wait, another waits for me,
We see the working of contending powers,
The darkness, and the holy light we see.

Then let us render service to the Lord,
And drive those clouds of fear and
doubt away,
That we may all rejoice with one accord,
Until the dawning of the perfect day.

WARRIORS.

August, 28, 1864, by Elder Edward Middleton, at his residence, near Council Bluff City, Iowa, Mr. JOHN WILLIAMS, second son of the late David Williams, formerly of Pauly Blodan, Breconshire, Wales, to CAROLINE ELIZA, eldest daughter of N. Peterson, Esq., formerly of Denmark.

DECEASED.

June 10, 1864, WM. LIDGET, at Council Bluffs, Iowa, aged 20 years, 4 mo. and 1 day. He was in full fellowship of the Church of Jesus Christ of L.-D. S.

Aug. 1, 1864, Sister ELIZABETH MARIA SRIMPSON, aged 27 years, 2 mo. and 15 days. She was a member of Dry Fork Branch, and died rejoicing in the faith of the church.

Aug. 23, 1864, MARY JANE FARMER. This sister died in the faith of the church. She was a member of Elm River Branch.

RECEIPTS FOR THE HERALD.—L. Hewitt, I. F. Scott, C. Davis, W. Haskins, B. McClain, G. Wright, each \$2; J. Taylor, A. Hill, W. Vickery, N. Peterson, J. Rutter, O. Jones, E. Middleton, each \$1; J. Osborne, \$0.50; W. J. Jarmin, \$5.00; A. Vickery, \$0.75; S. Badham, \$2.20; A. C. Haldeman, \$0.20.

A SEMI-ANNUAL CONFERENCE of the Church of J. C. of L.-D. S. is appointed to be held at Galland's Grove, Shelby Co., Iowa, commencing Oct. 6, 1864.

Those persons who have tents should take them to the Conference, for we are informed that the brethren might possibly be prevented from erecting the large temporary structures which they have proposed to erect for the use of the Conference.

REMITTANCES.—Subscribers who receive bills with this number, are respectfully requested to remit for their arrears, and for payment in advance.

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

Book of Doctrine and Covenants,	\$1.25
L.-D. S. Hymns, with an Appendix,	0.55
The same, (gilded)	.85
The Voice of Warning (revised,)	0.50
Everlasting Gospel,	.15
Appendix to Hymn Book,	.05
Book of Mormon, extra bound,	1.40
“ “ bound in Muslin,	1.20
Brown's Concordance of the Bible,	.60
Cruden's “ “ “	2.00
New Lute of Zion: Sacred Music,	1.70
Book of Abraham,	.10
Book of Jasher,	1.70
Herald, five Volumes (bound in one)	7.00
Mosheim's Ecclesiastical History, 2 vol.	4.50
Catherwood & Stephens' Travels in Central America, &c., 2 Vols.,	6.60
Travels in Yucatan, by same, 2 vols.,	6.60
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Layard's Discoveries at Nineveh,	1.95
“ Nineveh and Babylon,	4.30
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The Holy Land, by W. C. Prime,	1.75
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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.

"THAT WHICH IS ALTOGETHER JUST SHALT THOU FOLLOW, THAT THOU MAYEST LIVE, AND INHERIT THE LAND WHICH THE LORD THY GOD GIVETH THEE."—*Deut. 16 : 20.*
TRUTH, RIGHTEOUSNESS AND PEACE: WHERE THE FORMER EXIST, THERE DOETH THE LATTER ABOUND.

No. 7.—Vol. 6.] PLEANO, ILL., OCT. 1, 1864. [WHOLE No. 67.

SPIRITUALISM OR WITCHCRAFT.

No. 1.

It has become a prevalent doctrine that all classes of the dead can, and do, communicate to the living. This doctrine is unscriptural. The scriptures only teach that the righteous dead can minister to the living. In Heb. 1 : 14 this question is asked concerning angels: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" The apostle evidently intended that it should be understood that angels of God are all ministering spirits, sent forth to minister for them who shall be heirs of salvation. Such angels are departed saints, for John the Revelator said:

"When I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See *thou do it not*: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." Rev. 22 : 8, 9.

This statement of the angel whom John saw, shows plainly that he was one of the prophets who had lived on the earth, and one of the brethren of John—one of the saints.

These ministering spirits hold the priesthood of Melchisedek. They abide priests continually, like unto the Son of God. See Heb. 7 : 3. There is no evidence in the scriptures that any other class of the dead minister unto the living. Moses and Elias ministered unto Jesus, Peter, James and John on the mount of transfiguration.

When the rich man lifted up his eyes in hell and saw Abraham afar off, he did not even ask that he might be permitted to go unto his five brethren to "testify unto them, lest they also come into this place of tor-

ment." He requested that Lazarus should be sent to testify unto them. Now Lazarus was a saint, for we are informed that when he died he "was carried by the angels into Abraham's bosom." Luke 16 : 22. If the rich man could have gone to his brethren, he would have had no need to have requested that Lazarus should go to them. He made this request because Abraham had said, "between us and you there is a great gulf fixed; so that they which would pass from hence to you, can not, neither can they pass to us that would come from thence." 26 v. To send one of the worst class of the dead to teach the living, would be reversing the order which God has established for the salvation of man. If the wicked dead are qualified to teach the living, then the wicked in this life are also qualified to teach the principles of salvation to their fellow-men, but instead of that, none but the best men can teach mankind the plan of salvation. God does not call and qualify wicked men to preach the gospel. The subjects of Satan's kingdom can not be commissioned officers in the kingdom of God. Paul said:

"How shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Rom. 10 : 14, 15.

Neither the wicked nor the ignorant dead can perform this great work. If the wicked dead can visit the living, then it is not true that between us and them there is a great gulph fixed, so that they can not pass to us. Thus the theories of spiritualism are in opposition to the teachings of the Savior.

If the dead who did not obey the gospel in this life, and who did not die in the faith, are qualified to preach unto men in the flesh,

why did Jesus, when He was put to death in the flesh, and quickened by the Spirit, go and preach "unto the spirits in prison, which sometime were disobedient when once the long-suffering of God waited in the days of Noah." 1 Peter 3: 18-20. If they can visit and minister to those who are in the flesh, they are not in prison, for a prison is a place of confinement.

Peter said, "for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Peter 4: 6. Would the gospel be preached also to them that are dead, if the dead to whom it is preached are qualified to teach the living? The gospel is preached to them that they may live according to God in the spirit, instead of them preaching it to the living.

In many parts of scripture it is shown that the dead who did not obey the gospel in this life are in prison, consequently they can not minister to people in the flesh. They are represented as sitting in darkness in the prison-house. These prisoners are gathered together in the pit, and "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." Isa. 24: 22, 23. This prophecy shows when the prisoners who are shut up in the prison will be visited, and it shows that they will be shut up in the prison until that time shall come. That time is the time when "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." Spiritualism is arrayed against this doctrine of the Bible, and represents that the spirits of both the righteous and the wicked are roaming to and fro on the earth. It teaches that the wicked are not cast into hell, with all the nations that forget God. The Bible teaches the contrary. See Ps. 9: 17.

Spiritualism teaches that there are no prisoners in "the pit, wherein is no water," and the Lord will not send them forth by the blood of the covenant. The word of the Lord by Zechariah was, that "by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold ye prisoners of hope." Zech. 9: 11, 12. Spiritualism teaches that there are no prisoners of hope, and thus it contradicts the word of the Lord; and teaches that they are *not* prisoners of hope. They are prisoners of hope, but an angel testified unto John the Revelator, that "the smoke of their tor-

ment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14: 11. Therefore their torment will continue day and night as long as day and night shall continue. Day and night will continue until time shall be no more. See Gen. 8: 22, and Rev. 21: 23.

We have often heard spiritualists say that they *know* that the dead *do* communicate to the living, and to prove that this assertion is true, they will say that the spirit of a deceased person often proves his or her identity by communicating secrets which are only known to that deceased person and the living person who receives the communication. Thus they reason, under the presumption that there are no evil spirits going to and fro in the earth, which are acquainted with the secrets of men on the earth. They do not believe that evil spirits can transform themselves and represent that they are the spirits of men or women who have lived in the flesh. Yet we read that "Satan himself is transformed into an angel of light." 2 Cor. 11: 14. The Book of Mormon teaches that he transforms himself *nigh* unto an angel of light. If Satan can transform himself *nigh* unto an angel of light, he can easily transform himself, and represent that he is Washington, Jefferson, Wesley, or any other deceased person. Many are deceived by these transformations, because they do not believe that there are any evil spirits, therefore they do not believe that they can be deceived when a spirit manifests itself and says, "I am your father," or "I am John Wesley," or "I am Washington." Therefore they believe what a spirit says, and this belief they call knowledge, when there is no knowledge in the case. There is about as much variety and contradictions in the teachings of spirits, as there is in the teachings of sectarian priests. In reply to these statements, we have often heard spiritualists say that spirits teach what they believe, but we know that entirely opposite doctrines, purporting to emanate from the same spirit are often given. Entirely opposite doctrines have often been given by a spirit or spirits who profess to be Joseph Smith, John Wesley, and many others. Each of them has contradicted himself, and are "deceitful workers, transforming themselves," or representing themselves to be these men. In the midst of all these undeniable deceptions in spiritual manifestations, how can any person say that he *knows* that the spirits of any men except the righteous communicate to men in the flesh? It is a notorious fact that many of these spiritual communications are false.

and that no reliance can be placed in their communications, and that when a spirit says to a spiritualist that he is the spirit of any deceased person, that spiritualist does not know that the spirit tells the truth. A prominent spiritualist once said that only one thing had been proved by spiritualism, and that was that spirits exist. He said that you can not rely upon their communications. There is therefore no evidence that they are the spirits of the dead, and it does not prove that they are not devils because they say that they are not. It is only by lying that they can deceive mankind, and although their propensity for lying is notorious, yet thousands are deceived by their lies, and believe them when they say, "there is no devil, I am not a devil." How much better it would be to give heed to these words of Isaiah:

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God, for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 19, 20.

Here is a positive command that the living shall not seek unto the dead. "Should not a people seek unto their God?" Is not God able and willing to teach the living? Has He not said, "seek ye me and ye shall live." Amos 5: 4. "Those that seek me early shall find me." Prov. 8: 17. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 3. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally; and upbraideth not; and it shall be given him: But let him ask in faith, nothing wavering." Jas. 1: 5, 6. Why do the living seek unto the dead? It is because they have not got this unwavering faith in God. Some have a "wavering" faith—a faith divided between God and the dead. They pray to God, and they pray to the dead. Such prayers are an abomination unto the Lord. The Psalmist said:

"Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray." Ps. 5: 2.

The Psalmist did not say, "I will pray unto the dead," neither can we find in the Bible that any man of God ever said so, or ever did so.

The Savior taught His disciples to pray to their Father in heaven, but not a word about praying to the dead. The words of Jeremiah, when he said, "cursed is the man that trusteth in man," are as applicable to

those who trust in the dead as to those who trust in the living. Many spiritualists put their trust entirely in the dead, and teach that there is no God, but that the spirits of the dead are the highest class of beings in the spiritual state.

By the words of Isaiah, in Isa. 8: 19, we learn that those who "have familiar spirits," and those who are wizards, seek unto the dead, for, as we have shown, the prophet said:

"When they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? For the living to the dead." Wizards are "familiar" with evil spirits, because they do not "seek unto their God," but unto spirits, and it is a great transgression of God's law to seek unto the dead instead of seeking unto God. Those who do so, do it because they vainly suppose that it is more profitable for them to seek unto the dead than unto God. They have forsaken the Lord and have selected the spirits of dead persons for their gods.

This wickedness is not a peculiarity of this age. "Saul had put away those that had familiar spirits, and the wizards out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee." 1 Sam. 28: 3-8.

By this quotation we learn that Saul resorted to one who was represented to have a familiar spirit, because the Lord would not answer him, and the Lord would not answer him because he was in transgression. We also learn that those who had familiar spirits were such as sought for counsel from the dead instead of seeking for it from God. We also learn that men who had familiar spirits were called wizards, and women of that class were called witches. Saul, instead of repenting of his sins, and seeking unto the Lord for counsel and wisdom to

direct him, that he might be delivered from the Philistines, sought for counsel and wisdom from one who had a familiar spirit, and this quotation shows that those who were then called wizards and witches, were the same class of people who are now called spiritualists. They sought counsel from the dead, as the spiritualists do now; but there is no evidence in the scriptures that wizards or witches ever had any communications from the dead, either from the righteous or unrighteous dead. This quotation does not furnish any evidence of that kind, Saul said unto his servants, "seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor." These words show that Saul commanded his servants to seek for him a woman who had a familiar spirit, and that *his servants said* that there was a woman at Endor who had a familiar spirit, but there is no evidence that she was such a woman, but rather that Saul's servants made no distinction between prophetesses and witches, and that she was a prophetess, but that she was aware that many were unable to distinguish the difference between a prophetess and one who had a familiar spirit, therefore the woman said unto Saul:

"Behold thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the Lord, saying, as the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul." 9-12 v.

There is no evidence in this account that this woman obeyed the command of Saul when he said, "bring me up Samuel," but we hold that she prayed unto God to send Samuel. Our reasons for this belief are these: Saul swore to her by *the Lord* saying; "as *the Lord* liveth, there shall no punishment happen to thee for this thing." She was quieted from apprehension of danger by this oath, and as Saul swore by the name of the Lord, it appears that she did not require him to swear by the name of a false God. Another reason for this belief is this: we believe that Samuel was the personage whom the woman saw and heard, for he delivered a true prophecy, and confirmed a prophecy and warning which he delivered unto Saul before his death.

"Samuel 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 hath done to him, 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 obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines. Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night." 15-20 v.

The fulfillment of this prophecy concerning the delivery of Israel, with Saul, into the hand of the Philistines, and the death of Saul, is recorded in 1 Sam. 31: 1-10.

If we adopt the popular idea concerning the woman of Endor, then the account presents no inferences which are favorable to spiritualism. Samuel was a prophet of God, and as we have already shown that an angel ministered unto John the Revelator, who said that he was "of his brethren the prophets," Samuel is one of that class who are sent forth to minister unto them who shall be heirs of salvation. This is the only class of spirits of the dead which are represented in the scriptures as ministering spirits unto the living. The history of the woman of Endor, shows conclusively that Saul sought for counsel from the dead because God had departed from him and answered him no more, neither by prophets nor dreams. For this reason spiritualists seek unto the dead. They are in the same condition that Saul was in when he said to Samuel, "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 what I shall do." Those who seek unto the dead instead of seeking unto God, have committed two evils: they have forsaken the Lord, the fountain of living waters, and have hewed them out cisterns which can hold no water. See Jer. 2: 13.

The doctrines of spiritualism are in direct contradiction to some of the revelations which have been given to the Latter-Day Saints. According to spiritualism, all classes of the dead can minister unto the living, but according to the Book of Covenants, 76 : (92) 6, "the terrestrial world," "are they who died without law; and also they who are the spirits of men *kept in prison*." They can not minister unto the living, for they are *kept in prison*. Concerning the testial world that revelation teaches that "these are they who shall not be redeemed from the devil, *until the last resurrection*, until the Lord, even Christ the Lamb shall have finished His work; these are they who receive not of His fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial; and also the testial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation." Par. 7.

Thus, instead of the disembodied spirits of the wicked ministering to people in the flesh, the wicked are thrust down to hell, and they will not be redeemed from the devil until the last resurrection, and instead of ministering unto people in the flesh, they will be ministered unto by the terrestrial world before the last resurrection, and instead of the terrestrial world, (those who died without law) ministering unto people in the flesh, they are ministered unto by those who are of the celestial world, and those who are of the celestial world will also minister unto the testial world. Thus the spiritualistic plan is a complete reversion of God's plan. "They have *forsaken* the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." Isa. 1 : 4. This is what God has said concerning Israel, but it is applicable to all who *forsake* the Lord.

The scriptures describe this great iniquity in appropriate terms, without any smoothing or flattering process; therefore instead of spiritualists, we read about those who have familiar spirits, witches, wizards, sorcerers, and diviners. Some of them are also called astrologers, star-gazers, and monthly prognosticators.

A CONFESSOR OF OUR SINS.

A certain editor has united with his editorial office, the office of a confessor of our sins, and he has also confessed for us sins, the commission of which we are entirely innocent of. He says: "Will

Bro. Sheen of the "*Herald*" tell his readers when the Lord made his 2d advent. He pretended to have received a revelation in Covington, Ky., in 1849 in which he says that the Lord had appointed William Smith to be the president and prophet of the church until the Lord came." Then he quotes from a *pretended revelation*, which commences as follows: "A revelation given to William Smith and Isaac Sheen." We never pretended that we received this revelation. If it is in the Melchisedek and Aaronic Herald, it was given orally by Wm. Smith, and we only wrote the words as he spoke them, and published the same in that paper. The individual who has published this unjust accusation against us, made it also when he was here; we made a reply like that which we are now making, therefore *he was not ignorant of this explanation* when he published a repetition of the accusation. The commencement of that (so called) revelation is in the same style as many in the Book of Cov. For instance, Sec. 68 : (22) commences thus: "Revelation given November, 1831, to Orson Hyde, Luke Johnson, Lyman Johnson and Wm. E. McLellan." Do Messrs. Hedrick and Haldeman suppose that the Lord spoke *directly* through these men? In that book there are revelations given to many men, as follows: J. Smith, Sen., M. Harris, O. Cowdery, H. Smith, J. Knight, Sen., E. Thayre, N. Sweet, and many other individuals. Do Messrs. H. & H. suppose that these revelations were given *directly* through these men? Is it possible that they do not understand that they were given *through Joseph* to them? We think not; but their accusation against us is either the result of such ignorance, or of willful misrepresentation.

If the pretended revelation represents that Wm. Smith would preside as the *first* president until Christ comes, we did not so understand it, and we did not believe in or endorse that doctrine at any time.

To the next accusation, by the same writer, we plead guilty. We did it ignorantly, and have long since sought for and obtained forgiveness from God for all such acts, therefore those who accuse us can not hurt us *spiritually*. They may confess our sins unto the world, but we will confess them unto God. We do not pretend that we have always been without sin, otherwise we might cast the first stone.

Our statement concerning the debate in Covington is true. Mr. Pugh was completely conquered, because he advocated

Brighamism as a substitute for the doctrine of his opponent.

AN EVASION,

Mr. Hedrick's paper states that "an answer to certain doctrines under notice in the TRUTH TELLER, published as being false, has been responded to by Bro. Sheen, expressing a willingness to discuss those doctrines published under notice, except polygamy." This statement is true, but in the next sentence in that number it is contradicted, by saying that our statement is not explicit. Now if Mr. Hedrick wants to frame an excuse for not fulfilling the challenge, which he has made in three numbers of his paper, and which Mr. Haldeman made for him when he was here, he can do so. Our acceptance of the challenge was plain and explicit, both to Mr. Haldeman and in the HERALD.

Mr. Hedrick has made the challenge and chosen the questions for discussion, and it belongs to me to appoint the time and place, and Mr. Haldeman said that he would send Mr. Hedrick to discuss with me in Plano. Here I would meet him, and if he consents I will propose the time. If I should go elsewhere to discuss with him, he would probably disappoint me as he did Bro. Blair when he went to Bloomington for that purpose, *by the invitation of Mr. Hedrick.*

ISAAC SHEEN,

For the Herald.

LETTER FROM T. THOUGHTFUL. No. 4.

REMEMBERED HERALD:—I have for a time been so earnestly engaged in the battle of life with a reference to sublunary affairs, that I had no opportunity for calm reflection and patient inditing, which are both very essential to the object with which I set out: instruction and benefit to myself and fellow men.

While my head and hands have been engaged in the affairs of life, (I mean the life of the body; its needs, wants, and pleasures,) my heart has been busy concerning the work of God, in its various characters; and after the toils of the day were over, the *angel* of my presence has been with me, and the powers of my mind went out in search of the deep things of God. On one of these occasions, when nature had spread the sable mantle of night over the earth, and sleep had locked the cares and wrongs of life in deep forgetfulness, and the spirit had ceased from its wearying watch over the taber-

nacle of clay, mine went out looking for the things which make for peace, and in the search was unexpectedly and agreeably assisted, in the way I am about to relate. I use the narrative as whispered to me in the deep watches of the night, when the spirit rested and refreshed, again took charge of the flesh, and I became cognizant of existence.

I was out amidst the creations of God, and in my search for the wise, the beautiful and rich, with which to interest, amuse and instruct you, I was led up to the top of a pleasant hill, whence I could see located in the vallies, a large, prosperous and peaceful appearing city. I say peaceful appearing city, because ere I left its precincts I was taught a most valuable lesson by what I saw, and heard, and felt. You will perceive, dear Herald, that my spirit was cognizant of, and acquiesced in my text.

While standing drinking in of the beauty and variety of the landscape, asking myself how far down, or up, or across from the hill on which I stood reached the vallies wherein the city or cities was located, for it seemed there must be more than one united to make so extended a view. I was aware that a presence was by my side, and without removing my gaze from the engrossing sight, I asked the bright visitor whence he came, and what was the character of his mission. He answered me in tones of exquisite tenderness, in which I seemed to hear the cadences of peace in most wonderful melody, that he was a ministering spirit to those who were to be heirs of salvation, and that his present mission was to accompany me in a visit into "The City," that I might learn something useful to the temple I occupied, and before we set out he said, "I have a charge to give you, and that is: that you shall watch closely all that transpires in our way, that you may hear rightly, and remember well that when we return hither you may ask the meaning of those things which you do not understand in their passing.

We set out and saw and heard many wonderful and beautiful things, only one of which I am now permitted to tell you, and the rest is reserved for a time, the wisdom of which you are not to doubt. We had journeyed up and down the beautiful streets, seeing the crowds of people in the various avocations incident to large cities, and I remarked one strange peculiarity, that all transactions were conducted silently, except that on the streets and round the habitations, and even in

The busy mart, there sounded the sweet refrains of distant music. I treasured this for a question, until my attention was arrested by a sudden cessation of all business, and we hurried to where there seemed to be a chance of an explanation to this seemingly inexplicable disarrangement. When we neared the crowd, I saw a personage who was evidently a herald, for he bore the marks of journeying, and was dressed differently from those in the city; and was distributing little tracts or handbills, and as I stood near him he looked at me closely for a moment and handed me one. A motion of the eyes of my companion induced me to take it, and putting it away we passed on, still observing that all business was at a stand still, and while lost to account for it, I felt that a gloom had settled upon the city, for by this time I had learned we were in the centre city, and that it was called "*The City*," to distinguish it, and that the others had names. I now felt an intense desire to know what it was that had occurred to cast so deep a gloom upon the city as to cause a cessation of its busy life, and as if anticipating my thought, my companion led me to a place of public resort, and there, on a placard, I read this singular advertisement: "*The City will remain in mourning for three days. Heralds will see that the people are apprised of the edict and its cause.*" Surely, I thought, some high and mighty prince is dead, and in honor to his memory the city mourns, and I was gratified that the people were so obedient to the will of the rulers. I saw my guide smile, and such a smile of tender pity, surprise and sorrow, that my heart melted within me, and I feared exceedingly. I now no longer kept by the side of my companion, but in sadness followed my guide through the now deserted and silent streets, for I now observed, with consternation, that none but ourselves were astir in all the place, and empty streets and deserted marts met my view wheresoever I looked. I half turned to ask my guide the reason of all this, but he, more thoughtful than I of the charge he had given me, showed in his beautifully sad eyes: "Beware and give heed, ponder but be still," and pointing with his hand to the trees by the side of the streets, drew my now aroused mind to the fact that inanimate as well as animated nature partook of the gloom, for the trees were bowed in sympathy with the living, and all the flowers, grasses, herbs and plants, gave unmistakable evidences that they shared in the depres-

sion that had fallen on the city; and now the strains of music I had first remarked fell upon my ears in such wails of sorrowing sadness that I closed my eyes in bitterness of *spirit*, for I through a spirit felt conscious then of an inner impulse that gave me a sense of a double being, and I knew that you, my beloved *body*, was somehow much interested in the cause of the gloom now reigning over "*The City*." My guide now indicated that we must return, and so we passed out of the city, and when we had come back to the place on the hill where we had started from, my guide told me that he was ready to explain anything I had observed, of which I had not the understanding.

Will you then tell me how it is that so much business can be done without noise, and how they understand each other without speech? He said:

The City is the central portion of a vast empire, and is governed by the will of the ruler, who is possessed of such intelligence that those of his subjects who have received admission into the city, receive knowledge to direct them without speech from their fellows, and moreover, there is a language given them by which they make known their wants, as you witnessed when the herald gazed at you when he gave you the pamphlet, which I trust you have not lost. It is spoken by the eye, and is understood by *all* who dwell within the city.

Why are not all who dwell in the valley permitted to dwell in the city, are not all subjects of the same ruler?

They are all subjects of the same ruler, but those who dwell in the cities called by names, are not yet sufficiently perfected in the practice of the laws, to be permitted to enter into and dwell in *The City*.

Is the law of which you tell me of that nature that *all* who desire may become so perfect as to be entitled to dwell in *The City*?

It is.

Why then do not all avail themselves of that law, in order that they may come to that degree of perfection that they may reside in *The City*, for I understand you to say that all in the valley are subjects of one ruler; and are citizens, by law, of one kingdom, and I see no wall of partition between those cities lying outside and the one in the centre, where I am told dwell those who have become perfected under the law of which we have spoken. I do not see why those who de-

sure do not at once remove into the city. Can they not do so?

I do not tell you that they *cannot*, but if they were to do so they would not long remain.

Why so?

A want of communication with the citizens would be of so much inconvenience that they would soon tire and remove to one of the other cities where there would be communication through the channels they were accustomed to.

I am lost to understand what you tell me, I see no reason why it should be so and still from what I have seen and heard and felt I must believe you.

Open and read the little book (the herald gave you) and you will see one reason why some of the dwellers in the cities called by names do not become dwellers in "the City" and with these words the bright presence drifted away and I was left alone.

I stood still for a time gazing in perplexed wonder on the valleys wherein lay these beautiful cities, that only a little while ago I had so confidently proposed to myself to survey; noting the inhabitants, their ways of life, the laws by which they were governed, and their designs and hopes. Now I had returned from my survey, and had for *knowledge*, a vague consciousness of joy, of happiness, of *broken law*, and as a consequence, sadness and sorrow. I turned to come away when I heard that sweet voice say, "remember to read the little book."

I looked for a pleasant shade, and soon was seated on a grassy spot, and there perused the "little book" given me by the herald, and referred to by the guide.

The title page of this little book was somewhat enigmatical: two hearts within a golden circle, joined together by a silver band, wound with a brown colored silken cord, with silver band between the windings of the cord; the words: faith, love, duty, forbearance, kindness, chastity, cleanliness, temperance, virtue, diligence, and a part of the word devotedness are seen, and this was all. No date, no name, no place of publication, no author or publishers name or initials could I find.

T. THOUGHTFUL,

For the Herald.

LETTER FROM BRO. E. C. BRIGGS.

BRO. SHEEN:—On Monday next I bid farewell to the salt land for a short season, to prosecute my mission in Nevada and California. The saints here are all in good health and spirits, rejoicing in the liberty of

the sons and daughters of God; and all feel much encouraged with the prospects before them in relation to the advancement and spread of the gospel in this Territory. I can truly say that a foundation has been laid that cannot be destroyed. I leave an able ministry in whom I have every confidence as men of God; who are determined by the blessing and assistance of the Almighty, to use every effort towards the emancipation of the honest hearted ones from the thralldom of sin and bondage.

On Monday, the 8th inst., a convention of delegates from the several Bishops' Wards in the Territory, assembled by direction of Brigham Young, in the Tabernacle in G. S. L. City to adopt measures for the establishment of the price of produce on a gold basis. The presidency here have been travelling through the settlements for the last two months, endeavoring by cunning sophistry to enlist the feelings of the people in favor of this project.

The design of Brigham was to affix such high prices upon wheat and other productions of the soil, as would prevent the influx of miners into the Territory, and also cause the removal of the troops, that he might once again hold undisputed sway and dominion. This has already signally failed as regards the troops, for the Government, rather than submit to unjust extortion, are transporting their flour from the Eastern States. It is almost needless for me to state that the convention was in and of itself one grand humbug. Brigham having beforehand determined upon the measures to be adopted, the convention being merely an assemblage of puppets, who danced as he pulled the strings, yet it must be confessed, some of them with a very bad grace. The result of the operation is, that flour cannot now be bought for less than \$12 per hundred in gold, or its equivalent in greenbacks; so that the poor man has to-day to pay from \$25 to \$30 in greenbacks per 100 for his flour. The laboring man with a large family is unable to procure with his wages enough bread, (not taking into consideration any other article) to subsist them.

Two of the delegates, I am pleased to say, had a sufficiency of manly dignity to plead the cause of the mechanics, laborers, and the poorer class generally; setting forth the amount of suffering and misery which would be entailed upon them, save some measures were adopted in their behalf. Upon which Brigham said that the mechanics were a parcel of thieves and rascals, he indulged in a tirade of abuse and vulgar language against them which is unfit for publication; and no steps whatever were taken to raise their wages in proportion to

the advanced prices of provisions.

At Provo City, after legislating upon the matter for nearly two days, Brigham remarked: that in consequence of the increased price of provisions, his laborers had struck for an increase of wages; that he had told them to strike on, and every time they did so he would reduce their wages; that the laboring men when paid \$2 per day lived, and spent all they received, and if their wages were increased to \$3 or \$5 per day they would still only live, and what matter was it to them.

Owing to the adoption of the foregoing measures, general dissatisfaction prevails, and hundreds of families are destitute and suffering for bread, especially in the city. In every corner of the streets the subject is discussed, and anathemas pronounced upon the head of Brigham; yet so deep is his infatuation, so tyrannical his disposition, that no matter what the amount of suffering he entails upon the poor by his arbitrary measures, he is blindly determined to enforce that which is fast hastening his own destruction.

The saints here send their love to their brethren and sisters in the east, and request a continual interest in their prayers before the throne of grace.

Your brother in the gospel,

E. C. BRIGGS,

Salt Lake City, Aug. 12, 1864.

SPECIAL CONFERENCE.

Minutes of a Special Conference for the Second Division of Northern Illinois, held in Mission Branch, La Salle Co., Ill., Aug. 26, 27 and 28, 1864.

AUGUST 26—11 A. M.

Conference organized by electing Z. H. Gurley, Pres. and J. D. Bennet, Clerk.

The President, after stating the object of the Conference, proceeded to speak in reference to Joseph Smith's earliest history, prior to and after the discovery of the Book of Mormon, and in reference to his ordination to the priesthood.

Bro. Chas. Derry spoke on some of the principles of the gospel, and the goodness and mercy of God. His remarks produced a deep sensation on his hearers. He earnestly solicited the prayers of the saints in a special manner in behalf of foreign missions.

Bro. I. L. Rogers exhorted the saints to live according to their religion at home and abroad, for the day is far spent, and we have only a little time to prepare ourselves.

AFTERNOON SESSION.

Bro. Gurley spoke in reference to the

recent appointments of Quarterly Conferences, their benefits, &c. He read the law on that subject in the Book of Cov.

REPORTS OF ELDERS.

Bro. Gurley said that he went in company with I. L. Rogers and Wm. Marks to Shabbona Grove, and from thence to the Conference at Amboy. He said that Abingdon and Galesburgh Branches were in a prosperous condition. He proposed to leave his home to engage in the service of God. He was 64 years old, yet he prayed to God to give him strength of body to do His work.

AUG. 27—MORNING SESSION.

Bro. Isaac Sheen was appointed to be a clerk.

REPORTS OF ELDERS.

Bro. David Powell said: "I was appointed at Fox River, in company with Bro. Morrel, to fulfill an appointment two miles east of my home. We had a good audience, and we fulfilled another appointment at the same place. We held two meetings at Paradise, Livingston Co., and had large audiences."

Bro. Morrel said that he had labored with Bro. Powell; that he was determined to do all that he could, and that there is a call for more preaching where they had been.

Bro. Wm. Swett said that he was appointed at Fox River to labor with Bro. Geo. Rogers. They preached at Shabbona and the people attended well. He preached where Geo. Rogers lives. The Lord blest him in his preaching. He was desirous to return there. He was determined to persevere.

Bro. Wixom said that he with Bro. Swett had some good meetings. He was feeble in body but he was determined to do all that he can in this work.

Bro. W. D. Morton said that he had labored some and he was trying to get places to preach in.

Bro. J. D. Bennett said that he had been doing all that he could. He went to Squaw Grove and traveled 25 miles to get a place to preach in. He made several appointments and filled them with some good results.

Isaac Sheen reported that he had been engaged chiefly in defending this work from opposition which had been made by some persons against this work.

Bro. Gurley made some remarks in defence of the course which Bro. Sheen had taken in that respect and in defence of the standing of Joseph the Martyr as a prophet of God.

Isaac Sheen made some remarks in defence of the instructions of the Savior in the following extract from the Book of Mormon:

"Now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly to partake of my flesh and blood, unworthily, when ye shall minister it, for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him; nevertheless ye shall not cast him out from among you, but ye shall minister unto him, and shall pray for him unto the Father, in my name, and if it so be that he repenteth, and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood; but if he repent not, he shall not be numbered among my people, that he may not destroy my people, for behold I know my sheep, and they are numbered; nevertheless ye shall not cast him out of your synagogues, or your places of worship, for unto such shall ye continue to minister; for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them, and ye shall be the means of bringing salvation unto them." B. of Nephi 8: 9.

The following elders reported: C. G. Stiles, Geo. W. Rogers, W. H. Cox, Jacob Doan, Yancey Jacobs, Andrew Hayer, Thos. Hougus, Jas. Mathers, and Wentworth Vickery.

The following elders reported; Andrew Cairnes, John Landers, Philo Howard, Hiel Bronson, Demick Howard, and Levi Lightfoot. Bro. Wm. G. Walker also reported; he said that he had come from Salt Lake, where he read the Herald, and he saw that we had got the same doctrine which the church had in the first Joseph's day. He said that Utah is a land of blood, and the dark abodes of Satan.

APPOINTMENTS OF MISSIONS.

Bros. John Landers and Geo. Lindsay to New Brunswick.

Bros. Wixom and Castleman to Paradise, Livingston Co., Ill.

Bro. Gurley spoke of the necessity of every elder doing their duty.

AFTERNOON SESSION.

Bro. Isaac Sheen preached on Baptism for the Dead. He quoted 1 Cor. 15: 29, where Paul says, "else what shall they do who are baptized for the dead, if the dead rise

not at all? Why are they then baptized for the dead?" He said that these words unmistakably show that some, if not all the saints in Paul's day, were baptized for the dead. He said that the most wicked perversion of this text which he had ever seen, was the addition of the word "Christ" to "dead;" that the saints had no need to be baptized "for the dead Christ," and that this addition to the words of Paul is an *unauthorized interpolation* of the text. He also referred to the testimony of Ecclesiastical historians, which show that it was a custom of the ancient church to be baptized for the dead. He quoted Mosheim's Ecclesiastical History, which shows that in the next generation after the apostles' day, baptism was administered differently. Instead of proxies *only for the dead*, proxies for those who were baptized for themselves was introduced, and that this practice was a corruption of the primitive order of baptizing for the dead.

Bro. Gurley followed on the same subject, and he said that he had a testimony from God before the revelation of 1841 was given, which showed him that that doctrine was true.

EVENING SESSION.

Bro. Gurley gave much good instruction to the elders.

Bro. Chas. Derry gave a history of the way and manner that he became acquainted with the principles of the Reorganized Church.

Bro. Wm. G. Walker spoke on the same subject.

Resolved, That Bros. Gurley and Sheen write a tract on the ordinations of Joseph the Martyr and his son Joseph.

Resolved, That Bro. Chas. Derry write a tract on the first principles of the gospel.

Resolved, That Bros. Gurley and Sheen write a tract on the evidences that Joseph the Martyr was a prophet.

SUNDAY, AUG. 28,—10 A. M.

Bros. Derry and Gurley preached on the first principles of the gospel in the morning and afternoon, to large audiences. In the evening Bros. Derry, Sheen, and Gurley, preached in reference to the fulfillment of the revelation concerning the war, and other topics.

Z. H. GURLEY, PRES.

J. D. BENNET, } Clerks.
ISAAC SHEEN. }

BRITISH CONFERENCE.

Minutes of a Conference of the C. of J. C. of L. D. S., held at Penmydaren, Wales, July 24, 1864.

Conference organized by calling Elder J. W. Briggs to preside, Elders Isaiah Thomas and Jacob Jones, clerks, to take the minutes in Welch and English.

The business of the Conference was stated to be: to ascertain the general condition of the branches, and the state of the work; to hear the reports of elders previously appointed to labor; the forming of the various localities of labor into districts, and the appointing of presiding officers over them.

REPORTS OF BRANCHES.

The Pennydarren Branch reported 83 members, including twelve elders and 4 priests. John Rogers, Pres.

Aberamin Branch, 11 members, including 6 elders, 1 priest and 1 teacher. Wm. Jones, Pres.

Kerwain Branch (just organized) seven members, including 4 elders. Roland Griffith, Pres.

New Tredegar Branch, 15 members; 6 elders, 2 priests.

Llanelly Branch, 21 members, including 11 elders and 2 priests.

Nelson Branch, 6 members, including 2 elders.

REPORTS OF ELDERS.

John Morgan reported that he had sought to fill his previous appointment, and had preached and visited the old saints sitting in darkness, to invite them to come to the light, and many were glad to see him, while others ordered him out of their houses.

Evan Griffith said he had labored in connection with Bro. Morgan, and was still willing to do so whenever a door was open; that he had visited Cardiff, preached and visited some saints who desired to hear more.

Elder Rogers said he, in company with others, had preached out in Merthyr and Lowlais, and was willing to do all in his power to forward the work.

Bros. John Watkins and Thomas said they had labored what they could in Monmouthshire, and had been blessed in their labors.

Wm. Williams and Morris had labored in Carmarthenshire, and the prospects were good there, some had taken hold lately and others would follow.

Wm. Jones, David Griffith and Lewis Williams, had labored in the Aberdare Valley, and was willing to do what they could to advance the work. And in all places it appeared that the truth was working its way quietly among the people, gathering out those that love the truth.

Elder Humphrey had labored in his locality, preaching in and out of doors, making the teachers of polygamy and Adam worship very nervous in those parts.

Elder J. W. Briggs said that from all parts where elders were laboring the work was spreading, not as fast as we should like, perhaps, but as fast as we had a right to expect when we consider the feeble instrumentalities, the few laborers, and the many obstacles to be overcome. The elders in the commencement of the latter-day work were admonished to be patient, and were reminded that they were "laying the foundation of a great work." So may we say of the setting in order the church, and the renewal of the work of God in the last days, for the redemption of Zion and the salvation of Israel is a *great* work. So let us be patient, for we shall reap in due time if we "faint not in the discharge of our duty." The work has begun in North Wales, a part of the first RESTORER found its way to Carnarven, and fell into the hands of a Bro. Robert Evans, who had been sent from Utah on a mission; this introduced him to the Reorganization, and he came some 180 miles to inquire into the matter. He looked for the truth—for the church, and found it; was baptized, ordained, and sent back to proclaim to others what he realized himself, that the good time coming had come. He has baptized several, and the prospects were very good.

Resolved, That the region comprising Merthyr and contiguous villages constitute one district; John Rogers, President. Aberdare Valley to be one district; Elder Griffith, Pres. Newbridge and surrounding villages to be one district; R. Humphrey, Pres. Monmouthshire to be one district; Isaiah Thomas, Pres. North Wales to constitute one district for the present; Robert Evans, Pres.

The elders in the different districts were appointed to labor as their circumstances will allow. The Presidents of the several districts were charged with the duty of gathering subscriptions for the printing of the RESTORER monthly, and forward before the middle of each month. In the evening there was speaking by Bros. Humphrey, John Harding, and J. W. Briggs. A good feeling prevailed (with a single exception) throughout, and the harmony of truth was stamped anew upon the hearts of many. During the day proofs of the divinity of the latter-day work in its reorganized form. The Holy Spirit was in our midst, accord-

ing to the promise, and we closed the labors of the day with the consciousness of having renewed our strength.

Resolved, That these minutes be sent to the *Herald* for publication.

There has been a branch recently organized in Birmingham, and I have just received a letter from Elder Follows, who is travelling in the potteries; they had just organized a branch, and thought that three out of four of the old saints would soon be with them.

J. W. BRIGGS, PRES.

ISAIAH THOMAS, } Clerks.
JACOB JONES. }

QUARTERLY CONFERENCE.

Minutes of a Quarterly Conference of the Church of Jesus Christ of L.-D. S. for the Southwestern District of Iowa, held at the house of John Leeka, Fremont Co., Iowa, Aug. 6, 1864.

Conference met pursuant to previous appointment and organized by choosing Wheeler Baldwin, Pres., and S. S. Wilcox, Clerk.

The Pres. stated the object of the Conference, and gave instructions to the official members.

AFTERNOON SESSION.

The following elders reported: J. Leeka, Elijah B. Gaylord, Edwin Briggs, Gonsolly, Brittain, Green, Pack, Dike, G. Z. Redfield, Moses Gaylord, S. S. Wilcox, Tuler, and Wheeler Baldwin.

Bro. J. Leeka reported Plum Creek Branch in good standing; there had been three baptized since last reported.

Bro. Briggs reported the Nephi Branch in good standing.

Bro. Brittain reported Glenwood Branch all in good standing. Two had been cut off, and two baptized since last reported.

Bro. Tuler reported the Fremont Branch in good standing. Seven had been baptized since last reported. He said they had good meetings; they were blessed in their prayer meetings. The above reports were all accepted.

The President then gave the elders some instruction, and called for volunteers to labor in the vineyard, and all the elders present expressed a willingness to labor all that their circumstances would permit, and it was proposed by the President, that Presidents of branches should visit each others branches and preach, so as to have a change. The following resolutions were adopted:

Resolved, That the elders preach as dictated by the Spirit, when and where they can, for the next quarter.

Resolved, That this Conference adjourn

to meet at Bro. E. B. Gaylord's, on the first Saturday in Nov. 1864.

WHEELER BALDWIN, PRES.
S. S. WILCOX, Clerk.

QUARTERLY CONFERENCE.

Minutes of a Quarterly Conference for the First District of Northern Illinois, held at Buffalo Prairie, Ill., Sep. 3, and 4, 1864.

Bro. Z. H. Gurley was appointed President, and E. Safford, Clerk.

Bro. Gurley delivered an instructive address to the saints, and made his report concerning his labors in the ministry. Bros. E. Stafford, J. D. Jones, J. Boswell, Geo. Braby, R. Groom, Jesse Adams, D. Holmes, M. Adams, Lareau, Wm. A. Moore, D. Holmes, Sen., Fuller, Goole, J. Adams, L. Tryon, made their reports, and expressed their willingness to do their duty in the fear of God.

The President said that the next thing in order was to see if there was anything to be done for the various branches of the church in this district. If there was, now was the time to present it. No response being made, the next thing in order was to give the elders their various missions.

Resolved, That the brethren in Kewanee labor to the best of their ability in the vicinity of Kewanee until next Conference.

Bro. Gurley said, "I want to read an item of law, as follows: '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; wherefore, by laboring with our mights, their blood might not come upon our garments; otherwise, their blood would come upon our garments, and we would not be found spotless at the last day.'" Book of Jacob 1: 4.

He labored to impress upon the minds of all who were entrusted with the priesthood the necessity of magnifying their calling, lest the blood of souls should be left on their skirts. He said family circumstances may excuse a man from going out week days, but on Sunday if we lounged at home he questioned whether God would excuse us.

Resolved, That Jesse Adams be appointed to preach in the Northwest portion of the district included in the Buffalo Prairie vicinity, with the privilege of responding to other invitations.

Resolved, That the rest of the official members labor to the best of their ability to seek opportunities to preach, and fill them.

Resolved, That the brethren at Abingdon and Henderson Grove, seek opportunities to preach, and fill them to the best of their ability.

After many appropriate remarks from various elders, it was

Resolved, That we, as elders of the Church of Jesus Christ of Latter-Day Saints, assembled in Conference capacity, recommend to all heads of families in said church under our jurisdiction, to observe family prayer.

Bro. Gurley spoke about Bro. I. Sheen, C. Derry, and himself, being appointed to write three pamphlets. It meets the mind of this Conference. He likewise spoke of an Emigration Fund being established to bring the poor saints from other countries to this land.

Resolved, That each member in the several branches comprising this district, and all others who feel disposed, put by a dime a month for this fund, and at the end of three months each member pay the thirty cents to the Presidents of their respective branches, and he to keep a strict record of the same, and forward the amount of each quarter to the Bishop, to be used for the Emigration Fund.

EVENING SESSION.

The gifts of the gospel were poured out, admonishing the elders to be diligent in preaching the word, comforting the saints, and encouraging them to love God. We had tongues and interpretation, making known the mind and will of God, and gladdening the hearts of the saints respecting the redemption of Zion; cheering us with the songs of Zion. It was told by the Spirit of God through Bro. J. Adams, that Brother Edwin Stafford would receive the interpretation of one of the songs. He received the interpretation of the first verse while there, but owing to doubt filling his mind, he lost the balance at that time, but it seems that the word of the Lord must be fulfilled, for the moment he came to write about the songs of Zion, the Lord gave him faith to receive the following:

Comfort ye my saints,
I have heard all your complaints;
I love the humble contrite soul.
Cast away your fears,
And dry up all your tears;
Trust in me, and I will make you whole.

I will give you rest,
In the mansions of the blest,
Which I, your Father, have prepared.
And soon the time will come,
I will welcome you all home,
And soon you will reap your great reward.

In the Zion of your love,
With the Zion from above,
And also with the Zion from beneath;
And join in holy song,

With all the heavenly throng,
For thus the Holy One of Israel saith,

The earth itself shall rest,
In the Sabbath of the blest,
For so it is my righteous decree;
And every thing secure,
To the holy and the pure,
For Zion, my Zion, shall be free.

The earth shall yield its treasure,
To afford my saints great pleasure,
For the curse will then from it be fled;
The vine shall yield its fruit,
And the fig tree forth will shoot,
As the prophets of old have truly said:

The juice of the grape then,
Will your Savior drink again,
With you in His kingdom anew.
Having conquered all His foes,
He His glory will disclose,
To His Saints who have been faithful and true.

SUNDAY MORNING.

Bro. Gurley preached on the successorship of Bro. Joseph, which he proved by the word of God.

In the afternoon the time was occupied by the elders, each having ten or fifteen minutes allotted them to bear testimony.

Resolved, That we sustain Bro. Joseph Smith as Prophet, Seer, Revelator and President; Bro. Marks as his Counsellor, the Twelve, and all the different Quorums in the Reorganized Church of Jesus Christ of Latter-Day Saints, by our united faith and prayers.

Resolved, That this Conference adjourn to meet at Princeville, on the first Friday in December, 1864.

Z. H. GURLEY, PRES.
E. STAFFORD, Clerk.

SPECIAL CONFERENCE.

Minutes of a Special Conference of the Church for Wayne Co., Ill., held at Jeffersonville, Sept. 3, and 4, 1864.

Conference met pursuant to previous appointment, and organized by appointing Bro. T. P. Green, President, and Bro. R. B. Wight, Clerk.

Reports were presented from the different branches, as follows:

Brush Creek Branch consists of eighteen members, including one teacher. Robert M. Clement, Clerk.

Elm River Branch consists of twenty-six members, including 2 elders and 1 teacher. Martin Riggs, Clerk.

Dry Fork Branch consists of seventeen members, including one teacher. Henry Walker, Clerk.

Conference was conducted in perfect harmony. Discourses were preached by Bros. J. Cottum, and T. P. Green. Bro. Cottum's remarks were from Mat. 24: 14, showing the necessity of the gospel; after which Bro. T. P. Green spoke from Isa. 11: 11, 12. Elder Eli Sholtz also made some remarks from Heb. 6 c.

Conference adjourned to meet at Elm River Branch the third Saturday in Dec. 1864, at 10 o'clock A. M.

R. B. WIGHT, CLERK.

STRING PRAIRIE CONFERENCE.

Minutes of a District Conference of the Church of Jesus Christ of Latter-Day Saints, held on String Prairie Lee Co., Iowa, commencing Sept. 10th, 1864.

Bro. Thomas Dungan was chosen President, and John H. Lake, Clerk. The President stated as regards the work in which we are engaged, I have but little to say as to what I have done, but I have preached every Sunday since last Conference, and showed the necessity of all elders preaching and discharging their duty.

Reports were made and accepted from the following elders: B. Austin, Tripp, Struthers, Burley, Doty, Shupe, Reid, Duty, Griffith, Parish and John H. Lake.

The following Branches reported: String Prairie Branch remains as last reported except the change of the presiding elder: Michael Griffith, resigned, and Ira Parish was chosen in his stead.

Montrose Branch remains as last reported, in good standing. A Strothers, President.

Hannibal Branch consists of six members, one baptized since organized, two removed out of conference. John Taylor President.

Nauvoo Branch, ten added by baptism, four received certificates, four received by letter, two ordained to the office of elders, one to the office of priest; all in good standing. D. H. Smith, Clerk, Thaddeus Cutler, President.

Polk County Branch reported by Wm. Stephens, 7 members including two elders, organized by Elder I. Sayer. Wm. Stephens, President.

Keokuk Branch remains as last reported. A charge preferred against William Flaville, Presiding Elder of the Keokuk Branch, but no return being made of service of notice, it was

Resolved, That it be continued till the next quarterly Conference.

Resolved, That this Conference hereby

ratifies the appointment of Bro. J. W. Ruby to the presidency of the Muscatine Conference.

Resolved, That the action of the Montrose Branch in the case of John Simpson be reconsidered.

Resolved, That we consider that no Branch of the Church of Jesus Christ of L.-D. S. has the right to expel a member of the Church in his absence, who pleads sickness as the cause of non-attendance.

We the members of this Council have met a question or problem, that neither the law or our wisdom appears able to solve, viz: That no Branch of the Church of Jesus Christ of L.-D. S. has any power to expel a member for the transgression of any law of the Church without legal notice, and due attendance, and inasmuch as several transgressors have been notified according to law; but have utterly refused to appear, to answer or plead thereby setting at nought the authority of the Church to call members to account for transgression, therefore we believe that some special order should be established to prevent refractory members from thus defying or evading the intent of the law, and enter this in our minutes as a special question to be considered by the proper authority and at the proper time and place.

SUNDAY, SEPT. 11.

Bro. J. H. Lake, preached in the morning to a large congregation in A. B. Newberry's Grove. During intermission the elders administered to several sick persons. The President and Bro. Henry Cuedon preached in the afternoon. In the evening a prayer and testimony meeting was held and the saints truly enjoyed the gifts and blessings of God in mighty power.

MONDAY, 12, 9 o'clock, A. M.

Met at Bro. Isaac Shupes.

Resolved, That the Presidents of every branch of this conference be required to cause to be kept in his branch a full record of all the trials of transgressors; nature of offences, substance of all testimony; and names of witnesses.

Resolved, That Samuel Aulcott be recommended to the Montrose Branch to be ordained to the office of elder.

Whereas Bro. Isaac Shupe desires the privilege of visiting and preaching in Schuyler County Illinois, therefore

Resolved, That we grant his request and recommend him as a worthy brother, to the President of that District.

Resolved, That Bro. M. W. Reid labor in the north part of Lee County, Iowa,

as much as his health and circumstances will permit.

Resolved, That we recommend that every elder priest teacher and deacon be diligently engaged in preaching the word wherever opportunity offers, and see that no neighborhood is neglected.

Resolved, That we adjourn to meet at Montrose on the second Saturday in December.

THOMAS DUNGAN, PRESIDENT.

JOHN H. LAKE, Clerk

QUARTERLY CONFERENCE.

Minutes of a Quarterly Conference of the Church for the Third Division of Illinois, held near Batavia, Ill., Sept. 17, 18, 1864.

Conference organized by appointing Z. H. Gurley, Pres., and I. Sheen, Clerk.

Bro. Z. H. Gurley addressed the Conference. He showed the purpose for which we were assembled, and said that he had not found so much desire before to promote the cause of Zion, as there is now manifested. He said that he had been visiting many of the branches, and had found that a great awakening in behalf of the work had occurred.

The following elders reported: P. Howard, Chas. Jones, O. Bailey, Chas. T. Alderman, Bro. Wheaton, John C. Gaylord, S. J. Stone, Horace Bartlett, Wm. Hart, Jos. Smith, John Landers, Jos. Robinson, Bro. Jones, G. A. Blakeslee, I. L. Rogers, P. Wixom, C. G. Stiles, and W. D. Morton.

Resolved, That those who desire to go on distant missions, are requested to give their names to Bro. Joseph Smith, to be presented to the next Semi-Annual Conference.

AFTERNOON SESSION.

The following appointments of missions were made: Bros. Chas. Jones and H. Bartlett to go to Lewistown, Fulton Co., Ill.

Bros. A. G. Jones and Chas. Alderman, to go to Lane Station, Ogle Co., Ill.

Resolved, That as Bro. Powell and Bro. Jos. Robinson have expressed their desire to go on missions,—Bro. Powell to Michigan, and Bro. Robinson to Canada,—we hereby declare that they have our fellowship and esteem.

Bro. Gurley exhorted all the parents to instruct their children in the truths of the gospel, and heads of families to have family prayer.

Resolved, That it is hereby recommended to the members of the church in this district, to faithfully observe family prayer; and the elders are hereby required to teach the observance of it, and also the instruction of their children in the principles of the gospel.

Resolved, That it be held as a rule to be observed in this district, that all persons who shall be baptized into any branch, shall be baptized with the knowledge and sanction of the officers of said branch.

Resolved, That all persons who shall move into the limits of any branch of the church, are requested to unite themselves with said branch, and on failing to do so within a reasonable time, they be liable to be reported to an Annual Conference.

SUNDAY MORNING.

Bro. Joseph Smith preached from these words: "Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness." 1 Chron. 16: 29.

SUNDAY AFTERNOON.

Resolved, That every member of the Church is requested to pay 10 cents per month, or as much more as they may see fit, into the hands of the Presidents of their respective branches in Northern Illinois, for the purpose of establishing an Emigration Fund, to enable poor saints in Europe to come to this country.

Resolved, That when this Conference adjourn, it adjourn to meet in Amboy, on the third Friday in December next.

Pres. Joseph Smith preached from John 12: 40.

Walter B. Weller and Sarah Weller were baptized by Bro. H. Bartlett, and confirmed by Z. H. Gurley and P. Howard.

At the close of services the Sacrament was administered.

EVENING SESSION.

Bro. Chas. Jones delivered a short discourse on the new covenant and the latter-day work. Bro. Z. H. Gurley followed on the same subject, and occupied about two hours in a very instructive and impressive discourse. Then many of the saints testified to the truth of the work, and the gifts of the gospel were liberally bestowed upon them, and much instruction was given. It was a time of great rejoicing.

Resolved, That the thanks of this Conference be tendered to Bros. Philo and Derrick Howard for their kindness in providing for the wants of the saints during the Conference.

Adjourned.

Z. H. GURLEY, PRES.

ISAAC SHEEN, Clerk.

BISHOP I. L. ROGERS held the first session of his court in Plano August 29th, when John Gaylord was tried upon a charge of teaching doctrines which are contrary to the doctrines of the Church of Jesus Christ

of Latter-Day Saints. The charge was sustained, and he was cut off from the church.

Bro. THOMAS J. ANDREWS says in a letter dated Sept. 2nd., "120 members have been received by baptism in San Bernardino."

ELDERS A. M. WILSEY and J. D. BENNETT have been sent to labor in Northern Indiana, and are at the service of community. For the present they may be addressed at Locke, Elkhart Co., Ind.

NEARERIED.

At Barry, Pike Co., Ill., Aug. 20, 1864, Mr. LAMONI BABBITT to Miss MARY ANN PETTY.

DECEASED.

At Blackberry, Kane Co., Ill., Sept. 14, 1861, HANNA K. wife of Bro. PHILO HOWARD, aged 41 years, 6 months and 2 days.

At Amboy, Ill., Sep. 4, 1864, JAMES ALFRED, son of WINTHROP and DEBORAH BLAIR, aged 12 years, 4 months and 23 days.

At Locke, Elkhart Co., Ind., Sept. 20, 1864, Bro. DANIEL MCCOY. He became a member of the Reorganized Church about three years since, and was ordained into the Quorum of Seventy, by Bro. A. M. Wilsey, at the Conference at Mission, La Salle Co., Ill. He left a large family of children who were dependent on him for support, and who are now orphans, for their mother died sometime ago. He died as he lived, strong in the faith. He was highly esteemed by a large circle of friends.

BILLS AND NOTICES were sent to many of our subscribers with the last number which have not produced the desired effect. We again invite them to renew their subscriptions, that we may have funds wherewith to publish the HERALD.

RECEIPTS FOR THE HERALD.—P. Russel, L. Z. Cook, H. W. Pomeroy, C. T. Alderman, A. G. Jones, D. Martin, D. Griffith, N. Case, H. Doty, W. Wood, J. Vernon, each \$2; R. P. Baldwin, N. Finch, S. Maudsley, W. J. Beard, F. Ebeling, J. Johnson, M. Orceret, A. Slye, A. W. Prindle, A. Manchester, W. Hartshorne, N. W. Empey, W. C. Garrut, J. Cook, each \$1; W. S. Morrison, \$1.70; J. Robinson, \$2.75; B. V. Vermilyer, \$5.00; W. F. Randall, \$1.50; S. Tripp, \$1.25; N. Lindsay, \$1.35; L. White, \$4; J. H. Doty, \$2.35; W. F. Cooke, \$9.00; J. Edmunds, \$2.50; R. J. Benjamin, \$2.75; C. Thurston, \$0.50.

WANTED.—The *Elders' Journal*, and the 15th and subsequent volumes of the *Milennial Star*. We would receive them in exchange for some of our publications. If we can not buy these volumes we would like to borrow them. One or more numbers of the *Elders' Journal* would be thankfully received on either of the above mentioned terms.

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

Book of Doctrine and Covenants,	\$1.25
L.-D. S. Hymns, with an Appendix,	0.55
The same, (gilded)	.85
The Voice of Warning (revised,)	0.50
Herald, 12 copies of any old numbers,	1.00
Herald, five Volumes (bound in one)	7.25
Brighamite Doctrines. A delineation of some of the doctrines of the Brighamites, in extracts from sermons and teachings of Brigham Young and some of his colleagues. (A tract.)	
12 copies,	.25
Truth Made Manifest. A Dialogue on the first principles of the Oracles of God. (A tract.) 12 copies,	.25
Revelation on the Rebellion. 20 cop.	.10
Everlasting Gospel,	.15
Book of Abraham,	.10
Appendix to Hymn Book,	.05
Book of Mormon, extra bound,	1.40
“ “ bound in Muslin,	1.20
Ecclesiastical History of Eusebius.	2.50
The Works of Josephus, 2 vols.	4.40
Buck's Theological Dictionary,	2.50
Brown's Concordance of the Bible,	.60
Cruden's “ “ “	2.00
New Lute of Zion: Sacred Music,	1.70
Book of Jasher,	1.70
Mosheim's Ecclesiastical History, 2 vol.	4.50
Catherwood & Stephens' Travels in Central America, &c., 2 Vols.,	6.60
Travels in Yucatan, by same, 2 vols.,	6.60

OTHER PUBLICATIONS are advertised in the last number of the HERALD.

When any of the above mentioned publications can be sent by Express cheaper than by mail, a deduction in the price will be made accordingly.

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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COMMUNICATIONS on doctrine, for the HERALD, must be sent to President JOSEPH SMITH, Nauvoo, Hancock Co., Illinois.

THE TRUE

LATTER-DAY SAINTS' HERALD.

"THAT WHICH IS ALTOGETHER JUST SHALT THOU FOLLOW, THAT THOU MAYEST LIVE, AND INHERIT THE LAND WHICH THE LORD THY GOD GIVETH THEE."—*Deut. 16: 20*.
TRUTH, RIGHTEOUSNESS AND PEACE: WHERE THE FORMER EXIST, THERE BOTH THE LATTER ABOUND.

No. 8.—Vol. 6.] PLANO, ILL., OCT. 15, 1864. [Whole No. 68:

EVIDENCES OF THE TRUTH OF THE BOOK OF DOCTRINE AND COVENANTS. No. 2.

In a revelation given March, 1829, the Lord said:

"Verily, I say unto you; that woe shall come unto the inhabitants of the earth if they will not hearken unto my words; for hereafter you shall be ordained and go forth and deliver my words unto the children of men. Behold if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you could show them all these things which I have committed unto you. O! this unbelieving and stiff-necked generation, mine anger is kindled against them." B. of C. 4: (32) 2.

Since this revelation was given, woes have greatly increased in the world generally, and in this nation particularly. A woe has come upon this nation which was almost universally believed to be impossible at that time. In par. 3 of the same revelation the Lord said:

"A desolating scourge shall go forth among the inhabitants of the earth; and shall continue to be poured out, from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away, and utterly destroyed by the brightness of my coming. Behold I tell you these things even as I told the people of the destruction of Jerusalem, and my word shall be verified as it hath hitherto been verified."

The cholera was "a desolating scourge," and the *Evening and Morning Star* of July, 1832, contains an extract from the *London Quarterly Review*, which says: "It was introduced into Europe at the mouth of the Volga, on the Caspian Sea, in 1830." In the following month, the *Star* said, "this

desolating sickness is spreading steadily over the United States." At that time cholera was "a desolating scourge." At this time the *rebellion* in this country is "a desolating scourge," so it continues "to be poured out from time to time," as the Lord foretold in this revelation. In the next paragraph the Lord said:

"Now I command you, my servant Joseph, to repent and walk more uprightly, before me, and yield to the persuasions of men no more; and that you be firm in keeping the commandments wherewith I have commanded you, and if you do this, behold I grant unto you eternal life, even if you should be slain."

There are a class of people who are controlled by the same spirit as Nadab and Abihu were, who unhesitatingly say that this paragraph was a revelation from God; but reject nearly all the revelations which were given unto the church through him. They endorse this paragraph because Joseph's imperfections are referred to there. It is therefore eagerly and wickedly used by them in their railing accusations against the Choice Seer. They insinuate that this paragraph indicates that Joseph would become a false prophet, or that it shows that he was degenerating. They use this paragraph frequently in their attempts to show that Joseph became a false prophet; but it does not show that he would be a false or a fallen prophet, or that there was any more danger that he would thus degenerate, than there was in reference to any ancient seer. This paragraph shows that Joseph, like all the prophets and all the saints, had done that which he had need to repent of. It shows that he was like Paul, who said, "I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is

in my members." Rom. 7: 23. So because Joseph was not more righteous than any of the apostles, prophets and saints, these murderers and false accusers say that he was then degenerating, and that the Lord reproved him in this revelation for acts which the Lord foresaw would be followed by Joseph becoming a false prophet. Who are these false accusers? Are they immaculate and entirely free from sin? If they are not, why should they cast the first stone? Have any of that class been translated like Enoch or Elijah? As far as our observation of that class has extended, we have discovered that their morality is very defective, and that they are not men who speak and act by the "demonstration of the Spirit." That our readers may have a correct understanding of those things which Joseph was commanded to repent of, we will quote from his *History in the Times and Seasons*, pages 785 and 786, as follows:

"Some time after Mr. Harris had begun to write for me, he began to teaze me to give him liberty to carry the writings home and shew them, and desired of me that I would enquire of the Lord through the Urim and Thummim if he might not do so. I did enquire, and the answer was that he must not. However he was not satisfied with this answer, and desired that I should enquire again. I did so, and the answer was as before. Still he could not be contented, but insisted that I should enquire once more. After much solicitation I again enquired of the Lord, and permission was granted him to have the writings on certain conditions, which were, that he shew them only to his brother, Preserved Harris, his own wife, his father, and his mother, and a Mrs. Cobb, a sister to his wife. In accordance with this last answer, I required of him that he should bind himself in a covenant to me in the most solemn manner, that he would not do otherwise than had been directed. He did so. He bound himself as I required of him, took the writings and went his way.

Notwithstanding however the great restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did shew them to others, and by stratagem they got them away from him, and they never have been recovered nor obtained back again unto this day.

In the mean time, while Martin Harris was gone with the writings, I went to visit my father's family, at Manchester. I continued there for a short season, and then returned to my place in Pennsylvania. Immediately after my return home I was walking out a little distance, when behold the former heavenly messenger appeared and handed to me the Urim and Thummim

again, (for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings which he lost by transgression,) and I enquired of the Lord through them, and obtained the following revelation."

The revelation which follows these remarks is Sec. 2: (30) of the B. of C., which was given in July, 1828, and which contains an additional explanation of the matter, and in the paragraph which we have quoted from the revelation of March, 1829, the Lord tells Joseph to "yield to the persuasions of men no more."

Such reproofs as these are not like any that we have seen in false revelations. We have never seen a false revelation in which the revelator was reproved in this style. On the contrary, in false revelations the alleged revelator's sins are seldom if ever mentioned at all, and if we had no evidence on the subject from other sources, we might suppose that all the false prophets are immaculate beings. The revelations by Joseph and the ancient true prophets, do not hide the sins of the revelators, nor the reproofs of the Almighty concerning them, but they often contain an exhibition of both. Perhaps the false prophets have never thought of this distinction between their revelations and the revelations of God's prophets, and perhaps some of them (after reading these remarks) will bring forth revelations in which pretended descriptions of their sins, and the reproofs of the Almighty concerning them will be given. They may change their course on these points, but they can not obliterate the contrast which there has hitherto been between their revelations and true revelations.

The Nadab and Abihu class often misrepresent the facts concerning Joseph's death. Some of them say that he would not have died if he had not become a fallen prophet, but in the paragraph which we have quoted from the revelation of March, 1829, the Lord said to him, "be firm in keeping the commandments wherewith I have commanded you, and if you do this, behold, I grant unto you eternal life, even if you should be slain." Here it is plainly shown that Joseph might have been firm in keeping the commandments of God, and yet be slain, and yet have eternal life. By these words he had reason to expect he would be slain, but if the representations of the Nadab and Abihu class in reference to Joseph are correct, then all the martyrs were slain, not for "the word of God and the testimony of Jesus," but because they were in transgression. It was shown to Joseph in the following month after the

above mentioned revelation was given that he might expect that as Jesus was slain, that he would be, and yet he would be blessed, for the Lord said :

"Verily, verily I say unto you, if they reject my words; and this part of my gospel and ministry, blessed are ye; for they can do no more unto you than unto me; and if they do unto you; even as they have done unto me, blessed are ye; for you shall dwell with me in glory; but if they reject not my words, which shall be established by the testimony which shall be given, blessed are they; and then shall ye have joy in the fruit of your labors." B. of C. 5: (99) 14.

It is here shown that if the people should reject the word of the Lord by Joseph; then Joseph might expect that he would be slain, but if they should not reject the word of the Lord which would be established by Joseph's testimony; then the people would be blessed and Joseph would have joy in the fruit of his labors. The people have rejected the word of the Lord by Joseph, therefore Joseph has been slain as the Lord gave him reason to expect in this revelation.

The next evidence of the truth of the Book of Cov. which we shall present is in Sec. 19: (46) 2, in these words: "Thus saith the Lord God; him (Joseph,) have I inspired to move the cause of Zion in mighty power for good; and his diligence I know, and his prayers I have heard; yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works."

This revelation was given April 6, 1830, when the church was organized with only six members.

Nearly six and a half years prior to that day, the angel Nephi told Joseph that God had a work for him to do, and that his name should be had for good and evil among all nations, kindreds and tongues; or that it should be both good and evil spoken of among all people. See History of Joseph Smith in the Times and Seasons, page 753. Although the Lord told him then that he had a work for him to do, and although about ten years had passed away since the Lord told him in a vision that all the sects were wrong, "that all their creeds were an abomination in his sight; that those professors were all corrupt," (T. & S. p. 748,) yet there were only six persons who had espoused the cause of Zion when this revelation was given, on the 6th of April, 1830. He had prayed and wept for Zion, and had waited for a long time to see the cause of Zion moved in mighty power for good, but

his hopes had not been realized, but the time had arrived when the Lord would suffer him to mourn over the desolate condition of the cause of Zion no longer. The revelation was found to be true, and not a cunningly devised fable, or a delusion of Satan, for from that time many espoused the cause of Zion. The slow progress of the cause of Zion during the ten years prior to the time when this revelation was given, did not indicate that this prophecy would be fulfilled. Past experience in reference to the progress of the work, had given no reason to believe that this prophecy would be fulfilled. It was *apparently* improbable that it would be fulfilled. It was therefore a prophecy of an event which no human calculation could have anticipated, and one which was in direct opposition to the assertions and prophecies of many people, who said that in six months the church which Joseph organized would come to an end.

We will now direct the attention of our readers to the following prophecy, which is now being fulfilled:

"You are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place; upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked; for the hour is nigh, and the day soon at hand; when the earth is ripe." B. of Cov. 28: (69) 2.

Tribulation and desolation is now sent forth upon the wicked as it was foretold in this prophesy. When it was given (Sept. 1830) this nation was in great prosperity and there were scarcely any persons in the nation who expected that such calamities would befall it as those which we now experience.

Another prophesy which is now fulfilling was given in December 1830 and is in the B. of C. 34: (11) 3, as follows: "There shall be a great work in the land even among the Gentiles; for their folly and their abominations shall be made manifest in the eyes of all people."

The folly and abominations of the Gentiles in the land, (this land,) has brought forth a great work—a great war—a great destruction of life, and great distress upon the land.

Another fulfilled prophecy is in par. 4 of the same revelation in which the Lord said: "I have called upon the weak things of the world, those who are unlearned and despised, to thresh the nations by the power of my Spirit; and their arm shall be my

arm, and I will be their shield and their buckler, and I will gird up their loines, and they shall fight manfully for me; and their enemies shall be under their feet; and I will let fall the sword in their behalf; and by the fire of mine indignation will I preserve them." "Unlearned and despised" men by the power of the Holy Spirit have fought spiritually, and their enemies have been confounded by their words. The Lord has let fall the sword in behalf of his people as He promised in this revelation, but when it was given who could see how it would be done, or what need there would be of it? There had then been no revelations given concerning Zion in Missouri, and all the persecutions which the saints endured afterwards, were hid from them. Notwithstanding there was no visible probability that this event would transpire, yet it is now transpiring. In the same revelation the Lord said, "Zion shall rejoice upon the hills and flourish." Par. 6. In the prosperity of the cause of Zion which ensued after this promise was given, the fulfillment of it was realized.

In Jan. 1831 the Lord forewarned his saints as follows:

"Now I show unto you a mystery, a thing which is had in secret chambers to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you." B. of C. 38: (12) 4. In par. 6 of the same revelation the Lord also said, "again I say unto you that the enemy in the secret chambers seeketh your lives. Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land. I tell you these things because of your prayers: wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you, by their wickedness, in a manner that shall speak in your ears, with a voice louder than that which shall shake the earth: but if ye are prepared, ye shall not fear."

There were secret plottings against the saints at that time which they knew not of but subsequent experience demonstrated the truth of this revelation and the wisdom of God in giving this warning both in reference to His saints and in reference to this nation. Another fulfilled prophecy is in the B. of C. 39: (59) 4, as follows: "Inasmuch as my people shall assemble themselves to the Ohio, I have kept in store a blessing such as is not known among the children of men, and it shall be poured forth upon their heads."

The blessing which was promised in these words was realized in the endowment which

many of the elders received in the temple in Kirtland, and the blessing consisted in a great out-pouring of the Holy Ghost and an additional qualification to preach the gospel, and there are many witnesses to the fact that they did receive these blessings. In par. 6 the Lord said:

"It shall come to pass, that on as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the gift of the Holy Ghost, and shall be looking forth for the signs of my coming," and shall know me."

Many thousands have testified that they have received the gift of the Holy Ghost by the laying on of the hands of the elders, and the evidence of their reception of it is in every place and at every time where the saints testify by the power and demonstration of the Spirit, and this has been done in many nations and in the presence of hundreds of thousands of people.

The next fulfilled prophecy which we will examine is in Sec. 43: (14) 3, where the Lord said:

"Now behold, I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that ye may know how to act and direct my church, how to act upon the points of my law and commandments, which I have given; and thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken, even that which ye have received. Purge ye out the iniquity which is among you; sanctify yourselves before me, and if ye desire the glories of the kingdom, appoint ye my servant Joseph Smith, Jr., and uphold him before me by the prayer of faith. And again, I say unto you, that if ye desire the mysteries of the kingdom, provide for him food and raiment, and whatsoever thing he needeth to accomplish the work, wherewith I have commanded him; and if ye do it not, he shall remain unto them that have received him, that I may reserve unto myself a pure people before me."

Here the Lord promised that if the saints would "act in all holiness before" him, glory should be added to the kingdom which they had received, otherwise the kingdom which they had received should be taken away. Very many of them did not act in all holiness before the Lord, therefore this prophecy has been fulfilled, for the kingdom (church) which they had received was taken from them. The iniquity which

was among the saints was not purged out, therefore the glories of the kingdom were withheld from them. Joseph was not supplied with whatsoever thing he needed to accomplish the work of building up Zion, therefore the Lord will reserve unto himself a pure people. On all these points the word of the Lord in this revelation has been verified. Because the saints did not act in all holiness before the Lord the church has been rejected, or taken away, which is the same thing.

The next fulfilled prophecy which we will examine, was given March 7, 1831, and in it the Lord said:

"Verily I say unto you, that great things await you; ye hear of wars in foreign lands, but behold I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands." Sec. 45: (15) 11.

When this revelation was given, nullification was becoming prevalent in South Carolina, but in this revelation it was shown that war in the United States need not then be expected, but that not many years hence they would hear of wars in their own lands. This is the day of "great things," which was spoken of in this revelation. It was shown in this revelation that the wars which were to be in this land would not be common wars, but that great things would be connected with them.

In Sec. 50: (17) 2, 3, there is another prophecy which is being fulfilled. It reads as follows:

"Behold, I the Lord have looked upon you, and have seen abominations in the church, that profess my name; but blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. But wo unto them that are deceivers, and hypocrites, for thus saith the Lord, I will bring them to judgment.

"Behold, verily I say unto you, there are hypocrites among you, and have deceived some, which has given the adversary power, but behold such shall be reclaimed; but the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will, and wo unto them who are cut off from my church, for the same are overcome of the world; wherefore, let every man beware lest he do that which is not in truth and righteousness before me."

When this was given, very little was known, either by the saints or the world, concerning abominations in the church of the saints, and we believe that the general moral character of the church, was at least as good as that of any church in the land, but the unseen germs of iniquity were then seen by God's all-seeing eye, and were then

revealed through the prophet, and this was a strong evidence that he was a true prophet, and a teacher of righteousness. Since that day the prophecy has been fulfilled, for "deceivers and hypocrites" have been brought to judgment. Many have suffered much from the judgments of God, which they brought upon themselves; many have been "cut off" by premature deaths, and many have cut themselves off from the true church, and have been "overcome of the world." The Lord said, "hypocrites shall be detected, and shall be cut off, either in life or in death," and so it has come to pass, and terrible has been the judgment of the Most High upon them.

In Sec. 61: (72) 1, 3, the Lord says:

"Behold there are many dangers upon the waters, and more especially hereafter, for I, the Lord, have decreed in mine anger, many destructions upon the waters; yea, and especially upon these waters; nevertheless, all flesh is in mine hand, and he that is faithful among you, shall not perish by the waters." Par. 1.

"Behold, I, the Lord, in the beginning, blessed the waters, but in the last days by the mouth of my servant John, I cursed the waters; wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart. And, as I, the Lord, in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my saints, that they may partake the fatness thereof. And now I give unto you a commandment, that what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail, and they are caught in their snares; I, the Lord, have decreed, and the destroyer rideeth upon the face thereof, and I revoke not the decree." Par. 3.

This revelation was given on the bank of the Missouri River, (see Times and Seasons vol. 5, p. 464,) therefore the waters spoken of as "these waters" are the Missouri river, and perhaps the Mississippi and its tributaries, and "especially upon these waters" "there are many dangers," and "many destructions" which were not expected by many of the saints, much less by the world until this war commenced. It is especially upon these waters, and not upon the eastern waters that these dangers and destructions are experienced.

The next fulfilled prophecy which we will examine, is one which was given in August, 1831, in these words:

"There were among you adulterers and

adulteresses; some of whom have turned away from you, and others remain with you that hereafter shall be revealed. Let such beware and repent speedily, lest judgment shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people." Sec. 63: (20) 4.

When such transgressors became numerous in the church, judgment came upon them, and their folly has been made manifest, and their works have followed them in the eyes of all people, therefore the prophecy has been fulfilled.

In par. 9 of the same Sec. the Lord said:

"I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire. And behold this is not yet, but by and by; wherefore seeing that I, the Lord, have decreed all these things upon the face of the earth, I willeth that my saints should be assembled upon the land of Zion; and that every man should take righteousness in his hands, and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight, that desolation shall come upon the wicked."

The time has come which was here foretold, that the wicked should slay the wicked, and fear has come upon every man, and the saints hardly escape. Truly desolation has come upon the wicked, as it was foretold in this prophecy.

In par. 15 the Lord said:

"Let all men beware how they take my name in their lips; for, behold, verily I say, that many there be who are under this condemnation; who use the name of the Lord, and use it in vain, having not authority. Wherefore let the church repent of their sins, and I, the Lord, will own them, otherwise they shall be cut off."

Because many in the church did not repent of their sins, the church was cut off as they were forewarned in this revelation. If the church was not cut off, it was because they repented of their sins, but who will say that the church was more righteous after this revelation was given than it was at that time? Then if it was not more righteous afterward it was cut off.

In Sept. 1831, a revelation was given in which was a prophecy which was to be, and

was fulfilled in five years afterwards. The Lord said:

"I, the Lord, willeth to retain a stronghold in the land of Kirtland, for the space of five years, in the which I will not overthrow the wicked, that thereby I may save some; and after that day, I, the Lord, will not hold any guilty that shall go, with an open heart, up to the land of Zion." Sec. 64: (21) 4.

After five years had passed away, Kirtland ceased to be "a stronghold" of the church. Persecution and apostacy greatly reduced the number of the saints in that place, so that the prophecy was fulfilled.

In par. 7 of the same revelation, is the following fulfilled prophecy:

"Behold, the Lord requireth the heart and a willing mind; and 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. Behold, I, the Lord, have made my church in these last days, like unto a judge sitting on a hill, or in a 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."

As it was foretold in this prophecy, the rebellious have been cut off out of the land of Zion, and they have been sent away.

When this revelation was given, there was no visible probability that such an event would transpire. It was only about three or four months before it was given that the saints began to gather to Missouri. See Evening and Morning Star, p. 24. On Feb. 4, 1831, it had not been revealed where Zion, the New Jerusalem would be built. In a revelation which was then given, the Lord said, "thou shalt ask, and it shall be revealed unto you in mine own due time, where the New Jerusalem shall be built." B. of C. 42: (13) 17. As only three or four months had passed away after the commencement of the gathering to Missouri,

when the Lord said that the rebellious should be cut off out of the land of Zion, and that they should be sent away, and as the saints in Zion were living in peace, there were no visible indications that this prophecy would be fulfilled, therefore the revelation could not have been the work of a man, or of men, but it contained the word of the Lord concerning the rebellious in Zion, and it contained a prophecy of an event, which to outward observers was an unexpected

event, but it has been fulfilled. Liars and hypocrites have been proved by those who are striving, by keeping the commandments of God, to become inhabitants of Zion. Those only who keep the commandments will be inhabitants of Zion. The Lord said in this prophesy, "liars and hypocrites shall be proved by them, and they who are *not apostles and prophets* shall be known." It was here foretold that there would not only be liars and hypocrites among the saints, but that there would be false apostles and false prophets among them, for the evident meaning of the prophesy is, that men would arise among the saints who would say that they were apostles and prophets, and that the saints would know that they were not, but that they were liars and hypocrites.

In Sec. 85: (7) 21, it is shown that the Lord would send laborers into the ministry "again." They were there commanded as follows:

"Teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you *again*, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."

We hold that it is here shown that the laborers in the ministry would cease to be sent for a season, and that "again" they would be sent. There is therefore here a foreshadowing of the apostacy and the disorganization of the church, and of its reorganization, when laborers would be sent forth "again."

This apostacy is also foretold in Sec. 87: (85) 2, in these words:

"Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another; yea, even unto the church. And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby; and stumble and fall, when the storms descend, and the winds

blow, and the rains descend, and beat upon their house."

The "house" spoken of here is evidently the church, for the church is spoken of in this paragraph.

In Sec. 92: (96) 1, the apostacy of "many" who had been ordained among the saints, before that revelation was given, was foretold in these words:

"Verily, I say unto you, there are many who have been ordained among you, whom I have called, but few of them are chosen; they who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noonday."

Many have fallen away, as it was foretold in this revelation, and yet it is a prevalent opinion that this general apostacy shows that the Church of Latter-Day Saints was not the Church of Christ. If many had not, or should not, fall away, this revelation would be false, consequently this great apostacy of many who were called but not chosen, is an evidence in favor of the faith from which they have fallen.

The prophesy in Sec. 94: (82) 5, is being fulfilled. There the Lord said:

"Behold and lo, vengeance cometh speedily upon the ungodly, as the whirlwind, and who shall escape it; the Lord's scourge shall pass over by night and by day; and the report thereof shall vex all people; yet, it shall not be staid until the Lord come; for the indignation of the Lord is kindled against their abominations, and all their wicked works; nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her, but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire; nevertheless, let it be read this once in their ears, that I, the Lord, have accepted of their offering; and if she sin no more, none of these things shall come upon her, and I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations, forever and ever, saith the Lord your God. Amen."

Vengeance has come upon the ungodly in this land by this war, and upon other lands there is great distress in consequence of it, and from other causes, and Zion has not escaped, because she did not observe to do all things whatsoever the Lord commanded her; therefore she has been visited with sore affliction, and with sword, and vengeance. These chastisements came upon Zion in about three months after this revelation was given, and from time to time since then, and all these chastisements will

yet come upon her if she does not observe to do all things whatsoever the Lord has commanded her. The speedy and unexpected fulfillment of these words of the Lord, is an evidence of the truth of this prophesy.

“THE DIVIDING PERIOD.”

The third number of Mr. Hedrick's paper contains plain contradictions concerning “the dividing period” or the date of Joseph's fall as it is there called. There are two statements in it which represent that “the date of his fall” when he “lost his prophetic gift” was in February, 1834, and there are two statements which represent that the first edition of the Book of Doc. and Cov. is one of the standards of the church, and it contains three revelations which were given after February 1834. Sec. 98 of the 1st edition was given April 23, 1834. Sec. 99 was given November 1834. Sec. 3 was given *afterward*. For the proof in regard to the date of Sec. 99 see the first edition, and for the proof in regard to the other dates see Joseph's History and the index of the English edition of the B. of C. On page, 35 Mr. Hedrick's paper says:

“The prophet Joseph Smith himself lost his prophetic gift in the month of February, A. D. 1834, from that period false teachings and false doctrines and false revelations were continually imposed upon the church until the year of his death.”

On page 47 it says:

“The revelation published in the first number is sufficiently plain to show the date of his fall: but it seems some quibbling has been seen in the HERALD on this particular point. Now, let this suffice for subsequent time: that revelation had fixed the period of his first false revelation at the beginning of the 4th paragraph of Sec. 101, bearing date in the month of February, A. D. 1834. All revelations, including the 4th Par. of Sec. 101 and hereafter, are false, in any book as coming through Joseph. Those before that have been received by the church.”

Now read the following statements:

“The first edition of the Book of D. C. was received by the church from the first beginning,” 42 p.

“The first edition of the Book of D. and C., Bible and B. of M. were received as the standard of their faith.” p 42.

Will Mr. H. tell us which of these statements are true? Before he thoroughly rejects a part of the 1st edition of the Book

of Cov. he should read his own testimony in his paper on page 9, No. 1.

DUTIES OF THE MINISTERS OF THE CHURCH. REVISED.

That the ordained members of the church may be instructed more perfectly in their duties, we publish the following list of references to the Book of Doctrine and Covenants:

Twelve Apostles: Sec. 17: (2) 8. Sec. 99: (5) 13. Sec. 104: (3) 11, 12, 13, 15, 16, 17. Sec. 107: (103) 40, 44.

High Council: Sec. 17: (2) 16, 17. Sec. 99: (5) 1-15. Sec. 104: (3) 15, 35, 37. Sec. 107: (103) 41.

High Councils: Sec. 104: (3) 14.
Bishop: Sec. 17: (2) 17. Sec. 83: (4) 5, 23. Sec. 104: (3) 8, 10, 15, 32, 33, 34, 35. Sec. 107: (103) 45.

Bishops: Sec. 17: (2) 16. Sec. 104: (3) 33.
High Priests: Sec. 17: (2) 16, 17. Sec. 83: (4) 22. Sec. 99: (5) 4, 5, 11, 12, 13. Sec. 104: (3) 5, 6, 7, 8, 32, 35.

Elders of the Seventy: Sec. 104: (3) 11, 13, 16, 43, 44.

Elders of the Quorum of Elders: Sec. 17: (2) 8, 9, 10, 11, 12, 13, 14, 15, 16, 18, 19, 22, 23, 25, 26. Sec. 83: (4) 5, 22. Sec. 104: (3) 3, 5, 6, 7, 31, 44.

Priests: Sec. 17: (2) 8, 10, 11, 12, 15, 18, 22, 23, 25, 26. Sec. 83: (4) 22. Sec. 104: (3) 5, 31.

Teachers: Sec. 17: (2) 8, 10, 11, 12, 15, 25, 26. Sec. 83: (4) 5, 22. Sec. 104: (3) 5, 31.

Deacons: Sec. 17: (2) 8, 10, 11, 12, 15, 26. Sec. 83: (4) 5, 22. Sec. 104: (3) 5, 31.

President of the High Priests: Sec. 107: (103) 42.

Presidents of the Seventy: 104: (3) 43. Sec. 107: (103) 44.

Presiding Elders: Sec. 17: (2) 16, 17. Sec. 104: (3) 31, 41, 43. Sec. 107: (103) 43.

Presiding Priests: Sec. 104: (3) 31, 40. Sec. 107: (103) 46.

Presiding Teachers: Sec. 104: (3) 31, 39. Sec. 107: (103) 46.

Presiding Deacons: Sec. 104: (3) 31, 38. Sec. 107: (103) 46.

“Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen.” B. of C. 104: (3) 44.

LETTER FROM T. THOUGHTFUL. No. 5.

DEAR HERALD:—I now write you to give as near as I can remember the contents of the little book, as related to me

by the Spirit, and I can assure you, dear Herald, that I was very much excited, and my curiosity aroused, to know what was coming after so much of such singularity and interest.

"Some of the inhabitants of the vallies, outside of the city, having chosen to be slothful and negligent in informing themselves respecting the law of the city, and much sorrow and sadness having fallen upon the city on account of such negligence, and the transgression of the law through it; it is hereby required that the city shall be in mourning for three days, and the heralds, whose duty it is to minister the law, will see that the things written in this book are published through all the cities of the vallies.

"The cause of this being done at this time, is that the marriage covenant has been broken and disregarded by many of the dwellers round the city; and such a wail of sorrow has been heard, that mourning and prayer is decreed upon the city. It is therefore the mission of the messengers, and this book, to tell the dwellers in the vallies round the city, that this portion of the law must be observed by them, if they wish to enter into and reside in the city."

Here, dear Herald, the noisy challenge of chanticleer hailing the coming morn broke my slumber, the whispering of the Spirit ceased, and I had only the memory of the enigmatical title page, and the words I have written, out of which to make my letter to you. Since then I have been pondering on the things which I have written, and little by little has the tangled skein been unraveled to my mind, until I think I have arrived at a fair interpretation of a part of it, enough at least for the purpose of my letters to you.

The vallies are evidently the places, or lands, where the people of God reside, and the cities in the vallies represent the gathering together for social purposes, and the City of cities, in the centre, is easily understood to be the blessed abode they are all endeavoring to fit themselves to enter.

The manner of conducting their intercourse without speech, shows the completeness of the law of affinity, and the universal diffusion of spiritual intelligence; and the deep gloom upon the city, shows how greatly the truly excellent sympathize with those who are doing and suffering wrong; and the fact of the trees, plants, and herbs showing a depression, in unity with the people, shows to us that there is a harmony existing in all the law of God, and that nature mourns at the violation of that law.

The golden circle, within which are the

two hearts, signifies the gospel law, and the hearts being within the circle, shows that the instruction to be given, is for those who have entered into the gospel covenant. Two hearts plainly indicate that there are to be two, not more, and shows that within the law but two are contemplated as being joined together at one time. The silver band connecting the two hearts, signifies that the marriage covenant is next in importance to the gospel covenant, as silver is the next to gold. The brown cord which is wrapt around the silver band, is typical of the pleasures and joyous ties of the wedded state; and also of the fact that these pleasures, and joyous ties, are intended to soften the rigors of the connecting band, for it being of silver, is not to be broken except by severing all its surrounding ties, joys, pleasures and affinities. The inscriptions seen on the band between the cord, tell us that the tie is founded in faith, and enjoins it upon all who enter into the covenant of the gospel, to exercise that faith even in the wedded condition, for it is made a part and parcel of the band, being inscribed upon it to ornament, beautify and adorn what might otherwise become a hard and irksome bondage. Love is seen next, and is as a matter of course the natural outgrowth of faith, and is marked as an essential, for without it other words that are shown would be without meaning, and the things typified by them would be impossible. Again, it is through love that the union of hearts ought to take place, and its influence it is that entwines the soft folds of the silken cord around the glittering, though firm embraces of the silver band; and the color of the cord being sober, tells us that it is not intended that we should be dazzled, or taken captive with the joys and pleasures of wedlock, but that we should inform ourselves of its truthful phases and act in accordance therewith, seeking through faith and love to make duty, which follows, and is defined the great end of our lives after the covenant is made.

We find next the word forbearance is written; this speaks to us of care, of toil, of privation, of pain, of want of confidence, of wounded spirit, of hearts wrung by neglect, abuse and disgrace; and warns us that if happiness is to be obtained, that faults are to be endured, where the effort of love does not cure them, and that we are to cultivate the spirit to forbear, as we expect to be borne with by Him upon whom our faith is fixed.

Kindness, O, the precious boon, born of faith and love, and twin sister to all that is lovely, meek and humble, flashes out from her place upon the band, rendering it as

bright as faith has made it holy, and speaks to us in words like apples of gold set in pictures of silver, of tender offices by which the heart is made glad and the spirit joyous, the toil is lightened, the weary days shortened, the cares lessened, pain ameliorated, or borne with cheerfulness, and the whole life brightened. This also charges us to remember the loving kindness extended unto us by Him who is eternal.

Chastity is inscribed in rose tinted letters inlaid with diamonds, and in the scroll which encloses it we can find trust, truth, confidence, fidelity, and that which thinketh no evil. It is placed in the centre, and is the gloriously beautiful clasp, joining the ends of the band and fastening the knot of the silken cord, which is tied in front, so that the clasp may always be in sight and in memory; and it is only by the complete destruction of this clasp that the silver band can be broken; but if it be destroyed wedlock's ties, joys, pleasures and affinities are loosed and destroyed.

Cleanliness is seen the next to chastity, and this is to show to us that as one of her handmaidens she is ever attendant, and is necessary to her existence, supporting, aiding and encouraging; moreover it shadows forth that to be cleanly is to be chaste, and who is chaste must needs be cleanly, for this is one of the chief ornaments of the band, and is also enjoined by duty, as is also temperance, and we can easily understand that temperance is the key to a continuation of the chain of emblematical instruction, and must have for its office a subjection of wants, whether natural or artificial, and also pointing to the enjoyment of pleasures, with a view to the ennobling of physical as well as mental organization; for intemperance is only another term for slavery, and who so base a slave as the one under subjection to selfish wants and pleasures.

How shall virtue be defined when it comprehends so much, and expresses so little; as though virtue in the wedded only consisted in the withholding themselves from all others during their natural lives; but as seen upon the silver band, to me, it typifies goodness; and ability to walk the mazes of life unbiassed by the sordid vices of lust, avarice, pride, ambition, fear dissimulation and treachery; the possession of benevolence, veneration, firmness, frankness, meekness, humility, steadfastness and qualities of a like nature, without arrogance or ostentation; and an intense desire to do unto others as we would that they should do unto us, with an understanding of our rights and privileges under the gospel covenant.

Diligence and devotedness may seem at a casual glance to mean the same thing; so I thought when I first examined them; and I wondered why they should be written side by side upon the band already covered with so much of the instructive, but subsequent ponderings have shown to me that although they are one and inseparable, if working to the upbuilding of a sacred and holy edifice, fitted for the abode of celestial happiness and peace; they might be widely separated in preventing the grand object sought to be attained by inscribing them upon the silver band. Diligence is required in all the walks of the wedded, to keep untarnished the faith upon which the union is grounded, carefully preventing the dust of slothfulness and neglect from falling upon and obliterating the inscriptions; keeping the silken folds of the cord from hiding them from view, as well as seeing that it is not corroded and abraded by contact with the cares of life; prompting each heart to guard and shield the other from wound, or hurt, fostering all that is lovely and endearing, to eradicate all that is evil in itself; and to do this with a prospect of triumphant success, devotedness is marked and is pointedly significant, that come weal or woe, in the possession of wealth and its surroundings, or dwelling with the plenitude of poverty's lot; whether in the deserts of oriental climes, in the busy haunts of the middle world, or afar off in the western wilds, sincere and honest devotedness to the principles by which we are to live, and die, to rise in everlasting beauty, ourselves perfected by the discipline we have undergone, and that holy calm and peaceful rest attained, that is the only result of a consciousness of having employed the means God has given for the purification of man.

Dear Herald; excuse the length of this letter, but having more to write, I must wait another opportunity.

I am yours in hope of exaltation.

THOMAS THOUGHTFUL.

LETTER FROM BRO. ALEXANDER H. SMITH.

DEAR BRO. SHEEN:—It seems to me that something might be said on the subject of the purification of the tabernacle or mortal body of man. In the first place let us consider in what relation we stand toward God. Speaking of the body, Paul says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." 1 Cor. 3: 16, 17. Now in the first place in order to understand the full meaning of the above words we must go back and see who Paul was talk-

ing to. We find in 1 Cor. 1: 2, he says: "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints with all that in every place call upon the name of Jesus Christ our Lord, both ours and theirs."

Now Paul was an inspired writer consequently we must suppose that the Spirit of God led him to write his epistle as he did, showing that his words and exhortations were not only intended for the church at Corinth, but for all who had been called to be saints. Such being the case and we having been called to be saints, will not the words of Paul apply to us. Methinks I hear the Spirit say yes. Taking this then for the foundation of what few ideas I may bring forth, I will go on with my remarks. In 1 Cor. 3c., I have quoted v. 16. I now will ask you to read verse 17, of the same chapter, as follows: "If any man defileth the temple of God him shall God destroy, for the temple of God is holy, which temple ye are." Here then is the secret of our position towards our God. He then says: "let no man deceive himself." Then it is important to us as saints, that we rightly understand what we are. And when we once come to the knowledge of our position, it is necessary for us to ascertain what our duty is in order that we defile not the temple of God, and be destroyed. In order to more fully prove the truth of the idea which has been advanced in the above quotations, I will cite you to 1 Cor. 6: 19, 2 Cor. 6: 16, Eph. 2: 21, 22. Heb. 3; 6, and 1 Pet. 2: 5. In the above texts there is abundance of evidence which proves beyond a doubt that we are indeed the temples of God. Then does it not behoove us to purify ourselves. We read in the Book of Mormon that the Spirit of God will not always strive with man and when the Spirit ceaseth to strive with man then cometh speedy destruction. We also read that the Spirit of God will not dwell in an unholy temple. We read in the Book of Mosiah that God's ways are one eternal round. And he doth not dwell in unholy temples, neither can filthiness or any thing which is unclean be received into the kingdom of God. But the time shall come and it shall be at the last day that he who is filthy shall remain in his filthiness. We see by the above that if we are filthy in our habits we shall have no place in the kingdom of God; also if we do any thing to defile (or in other words) if we allow the temple

in which we dwell to become unclean, we cannot expect that God will dwell with us to guide us through this world of sin and error, but on the contrary the Spirit of God will leave us to the tender mercies of Satan and his angels.

The question may be asked how do we defile or make unclean the temple intrusted to our care? I will answer that question in this wise. There are many ways in which we can defile the temple intrusted to our care. We can do it by using useless and profane language. We can do it by reducing ourselves below the level of the brute creation, in taking strong drink and abusing all by whom we are surrounded as well as ourselves. The man who professes to be a saint of God and does that which is calculated to bring misery and want and degradation on his family as well as himself does certainly offend a just God and defile the temple of God, and when a saint of God so far forgets himself, his fellow man and his God, as to partake of the poisonous beverage which takes away his reason, he then grieves the Spirit of God and withdraws himself from the divine guidance of that Spirit. Then if it is by actions of this kind and actions of a kindred nature to them, that we make the body unfit for the dwelling place of the Spirit of God, does it not behoove us to look about us and see if we do not daily grieve the Spirit by some bad habit by which we make ourselves fit subjects for the buffetings of Satan instead of the blessings of God. We also may offend God to such a degree that His Spirit may cease to strive with us.

God has said in his revelations to His holy prophet that tobacco is not good for man. If this is the case the use of tobacco by the saints certainly is an offence to God. The Holy Spirit will not dwell in an unclean abode, and is the use of tobacco, (as too many of the saints use it,) an unclean habit? Does it not incline to filthiness? It certainly does, and we know that anything unclean or filthy cannot enter into the kingdom of God. And we as saints of God profess to have the power of reading the signs of the times, and can we not see that the kingdom is at hand, and if such be the case do we not want an inheritance in that kingdom. How are we to obtain it? It is by purifying ourselves that we become fit temples for the indwelling of the Spirit of God. May God Almighty enable us to do so, is my prayer.

ALEXANDER H. SMITH.

LETTER FROM BRO. E. C. BRIGGS.

DEAR BRO. SHEEN:—I am happy to inform you that the work of the Lord in this Territory is onward with rapid strides to the spiritual observer, and I feel every day more and more encouraged with the prospects before me of the triumph of the gospel of Jesus, and the downfall of priestcraft and unrighteousness. Notwithstanding every effort is made by the leaders in Utah, to arrest the progress of truth, the people are gradually awakening to a sense of their position, realizing that they have been egregiously duped, and that underneath a mask of religion they have been enslaved and subjected to the power of sin and Satan. Infidelity prevails to an alarming extent. Men as soon as they become aware of the gross deception that has been practiced upon them look suspiciously even upon the truth, when presented before them. The blow has been so severe to their feelings that the reaction that takes place in some instances is fearful to behold, but thanks be to Jesus, I am enabled to understand and know of a surety that thousands who have emigrated to this land have done so with the purest of motives, who will ere long rejoice in the liberty of the gospel. We held our Special Conference according to previous appointment July 23, and 24, last. The Conference was well attended, and measures adopted for the further spread of the work. Elders Harrington, McIntosh and lady arrived here July 21st in good health and spirits. The former is appointed to the Northern, the latter to the Southern District. Elder A. McCord is released from the mission and expects to start for home to-morrow.

On the evening of July 25, I held a meeting at the house of Mr. Peter White in Spanish Fork. At the conclusion of the meeting I accepted the hospitality of Mr. Thomas Job, a resident of that place, and in company with elder Rush proceeded to his house. We had been seated probably half an hour, when we were saluted by volley after volley of rocks, with occasional pistol shots, from a mob, numbering from 30 to 40, who were yelling and shouting like infuriated demons. These I afterwards ascertained were called high priests, seventies and elders in full fellowship in Brigham Young's Church. The windows were all smashed in and the door and door frame broken to pieces. After the storm subsided a little, leaving the house in charge of Mr. Rush, I went with Mr. Job to report to

the Mayor. The mob followed throwing rocks at us nearly all the way. I returned with the Mayor who politely requested the mob to retire which they attended to. On my asking the Mayor what he thought of such conduct and whether those men would still be retained in fellowship with the Church, he replied, "certainly they would, they were just the boys the Church wanted." They were not afraid of the Devil." The latter part of his assertion I was forced to believe from the fact that while they are doing his work they need be in no fear of his displeasure.

One young man afterwards came and apologized for his misconduct, stating that although Bishop Thurbar, the Bishop of Spanish Fork, taught in the public meeting that the people were not to molest the Josephites, yet privately he taught them differently, urging them on to these acts of aggression.

In the Northern settlements threats of extreme measures, such as burning houses, property, &c., are used by Bishop West and others towards those who feel disposed to favor us. Notwithstanding all these things the people are fast awakening to a sense of their position. The very measures taken by their leaders are working admirably toward the emancipation of the people.

Bishop C. W. West understanding a sister residing in North Ogden, whose husband owned a carding machine was favorable to the gospel, told her if she joined the Josephites he would burn down and destroy their machinery. He said that no one should own property in this Territory except the followers of Brigham.

A plan was concocted by Bishop West with about 30 of his followers to tear down a mill belonging to Mr. Dawson who cast in his lot with us. He had however luckily just sold it and received his pay. This was revealed by one of the party. There is so much dissatisfaction amongst the people that they cannot keep their plans secret. The men they confide in are continually betraying them.

Brigham Young is guarded night and day. If the wind blows a little harder than usual, from one to two thousand men are called out. The people are getting weary of it and general grumbling and dissatisfaction is the order of the day. Even some of his own Clerks have no confidence in him, yet he is surrounded by a clique who for the loaves and fishes flatter him that all is well. His tyranny

and extortion, his love of self and the varied schemes he sets on foot to make money at the expense of the brethren, his neglect of the poor, and general oppression are fast being manifest to the intense disgust of the community. Brigham may have hitherto been acknowledged as a smart and shrewd man, but at the present, I never saw a man so blind to his own interest, which forcibly recalls to my mind Jeremiah 17: 11 which reads thus: As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches, and not by right shall leave them in the midst of his days; and at his end be a fool." With kind love to all the saints, I remain

Your fellow laborer in the gospel,
E. C. BRIGGS;
Salt Lake City, Aug. 4, 1864.

For the Herald.

TRUTH AND REASON No. 2.

The penalty for rejecting the law, was a banishment from His presence into outer darkness, and the same law will judge him in the last day. "Wherefore lie saith, When he ascended up on high, he led captivity captive, and gave gifts unto men." * * He gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers." Eph. 4: 8; 11. Thus were the officers in His kingdom to administer the law, which is built upon the foundation of apostles and prophets, Jesus Christ Himself being the chief corner stone, and they founded on the rock of revelation. See Mat. 16: 18. Therefore any individual feeling a desire to become a subject of His kingdom, had to apply to those holding authority, which according to the law, granted upon the principles of faith and repentance. But, says the subject, what is faith? "faith is the substance (or assurance) of things hoped for; the evidence of things not seen." Heb. 11: 1. That is, it is the assurance of the existence of unseen things, which must be the principle of action, "for without faith it is impossible to please God." "Faith without works is dead." Therefore it is required of us to believe in God; that He is, and not only that He is, but that He is a rewarder of all those who diligently seek Him; and in Jesus Christ as the Son of God, the Savior of the world; who died for the sins of the world, which brought to pass the resurrection of the dead, and in the Holy Ghost, which is the Spirit of God, which proceedeth from the Father, which is promised to remain always, which also we receive through adoption, by which we may know whether we are accepted of Him,

and in His kingdom; by which we are instructed; edified, and perfected in the laws of God. Repentance is required of us before we can be adopted into His kingdom. Repentance is a godly sorrow for sin, or a turning away from all unrighteousness; and a practical repentance is required. Baptism is the initiatory ordinance into the kingdom, which was an ordinance instituted by God, for the remission of sins, as it is written in Acts 2: 37-39, as follows:

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said to 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."

Luke 24: 47, reads thus: "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Acts 22: 16, reads thus: "And now why tarriest thou? arise and be baptized, and wash away thy sins; calling on the name of the Lord." Mark 16: 16, reads thus: "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." But, says the inquirer, "what is the mode?" We answer, by immersion, from the very fact that Jesus, when He was baptized, went down into the water; for He came up out of the water, and that John baptized in Jordan. And also, that "John also was baptized in Amon near to Salim, because there was much water there." Philip baptized the Eunuch, and we read that "when they were come up out of the water, the Spirit of the Lord caught away Philip." Jesus said, "except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." He here describes baptism by the figure of a birth, which is so plain that it needs no comment. Paul describes it as a burial, in Romans 6: 4-6, as follows:

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead; by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Paul here undertakes to explain the mode, and for what purpose. And as a type he takes the burial of the dead. Bury means

to inter, to cover up. "Therefore we are buried with him by baptism: (in water) in the likeness of his death and burial, and crucify our old man; sin, and arise a new creature in Christ." Peter, in speaking of the same thing, compares it to the world in the days of Noah. He says: "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 Jesus Christ." 1 Peter 3: 21. The world was literally covered, even the tops of the highest mountains; and now he says the like figure doth now save us. But I have enough of scripture to convince any reasonable mind. But, says the objector, "did not Jesus in many instances say thy sins are forgiven thee. And you are trying to prove that baptism is for the remission of sins." God gave unto the children of men a perfect law, and as we are all strangers and foreigners, He, in His infinite mercy and wisdom, instituted an ordinance for the remission of sins. Jesus might say, thy sins are forgiven thee; but again He said, I shall not judge you, but my words shall judge you in the last day, and there is a difference between a forgiveness and a remission. Jesus might say, I forgive you; but in order to get a remission from the law, he had to obey the ordinance which God had instituted, which was baptism for the remission of sins. See Acts 2: 38. Not that there is any virtue in the water; but it is obeying the commandment of God, by which, if we have been baptized by one holding authority of God, in the name of the Father, and of the Son, and of the Holy Ghost, for the remission of sins, we then have the promise of the gift of the Holy Ghost by the laying on of hands, which is the sealing ordinance by which God pours out His Spirit in our hearts, by which we cry "abba Father." We then have a right to all the blessings of said kingdom, which are the gifts of the gospel. Jesus said:

"These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16: 17, 18.

As the laying on of hands is an ordinance of God, and one of the principles of the doctrine of Christ, we deem it as necessary and essential as the baptism of water; for we are informed that this is the way that the Spirit was administered. For example:

"Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed

unto those things which Philip spake. # #
* 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. * * * 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 when Simon (the sorcerer) 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: 5; 6, 12, 14-19.

Here we have the most positive evidence to establish the divine authority of this ordinance. That the *laying on of hands* is an ordinance necessary to be attended to, is clearly seen from the fact, that no man or woman among all the multitudes of baptized believers in Samaria, received the Holy Ghost until this institution was complied with. And also after Paul had rebaptized the Ephesians, *he laid his hands upon them*, and the Holy Ghost came upon them; and they spoke with tongues, and prophesied, Acts 19: 6. And it is evident that the Galatian Church, received the Spirit by an administrator, from the following question put to them by Paul: "*He therefore that MINISTERETH to you the Spirit, and worketh miracles among you doeth he it by the works of the law, or by the hearing of faith?*" Gal. 3: 5. We have now set forth the law of adoption, and the manner of administering the baptism of water and the Spirit. And as God's law is perfect it cannot be changed in the least. And it will require the same faith, the same order, the same law, the same officers, in order that we may receive the same glory. For the same cause will produce the same or like effect. Then if this reasoning be correct: we will enjoy the same blessings, having the same privileges as the former day saints had in all ages of the world, such as seeing visions, dreaming dreams, prophesying, divers kinds of tongues, interpretation of tongues, revelation, and healing of the sick. Jesus says that these signs shall follow the believer, and He also informs us that they shall be taught always even until the end of the world. See Mark, 16: #

20. Paul exhorts us to follow after charity, and desire spiritual gifts, but rather that ye may prophesy. See 1 Cor. 14: 1. And he says; "wherefore, brethren covet to prophesy, and forbid not to speak in tongues. Let all things be done decently, and in order." 39, 40 v. And as a point that cannot be misapplied, nor wrongly understood. Wherefore brethren, I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed: and that no man can say that Jesus is the Lord but by the Holy Ghost. And the different manifestations of the Spirit are divided off into nine, supernatural gifts, which are wisdom, knowledge, faith, healing, miracles, prophesy, discerning of spirits, tongues, and interpretation of tongues. Now says Paul; "no man can say that Jesus is the Lord but by the Holy Ghost: And as the above named gifts are thus divided, it is a matter of fact that each must receive one of these gifts, or he cannot know that Jesus is the Lord. John also declares that the testimony of Jesus is the Spirit of prophesy. See Rev. 19: 10, also that the gift of the Holy Ghost, or the Spirit of truth, will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: *and he will show you things to come.* See John 16: 13, also as it is written "The law of the Lord is perfect." If it is perfect, then to add or diminish therefrom would make it imperfect. And it is a well understood fact, that no power on earth, could repeal a law of God, and until a law is repealed it is binding, only lacks execution. Therefore Paul wrote to the Corinthian brethren; giving them to understand that God set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, and diversities of tongues. 1 Cor. 12: 28. In his letter to his Ephesian brethren; he informs them, how long this law is to be in force. "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 statute of the fulness of Christ." Eph. 4: 13. in connection with this, read this: teaching them *to observe all things whatsoever I have commanded you: and lo, I am with you *always*, even unto the end of the world."* Then as the Bible does not inform us; that this law has been repealed, and also as there has been no revelation, for the last sixteen hundred years, prior to this age, we are bound to observe, and obey this law until

repealed. And Matthew informs us, as well as Paul, that this order is to continue until Christ comes. These are the blessings that the true believer in Christ enjoys, and for him not to enjoy any of the blessings, he must be in doubt. But a knowledge of God which can only be obtained by revelation through Jesus Christ is a satisfaction which causes the mind to be at ease and removes all doubt, fulfilling that saying of Jesus that the Spirit of God should be in us a well of water springing up into everlasting life, and bearing the fruits of the Spirit which "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Gal. 5: 22, 23.) The gifts of the gospel are for the edifying of the body of Christ, and it is each and every person's privilege to enjoy the gifts and the blessings of the kingdom of God; by being initiated into the kingdom by those holding authority, then "add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1: 5-8. Thus we may form, modify, and cultivate our characters, and dispositions that we may enjoy the Spirit of God, and so live, that when Jesus comes to make up His jewels, we may be among that happy number. Amen.

WM. ANDERSON.

NASHVILLE, Iowa, Aug. 4, 1864.

NEWS FROM ELDERS.

Bro. W. W. BLAIR wrote from Wheeling, West Virginia, Oct. 4, 1864, as follows:

"By the help of God I have started a good work in this place and vicinity. Eight days ago down the river eight miles from here, I organized the 'Valley Branch,' of eleven members; since then six have been added, and more are coming soon. Bro. James Brown, formerly a Bickertonite, living near Monongahela City, Pa., has united with us, and has gone to preaching with Bro. McDiffith. I start for Pittsburg to-day."

Bro. HENRY GREEN wrote from Syracuse; Ohio, Oct. 3, 1864, as follows:

"Since this branch was last represented through the *Herald*, eight have been added to it by baptism, four of which were baptized by Bro. W. W. Blair; good has been done by the visit of our dear Bro. Blair

The branch is in good condition; good feelings prevail throughout; and above all things we enjoy the blessings and the gifts of the gospel in great power, and at present we understand that there are some around us who are inquiring after the truth, and we are determined to go about to visit them, and to preach the everlasting gospel wherever we may have the privilege."

Bro. H. P. BROWN writes from White Creek, Adams Co., Wis.; under date of Oct. 1, 1864, as follows:

"On my return from Iowa a few weeks ago, I had the pleasure of stopping over night and attending a meeting with the brethren and sisters in the Willow Creek Branch, Richmond Co., Wis. This branch is principally made up of brethren brought to a knowledge of the truth of the latter-day work in 1849 or '50, under the preaching of Bro. Z. H. Gurley and myself. They are of the right stamp, proved and found faithful after severe trials of faith. Bro. Riley Briggs was there in July: Bro. Reuben Newkirk and wife were there at the time I made my visit. It was truly a great treat for me to meet these kind-hearted brethren, and I regret very much that I did not know before that I lived so near them—50 miles.

ERRATUM.—In Vol. 6, No. 6, page 81, last par., instead of these words: "In his conversation," read: "In Mr. Haldeman's conversation."

PERSONS living in California, who send money for the HERALD, or any of our publications, should send to Bro. THOS. J. ANDREWS, Box 513, San Francisco, Cal. We have been informed that many have sent money for us by the overland mail route, which we did not receive. Back numbers of the HERALD can be obtained of Bro. ANDREWS.

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LATTER-DAY SAINTS' HERALD.

"THAT WHICH IS ALTOGETHER JUST SHALT THOU FOLLOW, THAT THOU MAYEST LIVE, AND INHERIT THE LAND WHICH THE LORD THY GOD GIVETH THEE."—*Deut. 16: 20.*
 TRUTH, RIGHTEOUSNESS AND PEACE: WHERE THE FORMER EXIST, THERE DOTH THE LATTER ABOUND.

No. 9.—VOL. 6.] PLANO, ILL., NOV. 1, 1864. [WHOLE No. 69.

BAPTISM FOR THE DEAD.

Whereas, the revelation of Jan. 19th, 1841, (B. of C. 107: (103) 10-12) contains commandments in reference to baptism for the dead, and whereas, some say that this is a false doctrine, and that consequently Joseph the Martyr was a false prophet, therefore we shall proceed to show that these assertions are erroneous.

This doctrine is denounced by a certain person who endeavors to make his readers believe that it is a false doctrine. He says: "This doctrine is precisely in principle upon a parallel with the purgatorial doctrines of praying souls out of hell. Who is prepared to show any material difference between baptizing souls out of hell and praying them out? False positions always have defective arguments presented for their support." The last sentence is true, but the first is entirely erroneous. There is no parallel between the doctrine of baptism for the dead, and praying souls out of purgatory. The writer misrepresents both Joseph the Martyr and the Catholics. The Catholics do not profess to pray souls out of *hell*, but out of *purgatory*, and the idea of "baptizing souls out of hell" was not taught by Joseph, as it is represented.

The belief in purgatory evidently originated from a true doctrine, which is thereby perverted by the Catholics. Paul taught that the dead are divided into three general classes, and that in the resurrection of the dead "there is one glory of the sun, and another glory of the moon, and another glory of the stars." 1 Cor. 15: 41. He also says that there are "celestial bodies and bodies terrestrial." 40v.

In the 1st edition of the B. of C. Sec. 91, we read that the dead are divided into three general classes, namely: celestial,

terrestrial and telectual beings. The Catholics also teach that the dead are divided into three general classes, and that one class go to heaven, one to purgatory, and another to hell. They also teach that the condition of those who are in purgatory can be changed and improved, and that they can be delivered from purgatory by the assistance of their friends on earth. They say that this is the condition of the middle class after death, and that this class were not very righteous, and not very wicked in this life. The B. of C. 1st edition 91: 6, teaches that "the terrestrial world" are "they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh." In the Catholic ideas concerning the dead, TRUTH as it was taught by the Savior and His apostles, and as it is taught in the first edition of the B. of C., is mixed with error, just as rubbish has accumulated around the decaying monuments of antiquity. We might as well suppose that the ancient ruins of Central America are *not* ancient ruins, as to say that truth is not mixed with error in the doctrines of Popery. Why does this writer say that it must needs be that one be appointed to preside over the church? Do not the Catholics believe that this doctrine is true? Does it show that baptism for the dead is not a doctrine of Christ because the Catholics believe that some of the dead can be released from purgatory by the prayers of their friends?

There are good reasons for believing that the Catholic mode of having sponsors (godfathers and godmothers) for those whom they pretend to baptize, was de-

rived from, and is a corruption of the ancient order of the church in reference to baptism for the dead. A perversion of this ancient order was practiced soon after, if not *in* the days of the ancient apostles, as ecclesiastical history shows in the following extract from Buck's Theological Dictionary:

"Baptism for the dead, a practice formerly in use, when a person dying without baptism, another was baptized in his stead; thus supposing that God would accept the baptism of the proxy, as though it had been administered to the principal. Chrysostom says, this was practised among the Marcionites with a great deal of ridiculous ceremony, which he thus describes: After any catechumen was dead, they hid a living man under the bed of the deceased; then, coming to the dead man, they asked him whether he would receive baptism; and he making no answer, the other answered for him, and said he would be baptized in his stead; and so they baptized the living for the dead. If it can be proved (as some think it can) that this practice was as early as the days of the apostle Paul, it might probably form a solution of those remarkable words in 1 Cor. 15: 29: 'If the dead rise not at all, what shall they do who are baptized for the dead?'"

Joseph taught that when "one dies, and is buried, having never heard the gospel of reconciliation," some person can be baptized for him. The 1st edition of the B. of C. 91: 6, says concerning "the terrestrial world":

"These are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, *that they might be judged according to men in the flesh*, who received not the testimony of Jesus in the flesh, but afterward received it."

Thus the dead who "died without law" have the gospel preached unto them in the Spirit, and after the gospel has been preached unto them, and after they have received "the testimony (gospel) of Jesus" in the spirit, they will be judged according to men in the flesh. How will men in the flesh be judged? Will those who are "born of water and of the Spirit" be judged in the same way as those who are not? The former enter into the kingdom of God, but those who are not born of water and of the Spirit, can not enter into the kingdom of God. There are therefore at least two kinds of judgments for these two classes of people. Those who are not born of water are sub-

divided into two classes: one class dies without law, and another reject the gospel in the flesh. There is also another judgment which is reserved for them who "received not the gospel of Christ, neither the testimony of Jesus" in the flesh. "These are they who are thrust down to hell; these are they who shall not be redeemed from the devil until the last resurrection." 7 par. Those who are judged according to men in the flesh, after the gospel is preached unto them in the spirit, can not be judged as they are who will not be redeemed from the devil until the last resurrection, because that would make their condition far worse than it was before they received the gospel in the spirit, neither can they be judged according to those men in the flesh who never had the gospel preached unto them, for that judgment would leave them in the same condition as they were before the gospel was preached unto them in the spirit, consequently they must be judged according to those men in the flesh who are born of water and of the spirit, and this is the judgment wherewith they are judged who are born of water and of the Spirit: they can enter into the kingdom of God, but how can they (personally) be born of water? Can disembodied spirits be born of water? Certainly not. How then can they enter into the kingdom of God if saints in the flesh can not be baptized for them? Saints in the flesh must be baptized for them, because they can not be baptized for themselves, *otherwise they can not enter into the kingdom of God*, and then the vision in the first edition of the B. of C. is false.

The Lord says, "the soul that sinneth it shall die," (Ezek. 18: 4,) and "the wages of sin are death." Rom. 6: 23. Thus all men have sinned, and all have become subject to the penalty of spiritual death, but "Christ was once offered to bear the sins of many," (Heb. 9: 28,) therefore by His atonement He became a substitute for all who come unto God by Him. Thus He became their Redeemer and their Savior. He did that for us which we could not do for ourselves, and thereby He fulfilled the requirements of the law for us. As the dead can not be baptized for themselves, and as they can not enter into the kingdom of God without being born of water, and as the Lord said that the gospel was preached to the spirits in prison that they might be judged according to men in the flesh, therefore substitutes in the flesh must be baptized for them, and these substitutes are saints. Thus "sa-

vivors shall come up on mount Zion," as Obadiah foretold, (Obad. 21 v.) and the Lord said that He would send Elijah the prophet to "turn the heart of the fathers to the children, and the heart of the children to their fathers." Of what use would it be for the hearts of the children to turn to the fathers, if we can do nothing to improve and change the condition of our fathers who are dead. We would rather turn our heart another way if we can do nothing to gain an entrance for them into the kingdom of God. It would be a just cause of grief to the redeemed of the Lord if they could know that their fathers would be eternally prevented from entering into the kingdom of God, although they died without law, and did not have the privilege of being born of water and of the Spirit in this life, and *can not be born of water in their disembodied state.*

The doctrine which Peter taught in reference to the preaching of the gospel to the dead, coincides with the first edition of the B. of C. He said:

"For this cause was the gospel preached unto them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Peter 4: 6.

Of what use was it to preach the gospel to the dead, if no persons are to be authorized to fulfill that principle of the gospel which they cannot fulfill for themselves? The Lord said unto David concerning Solomon, "he shall build me an house." 1 Chron. 17: 12. Did the Lord require that he should build the house with his own hands, or did he suffer it to be built by "proxy?" Because he could not perform the work with his own hands, substitutes did the work. So it is with the dead, and so it is in reference to that work which the blessed Savior has done for us.

Our quotation from the B. of C., 1st edition, 91: 6, contains a part of the words of Peter which we have quoted, and a part of his words in 1 Peter 3: 18-20, which are as follows:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water."

The B. of C. says that "the Son visited

and preached the gospel unto" "the spirits of men kept in prison," that they might be judged according to men in the flesh, and Peter says that when Christ was put to death in the flesh, He was quickened by the Spirit, and "went and preached unto the spirits in prison: which sometime were disobedient when once the long suffering of God waited in the days of Noah." The objector says, that "if baptism by proxy was ever subsequently to be attended to, our Saviour most certainly would have foreknown it, and therefore would have provided for it; and then should have said to Nicodemus, If a man be born again or some one for him, he shall see the kingdom of God; and in this manner left out the word 'except;' for if it had been even said, Except a man be born again, or some one for him, it then would have been a contradiction of terms, for the very reason that the word 'except' does not admit another in the same case, wherein would be a contradiction."

We can not perceive that it was absolutely necessary that Jesus should tell Nicodemus how the dead would be permitted to enter into the kingdom of God, while He was teaching him how *he* could enter in. Jesus was speaking to a man in the flesh, and not to a spirit in prison, therefore the plan of salvation for men in the flesh was the subject which our Savior *particularly* had reference to in His remarks. It was not necessary that He should speak concerning the dead. The instructions to Nicodemus concerning his own salvation was as much as he could bear. When the Lord said unto David concerning Solomon, "he shall build me an house," it does not appear that He then said that Solomon might employ substitutes to do the work. The remarks of the objector concerning the words "if" and "except," and concerning "a contradiction of terms," are a specimen of incomprehensible nonsense.

The kingdom of God contains "many kingdoms." We heard the first Joseph preach from the following text in Macedonia, Hancock Co., Ill.: "*In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.*" John 14: 2. He said that it should read thus: "*In my Father's kingdom are many kingdoms.*" He said that a house would not contain many mansions, but a large kingdom may have many subordinate kingdoms in it; that the saints will be kings and will reign over many kingdoms. The law of adoption into all these kingdoms is by being born

of water and of the Spirit, for "the kingdom of God" is the Father's kingdom, and in it are many kingdoms. There are three grand divisions of the kingdom of God, and they are the celestial, terrestrial and telestial kingdoms, and there are many subordinate kingdoms in these kingdoms.

The objector quotes these words of Paul: "Else what shall they do which are baptized for the dead, if the dead rise not at all: why are they then baptized for the dead." 1 Cor. 15: 29. He says that this text clearly shows "that if Christ did not rise from the dead, what would they do who had been baptized for the dead Christ." In our day we have seen and heard various interpretations of this text but we have never seen any which are as unreasonable as this. While this objector protests against baptism for the dead, yet he argues that as the saints have been "baptized into Jesus Christ," and "baptized into his death," therefore they are "baptized for the dead Christ." This is an acknowledgment of a belief in the doctrine of baptism for the dead, and yet he endeavors to show that baptism for the dead is a delusive doctrine. Now we can not see how being baptized into Jesus Christ, and being baptized into His death is being baptized for Him. If the saints are baptized for Him, they are baptized in His stead, and if we are baptized for Him, why was He baptized for Himself? Does He need that we should be baptized for Him? Would not this be "baptism for the dead," and baptism by "proxy?" It would be a baptism of the redeemed for their Redeemer and Savior—for Him who made all things, and who knew no sin. It would be a blasphemous baptism. Paul said, "we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Here the apostle says, "we are buried with him by baptism." He does not say "we are buried for him by baptism." Paul also wrote to the saints that they were "buried with Him in baptism," and that they had been "quickened together with Him." See Col. 2: 12, 13. There is nothing here about being buried for Him by baptism, and we think that the idea of living men and women being "baptized for the dead Christ" is an original idea with this writer, and he may claim all the credit or discredit of that idea. The truth is that the

words of Paul in reference to baptism for the dead, show plainly that in Paul's day some of the saints (if not many of them) had been baptized for dead people who had lived on the earth, and not for one person only, much less for Him who had no sins to wash away, or to be washed away by baptism. We have not found one text in any part of the Bible, or Book of Mormon, or B. of C., where the words "for the dead" are recorded, which has reference to one person only, but in all the texts which we have examined, many of the dead, or the dead generally who have departed this life are referred to. This fact is shown in the following texts: Lev. 19: 28; Deut. 14: 1; Deut. 26: 14; 2 Sam. 14: 2; Jer. 16: 7; Jer. 22: 10; Ezek. 24: 17. It is evident that Paul had reference to more than one dead person when he said, "else what shall they do which are baptized for the dead, if the dead rise not at all?" for if the words "the dead" which follow in the text are to be understood in the same way, with such wicked interpolations the text would be constructed as follows: "Else what shall they do which are baptized for the dead Christ, if the dead Christ rise not?" Such transformations of the text would require another change, for instead of the words "if the dead Christ rise not," it would have to be "if the dead Christ arose not," for as that had already taken place, and was in the past tense, it would be incorrect to use a word conveying the impression that it was yet in the future. If this writer could convince us that he has authority to interpolate and change the holy scriptures to make them support his theories, then the addition of the word "Christ" to the word "dead" in this text, or any other interpolations or changes would be thankfully received. The apostle makes many remarks in this chapter concerning "the dead," and we can not see that he had reference to only one person in any case where he used those words. In v. 29 he says, "how are the dead raised up and with what body do they come?" If the word "Christ" should be added to "dead" in this question, then the question would absurdly be "how are the dead Christ raised up," &c.

LETTER FROM BRO. CHAS. DERRY.

BRO. SHEEN:—If you will pardon the intrusion of my humble pen at this time, I would like to tell my numerous and truly kind friends, of my safe journeying and arrival at home. I remember in the commencement of the present year, while

I was in company with my beloved brethren, J. W. Briggs and J. Jeremiah, our eyes were naturally directed homeward, and after some conversation on the matter, Bro. Jason concluded it would be proper for Bros. Jeremiah and myself to return, so as to be at the April Conference. This exactly suited my feelings, but I told them that it appeared to me I should not return before June; at the same time I was determined to go before if I could, and was certain that if it was the will of the Lord my way would be opened. In a short time after I bid farewell to the saints in Wales, with my face homeward, yet without means, for they had all they could do to carry on the work in their midst, and help Jeremiah home; yet one or two kindly assisted me out of their little earnings, and their names, if not recorded here, are written as with an iron pen on my memory, and I have no doubt in another record, which bears the names of those that have administered to the Lord's "little ones."

I passed in my homeward tour through the Forest of Dean, and the city of Gloucester. In each of these places spontaneous contributions by the faithful few that had gladly received the good word, were given to me; but it was impossible for them to help me to any great extent, but it was as gladly received and appreciated as though they had given hundreds. I passed on to Wolverhampton, in Staffordshire, where I felt that I had more work to accomplish, and accordingly I set to work, and by dint of faithful preaching was instrumental in organizing a branch of 12 members, though I must here say that Bro. Jason's able defense of the truth in this town, had prepared the way for the work. I also preached in Birmingham, and found people that loved the truth. Here both Bro. Jason and I had been at work before, as well as we could under the circumstances, and the seed had begun to take root in the hearts of the good and the true, and in some that were rather rocky, so that in them there was "not much depth of earth." It was now the month of May; my way was blocked up; but I had still the same desires for home, and called upon the Lord to open the way for me. The few saints in each of these places, as well as at West Bromwich, did what their scanty means would allow, and I found myself possessed of a little over two pounds sterling, after I had bought a little necessary clothing at the cheapest rate, and this was all I had towards a journey of near six

thousand miles, which would cost at least twenty pounds sterling, or \$200. About this time I remember I wrote a letter home to my family, telling them that I felt impressed that my way would soon be open, but how, I knew not, and the same day that I wrote this I went to a friend's house to take my farewell of him, for I was homeward bound, money or no money. This friend was not in the church and had no desire to be in, still he had been a friend, and I felt it due to him that I should manifest my gratitude, by calling to say farewell. When I arrived at his house I was informed that he had met with an advertisement in a newspaper, of a passage warrant to be sold, that would entitle the purchaser to a passage from Liverpool to Detroit, Michigan, and it occurred to his mind that it would just suit me, and he immediately set down and wrote to the advertiser respecting it, and had received a satisfactory answer. I must here remark that my friend himself was on the eve of coming to America and could have used this passage warrant for himself, but he kindly determined to give me the privilege of it, and when I called on him he informed me about it, and went with me to the man. I found the warrant was all right, but the time for which it was issued was nearly run out, and without much controversy, I obtained it for one pound sterling. It was worth eleven pounds. If ever there was a happy man your humble servant was one. I could not express the gratitude I felt toward God for His kindness; for I felt certain that it was His direct interposition in my behalf. Twenty-four hours before, all seemed dark as to how I should get home. Now my way was clear before me. Bright visions of home loomed up before my mind, and I could fancy that I almost heard the hearty, cheering welcome, of "wife, children and friends," and O, the pleasure it gave me to think that I should soon mingle in the sweet society of the saints of God! My heart melted with gratitude before the Lord. My feelings can only be imagined by those who at the command of God, have left all that is dear to them on earth, and have wandered forth into the cold heartless world, to "contend for the faith that was once delivered to the saints." Meeting at every step the cold, sneering, angry repulse of those they have endeavored to bless; evil spoken of, hated, abused and cursed, with only now and then a kindly word from the lips of humanity, to cheer them on in the thorny path; I say only such can

imagine the feelings of my bosom in finding that deliverance had come. I could hardly realize it, so gloomy seemed my prospect but a few hours before, and this I took as a sure sign that however unfruitful my labors had been, that the Master of the harvest at least approved of my returning home, and that He would not permit me to be stopped short of that desired haven. I will here copy a few words written in my journal on the first day of January, 1864: "With respect to my going home, I feel that I would like to go there, but I would also like to satisfy my mind that I have done my duty before I return, and I think I shall have done this by next June or August, and then I think of returning, if it be the will of God." Well, that time was close at hand, and contrary to all appearances my way was opened, for which I thank the Lord. On the 17th day of June I went on board the "James Foster Junior" at Liverpool and on the 21st we set sail. I will here say that I was only entitled to a steerage passage; but by the goodness of my Father, without any seeking for on my part directly or indirectly, the shipping Agent kindly invited me to take a passage in the second cabin, which was far preferable to the steerage, and much healthier. In the which we had a pleasant but rather a long voyage, 51 days from the time of going on board. We had only one or two storms worthy of notice; but little sickness, only two deaths and those were infants, although there were about 700 souls on board. The ship's officers said they had never crossed the sea with so little disease and death. I was taken with a billious attack which prostrated me in a short time to a very low degree, but I was kindly attended to by strangers, for I knew not a soul on board, and money I had none even if comforts could have been purchased; and I should have landed penniless at New York, had not providence stepped in again, and a kind friend, who was an entire stranger to me until we met on the ocean, bought a valice and blanket of me for six shillings, and kindly lent me two dollars, and this means was provided to enable me to live until I arrived at Detroit, Michigan, and here was the end of my pass. I was almost penniless again; but the same kind hand was over me still, and I was soon furnished with means to carry me to Kalamazoo, Michigan, and here I left the cars and went to Otsego about 15 miles N. W. from Kalamazoo, August 13th, where I found one who had been in

the church years ago, but was now an Adventist. I think his name is Wasson. He treated me kindly. The name of Latter-Day Saint seemed a key to his heart and he bid me welcome to his bed and board. His daughter (Mrs. Sweetland) who kindly administered to me, and from what the Lord says I think they are not far from the kingdom of God. The next day I found the family of Mr. Joel Hall, an old L.-D. Saint. He was in ill, and although a perfect stranger I was received with the most kindly welcome by his amiable wife and interesting family. All did their best to make me feel welcome, and here I found a resting place and I truly needed it, for my body was worn down with the fatigue of the journey and the effects of disease. Here too I was very unwell most of the time I was there, so that I could not go around among the people, but sister Hall kindly administered to me and I recovered strength and on Sunday the 21st, Bro. Hall's family kindly took me to see a family of old L.-D. Saints, by the name of Cutter, who live at Pine Grove Mills, Vanburen Co., Mich., and here again I found what I believe to be germs of the true seed, and they were desirous of being with the church of God, and I think if an elder was sent into that region that he might gather in some who belong to the true fold. On the 23rd by the kindness of Bro. Sheen, I was enabled to prosecute my journey as far as Plano, where I was kindly received by Bro. Wm. D. Morton who arose from his bed in the dead hour of night to receive a way-worn stranger that he had never seen before, and on the next day I formed the acquaintance of Bro. Isaac Sheen whom I had never seen before, but learned to love. Suffice it to say, I was at home. Then our worthy Bishop, I. L. Rogers came along with his hearty "God bless you" and I felt that I was truly at home in my Father's house, and that here were some of my brethren and sisters. I have only here mentioned the kind reception I met with from the brethren, but justice compels me to say that the welcome of the sisters was no less hearty, and while the brethren made me glad with their open hearted welcome in words and looks, the sisters kindly prepared for me the substantial evidences of a hearty welcome in the form of well spread tables in addition to kindly words and smiles, such as are only heard from woman's lips, and seen on their beaming countenances. The Bishop kindly took me to his house and here I met with our worthy Bro.

Zenos H. Gurley, who expressed great joy at seeing me. Suffice it to say our joy was mutual, for we had learned to love each other through the spirit of the gospel, though we had never met before. Nor was our joy impaired at all by the hospitality of Bro. and Sister Rogers, which was generous and good as though they had been conscious they were entertaining the true nobility, while in fact we could only claim to be the "least" of the Lord's "little ones." On the 26th, 27th and 28th of August I attended the Mission Conference, LaSalle Co., and here I truly had a feast of fat things. The Church of Jesus Christ seemed to live here indeed. I have met in my travels with many people who supposed that the church was dead, but if they had just stepped inside our commodious meeting house, that the saints have built and dedicated to the Lord in that place, and beheld the joy-clad countenances of the saints, and partook of the Spirit of God that reigned in their bosoms, as well as beheld the anxious and attentive faces of hundreds who had come to hear what this "strange people" had to say, and watched their calm, earnest countenances, as the word of life seemed to carry deep conviction to their enquiring minds, they would have realized that it was *alive*, and would think at least that it was beyond the power of the enemy to destroy it. It was truly refreshing to me, and afforded me much encouragement to press forward in the good work, and I must here say that I can never forget the exceeding kindness of this God blessed people to me (an entire stranger to most) but He that gathereth His sheep on His right hand, will surely give them an ample reward.

I arrived at Nauvoo on the 31st of August where I was again kindly welcomed by all, yes, with such kindly welcome as can only be given by the saints of God. I was truly happy to see some here that I had known in the Salt Land, and was extremely thankful to God for their deliverance, and to find that they rejoice with me in the truth.

I wish now to say a word about the family of our martyred Prophet; and I want to be understood by those who know me not, that my pen was never bought by mortal man, nor have I favors to ask of any man, be his position what it may. To God I look as the dispenser of all favors, and He gives to those who are worthy. When I read the many dark, cowardly, and fiendish attempts of men who aspire to power and place, to blast the

fair fame of this family, and impugn their holiest motives—motives inspired by the living God, my soul is filled with a righteous indignation, and I want to hurl back their dark insinuations to their teeth. It has been my lot during the last 17 years to travel extensively among my fellow men, and I have made it my business to observe men and their manners, and have tried by their conduct to discover some of the motives that actuate them, especially such as aspire to be leaders of God's people, or "way marks to the kingdom of glory," and I am persuaded that it is possible for men, with the purest and most honest intentions, to be deceived and greatly deceive others; but I am persuaded that no truly honest man can invent the black slanders, and propagate the dark, damning falsehoods that Brigham, Rigdon and others, have put forth against that family, and if I had no other evidence of the corruption of these men, and the rottenness of their several causes, this is enough to stamp them with infamy of the deepest dye, and to cause me to shun them as I would the tongue of venom itself. I speak advisedly before God, when I say that I cannot associate with the members of that family, whether separately or collectively, without being deeply impressed with the fact that there is more of truth, of faith, of love, and of God, than I have ever found in any other branch of the human family. In them I am persuaded that I see humanity as near its perfection as it is to be found in any portion of the earth, and I think that I have seen enough corruption in man to make me look with a skeptic's eye. But as Bro. Andrew Jackson once expressed himself about the present Joseph, "He has taught me that there is something truly noble about humanity yet;" and when I see that staid, matronly woman, the widow of the martyred prophet, and hear the testimonies of all that know her, except her bitterest enemies, I am reminded of the mothers in Israel, who were such bright ornaments in the church of God in ancient times, and if I want any evidence that she is worthy to be ranked among that noble band, I have only to look at her well trained and regulated family, and see how every foot is found in the path of virtue, and the noblest powers of every mind directed to the highest and noblest end of man's existence, without ostentation, but humble as little children, without dissimulation, but frank and candid as truth itself, without avarice; but seeking the welfare of every

man, trusting in God for their own. I ask whence all this? If this is a "wicked wicked woman," is it possible for her to lead her children to such exalted heights of virtue if her steps lead down to hell? Ask her children from whence they learned such glorious precepts, and they will proudly point to their honored mother and tell you it was from her lips they received them. It was in her example that they learned something of virtue's priceless worth. Shame then on the cowardly tongues that would dare revile her, while they pretend to garnish the sepulchre of her God honored husband. He that pleadeth the cause of the fatherless and the widow will most assuredly meet them out their just portion in due season. It is basely asserted by some that oppose the truth that Joseph is seeking for power among men. If this had been the case why did he not accept the many invitations from the Dignitaries of the Salt Land, where he would have been hailed by tens of thousands of glad hearts, that would gladly have exalted him to the highest dignity in their power to bestow? Why did he answer the Deputies sent to him from that quarter, "That when God wanted him He would be pleased to let him know it and until then he should take no step in any direction." This was the substance of his answer to Wm. Clayton over eleven years ago as this man testified to me in England, in 1863. Bro. Joseph has had offers that were not to be despised by any power seeker both of a civil and ecclesiastical nature; but felt it his duty to refuse them all, and wait the due time of the Lord, and this is the simple reason that he did not take his place before. He knew it was useless to run without tidings, or to run before he was sent. Does this look like a power seeker after the manner of men? Yea, truly, he is a power seeker, but like Jacob he has sought for power with God, and has prevailed, and it is impossible for those gents of the poisoned tongue to wrest it from his grasp, and thousands of hearts in Europe and America including the Salt Land, send forth their joyous praises to God for "remembering His chosen again," and they are enjoying the joy, peace and satisfaction flowing from the gospel of the kingdom of God.

But Mr. Editor, I am admonished that I must stop for I am taking up too much space and crowding out more valuable matter from your columns, but I love to defend the cause of the innocent against all opposition. I am no man worshipper;

but I worship God and honor His servants. I will just finish my journey home and stay there for the present. I arrived at Manti about four o'clock on the morning of the 5th instant, and was kindly welcomed by Bro. Mathews, and also by Bro. Wm. Redfield and family, and in the afternoon by all the saints. I talked a little twice and we enjoyed each others' society. From thence through the kindness of the brethren I was conveyed to Bro. John Leaka's of Plum Creek Branch. Here I was received with the same old hearty welcome, and on the next day by the kindness of these friends I was conveyed home—Yes, to "home sweet home," and here was the grand realization of thousands of anxious prayers that my Father would spare me and mine in health and peace to meet again. Here too was the fulfillment of some of the Lord's promises to me, that had cheered my heart in many a dark and trying hour, and I thank God that all were well excepting a little weariness from long travel and less of rest, and soon the sweet music of wife and daughter in singing "the wife's welcome" made my heart forget its hours of darkness and privations, and I realized that I was no longer a pilgrim; but I was right here at home, and made to feel so, not only by my family but by all the saints of God here, and now let me say to my brethren and sisters and friends, in England and Wales, and also in this land that I thank them for their generous kindness in assisting me home; and for their temporal and eternal welfare I shall ever pray that their reward may be sure in the resurrection of the just. I must also say God bless the saints in Western Iowa, for their generous and noble kindness to my dear family in my absence.

I subscribe myself in the bonds of love and truth your brother.

CHARLES DERRY.

SEMI-ANNUAL CONFERENCE.

Minutes of the Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints, held at Galland's Grove, Shelby Co, Iowa, commencing Oct. 6, 1864.

THURSDAY, OCT. 6,—MORNING SESSION.

Pursuant to appointment, the Semi-Annual Conference of the Church of J. C. of L.-D. S. met, and was organized by choosing Pres. Joseph Smith to preside, and Nathan Lindsey and R. W. Briggs, Clerks, after which Conference was opened by singing and prayer.

The President then stated the object of our assembling ourselves together, and added that as the weather had been very inclement, not many from a distance had yet arrived, therefore the regular business would be deferred, and the day would be devoted to preaching. He made some other remarks in relation to the order that should be observed by the saints generally while on the Conference ground, and exhorted them to be faithful and diligent in the cause of Zion.

Bro. Sweet was then called upon, and proceeded to address the congregation on the subject of "the gospel of Christ," and after speaking at some length, he closed with an exhortation.

AFTERNOON SESSION.

Bro. R. W. Briggs was called, and spoke in substance as follows: "*The enemies of Israel are Israel.*" He proceeded to show by the sacred historians, that the various calamities and afflictions that shook the commonwealth of ancient Israel universally originated within itself, and the most fatal thrusts at its vitals were made by those who assumed to be its friends and defenders. The declaration of the prophet, chosen as the text, was not strictly historical, but prophetic in its character; and the apostle's evidences are abundant that in their day the same principles were carried into effect, and as declared by the apostle Paul, that among all trials and troubles incidental to his life and experience, those among false brethren were the most severe, those who professed outwardly the same faith that he was suffering to promulgate. Nor does the latter-day work prove an exception to that ancient rule. While reflecting upon this subject, we find ourselves surrounded by a multitude of witnesses painful to behold, which declare that latter-day Israel has occasion to repeat the prophet's words, "our enemies are ourselves," and it is not singular that we hear from the "salt land," where "those who turn from the Lord" dwell, the poet's plaintive voice, viz:

"Long as captives we have wandered,
Self-reproached and self-condemned."

But thanks be to God who giveth us the victory, deliverance has come, the bonds are being broken, and the captives are being freed.

Thanking the congregation for their kind attention, he took his seat, and was followed by W. H. Kelly, who gave the congregation some excellent instruction.

Pres. Smith then addressed the congregation in substance as follows: "It is a very apparent fact, that many, may I not with propriety say all, who have fallen from the faith and knowledge of God, not only

those of our day, but those of past ages, are ready to declare that their distrust, coldness, and indifference, were occasioned by the falling away of those in whom they reposed unbounded confidence and love, laboring under the false supposition that they in reality were better than themselves. This is an erroneous premise, consequently disastrous conclusions arise from an improper blending together of personal with collective salvation. When the effects are discovered, the persons thus unfortunately deceived, by allowing themselves to be deprived of free agency and judgment, a conviction of self-condemnation and self-reproach supplants the faith and confidence formerly imbibed, not only in persons, but in principles themselves; and the only restoration known to truth, as applicable to such persons, is a practical returning to those principles lost sight of or ignored during their blindness, while passively following the dictates and counsels of others, who like themselves, were groveling in midnight darkness. Many, unfortunately, like some of the Jews anciently, declare "we have Abraham to our father," and conclude because they retain a passive belief in the latter-day work, and render a silent and indifferent assent to its teachings, that all will be well, and at last a union be effected between themselves and the living head. This is decidedly a dangerous ground to assume. A union being effected through any other means than practical righteousness, is not only unknown to the law of God, but it is in direct opposition to the revelations, which say that Zion's converts shall be redeemed by righteousness. Man may be led to suppose God designs forcing them together, and this is doubtless true, but the only force applied or known to the law of liberty, is the force of love and holiness. Strange as it may appear, yet our short experience has convinced us of its truth, that many professed believers in the efficacy of prayer are either too fearful or proud to bow before God, and seek the light of His Spirit, and smiles of His countenance, or use the means placed within our grasp, designed to strengthen and guide us through the various conflicts and duties of life. For no calling or occupation of life should be pursued that we cannot consistently and conscientiously ask the blessing of God upon.

If mankind have power within themselves, or means to attain power sufficient to achieve victories of a physical or secular nature, what *does* or *CAN* prevent, when a proper application of energy and perseverance is made, from achieving moral and spiritual victories, which will redound to our good here, and eternal welfare hereafter, when

we shall be transformed into the glorious liberty of the sons of God, the liberty of which is in part foreshadowed in the gospel of peace? But in what consists the gospel of Christ? Is it to do as we please? Most assuredly it is; provided always that we choose to do precisely right. But should our caprices lead us to ignore the foundation God has laid, and build upon one of our own imaginations, we are not free, but under the bondage of sin, and subject to the punishment thereof."

OCT. 7TH—MORNING SESSION.

The President stated that the reports of branches was the next business in order.

REPORTS OF BRANCHES.

Plum Creek: three added since last reported. J. Leeka, Pres., E. B. Gaylord, Clerk.

Council Bluff: reported by Bro. Clark; whole number 41, including 1 high priest, 1 seventy, 7 elders, 2 priests, 1 teacher, 2 deacons. 7 added since last reported. Jas. M. Judkins, Pres., David Evans, Clerk.

Preparation: 30 members, organized last fall. C. C. Perry, Pres., G. M. Scott, Clerk.

Fremont: 54 members; 12 removed and 7 added by baptism since last reported. W. Baldwin, Pres., S. S. Wilcox, Clerk.

Glenwood: 20 members, 1 seventy, 2 elders, 1 priest. Wm. Brittain, Pres., R. A. Gonsolly, Clerk.

North Star: 13 added by baptism since last reported. Bro. Waldo, Pres., D. P. Hartwell, Clerk.

Union Grove: 48 members, 8 elders: 4 children blessed since last reported. H. Halliday, Pres., H. S. Smith, Clerk.

Union: 26 members, 5 elders, 1 priest, 9 added since last reported. J. M. Putney, Pres., R. Campbell, Clerk.

Weeping Water: 13 members, 2 elders, 1 priest; 1 added by baptism, and 5 children blessed since last reported. J. W. Waldsmith, Pres., and Clerk.

Twelve Mile Grove: 15 members, 1 seventy, 1 elder, 1 priest. Isaac Ellison, Pres., B. V. Springer, Clerk.

Mason's Grove: 17 members, 2 seventies, 1 teacher; 4 removed, 4 added by baptism and 1 by vote since last reported. Thos. Dobson, Pres., S. M. Hough, Clerk.

Billington: 9 baptized since last reported. J. O. Thomas, Pres., E. Milton, Clerk.

Boyer: 12 added by baptism since last reported; 1 cut off; 11 children blessed. J. R. Rudd, Pres., J. Rounds, Clerk.

Bigler's Grove: 25 added by baptism since last reported. B. Percel, Pres., O. McHenry, Clerk.

REPORTS OF ELDERS.

Bro. Hugh Lytle said he had visited Ne-

braska, and southwestern Iowa, and had visited a company of Brighamites, and succeeded in convincing 13^d of them that Brigham is an usurper, and that the church under his leadership is in total apostacy. Held one discussion on the divine authenticity of the B. of M. and the B. of C. He had not traveled much in the northern part of his district. He found the work progressing generally, and prejudice fast giving way.

Bro. Wheeler Baldwin stated that his labors had been confined mostly to his own district. His district includes the counties of Mills, Fremont, Taylor, and Page, and as he is much advanced in age, he has been scarcely able *in his own district* to do the cause justice, although he has preached every Sunday except four in the year, and circumstances beyond his control prevented him from preaching on those days. He had attended six two days' meetings, and in some of them he was the only speaker present. He had baptized none himself, for the simple reason that he had rolled that labor off on the shoulders of younger men. He had good attention whenever he had preached, and had many calls for preaching that he could not respond to. He desired that a young man should be sent to labor in his district.

Wilson Sellers received a mission from the semi-annual Conference two years ago, to go into Missouri and Nebraska, but circumstances had prevented him from reporting sooner. He had preached nearly throughout Nebraska, and had baptized 8. He desired a mission from this Conference to go into Illinois. He intends to do some preaching in Linn Co., Iowa. He had generally received good attention.

Bro. Geo. Outhouse received a mission from the May Conference, 1864, and went to Wyoming, and labored to convince some Brighamites of the state of apostacy into which the Brighamite church had fallen, and succeeded in convincing a few. He had travelled to some extent in Nebraska and Iowa, but in consequence of ill health he returned much sooner than he designed. He loved the work and begged the prayers of the saints that he might be faithful in the discharge of every known duty.

Bro. Sweet had preached every Sunday, and often on other days. He had attended several two days' meetings, and had baptized ten. The work is moving onward favorably. The best of feeling exists in the different places where he had preached. He had endeavored to do the best he could and God had blessed his labors, and by His grace he is determined to continue.

Bro. J. A. McIntosh reported that he was

appointed to preside over the region of country known as the Galland's Grove District. He had endeavored to procure the assistance of as many of the elders as possible of this district, but busy times and want of means had prevented many from responding. He had preached on all occasions that circumstances would permit. He had only omitted to preach three Sundays since he had been a member of the Reorganization. The prospect throughout the district is encouraging; calls for preaching are made at various places, which we cannot respond to without more laborers. He had baptized some, simply, however, watering the work that others had planted. His heart is in the work, and by the help of God will devote the rest of his days to the rolling of it forth.

Bro. Daniel Savage reported his mission assigned him by Bro. Lytle. He said there was a fair opening for good to be done. Some are enquiring for the truth as it is revealed in the apostolic doctrine, in contradistinction to sectarian religion. He is desirous of continuing his labors, God being his helper.

Pres. Joseph Smith reported that after the last April Conference, he visited the northern part of Illinois and southern Wisconsin. He baptized several there, which was the fruit of other men's labor. He had attended four Conferences, one at St Louis, one at Burlington, Wis., one at Nauvoo and one at Batavia. The elders should endeavor not only to preach in places which are open to preaching, but should endeavor to open new fields of labor.

AFTERNOON SESSION.

Bro. Shaw reported that various circumstances prevented him from laboring to that extent that he had desired, but he had preached some in the different branches, and among unbelievers. Among unbelievers he generally had good attention, and good congregations, but in some cases they were small. He had succeeded in removing much bad feeling entertained against the church, God had however blessed him in his labors, and his determination is to continue to preach the gospel for the good of his fellow men, and the glory of God.

Bro. Howard Smith reported that the mission to which he was appointed at the Conference last May was not fulfilled, in consequence of sickness in his family. He intends to devote all his time to preaching, and to the advancement of the interest of Zion.

Bro. Wm. H. Jordan reports that since he last reported he has prosecuted a short mission in Monona, Woodbury, and Ida counties, but found the people generally

preparing to celebrate the glorious old *4th of July*, therefore it was hard to get up a meeting. He however was received kindly and the people seemed to manifest a considerable anxiety to hear the word. He expressed a determination to discharge his duty before God and man.

Bro. W. H. Kelly had, since last reported, labored considerably in northern and central Iowa, and southern Minnesota, and had succeeded in opening a very encouraging field of labor, which will be productive of much good if completed.

Bro. Francis Reynolds reported that having received no appointment to any mission from any Conference, he received instruction from the President of the Western Division to go to President Joseph Smith, and having done so, received a mission to travel with Bro. Wm. Anderson. Bro. Anderson had been gone a few hours on his journey from Nauvoo. Bro. Reynolds followed and overtook him. At one place in southern Illinois, Bros. Anderson and Reynolds found an old elder of 22 years standing, who had preached and convinced many souls of the truth of the latter-day work, and the most commendable part is, that he had done this during the dark and cloudy day. They expressed unbounded love for the work. These ministrations of Bro. Green, (for that is the elder's name) were decided by the St. Louis Conference to be valid, he having kept the faith. All of Bro. Green's flock except one expressed a desire to unite with the church in full fellowship. They organized four branches, including elder Green's flock. He then went to Indiana and opened a very good field for labor. He had baptized but few, but is desirous of doing good for Zion.

Bro. Davis Bays at the May Conference received an appointment to a roving mission. He has done all he could, and had baptized six. Wherever he labored he found a good spirit, and had labored *wherever* he could, *when* he could, and *as much* as he could. He found prejudice generally giving way.

Bro. John N. Burton received an appointment of a mission in company with Bro. Watson. They shortly afterward separated, and since then he had been laboring alone in Pottawattamie, Shelby, Harrison and Monona counties, Iowa, and had baptized 41 since May last. He also preached some in Nebraska. He expressed a determination to do his duty.

Bro. B. V. Springer said that he was appointed at the June Conference held in this district, to labor in Harrison and Shelby counties, Iowa, but he had not been able to prosecute his mission to that extent that he had desired.

Bro. Watson's report was the same as given at the June Conference, held in the Galland's Grove district, except that he has baptized two since.

Bro. Thos. Dobson had preached since last reported in Crawford and Sac counties, Iowa, and had baptized four. The work is generally favorably received, and prejudice seems to be fast giving way in the localities in which he had labored. He designs to do all the good he can for the cause of righteousness.

Bro. R. W. Briggs reports that during the last six months he had labored to the extent of his ability, in various places, with good success. His time had been principally spent in Wisconsin, publicly and privately discussing the hope of Israel, and the progress and triumph of the latter-day work. Several persons have rendered obedience thereto, and many have acknowledged faith therein. He expressed a desire to spend his entire energies in the rolling forth the work for the delivery of fallen man from the bondage of sin. He expects to hold a discussion with an Advent minister as soon as he returns.

Bro. Chas. Derry then reported his mission in England, the general items of which have been made known through the *Herald* from time to time, but perhaps a brief repetition of some of the items will not be amiss.

Shortly after receiving the mission he began its prosecution, *starting from home without purse or scrip*, but God remembered him, and raised up friends for him, who not only supplied him with money, but with other necessaries of life. After meeting with many incidents, he at length arrived at Liverpool, Eng., with but a shilling or such a matter in his pocket, and although he had not a friend that he was aware of between himself and the American shores, yet God still was with him, and raised him up friends who supplied him with money and other necessaries. His first business on arriving at Liverpool was to introduce himself to the Brighamite authorities, and accordingly went to Geo. Q. Cannon, and told him that he was a missionary, laboring under the direction of Joseph Smith, the son of the martyred prophet Joseph Smith. The reason he did this, was because he did not want them to have a just cause for saying that he had come in an underhanded way; he asked the privilege of laying our position before their members, but they refused, saying that they knew enough about our position. He afterwards asked the privilege of speaking in one of their meetings, but was refused, and was told if he did not keep silent he would find the police upon him. Not finding any particular opening he went to the

next town, and went on till he arrived at West Bromwich, where an effectual door was opened. He began then to preach, and the work began to spread. In one Brighamite meeting he was allowed just three minutes to speak in, and he thankfully occupied the time. A watch was held, and when the time expired he was called to order. They attached the most odious names to his character. He found a man lecturing against Brighamism, and he attended one of his lectures and bore testimony to what he had said in relation to Brighamism, but bore testimony to the truth of the latter-day work. He said he did not call Brighamism "*Mormonism*," and the result was a discussion. He followed the lecturer till he convinced him of the truth of the latter-day work, and since Elder Derry came home the lecturer has been baptized, although he had gained great popularity as a lecturer. The work in England, despite all the opposition, is progressing. There has been eight or ten branches raised up there.

Bro. Alex. McCord reported his Utah mission. He and Bro. E. C. Briggs arrived there, and the first thing they did was to go and report themselves to Brigham. He said he did not fear Brigham or his emissaries, but all he feared was his own weakness. Brigham refused them the privilege of speaking in any of their places of holding public meetings, and accused Bro. Briggs of slandering him. He not only refused to let them preach in the city, but asserted that he would write to his bishops and counsel them also to refuse to let them preach in any of their public meeting houses. At the first meeting, which was held at Bro. Stiles' house, there were thirteen persons present, and they were well pleased with the doctrine preached. The work then began to spread; he baptized about sixty in all. There are now about a dozen elders actively engaged, all of which have been baptized and ordained there.

Bro. John Stiles said that he presented himself before the congregation as a delegate from Utah. When he was appointed as a delegate, it was not known that Bro. McCord would return home, therefore he had nobody to report but himself. He went to Utah in 1852, arriving in October. He said it was then taught that young Joseph Smith was the man to lead the church, but since Joseph did not go to "*the State of Deseret*," and lick the feet of Brigham, they repudiate him. When he first went there he saw many things that he did not like, but felt that it was not his province to question their authority. He saw in one instance, a feast held by one Seth M. Blair, to which all the rich, the noble and the

great were invited to attend, including Brigham and his counsellors, and at the same time a poor widow; (a saint,) lived within a stone's throw of said Blair's house, who was destitute of the necessaries of life, but she was passed unnoticed, and left to suffer, whereas the nobles were feasted on every good thing that the country could afford. He was cut off from their church because he would not acknowledge Brigham as his god, but was afterwards restored, they thinking perhaps that such actions were rather too strong to get well for some time yet: He stated that some of the women went so far as to call the *bishops* their gods. This man-god doctrine he says is very prevalent in Utah. He at length got some knowledge of the Reorganization, and looked forward with much interest to the time when the missionaries should arrive, and by and by the long looked for day arrived. Bros. McCord and Briggs arrived, and many rejoiced at the glad tidings. The first "Josephite meeting," (as it was called) was held in his house. He then saw the day dawning, and his heart has been made to rejoice, and his own words are, "brethren, I am with you, soul and body. All that I can do to further this cause will cheerfully be done."

OCT. 8TH—MORNING SESSION.

Boomer branch reported 24 members; 1 seventy, 6 elders, 2 priests, 1 deacon. One cut off since last report. J. W. Roberts, Pres., Geo. Wight, Clerk.

Bro. Wm. Litz reports that at the last Semi-Annual Conference, he was appointed to labor in company with Bro. A. Young, (now deceased.) Have labored with some success, breaking down much prejudice. His meetings are generally well attended, and by those who are out of the church as well as those in it. He held a discussion with one Wm. Danthett, at Nebraska City. During last summer I traveled some with Bro. Hugh Lytle. He had labored to the extent of his ability. He represented some brethren out on Blue River, but there are not enough to organize them into a branch.

Little Sioux branch reported 144 members; 3 seventies, 11 elders, 1 teacher, 1 deacon; 13 added by baptism, and 9 by letter; 4 died since last report. S. W. Condit, Pres., R. M. Tuller, Clerk.

Resolved, That Elders Chas. Derry, Riley W. Briggs and Wm. H. Kelly, be sent, and are authorized by this Conference, to visit the Council Bluff branch, take all the evidence in writing in relation to the case in that branch, in which the minority were cut off for voting in the minority, and report at the next General Conference.

Resolved, That Bro. James Anderson be

ordained a High Priest, and Bishop for the St. Louis Conference.

He was ordained to that office by Pres. Joseph Smith and Hugh Lytle.

Bro. Levi Wilson then reported his mission. He said he had, to the best of his ability performed his duty, though in weakness. He had received a mission from Bro. W. W. Blair, to go into Davis Co., Iowa, and he and Bro. Alfred Jackson had fulfilled it, but had not baptized any. In the region of Davis Co., he left many believing in the work. A good work is begun if it is only carried out.

Bro. Condit said that he was appointed to preside over Harrison and Monona counties, Iowa, and had endeavored by God's help to discharge that duty. He had baptized but few, and had not labored to the extent he should like to have done. He has labored some in Nebraska with good effect.

Bro. Lehi Ellison said he had labored in Benton and Linn counties, Iowa, but did not labor so much in the ministry as he could have done. He felt that when elders went to preach the gospel they should preach it, and not do so much physical labor. He had opened a good field for labor.

Resolved, That Bro. J. W. Briggs be permitted to return from Europe.

Pres. Joseph Smith then gave a short exhortation, in substance as follows: declaring no distinction of political views or of nationality, should be recognized by the saints of God while in the discharge of their duties. We should all be willing to extend to mankind the right of liberty of conscience and the pursuit of happiness; and we should also attribute honesty of purpose to sincerity of motive, inasmuch as we expect the same extended to ourselves. In all our public discussions, a spirit of magnanimity and freedom should characterize our doings, never giving way to our feelings, even when met with vituperation and abuse.

He recommended that each Conference district appoint a clerk, whose duty it shall be to record the minutes of each Conference, and that the several branches report to the District Conferences instead of to the General Conferences, and that the District Conferences report to the General Conference, by delegates or otherwise. By this means it is hoped a uniformity of action will be secured.

When teachers visit branches they should also call and inquire into the spiritual condition of their presiding officers, as well as others, that presiding elders should honor teachers in the discharge of their official duties, from the fact that teachers have a right, and it is their duty to visit all mem-

bers of the branch, from a lay member to the First Presidency.

When elders baptize those who cannot be connected with any branch, or in other words, those too distant to become connected with any branch, they should give members thus situated a certificate of baptism, which when such members present themselves for admission into a branch, they should present an evidence of their baptism.

Resolved, That Dexter P. Hartwell be sent to labor in Bro. Baldwin's district.

AFTERNOON SESSION—APPOINTMENTS.

Resolved, That Bros. J. M. Scott, Davis H. Bays and Geo. Outhouse, be sent to Kansas.

Resolved, That Bro. Lehi Yokum also be sent to Kansas.

Resolved, That Bros. B. V. Springer and Lehi Ellison be sent to Indiana, and report themselves to Bro. W. W. Blair.

APPOINTMENT OF CONFERENCES.

Resolved, That the next Annual Conference be held at Amboy, Lee Co., Ill., commencing April 6, 1865, and that the next Semi-Annual Conference be held in the North Star branch, near Council Bluffs, Pottawattamie county, Iowa, commencing October 6, 1865.

On this evening the following persons were baptized by Pres. Joseph Smith: T. C. Dobson, M. V. B. Hale, Whymarion Wight, Ester Jane Hough, Katharine Butler, David Jones, and Alice Halliday.

Galland's Grove branch reported 12 added by baptism, 4 by vote, and 3 by letter since last reported.

OCT. 9TH—MORNING SESSION.

The confirmation of those baptized on the previous evening was attended to. Bro. David Jones was simply re-baptized, and the office of an elder of the quorum of seventy was re-confirmed upon him.

After the administration of the sacrament, Pres. Joseph Smith addressed the Conference from 1 Chron. 23: 33.

AFTERNOON SESSION.

Elder Chas. Derry addressed the congregation. Some candidates presenting themselves for baptism during Elder Derry's discourse, Bro. Eli Clothier was appointed to attend to them, who baptized the following persons: John Rose, Samuel Scofield, and Margaret C. Spear.

The following remarks of Pres. Joseph Smith (in substance) may not be unacceptable to the saints: The question is often asked, Who shall gain an inheritance in Zion? And who shall receive the welcome plaudit, "well done thou good and faithful servant, enter into thy rest"? The Psalmist plainly says, it is he who taketh not up a reproach against his neighbor; and the apostle Paul furnishes a gospel square, clear-

ly revealing the fruit of the Spirit, and the fruit of the flesh. The followers of the lust of the flesh shall not enter into the kingdom of God. Men may revile at pleasure, but I have no disposition to adopt the same vile and unscriptural course, knowing assuredly by the words of the Psalmist, that he who taketh up a reproach against another, who is either dead or living, *shall not dwell in the tabernacle of the Lord*. My course has been, and shall be in future, by the help of God, to discharge my own duty, as marked out by Him who ruleth above, faithfully discharging my own duty and calling, regardless of the claims and pretensions of others, let these claims and pretensions be more or less, great or small, made when, or where, or by whom. He bid all a God speed who work for the good of man, and the glory of God.

BRO. SHEEN:—Gratitude to God and love to His saints, will not permit us to close these minutes, without bearing our testimony that the Spirit of God was truly with us, guiding and directing us in all our deliberations. An unusual degree of solemnity and union pervaded the entire assembly, who had thus convened from miles distant, including those of various nations and tongues, all of whom breathed a spirit of love toward God, and charity toward the workmanship of His hands, and in spirit reechoed the anthems of the redeemed, "glory to God, peace on earth, and good will to men." We also rejoice that we are able to record the fact that the fruits of the Utah mission were apparent. Many who had through its means escaped the thralldom of that land, were in attendance, whose hearts were filled with gratitude to God, who had shielded them from the dangers of the dreary plains, and the still greater dangers of the despotism which swayed its sceptre over them—swayed by the tyrant to whom they blindly lent themselves servants. The gifts and blessings of the gospel were enjoyed in a small degree, administering comfort and encouragement to the people of God, who, despite the philosophy of the age, believe that "He is, and that He is a rewarder of them that diligently seek Him." The preaching and exhortations of our President, and others, were highly instructive, plainly declaring the counsels of God relative to the gospel of peace, and the general characteristics of the dispensation of the fulness of times. God favored us with the finest of weather for the season, although rain had fallen for the last two or three days previous, nearly continually.

JOSEPH SMITH, PRESIDENT.

NATHAN LINDSEY, }
R. W. BRIGGS. } Clerks.

NEWS FROM ELDERS.

BRO. W. W. BLAIR wrote from Pittsburgh, Pa., Oct. 17, 1864, as follows:

"Since I came here, 12 days ago, we have baptized seven, and a number more have signified their intention to unite with us immediately. I trust these are the beginning of good days for Pittsburgh and vicinity. May the Lord visit them in power, is my prayer. I am to start tomorrow morning for Monongahela City, and expect to reach this city again in two weeks, and then go east to Hyde Park, Scranton, Pottsville, Philadelphia, &c. My health is poor, but my trust is in God to strengthen me for the work of the ministry given in my charge."

BRO. THOS. J. ANDREWS wrote from San Francisco, Cal., Sep. 12, 1864, as follows: "I have just received a letter from San Bernardino, stating that 140 members had been baptized there, and a good prospect for many more. In Sonoma county, where Bros. Dykes and Webb have been laboring diligently of late the fruits are fast appearing. The untiring zeal of Elder E. C. Brand in that locality had made many a desponding and cheerless heart buoyant with hope again, by the glad tidings of the restoration. We hail the arrival of Bro. Briggs amongst us with delight, knowing we have in him a powerful auxiliary to the cause of truth. We are looking forward cheerfully to our October Conference, when means will be devised for the further prosecution of the work. Truly the harvest is plenty, but the laborers are very few. We have many calls of long standing for preaching, but it seems impossible to attend to them all with the present force of elders."

In a letter from Barry, Pike Co. Ill., Bro. L. W. Babbitt says that Bro. John Johnson and his father's family had arrived in Pike Co., from Utah. They stopped awhile in Jackson Co. Mo., and were driven out. They bare their testimony that it is a perfect desolation, and that they were broken up by the operation. They were pleased to hear that Bro. Joseph had taken his father's place. Bro. Babbitt says, "I have been laboring in Pike and Brown counties for three months past, and have baptized six."

LETTER FROM BRO. J. W. BRIGGS.

BRO. SHEEN:—Through the providence of God, I have returned to my native land, and the society of friends, saints and acquaintances, in good health, for which I thank the Giver of all good gifts. The last few weeks of my stay in England was mainly in Birmingham, and the Potteries.

In the former place I baptized eight persons in the last two weeks of my stay, and the last Sunday but one we organized a branch of 17 members, called the Birmingham Branch. Among the number is W. O. Owen, who you will recollect I held ten nights' discussion with twelve months ago in Birmingham and other places, he was chosen President of the branch, and there is every prospect of a large increase in Birmingham. Several were baptized at Hanley, in the Potteries, while I was there, and a good inquiry is manifested among the old saints there. The work is prosperous in Wales, and steadily advancing in all quarters where there is labor bestowed. The Brighamites have sprung a new mine, which they hope to make productive of much influence and money in England, it is this: secret council is given to raise money to buy Jackson Co., Mo., before the Josephites get possession of it, and it seems that Orson Pratt is to initiate the scheme, which he did in secret council at Birmingham, but like the "endowment," it was to be kept a profound secret. On hearing of Mr. Pratt's scheme and whereabouts, thinking perhaps he was not tied up by council so tight as others, I sent him the following invitation to defend Brighamism against the assaults of the Reorganization, but Mr. Pratt did not want to stoop to argue with apostates, oh no, not he; thus he fulfills the scripture which says that the false apostles, deceitful workers and blind guides, are *dumb dogs*.

I left Liverpool in company with Bro. Evan Griffith, from Pennydarren, on the 6th of Oct., and arrived at Quebec on the 17th, the Sunday before arriving there I preached on board the vessel to an attentive audience, and arrived in New York on the 19th, I went the same day to St. Clair, Schuylkill Co., Pa., where we found Bro. James Clifford and family from Pennydarren, whose hospitality was equal to that enjoyed under their roof when I first went to Wales last year. When those who have ministered to the wants of travelling elders receive their rewards, sister Clifford will surely be remembered, with many others, both in England and Wales, whom we pray that the Lord may bless. I stayed at St. Clair four days, and preached on Sunday to a room full of old saints, mainly, and I see no reason why a good branch may not be established there with a little labor; elders travelling in that region would be well received.

Yours in the covenant of peace.

J. W. BRIGGS.

A CHALLENGE.

The following is a challenge which Bro. J. W. Briggs sent to Orson Pratt before he (Briggs) left England :

"DEAR SIR:—A sense of duty, the love of truth, and good will towards my fellow men, prompt me in addressing you these lines. I have been for more than twenty-three years, a believer in the system, or doctrines, taught by Joseph Smith, and most of that time have been engaged in promulgating that faith, and believing that the system taught by the Salt Lake people is a corruption, and a perversion of the truth, that its leaders are acting without authority from God, and are leading thousands into sin, spiritual and temporal bondage, and social and moral degradation and crime, and as you are a prominent representative of this system, I invite you to come forward in a public manner, and defend certain leading doctrines held to by your people, first, that "Adam is the only God with whom we have to do;" 2nd, that polygamy is an integral part of the gospel of salvation; 3rd, that the Salt Lake Valley is the place of Zion; 4th that Brigham Young is the successor of Joseph Smith in the Presidency of the Church; all of the above I emphatically deny, and if these are false, your system is false, and if they are true, there is perhaps none among you more competent to defend them than yourself. 'Prove all things and hold fast that which is good,' has been your motto, and is mine still. The motto in use at the Salt Valley, 'do as you are told, asking no questions,' and 'uphold the President, right or wrong,' is an insult to every honest, and every religious man.

If you choose, I will affirm that the acknowledgment of Adam as our God, and Father in Heaven, is idolatry; that polygamy is an abomination; that Utah is not the place of Zion; that Brigham Young is an imposter, and a son of perdition; and lastly that Joseph Smith, the son of the Martyr, is the true successor of his father in the Presidency of the Church. Will you negative the above in a public discussion, on equal grounds?

Any reply to this will find me at No. 31 Barn street, Birmingham, England.

Yours truly,

J. W. BRIGGS."

THE HYMN BOOKS are all sold, therefore those who have, or may send money, may expect to be supplied as soon as some can be printed and bound.

RECEIPTS FOR THE HERALD.—D. S. Seavey, R. Booth, J. Benton, H. Scarcliffe, J. W. Waldsmith, W. D. Gregory, N. H.

Haskins, J. Ketting, L. Benjamin, J. Miller, H. Strong, C. Tullar, C. Beebee, J. Gilbert, A. Cuppe, C. C. Perrin, J. Stevenson, each \$2; S. Woodstock, J. P. Dillon, E. Larkey, H. Brook, J. Stuart, Mr. Wilbraham, I. Parrish, C. Haskins, A. Harker, F. Campbell, A. Randall, C. C. Frisbey, W. Fisher, E. Gibbs, H. Scofield, O. O. Newberry, J. W. Crippen, H. Randall, A. Gold, M. Foster, J. B. Swain, J. Christensen, E. B. Hale, O. P. Dunham, each \$1; L. Faunce, \$0.50; J. A. Forgeus, \$0.50; W. A. Litz, \$2.50; N. Yocum, \$1.25; S. Bateman, \$1.45; A. Kuykendall, \$2.50; J. A. Coffin, \$3; E. Newberry, \$0.45; A. J. Pethoud, \$0.50; M. Griffith, \$2.50; E. Atkinson, \$1.50; T. Bickerton, \$1.50; P. A. Goddard, \$1.50; H. G. Hall, \$0.50; J. Brown, \$2.50.

RECEIPTS FOR HYMN BOOKS which have not yet been sent: Ester Ward, T. J. Taylor, B. Updike, E. Franklin, J. A. Skinner, C. H. Lewis, P. A. Goddard, M. Britton, each \$0.55; J. M. Tousley, \$1.10; E. Gibbs, \$0.50.

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

Book of Doctrine and Covenants,	\$1.25
L.-D. S. Hymns, <i>with an Appendix,</i>	0.55
The Voice of Warning (revised,)	0.50
Herald, 12 copies of any old numbers,	1.00
Brighamite Doctrines, 12 copies,	.25
Truth Made Manifest, 12 copies,	.25
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Book of Mormon, extra bound,	1.40
“ “ bound in Muslin,	1.20
Ecclesiastical History of Eusebius.	2.50
The Works of Josephus, 2 vols.	4.40
Buck's Theological Dictionary,	2.50
Brown's Concordance of the Bible,	.60
Cruden's “ “ “	2.00
New Lute of Zion: Sacred Music,	1.70
Book of Jasher,	1.70
Mosheim's Ecclesiastical History, 2 vol.	4.50

OTHER PUBLICATIONS are advertised in the last number of the HERALD.

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THE TRUE

LATTER-DAY SAINTS' HERALD.

“THAT WHICH IS ALTOGETHER JUST SHALT THOU FOLLOW, THAT THOU MAYEST LIVE, AND INHERIT THE LAND WHICH THE LORD THY GOD GIVETH THEE.”—*Deut.* 16: 20.
TRUTH, RIGHTEOUSNESS AND PEACE: WHERE THE FORMER EXIST, THERE DOETH THE LATTER ABOUND.

No. 10.—Vol. 6.] PLANO, ILL., NOV. 15, 1864. [WHOLE No. 70.]

LINEAL PRIESTHOOD No. 1.

LINEAL DESCENT OF THE PRESIDENCY OF THE CHURCH IN THE TIME OF JAMES AND JOHN. EVIDENCES FROM THE WORKS OF JOSEPHUS.

It is our intention to show in this article, by ancient history and by the New Testament, that the Presidency of the Church was transmitted lineally. In doing this we will quote from the *Works of Josephus*. We shall not attempt to make it appear that it is shown *positively* in his works who was the President of the Church of Christ, but as there were many who were slain for Christ's sake after His crucifixion, and as Josephus only makes mention of the name of one of the disciples of Christ who was put to death after that time, we have good reason to believe that he made a record of that event because that martyrdom was the martyrdom of the chief leader of the saints. Josephus says nothing concerning the martyrdom of Stephen, which it appears was effected in Jerusalem, neither does he say anything about the martyrdom of any of the apostles except “James, the Lord's brother.” In Book 20, ch. 9 of his *Antiquities*, is the following history of that event:

“Festus was now dead, and Albinus was but upon the road; so he assembled the sanhedrim of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others (or some of his companions); and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned: but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws,

they disliked what was done; they also sent to the king (Agrippa,) desiring him to send to Ananus that he should act so no more, for that what he had already done was not to be justified: nay, some of them went also to meet Albinus, as he was upon his journey from Alexandria, and informed him that it was not lawful for Ananus to assemble a sanhedrim without his consent: whereupon Albinus complied with what they said, and wrote in anger to Ananus, and threatened that he would bring him to punishment for what he had done; on which king Agrippa took the high priesthood from him, when he had ruled but three months, and made Jesus, the son of Damneus, high priest.”

It will be seen that in these remarks the name of James is mentioned, but not the names of any of “his companions.”

In the Appendix of Josephus' Works, Dissertation 1, the following statement is represented to have been written by Origen:

“This James was of so shining a character among the people, on account of his righteousness, that Flavius Josephus, when, in his twentieth book of the Jewish Antiquities, he had a mind to set down what was the cause why the people suffered such miseries, till the very holy house was demolished, he said, that these things befell them by the anger of God, on account of what they had dared to do to James, the brother of Jesus, who was called Christ; and wonderful it is, that while he did not receive Jesus for Christ, he did nevertheless bear witness that James was so righteous a man. He says farther, that the people thought they had suffered these things for the sake of James.”

According to this quotation, both Ori-

gen and Josephus represented that James was a distinguished person. Origen says that James was "a shining character."

In the next paragraph is the following statement:

"I would say to Celsus, who personates a Jew, that admitted of John the Baptist, and how he baptized Jesus, that one who lived but a little while after John and Jesus, wrote, how that John was a baptizer unto the remission of sins; for Josephus testifies, in the eighteenth book of his Jewish Antiquities, that John was the Baptist; and that he promised purification to those that were baptized." The same Josephus also, although he did not believe in Jesus as Christ, when he was inquiring after the cause of the destruction of Jerusalem, and of the demolition of the temple, and ought to have said that their machination against Jesus were the cause of those miseries coming on the people, because they had slain that Christ who was foretold by the prophets, he, though as it were unwillingly, and yet as one not remote from the truth, says, "these miseries befell the Jews by way of revenge for James the Just, who was the brother of Jesus that was called Christ; because they had slain him who was a most righteous person." Now this James was he whom that genuine disciple of Jesus, Paul, said he had seen as *the Lord's brother* [Gal. 1, 19], which relation implies not so much nearness of blood, or the sameness of education, as it does the agreement of manners and preaching. If therefore he says the desolation of Jerusalem befell the Jews for the sake of James, with how much greater reason might he have said that it happened for the sake of Jesus? &c."

Although this writer is represented to have lived and written in A. D. 250 yet, we think that he is mistaken in supposing that Josephus "did not believe in Christ." Josephus might make this statement concerning "James the just, who was the brother of Jesus and yet believe in Christ, for he might have understood that the killing of James was not the sole cause of the miseries which befell the Jews. Why would he say that these miseries befell the Jews because they had killed "James the Just, the brother of Jesus;" if he did not believe that James was the chief apostle and chief ambassador of the true Messiah? In the midst of this great judgment which has fallen upon the United States where will you find a man who does not believe that the first Joseph was a true prophet, who nev-

ertheless will say that these miseries befell this nation because he was slain? The saints may say so, but when they do they do not mean that it is for that cause alone that these miseries have befell this nation, but also because this nation has rejected the gospel and has not restored the saints to the land from which they have been driven. So also the saints in the time of Josephus might truly have said that the miseries which befell the Jews, befell them because they had slain "James the Just, the Lord's brother," but not for that alone but also because they had slain Jesus, the Messiah, and had rejected the gospel. Therefore Josephus said as much as any saint had a right to say concerning the miseries which ensued through the martyrdom of James the Just. He calls him "James the Just," and says that he "was a most righteous person." How could Josephus say that James was a most righteous person if he did not believe that James was engaged in a most righteous work in preaching that Christ was the true Messiah and the Son of God. The unconverted Jews held that this doctrine is idolatry and it would have been very inconsistent with this belief to say that James was a most righteous person; therefore we infer that Josephus said so because he believed in the doctrine which James preached and because James was the "most prominent man among the saints and the President of the church." We infer that Josephus said that James was a most righteous man because he admired the character and standing of James as the leader of the saints. It is true, as we have shown, that Origen is represented to have said that Josephus did not receive Jesus for Christ, but Origen is represented to have written this statement about A. D. 230, therefore he did not live in the time of Josephus and he does not present any evidence that Josephus did not receive Jesus for Christ. We think that the testimony of Josephus concerning Jesus conclusively shows that he was a believer in Jesus as the Christ whom "the divine prophets had foretold" would come into the world. Josephus is represented in his *Antiquities*, Book 18, c. 3, to have said:

"Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works,—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ;

and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day."

Here we perceive that Josephus says that Jesus was "a wise man." This does not look like the testimony of an unbelieving Jew. Paul said, "the preaching of the cross is to them that perish, foolishness; but unto us which are saved; it is the power of God."

"For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. * * But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness: But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. * * But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are."—1 Cor. 1: 18, 23, 24, 27, 28.

It appears that Josephus did not regard the preaching of Christ as foolishness but that His words were words of wisdom, "the power of God and the wisdom of God."

He said that Jesus was "a teacher of such men as receive the truth with pleasure." This is a plain acknowledgement that Jesus was a teacher of "the truth." Thus Josephus bore the same testimony concerning Jesus which He bore concerning himself. Jesus said:

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice." John 18: 37.

Statements like this are numerous in the teachings of Jesus. See John xiv, 6; xvi, 7, 13, 17, 19; viii, 32, 40, 44-46. We infer, therefore that Josephus thoroughly endorsed the testimony of Jesus in reference to the fact that Jesus was a teacher of the truth. In addition to these evidences that Josephus was a believer in Christ we have the positive statement in our last quotation from the Works of Jo-

sephus that "He (Jesus) was (the) Christ." This confession that Jesus was the Christ is as unreserved and explicit as that of Peter when he said to Jesus; "thou art the Christ." Moreover, Josephus, (it appears) testified that Christ rose from the dead on the third day and appeared to "those that loved Him at the first," "as the divine prophets had foretold."

In the testimony of Josephus concerning John the Baptist we find additional evidence that Josephus was a believer in Jesus as the Messiah. In Book 18, c. 5, is the following testimony concerning John the Baptist:

"Now, some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist; for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism; for that the washing [with water] would be acceptable to him, if they made use of it, not in order to the putting away [or the remission] of some sins [only], but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness. Now, when [many] others came in crowds about him, for they were greatly moved [or pleased] by hearing his words, Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion (for they seemed ready to do anything he should advise), thought it best, by putting him to death to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it should be too late. Accordingly he was sent a prisoner, out of Herod's suspicious temper, to Macherus, the castle I before mentioned, and was there put to death. Now the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod, and a mark of God's displeasure against him."

In this extract there is a eulogium not only on the character of John, but on his commandments and teachings. We think that we have now clearly shown that Josephus was a believer in Jesus as the true Messiah and that it was because he believed in Jesus as the Christ, and in James the Just, the brother of Jesus as the President of the church, that he said:

“these miseries befell the Jews by way of revenge (or punishment) for James the Just who was the brother of Jesus that was called Christ; because they had slain him who was a most righteous person.”

THE COVENANT CONCERNING JOSEPH THE CHOICE SEER, No. 1.

A PARAPHRASE ON 2ND NEPHI, 2ND CHAPTER.

“And now I speak unto you, Joseph, my last born. Thou wast born in the wilderness of mine afflictions; yea, in the days of my greatest sorrow, did thy mother bear thee. And may the Lord consecrate also unto thee this land, which is a most precious land, for thine inheritance and the inheritance of thy seed with thy brethren, for thy security forever, if it so be that ye shall keep the commandments of the Holy One of Israel. And now, Joseph, my last born, whom I have brought out of the wilderness of mine afflictions, may the Lord bless thee forever, for thy seed shall not utterly be destroyed.” Sentences 1-4.

This is the commencement of the blessing of Lehi upon Joseph, his youngest son. In the preceding chapter he had been blessing his other sons, and in this chapter we have the particulars concerning the blessing of the Lord upon his son Joseph.

“For behold, thou art the fruit of my loins; and I am a descendant of Joseph, who was carried captive into Egypt. And great were the covenants of the Lord, which he made unto Joseph; wherefore, Joseph truly saw our day.” Sentences 5, 6.

Lehi here commences to tell of the magnitude of the covenants which the Lord made with his ancestor, Joseph, the son of Jacob.

“And 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, that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom.” Sentence 7.

Lehi here commences to show that in the great covenants which the Lord made with his ancestor Joseph, there was “a promise of the Lord” concerning “a righteous branch,” which the Lord said that He would raise up out of the fruit of his loins, and the Lord God said that he would raise up this righteous branch unto the house of Israel, and he said that this righteous branch is: “not the Messiah, but a branch which was to be broken off.” This shows that he in-

tended to show that this branch was not the Messiah, but another person. Some say that this branch is that branch of the tribe of Joseph who came to this continent. They say that the house of Israel is compared to an olive tree; and that the ten tribes, the Nephites, Lamanites and Jews, are called branches of the olive tree. So they are, and that branch of the tribe of Joseph who came to this land are called a branch, but not in this text, for here are two persons spoken of, otherwise it would be more appropriate that this text should read thus: “not the Jews, but a branch of the house of Israel, which was to be broken off” instead of “not the Messiah,” &c. There is an individual spoken of in Isa. 4: 2, who is called “the Branch of the Lord.” In Jer. 23: 5, he is called “a righteous Branch,” and in Jer. 33: 15, he is called “the Branch of righteousness.” In Zech. 3: 8, the Lord says, “I will bring forth my servant, the Branch,” and in Zech. 6: 12, He says, “behold the man whose name is the Branch.” The “servant” and “the man,” who is here spoken of is evidently an individual, and not a tribe or nation, and when Christ said to His disciples, “I am the vine, ye are the branches,” (John 15: 5) He evidently compared each disciple to a branch. He also compared a man to a branch when he said, “if a man abide not in me, he is cast forth as a branch, and is withered.” 6 v. These quotations show that an individual is often compared to a branch, therefore when Joseph the son of Jacob, “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,” it was a man that God promised to raise up, and this man was to be a descendant of Joseph the son of Jacob. He was to be raised up “unto the house of Israel,” not unto a part of the house of Israel, not unto the tribe of Joseph only, but unto the whole house of Israel, and this righteous branch is “not the Messiah, but a branch which was to be broken off.” The breaking off of this branch cannot be a spiritual breaking off, for although he was to be broken off, Lehi said that this branch “was to be broken off; nevertheless, to be remembered in the covenants of the Lord, that the Messiah should be made manifest unto them, (the house of Israel) in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light.” This branch could not be SPIRITUALLY broken off, to be remembered in the covenants of the Lord. If he was *spiritually* broken off, he forfeited all claims to the covenants of the Lord. How could he be broken off

spiritually, that the Messiah should be made manifest unto Israel in the manner spoken of? If he was to be broken off *spiritually*, how could he be called "a righteous branch?" He was to be broken off by being slain. Thus he was broken off as a branch is broken off and dies. He is "nevertheless to be remembered in the covenants of the Lord; that the Messiah should be made manifest unto them (the house of Israel) in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom." It was for this purpose that Joseph, the Choice Seer, was broken off by being slain, for the Lord said unto him, in a revelation given March, 1833, "the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come." B. of C. 87: (85) 2. Another revelation says that he shall hold the keys of the kingdom until Christ shall come. How could the Messiah be made manifest unto the house of Israel by the righteous branch being broken off, if he was not to hold the keys of the kingdom of God in this world and in the world to come, and until Christ shall come? In the next sentence of Lehi's prophecy, he begins to show how the Lord would raise up a righteous branch unto the house of Israel, even "a branch which was to be broken off, *nevertheless* to be remembered in the covenants of the Lord." He says:

"For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins." Sentence 8.

The word "for," which begins this sentence, shows that in this sentence we have the commencement of the description of the way and manner that the Lord was to raise up a righteous branch, who was to be broken off; and in this sentence this righteous branch is called "a seer," and "a choice seer" unto the fruit of the loins of Joseph. If this righteous branch was broken off that the Messiah might be made manifest unto the house of Israel, he *will be* a choice seer unto the seed of Joseph; but if this choice seer died in transgression, (as some assert) how can he be a choice seer unto the seed of Joseph, or unto any people? Can a seer who dies in transgression be "a choice seer?" Joseph the seer has *not been* a choice seer unto the fruit of the loins of Joseph of old, except in a very limited sense, and he never will be a choice seer unto them generally, if he died in transgression. He is not a choice seer unto them who believe that he died in transgression. His character is spoken evil of and traduced by them. We

never heard *them* say that he is a choice seer. Ancient Joseph again confirmed this testimony concerning the righteous Branch, the Branch which was to be broken off, the Branch who was "*nevertheless* to be remembered in the covenants of the Lord, the choice seer unto the fruit of the loins of Joseph, by saying:

"Yea, Joseph truly said, thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins." Sentence 9.

To prevent any mistake, the preceding prophecy concerning the choice seer is here confirmed. The Lord said to ancient Joseph, "he (the choice seer) shall be esteemed highly among the fruit of thy loins." If Joseph the choice seer died in transgression, (as some assert) how can this prophesy be fulfilled? This is a question which those who made this assertion can not answer consistently with their pretensions. There are some persons who have the following antagonistic articles in their creed: firstly, that the Book of Mormon is a divine revelation; secondly, that Joseph the Seer died in transgression; thirdly, that the posterity of ancient Joseph will believe in these doctrines. Now those persons who believe in these articles of faith do *not* esteem highly the choice seer; therefore if the posterity of ancient Joseph shall ultimately believe in such doctrines, this is a false prophecy which we have quoted. A profession of belief in the Book of Mormon, is antagonistic to a belief that the man through whom it was brought forth became a fallen and a false prophet, and died in transgression. How can good men highly esteem a fallen and a false prophet? The posterity of ancient Joseph, (except a few) have *not* esteemed him highly, and they never will if they ultimately believe that he became a fallen or a false prophet, or died in transgression. Those who hold to these doctrines are not trying to fulfill this prophecy. On the contrary, if they succeed in bringing the tribe of Joseph to a belief in their doctrine, they will succeed in proving that this is a false prophecy, and that the Book of Mormon is *not* a divine revelation.

"And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers." Sentence 10.

It is here *positively* declared that the work which the Choice Seer would do "shall be of great worth" unto the seed of ancient Joseph. This prophecy shows plainly that

he would not do the work of a fallen or false prophet, for that would not be of great worth unto the fruit of the loins of ancient Joseph, but it would be *loathsome* unto them when they shall be brought to a knowledge of the covenants which God made with their fathers. If he did the work of a fallen or false prophet, then he did not and will not do a work for the fruit of the loins of ancient Joseph, "his brethren, which shall be of *great worth* unto them, even to the bringing of them to the knowledge of the covenants which God made" with their fathers. If he did such a work it will not bring them to the knowledge of the covenants which God made with their fathers.

"And I will give unto him a commandment, that he shall do none other work save the work which I shall command him." Sentence 11.

About 22 years since, we heard apostates in Kirtland quote the foregoing sentence, for the purpose of endeavoring to show that Joseph Smith had acted contrary to it, and that he had been doing other work contrary to this commandment. They claimed that this commandment was given to him, and so it was, and so they tacitly conceded that this prophecy concerning the Choice Seer was a prophecy concerning Joseph, and that *he* is the Choice Seer. Of course these apostates would not call Joseph the Choice Seer, O no! That would hinder their work. They were busily engaged in traducing his character, therefore it would be detrimental to their "work" to call Joseph "a choice seer," or "a righteous branch," or "a branch which was to be broken off; nevertheless to be remembered in the covenants of the Lord, *that* the Messiah should be made manifest unto them," (the house of Israel.) The work of these apostates was unfair and inconsistent. They selected this sentence only, from this great prophecy, because they imagined that they could construe it so that it would aid them in their work. It was a glaring inconsistency, and very unjust, to select this sentence to vilify the character of the choice seer, and to construe it in direct opposition to the great prophecy which it is a part of, and in opposition to the great and glorious promises which it contains concerning the choice seer. These apostates said that he had done other work instead of the work which the Lord commanded him. They said that he had been engaged in the banking business, and had failed therein. They did not charge *him* with swindling, and wilful fraud therein, as some apostates do now. The facts in the case were too well known *then* in Kirtland for them to misrepresent him in that way. It was well known in

Kirtland *then* that the fraud which broke the Kirtland bank, was committed by some of the officers of the bank, who filled and sold a large amount of notes at a great discount, *without Joseph's knowledge, consent, or participation therein.* That he erred in establishing the bank we do not deny, but he did not err as much as apostates represented at that time, and *much less* than some apostates *now* say that he did. That bank was in operation when there was a suspension of specie payments by the banks in 1837, therefore the Kirtland bank pursued the same course as the other banks on that point, and the religious and moral standing of the officers and directors of other banks was not impaired by that suspension.

"And I will make him great in mine eyes: for he shall do my work." Sentence 12.

How can he be great in the eyes of the Lord if he was a fallen or a false prophet? The Lord said, "he shall do my work." He did not say, "he shall do the work of a false prophet," and if he did such a work he did not do the Lord's work, for that is not His work. The words "he shall do my work," coincide with a subsequent promise which the Lord made unto Joseph when he said unto him, "the keys of this kingdom shall never be taken from you while thou art in the world, neither in the world to come." This is the way that he has been and is doing the Lord's work: by holding the keys of the kingdom in this world, and in the world to come. The latter-day work is the Lord's work, and the choice seer was foreordained of God to do that work, as Solomon was foreordained of God to build the temple of the Lord, for the Lord said unto David concerning Solomon, "he shall build me an house." 1 Chron. 17: 12. Solomon presided over the building of the temple, as the Choice Seer presides over the latter-day work. He presides over it because he held the keys of the kingdom in this world, and now holds them in the world to come. Thus he holds the keys of this dispensation, therefore the Lord said, "he shall do my work." This work is that "marvelous work and a wonder," which the Lord said that He would perform in the last days. This is "His work, His strange work," and when the Lord said, "I will proceed to do a marvelous work among this people," what did he do? He inspired Joseph to translate the Book of Mormon. This was only the commencement of the work which he proceeded to do, and this was only a small part of the marvelous work. The Lord said:

"Behold, I have created *the smith* that bloweth the coals in the fire, and that bringeth forth an instrument for his work." Isa. 54: 16. "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.*" Isa. 28: 21.

"And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel. And Moses will I raise up, to deliver thy people out of the land of Egypt. But 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 my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them." Sentences 13-15.

How did Moses become great? Was it by becoming a fallen or a false prophet? Would that have made him great? No. He would not have become great in the estimation of the people of that age, and of all the succeeding generations, if he had been a false or fallen prophet; neither could the Choice Seer. If this would have prevented Moses, it would have prevented the Choice Seer from being great. Moses sinned, but that did not prevent him from being great, neither did it prevent the Choice Seer from being great. If it did, what is this prophecy worth? Nothing, because it is false if he was not or will not be "great like unto Moses." It is also false if the Lord does not give the Choice Seer power to the convincing of the seed of ancient Joseph of the word of the Lord, which shall have gone forth among them. The Choice Seer brought forth the word of the Lord, and the word which he brought forth is the Book of Mormon, the Book of Cov., the new translation of the Bible, and other revelations.

CALIFORNIA SEMI-ANNUAL CONFERENCE.

Minutes of a Semi-Annual Conference of the Reorganized Church of Jesus Christ of Latter-Day Saints for California held at San Francisco, commencing Oct. 6, 1864.

FIRST DAY, 10, A. M.

Bro. E. C. Briggs was chosen to preside over the Conference, and W. H. Wilson chosen clerk.

The business of the Conference being laid over until to-morrow, the privileges were offered to the brethren, to speak as moved upon by the Spirit.

Bro. Brand, being called upon said, "We have engaged in this great work, and it is incumbent upon the saints for each to bear his portion of the burthen. Feeling that the truth is once more with the saints, he had centered his hopes upon the same, felt animated and rejoiced exceedingly in the hope of eternal life.

We have but one God, one leader, one shepherd and as far as in us lies to hold on to the rod of iron, and that it was his greatest desire to spread the truth throughout the land.

Bro. Andrews bore witness through the power of God. He felt to thank the Lord, that the day-star was again shining, after the hour of darkness in which he with others were involved.

The following Elders severally bore their testimonies relating their experience of the wonderful workings of the power of God, and their earnest desire to promulgate the truth.

Bro. Moore of Mount Diablo, from Wales. Bro. Harvey G. Whitlock.

Bro. Outhouse of Eldorado, joined the Church early in 1835.

Bro. Jonathan Newman of Santa Cruz, also joined the church in the year 1838.

Bro. George Adams of Watsonville, joined in Wales.

Bro. Booth knows no other faith but the gospel of Jesus Christ.

Bro. Freeman, said, that 32 years had rolled away since he joined the church, which was at Palmyra, N. Y.

AFTERNOON SESSION

Bro. E. H. Webb said that he esteemed it a great privilege to be present. He took a retrospective view of the past. He recognizes the blessings we are in possession of, after the day of darkness has passed. We are now no longer in darkness.

Bro. Glaud Roger of Watsonville, said that he felt the self same Spirit, in power as in the days of the first Prophet Joseph. The foundation is laid never to be overthrown.

Bro. H. H. Morgan, from San Bernardino where he (in company of Brother Hiram Falk,) has been laboring since last Conference, the Lord having blessed their labors, related his experience and admonished the saints to remember the covenant which they have made, for the Spirit of the Lord is with us.

Bro. Bagnall desired to throw in his mite, and declared himself ready to push forward in this work.

President Briggs in speaking of the Spirit of this work, alluded to his past experience and what present circumstances offered, and said "having a knowledge of the work of God, by the manifestation of the Spirit from time to time, afterwards beholding the wretchedness and misery of those who have been led astray by wicked and designing men who once stood high in authority in the

church, I have been led to say in my heart I wish I had never heard a Latter-Day Saint, but the testimony rested in my own breast, and could never be effaced.

EVENING SESSION.

Elders Hiram Falk and W. H. Wilson addressed the meeting on the subject of the everlasting gospel.

MORNING SESSION, OCT. 7.

It was Resolved, That California be a general District for the present, under the supervision of President Briggs;—that the Territory of Nevada be a special District under the presidency of Elder Abednego Johns.

Bro. G. P. Dykes said that according to his appointment last conference he had been a travelling elder. He feels proud in the great work that now presents itself. He contrasted the present with the past. Not yet a year has elapsed since his arrival here with the truth, where not a saint was to be found (although Bro. Webb and others had been anxiously waiting his arrival) he finds now a thriving church of 357 members, united in the faith under the true bond of brotherly love. He feels to deliver all up to the watch care and presidency of Elder E. C. Briggs, imploring the mercies and blessings of the God of Jacob, to guide the future destinies of the beloved saints in California.

Bro. T. J. Andrews, President of San Francisco branch, gave his report of the branch in which he labors. He felt that we had many difficulties to encounter. A hall having now been procured to worship in, and the effort being made, the work is taking good ground, men of standing are beginning to investigate. He feels confident that a great work will be done.

Elder W. H. Wilson, gave a report of his travels, having made a short visit to Alameda, Santa Cruz and Monterey Counties, finding the saints firm in the faith and much enquiry among the people.

Bro. E. H. Webb having acted as President of the Conference felt to lay himself out to serve the Lord. He had labored in the various branches except San Bernardino, had tried to do good, and reported favorably.

The following elders made favorable reports:

E. C. Brand, H. H. Morgan, Hiram Falk, Booth, C. Bagnall, G. W. Oman, Geo. Adams and J. Outhouse. Bro. Adams had visited Josiah Butterfield, one

of the first seven presidents of the Seventies, desiring him to arouse and be doing, asking him if he was a believer in Bro. Joseph? "Yes Bro. Adams, I am," was his reply, and said he never was a believer in Brigham Young.

Elder Briggs said that members leaving their own branch, without a recommendation, would be considered disaffected.

Bro. Adams spoke of a promising Sabbath school which had been established in Watsonville, under the supervision of the sisters. The children had been blessed, and he wished an expression of the Conference on that matter.

Bro. Briggs approbated it, and requested the sisters to establish Sunday Schools in all the branches.

AFTERNOON SESSION.

Bro. Owen T. Davis President of Brighton branch, spoke favorably of the work in that region. Elder H. G. Whitlock, being the sixtieth baptized into the church under the first Joseph, in an eloquent manner addressed the saints. He also spoke of his experience in San Bernardino how darkness had reigned in that country, during the cloud of Brighamism, which rested over the people, and of the change that was wrought as soon as Elders Morgan and Falk had arrived and preached the living word, having authority under the reorganization. Soon the cloud dispersed. He at once took an active part in the work, was baptized and ordained. He now offers himself to the saints to do as the Conference wills, having the salvation of souls at heart.

Elder Wyckoff of Geyserville, bore his testimony in a very, energetic manner, and expressed a growing interest in this work.

President Briggs addressed the meeting in a clear concise manner, and said that to his mother he owed much for his early training. On hearing the gospel, he saw in it a greater light, than had before been taught, though too young at the time (being but 7 years old) to embrace it, but later years brought the opportunity. At the time of Joseph the martyr's death, he felt an inward conviction, that in young Joseph, we would find the true successor. In 1852 he was baptized, being 8 years after the disorganization of the Church. In 1832 the Church collectively was under transgression.

In 1841 the saints were called to come with their gold, silver and precious

metals, and build a house for washings and anointings. This was to the church, and on condition of being done, the church would not have been driven. In 1844, the martyrdom of Joseph and Hyrum, was the sign of the rejection of the Church.

Sidney Rigdon's apostacy was another evidence of the rejection.

The standing high council in Zion have no right to go into the world, for there they would be under the twelve travelling high council, who are appointed to regulate all the affairs of the church among all nations, but in Zion they (the travelling high council) have no right to act, yet they are a travelling presidency, and their decision equal to the first presidency abroad.

EVENING SESSION.

Bro. Dykes said that the book agency was in a healthy condition.

Bro. Andrews was continued in the book agency. Bro. Wilson was sustained as Church Recorder.

Those elders who were prepared to go on missions were called upon to rise, when Bros. H. G. Whitlock, H. H. Morgan, J. Newman, E. C. Brand, H. Falk, E. H. Webb, J. Outhouse, Glauud Rodger, and Wilson, responded.

The President suggested that Bros. Morgan and Rodger be appointed to travel together in Southern California.

Elder Wm. Potter bore his testimony to the truth of this work, and expressed his desire to go on a mission, but circumstances at present prevent it. Elder Henry Burgess said the same.

Elder Briggs said that no elder is called to go on a mission unless his family is provided for.

Elder Aaron Garlick bore his testimony to the truth of this work.

MORNING SESSION—OCT. 8.

Bro. Dykes addressed the saints on the first principles of the gospel. Bro. Briggs followed with a short discourse on polygamy, proving that it had its origin in the accursed family of old Cain. He also spoke of having visited the scattered saints in the Northern and Eastern States. He found them in every nook and corner, living virtuously, and enjoying the blessings of life.

AFTERNOON SESSION.

After opening in the usual manner, the following resolution was adopted:

Resolved, That Abednego Johns be ordained into the Quorum of Seventy.

Bro. Johns was accordingly ordained, and was appointed to preside over the District of Nevada.

Bro. Briggs gave some general directions

to the elders, that a cultivation of the spirit be the desire of those who go out to preach. He spoke of the martyred prophet, on his preparing to go to Carthage how he blessed his family, and in blessing the child unborn he said that his name should be David. The child was born, and his name is David. Since the death of the Prophet, those who once belonged to the church have been wandering in darkness, many leaning upon an arm of flesh, have been driven away to that salt and barren land.

REPORTS OF BRANCHES.

San Francisco, 13 members, 5 elders, 1 added since last report. Reported by J. Andrews.

Sacramento, 33 members, three elders, 3 priests, 15 added since last report; reported by C. Bagnall.

Folsom, 9 members, 4 elders, 1 priest, 1 teacher; reported by David Bond.

Petaluma, 50 members, 4 elders, 3 priests, 26 children blessed, 31 baptized since last report; reported by G. W. Oman.

Watsonville, 19 members, 3 elders, 1 teacher, 9 baptized since last report; reported by G. Adams.

Brighton, 6 members, 2 elders, 1 priest; reported by O. T. Davis.

El Monte, 8 members, 3 elders, 8 baptized since last report; reported by John Penfold.

San Bernardino, 158 members, 15 elders, 1 priest, 36 children blessed, 158 added since last report; reported by G. W. Sparks.

Alameda, 12 members, 5 elders, 1 priest; reported by Joel Edmunds.

Stockton, 15 members, 4 elders, 1 priest; reported by Cunningham.

Nevada, N. T., 34 members; reported by A. Johns.

Total number of members 357, including 48 elders, 11 priests, and 2 teachers.

Resolved, That the Southern part of California be formed into a Special District, to be called the San Bernardino District, including Santa Barbara and Visalia.

The following elders were appointed to labor in that District: Samuel Crain, F. Vanlauven, Jno. G. Sasmatt, Alma Whitlock, (first son born in Jackson Co. Mo. of parents who were saints,) Zeph. J. Warren, E. P. Prothero, and Jos. O. Clapp.

Resolved, That Elder Glauud Rodger preside over the San Bernardino District.

Resolved, That the printed form of licenses, signed by the President and Clerk, be given to the elders.

Bros. Morgan and Rodger were ordained into the Quorum of Seventy, by Eld. Briggs, after which he gave an account of Joseph's call to succeed his father. He said:

“Joseph wrote to Wm. Marks, requesting him to come and make him a visit, at Nauvoo, accompanied by Israel L. Rogers, and W. W. Blair. They did so, and Joseph informed them that he had been called of God to take the Presidency of the Church. Joseph went in a very humble manner to the Conference of the Church, at Amboy, Ill., April 6, 1860, and was introduced to the saints. He was then and there ordained to the Presidency of the High Priesthood, as his father had been, at Amhurst, Ohio, Jan. 25, 1832, twenty-eight years before.”

Elder Morgan reported that in San Bernardino the saints have in construction a meeting house, 30 by 40 feet, and they feel determined to hold to the rod of iron for the future.

EVENING SESSION.

The following missions were appointed: Elders E. H. Webb and J. Outhouse, Sacramento; E. C. Brand and W. H. Wilson, Maysville; H. G. Whitlock and H. Falk, San Francisco; J. Newman, Santa Cruz; H. H. Morgan and Glaud Rodger, San Bernardino; H. V. Moore, Mt. Diablo.

The subject of tithing was introduced by the President. He said that means are required to further the matters of the church, and for sending elders on their missions. Instructions from President Joseph Smith, and the law, requiring first the surplus, next one tenth of all their interest annually, were read. The saints are to be their own exactors, to deal righteously for the general weal. Means are wanted for publishing, taking care of families, &c. The President of every branch is an acting agent, subject to the general agent.

Resolved, That T. J. Andrews be appointed General Agent and Treasurer for this District, and that the Presiding Elders receive and pay over to the General Agent, and he make his report to the Bishop, of the receipts and disbursements, for the purpose that the poor shall not be oppressed.

Resolved, That we sustain Bro. Joseph Smith, as President of the Church, and William Marks as his Counselor.

The revelation appointing Wm. Marks, given in 1863, was here read by the Pres.

Resolved, That the Quorum of the Twelve, as also all the other Quorums, as now organized, are sustained by us.

Bro. Briggs instructed Bro. Rodger of the San Bernardino District, that he devote himself to the work of presiding over the District, and to take under his special watch care the ordaining of elders, and not ordain any but those who can go into the work.

The following two days' meetings, or Special Conferences, were appointed: Pet-

aluma, Nov. 5, and 6; Sacramento, Nov. 12 and 13; Stockton, Nov. 19, 20; Watsonville, Dec. 3 and 4; San Francisco, Dec. 17 and 18; San Bernardino, Jan. 7 and 8, 1865.

SUNDAY, OCT. 9.

The Sabbath was spent in general instruction, and partaking of the Sacrament, after which Conference adjourned till April 6, 1865.

E. C. BRIGGS, PRESIDENT.
W. H. WILSON, Clerk.

SPECIAL CONFERENCE.

Minutes of a Special Conference of Elders for Galland's Grove District, held in Galland's Grove, Shelby Co., Iowa, Oct., 22 and 23, 1864.

Conference met according to previous appointment, and organized by electing Bro. John A. McIntosh, as President, and Frank Reynolds, as Clerk.

The President proceeded to instruct the elders in reference to the ministerial affairs in the district; said that many individuals in the district had never had an opportunity of hearing a gospel sermon, and that he desired to make a greater effort to forward the gospel work in this country; that the mass of the people yet entertained the idea that Brighamism embodied Latter-Day Saintism, and that by introducing our principles, and a godly walk and conversation, we could accomplish the removal of a vast amount of prejudice, and prove to the world that we are living in a better hope than has been supposed by the people. He said that there were many settlements where people were anxious to have elders come and preach to them. He gave much good advice to young elders, exhorting them to put on the armor, for the gospel of the kingdom would have to be borne on their shoulders; and he bore testimony to the truth of this work.

Bro. Uriah Roundy said his body was about worn out, and that he should soon have to go the way of all mortal flesh, but what little time he was permitted to remain, his soul's delight would be to bear record of the truth of the Latter-Day work, and that he would do all that was in his power for the rolling it forth. He said that the only way to receive blessings while holding the priesthood, is to magnify the office we hold, otherwise cursings must follow. He referred to the parable of our Savior concerning His servants, illustrating their rewards by talents.

Bro. McCord said he loved the cause in which we were engaged, and always trembled at the thought of going forth to bear testimony of the fulness of the gospel, nevertheless he knew it to be his duty, and would

prepare to go again as soon as possible, and impart the words of life which he had received to his fellow beings. He had always deemed it a serious matter to be a servant of God; but he knew it was by magnifying his calling, that he would obtain admission into the celestial kingdom of God.

Bro. Lehi Ellison said that he had spent nearly all the past year endeavoring to preach, and believed that he had sown much good seed in several places in central Iowa. He felt desirous of continuing to preach the word, and designed prosecuting his mission east.

EVENING SESSION.

The President again instructed the elders in regard to their duties. He said that he had often heard it remarked by individuals that they had heard Joseph the Martyr say, that without the priesthood no flesh could be saved; from which saying many saints came to the conclusion that every individual must eventually be ordained to the high priesthood to be saved; while in reality these words could only be applied to the opening of the gospel dispensation, and the giving of authority to men to initiate people into the kingdom, which embodied principles of eternal life and salvation, and if the angel had not have come and conferred the authority upon men, there would not have been any true organized church upon the earth, hence we could not have invited men and women, with the assurance that God was well pleased with us, except he had given us gifts of apostles and prophets, as he had to those of other ages.

Many elders who were present spoke of their desires, and determinations to go and preach throughout the district.

Bro. Lafayette Jackson was ordained an elder, under the hands of Bros. McCord, Jordan and McIntosh.

Bros. Levi Wilson and L. Jackson were appointed to labor in the east part of Dallas, and west part of Polk counties.

Bros. McCord, Swain, Lynch, Lewis, O. Holcomb, and Rounds, were appointed to labor in Audubon, Guthrie, and the west part of Dallas counties.

Bros. Spence, Skinner, Mowry, F. Rudd and Bird, were appointed to labor in connection with Bros. Dobson, Huff, and Jordan, in Crawford and Sac counties.

Resolved, That elders passing through this district to their labors, are respectfully invited to preach to the people, wherever an opportunity offers.

The President appointed a two days' meeting, to be held on the fourth Saturday and Sunday of November, in the Mason's Grove Branch, in the county of...

SUNDAY MORNING.

Some elders not being present yesterday, business was resumed for a few moments.

Bro. Kuykendall said that he had been a cripple for three months, and was not able to travel and preach, but would go as soon as he was able.

Bro. Butterworth said he could not go far from home, but would preach all he could near home.

Bro. Hanson said he would endeavor to go to Polk Co., in company with Bro. McIntosh.

Bro. Spencer Smith said that his family was in poor health. He could not promise to go from home at present. He desired to do all that was in his power.

Bro. Clothier preached from Mat. 5: 10. He said it was the glorious prospect of the will of God being done upon the earth at some future day, that prompted us to shoulder our carpet sacks, and go forth declaring the principles of justice and truth. He said it was the design of our Savior to have His people organized as thoroughly on earth as they were in heaven, in order to do the will of heaven; that the followers of Jesus might learn wisdom in all things. Without such an education no person could reach the paradise of God, and enjoy themselves with that enjoyment prepared for them.

The President continued the subject. He said that a true servant of God could promise just such things to the people, as God had promised to all that would obey the precepts of the gospel; that the gospel promised a fulness of glory, perfection, and love. He said that we could promise that Comforter (which would abide forever) to those who would do the will of God, and the Comforter would bear record of the things they taught.

Conference adjourned to meet in Gal-land's Grove Branch, Jan. 3, 1865.

J. A. MCINTOSH, PRESIDENT.

FRANK REYNOLDS, Clerk.

LETTER FROM W. W. BLAIR.

BROTHER SHEEN.—In the "Truth Teller," for Sept. I find that Mr. John E. Page, makes a very erroneous statement concerning me as regards an article of mine in the Herald for July 15. How Mr. Page could find it possible to so misconstrue my plain arguments and conclusions, based solely as they were, upon Scripture quotations, is very strange. He says, "Mr. Blair says as much as to say that his dear martyred prophet did give one false revelation just before his death, and then God killed him, not by a

tion as he did a prophet once before, but by an infuriated mob of men led on by the inspiring Spirit of God to do God service." Now Mr. Page has placed me in a false position before the saints. My effort was to show that Joseph the martyr never gave a false revelation to the church at all, and to sustain my position I quoted, among other testimonies, Ezek. 14: 7, -11, where it is shown clearly that in case a prophet of God gets a false revelation at all, it will be for them only who sought unto the Lord by him, that is, it would be for those that "set up their idols in their hearts, and put the stumbling block of their iniquity before their face" and so come unto the prophet to seek unto the Lord. I never intimated that Joseph had sought unto the Lord under the circumstances indicated in the above quotation. I do not propose to give testimony in a matter of which I positively know nothing. If I attempted to do so, I should render myself unworthy of the favor of God and the respect of my fellow men.

If Mr. Page was betrayed by intense partisan zeal, in writing as he has, may God have mercy on him, and elevate his thoughts to ends and aims, more exalted and ennobling, and whatever may have been his motive I forgive him freely, as my blessed Master bids me do, and pray that God may so order his steps that when life's turmoils and bitterness are past, and mortality is swallowed up of life, he may enjoy the smiles and approbation of our blessed Lord and Savior.

I discover by reading "The address contained," in the "Truth Teller" of Sept. that there is an entirely different "ring" to the metal of which the address is composed: while it continues equally as base as before. There is vastly more music in it. It is very much like "sounding brass." Granville Hedrick is the putative father of it, but it has all the features of John E. Page. His manner, spirit and general character is fully stamped upon it. If Mr. Hedrick ever wrote that article, he has doubtless profited by the lesson of the "pilled" poplar and hazel rods, brought to light in the dealings of Jacob with Laban, and while this brilliant production was in process of conception, he must have gazed often and familiarly on John E. for it looks and talks with one exception just as Page did in 1855 and 1856, at which time I was familiarly acquainted with him and his doctrines. In 1855 and 1856 Mr. Page denied the Book of Doc. and Cov.

totally and said, as late as June 1857 in a conference of the Hedrickites at Mackinaw Ill., which I attended; that if the church endorsed the revelation given on the day the church was organized, April 6, 1830, they must necessarily endorse all the balance. This he argued publicly at the time. I argued the necessity of taking all of them. The Hedrickites would take but part of them, and John E. Page would have none of them. But Elder Page is improving a little, it would seem, for I understand he now endorses all the revelations up to Feb. 1834. If he does not, the man he made a prophet professes to, and if Elder Page done his work well, that is to say, if he thinks he made a good, and not a fallen "prophet" he ought certainly to follow his prophet's teachings so long as he remains in fellowship with him, and we presume he does. Upon the presumption therefore, that Page and his prophet will not deny any of the revelations up to Feb. 1834, we will put a few questions to him. Of what use was it for Christ to go and preach the gospel to the spirits in prison if there was no means provided whereby they could obey its ordinances? Now the gospel of Christ comprehends far more than a mere system of morals. It consists in a form of doctrines, which are faith, repentance, baptism, laying on of hands, the resurrection of the dead and eternal judgment. Heb. 6: 1, 2. To this all the books bare testimony. I enquire again, why did Christ go and preach the gospel to the spirits in prison, if there was no means provided through which they could obey it? The vision given to Joseph and Sidney in 1832, in B. of C. 76: (92) is a revelation which they profess to endorse as true, and it declares in par. 6, that they of the terrestrial glory, "are the spirits of men kept in prison, which the Son visited and preached the gospel unto them, that they might be judged according to men in the flesh." How are men in the flesh judged under a gospel dispensation? Why those who reject the gospel when they hear it, are under condemnation, and they remain under this condemnation just so long as they continue to reject it. They who obey it are justified and saved by it just so long as they continue in it, and no longer, and if those who heard it could not obey it, it certainly would prove a curse to them instead of a blessing, and they could not obey it at all, except through the agency and assistance of other men who are appointed to minister

the ordinances to them, and for them. Now if the gospel has been, and is to be preached to the spirits of men in prison, must there not of necessity be a way provided by which they shall receive the blessing and power of the gospel ordinances? What would be the use of preaching the gospel to them at all, if they could not receive the benefit of its ordinances? "Faith without works is dead being alone." The spirits of men in prison can believe. They can likewise repent so far as change of purpose and desire goes, but how can they be baptized? can you baptize a spirit with water? We learn that the spirit is born of the Spirit See John 3:6. "That which is born of the Spirit is spirit," but no where do you find that the spirit is born of water, it is the body of flesh that is born of water. Now as the gospel appoints a birth of the water as well as the Spirit, and as the spirits in prison who may believe the gospel cannot be baptized in water because they have no bodies of flesh, must there not be a further provision made for them, and if this further provision for baptism by water is not made for them can they *obey* the gospel? God has so provided that men in the flesh are dependent on other men in receiving the ordinances. No man baptizes himself, no man ordains or confirms himself by laying on of the hands, and who shall limit the Almighty, and say that living men may not be baptized for the dead, whose spirits in prison have heard the gospel but can not there obey it? why the very fact that the gospel is preached to the spirits in prison necessitates a way being provided of God by which the gospel ordinances may be administered in their behalf. Again we enquire, why is it that the gospel is preached unto them, if God has provided no means by which they can obey it? The apostle Peter declares in his first epistle 3:18-20, that Christ went and preached, after His crucifixion, to the spirits in prison, who "were disobedient, when once the long suffering of God waited in the days of Noah." Now if God had provided no way by which they might obey the gospel? why did He send His Son to preach to them? To suppose that suitable means would not be provided, is to suppose that God is imperfect in His works, and that He invites and commands obedience to the gospel, and yet they who receive it cannot, for want of suitable means, obey it. Peter declares also the *object* for which the gospel was preached to them "that

they might be judged according to men in the flesh, but live according to God in the spirit. 1: 4, 6. The apostle declares that Christ was "ready to judge the quick (living) and the dead," and in order that all, the dead as well as the living might be fully prepared for that awfully grand and solemn hour which is to fix finally and forever the destiny of all men, "was the gospel preached also unto them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." O how the heart is drawn out in love to God as we contemplate the magnitude and glory of His design for the salvation of His creatures. It reaches down into the dark abodes of the damned, and it visits the prisoners in the pit, that they, after the sufferings of His wrath after they shall have been punished in the prison till they are willing to obey their Maker and Savior, may be brought up and saved, not to reign with Christ as kings and priests, not to sit down on Christ's throne, as do they who are equal heirs with Him, not to receive a fullness with the Father and dwell in the presence of God and the Lamb forever and ever, but "to partake of that glory typified by the moon or the stars, in a state of perpetual banishment" from the presence of the Lord, and from the glory of His power." But how shall the spirits in prison *obey* the gospel? They within themselves after hearing can believe, and change their desires and purposes toward God, but how can they be baptized and receive the laying on of hands for confirmation, all of which is indispensable to the believer? and if they cannot receive these administrations in their own persons, may they not receive it through the agency of others? May they, nay, must they not receive it by proxy? Must not others be baptized and confirmed for them? We are *forced* to conclude that they must. Joseph Smith the glorious Prophet and Seer of the nineteenth century, of whom it is said in a revelation in the B. of C. 1st. ed. given in 1833, *which Elder Page and his associates profess to believe*, "the keys of the kingdom shall *never* be taken from you while thou art in the world, neither in the world to come." I say, this great key holder for time and eternity teaches that "for him to whom these keys are given, there is no difficulty in obtaining a knowledge of facts, in relation to the salvation of the children of men, both as well for the dead as for the living!" B. of C. 106: (110) 11.

Paul the apostle teaches baptism for the dead: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" 1 Cor. 15: 29. Mr. Page may tell us, as he told me some 8 or 9 years ago, that the "dead" mentioned by Paul was "the dead Christ," we do not anywhere learn that the sinner is baptized "for" Christ, but "into Christ," and further, Christ was not "dead" when Paul wrote the passage quoted, but was "alive for evermore." The text refers to them that were then dead, and not to them that had been dead and were then living, therefore it could not possibly refer to Christ. Again, if "the dead" spoken of meant "the dead Christ," (as Mr. Page and others teach,) then the resurrection of Christ himself was yet in the future.

Let us amplify the passage according to their interpretation, and see how it would read: "else what shall they do which are baptized for the dead Christ, if the dead Christ rise not at all? Why are they then baptized for the dead Christ?" You see at a glance that if the true meaning of the passage was according to the above interpretation, then Christ had not yet risen, but was still dead, the terms "rise not," is in the future tense, and can not be made, in this quotation, to relate to the past or present tense.

And we further find that Paul the apostle, with Joseph "the choice seer," both teach the living saints touching their being baptized for the dead; hence we see how that the spirits in prison, having and believing the gospel, can have gospel ordinances made available for them, and I can not find that the Book of Mormon is opposed to this doctrine, though it does not teach it in plain terms. Let us examine some supposed contradictions of it, taken from Moroni 8: 3: "For behold that all little children are alive in Christ, and also all they that are without the law, for the power of redemption cometh on all they that have no law." It has been asserted that "this reading is as clear as language can make it, that all the human race, both old and young, who have died without the knowledge of the gospel, are under no condemnation; and can not repent, having transgressed no law." Now it teaches no such thing: The word "gospel" is substituted for the word "law," either ignorantly or intentionally, the reader can draw his own conclusions with regard to that. The word "gospel" is not mentioned in the paragraph at all. Some would seem to argue that the Almighty holds man accountable to nothing but the gospel, and that there is no other law he can violate, or by which he

can be condemned in the sight of God. Shall the wilful liar, the adulterer, the sorcerer, the whoremonger, the false swearer, the murderer, and him that oppresses the widow and the fatherless—shall they remain uncondemned, because, forsooth, they never heard the gospel? Will the man, who, with all human cunning, and wicked device of the devil, destroys the peace and happiness of others, remain uncondemned in the sight of God, because he never heard the gospel? Shall the miserable seducer, who has sent the "wormwood and gall" into the once happy house, and made desolate forever, as with the fierce lightning, hearts once pure and glad; shall the murderer, whose hands are dripping with a brother's blood—shall they remain under "no condemnation," because they never heard the gospel? Is there no other law but that of the gospel? Can not a man sin only by rejecting, or transgressing against the gospel? If the words of eternal life were ever perverted, they certainly are in this case.

God has implanted in the mind of every sane person, who has come to the years of accountability, the fundamental principles of the moral law. All men have a portion of "that light which lighteth every man that cometh into the world," and when that light is not obscured by wicked traditions, the individual will have a clear perception of his duty towards his fellow man. It will teach him not to lie, or steal, or bear false witness, or commit adultery, or kill, or anything like unto it, and just in proportion as the heathen nations have watched the movings, and heeded the teachings of this inner light, they have advanced in civilization and refinement. We look to ancient Greece and Rome, as well as many others of the ancient nations, and we are astonished at their nice perceptions of moral law, the correctness of their social orders, and their political institutions; yet they had not the gospel, and knew nothing concerning it. The light which they had, and all the true knowledge and wisdom which they possessed, was given them of God, and it constituted a law unto them, and when they sinned against it, they were under the curse of a broken law.

Moses evidently understood and taught this principle of inward monition to ancient Israel, for after he had written to them all the law, he said:

"This commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven; that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it

beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Deut. 30: 11-14.

When in the last verse he says, "the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it," he evidently refers to the great moral principles of the law he had just given them, being written within the mind. Paul says:

"For when the Gentiles, which have not the (written) law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." Rom. 2: 14, 15.

I have inserted in brackets the word "written," as explanative of the obvious design of the apostle. He was evidently speaking of the great unwritten moral law, which God prints upon the minds of all mankind, and the written law to Israel, commonly known as the moral law. They were one in essence: one could be read by looking upon the tables of stone, and the other by looking within, upon the heart, upon the mind. Nor is the Book of Mormon silent upon this point. It says, "men are instructed sufficiently that they know good from evil." 2 Nephi 1: 5.

In Ezek. 32 c., we are informed that "Pharaoh," "with a company of many people," were to be slain and go down to hell, and that when he should get there with his company, he would find that, "Asshur is there, and all her company," and "Elam and all her multitude." "There is Meshech, Tubal and all her company." "There is Edom, her kings and all her princes." "There be the princes of the North, all of them, and all the Zidonians, which are gone down with the slain, with their terror they are ashamed of their might, and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit." Why have they gone down to hell? Why is it that they are under such condemnation and punishment? It certainly can not be because they rejected the gospel, for the gospel, it is evident, was never preached to those nations until after Christ, and if such a cause existed, it most certainly would be mentioned. The chief cause assigned, is that *they caused terror in the land of the living*. I gather from this that they, while living, were living in violation of the great moral law, as written upon the minds of all mankind,

and for this continued violation, the Lord God destroyed them, and sent them to hell, where all the wicked go. "The wicked shall be turned into hell, and all the nations that forget God." Ps. 9: 17. Little children do not go to hell at death, but to paradise, with all the righteous, and they who know no law. "Therefore, to him that knoweth to do good, and doeth it not, to him it is sin." Jas. 4: 17. It does not matter whether under a gospel dispensation or not, or whether among heathen or christians, "to him that knoweth to do good, and doeth it not, to him it is sin." The heathen are under responsibility to do good as far as they know, and if they do it not, "to them it is sin." The christian is under greater responsibility, simply because of his greater light, and every man's condemnation is proportionate to the degree of light and knowledge they sin against, whether they know the gospel or not, and no man who has a perception of right, and that which is good, and who sins against it, can, in the day of God's judgment, cover himself with the excuse that he *never knew the gospel*. Some would teach us (it appears) that such an excuse, or answer, would be a *sure* passport to eternal glory, with the pure, innocent, sinless little children. It is to be hoped that such men will soon be able to see that there are laws, for the keeping of which God holds men responsible, though they may never have heard the gospel. They that have the gospel will be judged by the gospel, "and as many as have sinned in the law, shall be judged by the law." Every man will be judged by the degree of light and knowledge that he possesses, and just in proportion as he has light and knowledge, he has *law*, for the use of which he is accountable to God. In the B. of C. 85; (7) 2, 3, we are told that the Holy Spirit through Christ, is "the light which is in all things: which giveth life to all things: which is the law by which all things are governed," and just in proportion as men sin against that *law*, they stand condemned, and this is evidently what Moroni meant.

W. W. B.

WHEELING, West Va., Sept. 20, 1864.

"OUR WAR AND OTHER WARS."

THE *Chicago Evening Journal* of last week has the following in regard to "war and rumors of wars":

"The restoration of quiet in Denmark does not bring peace to the world outside of our borders. At the present moment, three-quarters of the globe are at war. China has strife on the largest scale, and Japan and Kachgar are also at war, and there is war in Afghanistan. In Africa there

is war, in Algeria and Tunis, besides more than twenty warfares among smaller States. There is war, too, in Poland, and the prospect of another continental war. England is at war with New Zealand; Spain with Peru, and France with Mexico. Italy is in that condition which may lead to early battles; so is Hungary; so is Denmark and the Slavonian element in Turkey is ripe for an outbreak. In South America war has been declared between Brazil and Uruguay."

A DESTRUCTIVE HURRICANE.

"Paris, Nov. 1, 1864.—Paris papers publish a telegram from Calcutta, giving the following details of the destruction caused by the late hurricane at Calcutta: one hundred and ten ships were wrecked, and 12,000 persons drowned. The total loss is estimated at 200,000,000 francs. A great portion of the city was inundated, and the villages bordering on the river were under water."

NOTICE.

I wish to say to the Presidents of all the Branches in Northern Illinois, that one of the pamphlets, ("Evidences that Joseph Smith, the Martyr, was a Prophet of God,") that Bro. Sheen and myself were instructed to write, is now ready for circulation, and I wish that they would gather means from their respective branches, sufficient to obtain from one hundred to five hundred, according to their ability, and put them in circulation. I wish them read by every intelligent mind in Northern Illinois. The official members in each Division will be careful to see that this is done.

Respectfully, Z. H. GURLEY.

DIED.

At Kewanee, Ill., Oct. 24, 1864, Bro. WILLIAM SHAKESPEARE, a native of Staffordshire, England, aged 36 years, 5 months and 27 days.

RECEIPTS FOR THE HERALD.—A. Mix, E. Page, J. Seelye, E. C. Alexander, G. W. Bird, L. L. Jones, A. Lawrence, S. Lawrence, each \$2; G. E. Morton, A. Thompson, M. McGuire, L. J. Cook, E. Downy, J. Whitesmuth, S. Hickey, S. A. Sayer, S. Prye, D. U. Spinning, L. Jones, J. Boswell, D. Fleming, J. Whittinger, S. E. Kelly, M. A. Black, each \$1; J. Thomas, \$3; E. Kelsall, \$1.70; S. G. Holman, \$3.60; R. R. Partridge, \$1.50; H. Bogue, \$1.16; L. Sadler, \$1.17; I. A. Bogue, \$1.42; C. Mills, \$1.25; T. J. Andrews, (gold) \$81.75; J. Pierson, \$3; W. Redfield, \$0.50; E. F. Hyde, \$1.50; D. Leeka, \$4.

RECEIPTS FOR HYMN BOOK.—B. Williams, \$2; A. Mix, L. Jackson, Nancy Clarkson, H. B. Huffman, each \$0.55; E. C. Lawrence, E. C. Alexander, each \$0.85.

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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.

"THAT WHICH IS ALTOGETHER JUST SHALT THOU FOLLOW, THAT THOU MAYEST LIVE, AND INHERIT THE LAND WHICH THE LORD THY GOD GIVETH THERE."—*Deut. 16: 20.*
TRUTH, RIGHTEOUSNESS AND PEACE: WHERE THE FORMER EXIST, THERE BOTH THE LATER ABOUND.

No. 11.—Vol. 6.] PLANO, ILL., DEC. 1, 1864. [WHOLE No. 71.

*From the Pearl of Great Price, printed in
Liverpool, Eng., 1851.*

A REVELATION AND PROPHECY BY
THE PROPHET, SEER, AND REVE-
LATOR, JOSEPH SMITH.

Given December 25, 1832.

"VERILY thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be mar- shalled and disciplined for war. And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation, and chastening hand of an almighty God, until the consumption decreed, hath made a full end of all nations; that the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy

places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

The *Pearl of Great Price* which contains this revelation is yet in our possession, and can be seen by any person who desires to see it. It is also in the possession of many persons to this day. The revelation was kept in manuscript by Joseph the Martyr, and often read to brethren who are witnesses of the fact to this day. It was re-published in *The True Latter-Day Saints' Herald*, in November, 1860; which was also before the rebellion of South Carolina commenced. The rebellion which *had commenced* in South Carolina when this revelation was given, was not that which was referred to in this revelation, but "the wars that *will shortly come to pass*, beginning at the rebellion of South Carolina," are there foretold. It was thus shown that at a future time; which would "shortly come," the wars upon all nations would commence with a rebellion of South Carolina; and that the Southern States would *then* be divided against the Northern States. They were not thus divided when this revelation was given. In no State except South Carolina were a majority of the people in favor of rebellion, or nullification as it was called. The plea, or excuse for that rebellion, was not in reference to slavery in the least, but in reference to the tariff. The anti-slavery party was then very small, and very unpopular in every Northern State. There was then scarcely a man to be found anywhere (except a few Latter-Day Saints) who believed that the time would come when the Southern States would be divided against the Northern States, much less that the commencement of it would be by the "rebellion of South Carolina," and that *then* the Southern States would call upon Great

Britain and other nations, and that slaves would then rise up against their masters, who would be marshalled and disciplined for war. These events have all transpired precisely as they were foretold in this revelation. Why have they transpired? The revelation shows why these events would transpire, and why war upon all nations, and famine, plague and earthquakes, &c., will make a full end of all nations. This is the purpose of God in bringing these judgments upon the nations, as this revelation shows: "that the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies." When this revelation was given, there had not been any saints in our day whose blood had been shed, that we have any account of, but in less than a year afterward the blood of saints began to be shed, and from time to time afterward, and these judgments are being poured out, that at the end thereof the cry of the saints, and of the blood of the saints may cease to come up into the ears of the Lord.

EVIDENCES OF THE TRUTH OF THE BOOK OF DOCTRINE AND COVENANTS. No. 3.

Joseph the Martyr received a revelation in October, 1833, in Perysburgh, N. Y., in which the Lord said:

"Now I give unto you a word concerning Zion: Zion shall be redeemed, although she is chastened for a little season. Therefore, let your hearts be comforted, for all things shall work together for good to them that walk uprightly, and to the sanctification of the church; for I will raise up unto myself a pure people, that will serve me in righteousness." B. of C. 97: (95) 4.

It was not until more than a month after this revelation was given that the saints were driven from Zion, but in this revelation it was shown that this event would transpire, for Zion could not "be redeemed" if the saints had not been driven from Zion, but in these words it was foretold that Zion would be chastened for a little season, but that she will be redeemed. The chastening came suddenly and unexpectedly in the following month, when the saints were driven out of the centre place of Zion, which was Jackson Co., Mo. It was shown in the foregoing quotation that the church was not then sanctified, but that all things should work together for good, to sanctify the church; that the Lord might raise up unto himself a pure people. It was thus shown that the church was not then sanctified, and that the Lord had not then raised up a pure

people. The chastisements which the saints have experienced, have been in accordance with this prophesy. The saints were driven out of Jackson Co., Mo., in November, 1833, and in the following month the Prophet Joseph received a revelation, in which the Lord said:

"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, can not be sanctified.

"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." B. of C. 98: 1, 2, 4.

The sword of God's indignation has fallen and is yet falling heavily upon the enemies of Zion. Notwithstanding the proximity of Jackson Co., to free States, it is nearly desolated by this rebellion, and the adjacent counties where the saints were driven from have been desolated in like manner. The enemies of Zion did not believe that this prophesy would be fulfilled, and although the sword of God's indignation has fallen, and is yet falling upon them, they do not

consider that they are now being punished for exiling, and persecuting the saints. When they were engaged in this wicked work they would not believe that they would ever be driven into exile, and afflicted, as they were driving and afflicting the saints; but these judgments have come upon them, and the end is not yet. These afflictions were allowed to come upon the saints because there were transgressors among them, but an awful judgment has come upon them who afflicted them, and the worst is yet to come. Afterward the children of Zion who have been scattered, and who remain alive, 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. In the same revelation the Lord also says:

"I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles; that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

"Now, unto what shall I liken the children of Zion? I will liken them unto the parable of the woman and the unjust judge. * * Thus will I liken the children of Zion.

"Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the President; and if the President heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation, and in his hot displeasure, and in his fierce anger, in his time, will cut off those wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites and unbelievers; even in outer darkness, where there is weeping, and wailing, and gnashing of teeth. Pray ye, therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them. What I have

said unto you, must needs be, that all men may be left without excuse; that wise men and rulers may hear and know that which they have never considered; that I may proceed to bring to pass my act, my strange act, and perform my work, my strange work. That men may discern between the righteous and the wicked, saith your God." B. of C. 98: 10-12.

The saints did as the Lord commanded them. They importuned at the feet of the Judge at Independence, Jackson Co., and at the feet of the Governor of Missouri, and at the feet of Martin Van Buren, the President of the United States, and they all heeded them not, therefore did "the Lord arise and come forth out of His hiding place, and in His fury vex the nation, and in His fierce anger" in this "His time," he is cutting off those wicked, unfaithful and unjust stewards, who persecuted, drove and killed His saints, just precisely as He said that He would in this revelation. These things are coming to pass that all men may be left without excuse, and wise men and rulers do now hear and know that which they never considered until this rebellion began to be developed. These things were to come to pass, and they have come to pass, that the Lord may bring to pass His act, His strange act, and these events are a part of His strange act, and He is now performing His "strange work," "that men may discern between the righteous and the wicked."

The Lord is pouring out His wrath without measure upon those who have smitten and driven His saints, precisely as He said that He would, in a revelation which was given in February, 1834, in which the Lord said:

"Verily I say unto you, my friends, behold, I will give unto you a revelation and commandment, that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren, who have been scattered on the land of Zion, being driven and smitten by the hands of mine enemies; on whom I will pour out my wrath without measure in mine own time; for I have suffered them thus far, that they might fill up the measure of their iniquities, that their cup might be full, and that those who call themselves after my name might be chastened for a little season, with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them.

"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 forever 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.

“But verily I say unto you, I have decreed that your brethren, which have been scattered, shall return to the land of their inheritances and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption; and the redemption of your brethren; even their restoration to the land of Zion, to be established, no more to be thrown down; nevertheless, if they pollute their inheritances, they shall be thrown down; for I will not spare them if they pollute their inheritances. Behold I say unto you, the redemption of Zion must needs come by power; therefore I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be. Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers, mine angel shall go up before you, but not my presence; but I say unto you, mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land.” B. of C. 100: (101) 1.-3.

The saints were to suffer “much tribulation,” as it was here shown, before they were to be permitted to “return to the land of their inheritances, and build up the waste places of Zion.” Many of the saints plunged themselves into “much tribulation” by forsaking the righteous way and following false teachers. It was also here foretold

that the saints, (or at least some of them) would be brought into “bondage,” for they can not be “led out of bondage,” if they have not been previously brought into bondage. The Lord said to the saints in this revelation, “ye must needs be led out of bondage,” and many are now in bondage in the Salt Land. We have witnessed the fulfillment of the prophecy that the saints would be in bondage, and now we are confidently expecting that they will “be led out of bondage.”

In a revelation which was “given on Fishing River, Missouri, June 22, 1834,” the following prediction, which is now being fulfilled, was given:

“Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence, they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints.” B. of C. 102: 4.

There are now very few of the Lord’s enemies left to pollute His heritage, and to blaspheme His name, upon the lands which he had consecrated for the gathering together of His saints. The fulfillment of this prophesy is therefore nearly completed.

The next prophesy which we will examine, and which has been in part fulfilled, is the following:

“Behold, vengeance cometh speedily upon the inhabitants of the earth—a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation—and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

“And upon my house shall it begin, and from my house shall it go forth, saith the Lord. First among those among you, saith the Lord, who have professed to know my name, and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.” B. of C. 105: (104) 9, 10.

The calamities which are here spoken of commenced first upon the church of J. C. of L.-D. S. in the following year, (1838) as it is shown in the History of the Persecutions of the Latter-Day Saints, (page 56) and in the Times and Seasons, vol. 1, p. 2. In the year 1839, the saints were driven from Missouri. June 27, 1844, the Prophet Joseph and his brother Hyrum, were martyred at Carthage, Ill., and in 1846 the saints were driven from Illinois. Thus judgment begun at the house of God, as it was foretold in the prophesy we have quoted, and as Peter prophesied. See 1 Pet. 4: 17. Thus “a day of wrath, a day of burning, a day of desolation, of weeping and of lamentation” commenced, first among those who

were among the saints, but who were not saints. These calamities were judgments upon them, and chastisements upon the saints. Afterward vengeance came speedily upon this nation, and now there are fearful apprehensions that it will soon come upon the world generally.

This prophesy was confirmed by another, which is in a revelation which was given Jan. 19, 1841, as follows:

"The day of my visitation cometh speedily, in an hour when ye think not of, and where shall be the safety of my people, and refuge for those who shall be left of them?" B. of C. 107: (103) 2.

It was here shown that when the day of God's visitation should come, only a remnant of His people should be left of them. So it has come to pass, and the day of His visitation has come.

That which was foretold in par. 14 of the same revelation, has also come to pass. There the Lord said:

"If you build an house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfill the promises which ye expect at my hands, saith the Lord; 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." B. of C. 107: (103) 14.

The saints did not do the things which the Lord commanded in all things, therefore these calamities came upon them. Nevertheless the Lord accepted the offerings of those who labored with all their might to do the work which the Lord commanded them, as the next paragraph shows, as follows:

"Verily, verily I say unto you, that when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their mights, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them performing that work; behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God. Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and an house unto my name, in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God; and I will answer judgment,

wrath and indignation, wailing and anguish, and gnashing of teeth, upon their heads, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God." B. of C. 107: (103) 15.

"Judgment, wrath and indignation," has not only come upon those who hindered the Lord's work in Jackson Co., Mo., but it has come upon their children, and their children's children, unto the third and fourth generation, as it was foretold in this revelation.

In all the revelations which we have examined, Joseph the Seer spoke the word of the Lord, which has come to pass, and we have not heard or read of any prophet who prophesied of so many wonderful events, which transpired in so short a time. We can not find one revelation which has been given to the church through Joseph, which has been proved to be false, so that the words of Moses have no reference unto him, which he spoke, saying:

"And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." Deut. 18: 21, 22.

According to this rule you can not say that the Lord hath not spoken by Joseph the Choice Seer, for he prophesied of many unprecedented events which did "follow" the predictions. These prophecies were not spoken "presumptuously," but daily we behold a fulfillment of many of his prophecies, and the commencement *emphatically* of that which was prophesied of concerning him in the Book of Mormon, in these words:

"It shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause *him*, (Joseph the Choice Seer) to bring forth unto the Gentiles, and shall give unto *him* power that *he* shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant." B. of Nephi 9: 9.

LINEAL PRIESTHOOD.—No. 2.

EVIDENCES FROM THE ECCLESIASTICAL HISTORY OF EUSEBIUS PAMPHILUS:

In the History of Eusebius, Book 2, c. 1, is the following statement concerning James, the brother of our Lord:

"Then also James, called the brother of our Lord, because he is also called the son of Joseph. For Joseph was esteem-

ed the father of Christ, because the Virgin being betrothed to him, 'she was found with child by the Holy Ghost before they came together,' as the narrative of the holy gospel shows. This James, therefore, whom the ancients, on account of the excellence of his virtue, surnamed the Just, was the first that received the episcopate of the church at Jerusalem. But Clement, in the sixth book of his Institutions, represents it thus: 'Peter, and James, and John, after the ascension of our Savior, though they had been preferred by our Lord, did not contend for the honor, but chose James the Just as bishop of Jerusalem.' And the same author, in the seventh book of the same work, writes also thus: 'The Lord imparted the gift of knowledge to James the Just, to John and Peter after his resurrection, these delivered it to the rest of the apostles, and they to the seventy, of whom Barnabas was one. There were, however, two Jameses; one called the Just, who was thrown from a wing of the temple, and beaten to death with a fuller's club, and another, who was beheaded.' Paul also makes mention of the Just in his epistles. 'But other of the apostles,' says he, 'saw I none, save James, the brother of our Lord.'

In this statement we are informed that Peter, James and John were preferred by our Lord, by which we understand that they were preferred above, or received higher authority than the other apostles. This fact is also shown by the statement that "the Lord imparted the gift of knowledge to James the Just, to John and Peter after His resurrection, these delivered it to the rest of the apostles." Peter and John also preferred James the Just, the Lord's brother, and they undoubtedly did so because that preference belonged to him, because he was the eldest brother of the Lord Jesus. We read that he received the episcopate of the church at Jerusalem, and was chosen by Peter and John as bishop of Jerusalem. The highest officer in the church in the time of Eusebius was called a bishop; and Eusebius, and the church in his time, appeared to have believed, that the highest office that an apostle could hold, in connection with the office of an apostle, was the office of a bishop; therefore they held that a bishop was a president. There does not appear to be any revelation which shows that a president can not be a bishop, and in Acts 1: 20, it is positively shown that an apostle *can* be a bishop, and that one of the apostles *was* a bishop.

Peter was showing the necessity of a man being chosen to fill the place of Judas Iscariot, and he said: "It is written in the Book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his *bishopric* let another take." This shows that Judas Iscariot was a bishop, and as it is there shown that Mathias was chosen to fill his place, therefore he was also a bishop. If these apostles were bishops, why could not James, or any of the apostles be bishops, and why could not these and other bishops be presidents of churches, and why could not James be the President of the whole Church, and Bishop of Jerusalem also? We can find no commandment which would have prevented it. The President of the Reorganized Church, is now also President of one of the Districts of the Church. The church was thus divided into districts in the days of James, John and Peter, and these districts were called "episcopates" or "sees" or "diocesses," and James the Just, the brother of our Lord, received "the episcopate of the church at Jerusalem," for Peter and John "chose James the Just, as bishop of Jerusalem." Now as Peter, James and John were *preferred* by our Lord, and as they "did not contend for the honor, but chose James the Just, as bishop of Jerusalem," it is evident that they "chose" him to the highest "honor" in the church, and that was the Presidency of the whole Church. Jerusalem was the Head Quarters of the church. The Savior told the apostles "that they should not depart from Jerusalem, but wait for the promise of the Father." Acts 1: 4. Paul and Barnabas, and others went up to Jerusalem, to the apostles and elders, to obtain a decision in reference to circumcision, because "certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye can not be saved." Acts 15: 1. "And the apostles and elders came together for to consider of this matter." 6 v. James presided over the council, and decided the controversy by his "sentence." He said, "*my sentence is that we trouble not them which from among the Gentiles are turned to God: but that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.*" 19, 20 v. These quotations show that Jerusalem was the Head Quarters of the Church, where the council of the apostles sat, and where business pertaining to the whole church was transacted, and that there James pre-

sided, and passed *his sentences* on controversial questions.

In the History of Eusebius is the following account of the martyrdom of James, the brother of the Lord:

“The martyrdom of James, who was called the brother of the Lord.”

“But the Jews, after Paul had appealed to Caesar, and had been sent by Festus to Rome, frustrated in their hope of entrapping him by the snares they had laid, turn themselves against James, the brother of the Lord, to whom the episcopal seat at Jerusalem was committed by the apostles. The following were their nefarious measures also against him. Conducting him into a public place, they demanded that he should renounce the faith of Christ before all the people; but contrary to the sentiments of all, with a firm voice, and much beyond their expectation, he declared himself fully before the whole multitude, and confessed that Jesus Christ was the Son of God, our Savior and Lord. Unable to bear any longer the testimony of the man, who, on account of his elevated virtue and piety was deemed the most just of men, they seized the opportunity of licentiousness afforded by the prevailing anarchy, and slew him. For as Festus died about this time in Judea, the province was without a governor and head. But, as to the manner of James’s death, it has been already stated in the words of Clement, that he was thrown from a wing of the temple, and beaten to death with a club. Hegesippus also, who flourished nearest the days of the apostles, in the fifth book of his Commentaries gives the most accurate account of him, thus: ‘But James, the brother of the Lord, who, as there were many of this name, was surnamed the Just, by all, from the days of our Lord until now, received the government of the church with the apostles. *This apostle was consecrated from his mother’s womb.* He drank neither wine nor fermented liquors, and abstained from animal food. A razor never came upon his head, he never anointed with oil, and never used a bath. **HE ALONE WAS ALLOWED TO ENTER THE SANCTUARY.** He never wore woollen, but linen garments.’ He was in the habit of entering the temple alone, and was often found upon his bended knees, and interceding for the forgiveness of the people; so that his knees became as hard as camel’s, in consequence of his habitual supplication and kneeling before God. And indeed, on account of his exceeding great piety, he was called the Just, and Oblis (or

Zaddick and Ozleam) which signifies justice and protection of the people; as the prophets declare concerning him. Some of the seven sects, therefore, of the people, mentioned by me above in my Commentaries, asked him what was the door to Jesus? And he answered, ‘that He was the Savior.’ From which, some believed that Jesus is the Christ. But the aforesaid heresies did not believe either a resurrection, or that he was coming to give to every one according to his works; as many however as did believe, did so on account of James. As there were many, therefore of the rulers that believed, there arose a tumult among the Jews, Scribes, and Pharisees, saying that there was danger that the people would now expect Jesus as the Messiah. They came therefore together, and said to James, ‘We entreat thee, restrain the people who are led astray after Jesus, as if he were the Christ. We entreat thee to persuade all that are coming to the feast of the passover rightly concerning Jesus; for we all have confidence in thee. For we and all the people bear thee testimony that thou art just, and thou respectest not persons. Persuade therefore the people not to be led astray by Jesus, for we and all the people have great confidence in thee. Stand therefore upon a wing of the temple, that thou mayest be conspicuous on high, and thy words may be easily heard by all the people; for all the tribes have come together on account of the passover, with some of the Gentiles also.’ The aforesaid Scribes and Pharisees, therefore, placed James upon a wing of the temple, and cried out to him, ‘O thou just man, whom we ought all to believe, since the people are led astray after Jesus that was crucified, declare to us what is the door to Jesus that was crucified.’ And he answered with a loud voice, ‘Why do ye ask me respecting Jesus the Son of Man? He is now sitting in the heavens, on the right hand of great Power, and is about to come on the clouds of heaven.’ And as many were confirmed, and gloried in this testimony of James, and said, Hosanna to the son of David, these same priests and Pharisees said to one another, ‘We have done badly in affording such testimony to Jesus, but let us go up and cast him down, that they may dread to believe in him.’ And they cried out, ‘Oh, oh, Justus himself is deceived,’ and they fulfilled that which is written in Isaiah, ‘Let us take away the just, because he is offensive to us; wherefore they shall eat the fruit of their doings.’ Is. iii. Going

up therefore, they cast down the just man, saying to one another, 'Let us stone James the Just.' And they began to stone him; as he did not die immediately when cast down; but turning round, he knelt down saying, 'I entreat thee, O Lord God and Father, forgive them, for they know not what they do.' Thus they were stoning him, when one of the priests of the sons of Rechab, a son of the Rechabites, spoken of by Jeremiah the prophet, cried out saying, 'Cease, what are you doing? Justus is praying for you.' And one of them, a fuller, beat out the brains of Justus with the club that he used to beat out clothes. Thus he suffered martyrdom, and they buried him on the spot, where his tombstone is still remaining, by the temple. He became a faithful witness, both to the Jews and Greeks, that Jesus is the Christ. Immediately after this, Vespasian invaded and took Judea. Such is the more ample testimony of Hegeſippus, in which he fully coincides with Clement. So admirable a man indeed was James, and so celebrated among all for his justice, that even the wiser part of the Jews were of opinion that this was the cause of the immediate siege of Jerusalem, which happened to them for no other reason than the crime against him. Josephus also has not hesitated to superadd this testimony in his works: 'These things,' says he, 'happened to the Jews to avenge James the Just, who was the brother of him that is called Christ, and whom the Jews had slain, notwithstanding his pre-eminent justice.' The same writer also relates his death, in the twentieth Book of his Antiquities in the following words," Eusebius, Book 2, chap. 23.

Here Eusebius quotes a part of the remarks of Josephus, which we quoted in our last number, page 145.

We have reproduced this history of the martyrdom, that our readers may know what is contained in the History of Eusebius concerning him. According to this history "he alone was allowed to enter the sanctuary." Therefore none of the apostles except James were allowed to enter the sanctuary, "the holiest of all." Into it "went the high priest alone, once every year." Heb. 9: 7. Even the high priest was commanded to "come not at all times into the holy place within the veil." The Lord said:

"And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not; for I will appear in the cloud upon the mercy seat. Thus

shall Aaron come into the holy place; with a young bullock for a sin offering, and a ram for a burnt offering." Lev. 16: 2, 3.

It was the peculiar privilege of Aaron and his lineal successors to enter into "the holy place within the veil," as this and many other texts show, but Moses was permitted to go into it.

"And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them." Lev. 8: 10, 11.

We might quote other texts to show that Moses officiated in the tabernacle. There Moses went with Joshua, that the Lord might give a charge to Joshua. See Deut. 31: 14-23. The sanctuary of the Lord was in the tabernacle, for in Heb. 9: 2-7, we read as follows:

"For there was a tabernacle made; the first wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God: but into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."

In the days of James, the high priests were not of the seed of Aaron, but they were men who were unjustly appointed from time to time, by the Roman kings who ruled over the Jews. In one of our extracts from the works of Josephus, concerning James, we are informed that king Agrippa took the high priesthood from Ananus, and gave it to Jesus the son of Damneus. Josephus had previously stated that Joseph, the high priest, was removed in like manner, and Ananus appointed in his stead. It was therefore at a time when the lineal successors of Aaron were not permitted to officiate in the high priesthood, that James "alone was allowed to enter the sanctuary," and that the priests who were appointed by the Roman kings were not allowed by the Jews to enter there. It appears that James had the same right to enter into the sanctuary that Moses had, because he held the same authority, and that this right was

acknowledged by the church, and many of the unbelieving Jews, including those who had charge of the temple. The church unquestionably "allowed" that he held this right because he was the eldest brother of Jesus, and we presume that the unbelieving Jews allowed that he held this right because he was a descendant of David, and because their *legal* high priest, of the seed of Aaron, was prevented from entering there.

It should be remembered that this quotation from the History of Eusebius, is represented to be a quotation from what Hegesippus wrote "in the fifth book of his Commentaries," and that we are informed that "he flourished nearest the days of the apostles," and that Hegesippus there says that James "was called the Just, and Oblias (or Zaddick and Ozleam,) which signifies justice and protection of the people, as the prophets declared concerning him," By the name by which the Jews called him, it appears that they acknowledged that he was called of God in the cause of "justice and protection of the people." We infer that he was a defender of the "just" rights of the Jews, against the increasing aggressions of the Roman rulers. It appears that Hegesippus said that James was called the Just, "which signifies justice and protection of the people, as the prophets declare concerning him." The ancient prophets therefore prophesied these things concerning James the Just. This shows plainly that James was held in the highest esteem by saints and unbelieving Jews. The quotation which Eusebius gives from Isa. 3: 10, is one of the prophecies which was represented to have been fulfilled by the murderers of James the Just. He quotes Isaiah, as saying, "Let us take away the Just, because he is offensive to us; wherefore they shall eat the fruit of their doings." Eusebius said, "such is the more ample testimony of Hegesippus, in which he fully coincides with Clement." Thus did christian writers represent that the ancient prophets prophesied concerning James, but we cannot find any statements like these concerning any of the other apostles.

THE COVENANT CONCERNING JOSEPH THE CHOICE SEER. No. 2.

A PARAPHRASE ON 2ND NEPHI, 2ND CHAPTER.

"Wherefore, 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, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing

peace among the fruit of thy loins, and bringing them to the knowledge of their fathers, in the latter days; and also to the knowledge of my covenants, saith the Lord." Sentence 16.

The fruit of the loins of ancient Joseph was to write, and the fruit of the loins of Judah was to write. The Choice Seer was raised up out of the fruit of the loins of ancient Joseph, as we have already shown by several quotations from this prophecy. Therefore in the last quotation it was promised and foretold that the Choice Seer should write, and the fruit of the loins of Judah should write, and that that which should be written by them, should "grow together unto the confounding of false doctrines, and laying down of contentions," &c.

"And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord." Sentence 17.

The connection of this with the last sentence, is a proof that the Lord had reference to the Choice Seer, when He said in the preceding sentence, "the fruit of thy loins shall write," for in the next sentence the Lord said, "and out of weakness he shall be made strong." The pronoun "he" evidently refers to him of whom the Lord spoke to ancient Joseph, saying, "the fruit of thy loins shall write." This Seer, out of weakness, will be made strong in that day when the Lord's work shall commence among all His people, unto the restoring thee, O house of Israel. If he became a fallen or a false prophet, this prophecy cannot be fulfilled, for then out of weakness he became weaker, and lost all his strength in the Lord, and he was not "made strong." Before this Seer's death, the work of the Lord did not commence among all His people. It did not commence "unto the restoring thee, O house of Israel."

"And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him, shall be confounded: for this promise, of which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled. Behold I am sure of the fulfilling of this promise." Sentences 18, 19.

If he was a fallen prophet he was not blessed. God does not bless fallen prophets. If he was a fallen prophet, those who sought to destroy him were not confounded. They sought to destroy his life, and they accomplished their object. Some have represented that this prophecy meant that his enemies should not succeed in their attempts to kill him; but they have been confounded *although they killed him.* It was

supposed that his death would put an end to what was called Mormonism, but instead of that, they fulfilled the prophecy which says that he should be "a branch which was to be broken off; nevertheless, to be remembered in the covenants of the Lord; that the Messiah should be made manifest unto them, (the house of Israel) in the latter days." This is the way that those who sought to destroy him will be confounded. By the branch (the seer) being broken off, the Messiah will be made manifest unto the house of Israel, "in the spirit of power, unto the bringing of them out of darkness unto light." Thus, those who sought to destroy the Choice Seer, will be completely "confounded," as they were who crucified the Son of God. Ancient Joseph said, "I am sure of the fulfilling of this promise," so there is no possibility of a failure in regard to it, and these prophecies show that ancient Joseph knew, and was "sure" that the choice seer would not be a fallen or a false prophet. The Savior foretold how they will be confounded who would seek to destroy this "servant." When Jesus ministered unto the Nephites, He said:

"When these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced, unto the fulfilling of the covenant which He hath made unto the people who are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard, shall they consider. For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them. But behold, the life of MY SERVANT shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will shew unto them that my wisdom is greater than the cunning of the devil. Therefore it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power, that he shall bring them forth unto the Gentiles (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant." B. of Nephi 9: 9.

This is the testimony of Jesus concerning His "servant" who was to bring forth His words unto the Gentiles, and these are some of Christ's words, which His "servant" Joseph was to bring forth unto the Gentiles,

and this is the testimony of Jesus concerning this servant:

"Behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will shew unto them that my wisdom is greater than the cunning of the devil."

Although this servant has been slain, and although his enemies are divided in their opinions concerning him, although some say that he was an imposter, and some say that he was a fallen prophet, and died in transgression, yet this prophecy is true. His enemies killed him, but they did not hurt him, according to the idea which Christ presented in these words. They inflicted a mortal hurt, but God was to heal him by giving him an immortal body. The prophecy can not be fulfilled in any other way. We know that he was not healed before his death of the marring which was inflicted upon him at the time of his death, therefore he must be healed after his death, otherwise he was not healed at all. Will some of the theologians who say that Joseph became a fallen and false prophet, tell us how this prophecy was fulfilled? How can you say that he was not hurt? How was he "marred" by his enemies, and afterward healed by Jesus Christ? How did Jesus show by healing him, that His wisdom is greater than the cunning of the devil? We propound these questions to all those who say that the Book of Mormon is a divinely inspired record, but that a part or all of the subsequent revelations which Joseph gave unto the church were false. Undoubtedly their answers, if they give any, will be a marvelous curiosity. Will they say that the servant spoken of in this prophecy is not Joseph the Choice Seer? Was not he the "man" who declared the great and marvelous work of the Father, and was it not of this man that Jesus spoke when He said: "but behold, the life of my servant shall be in my hand; therefore they shall not hurt him," &c.? Was not he the man whom the Father caused to bring forth the words of Jesus Christ unto the Gentiles, and was not he the man to whom the Father gave power that he should bring them forth unto the Gentiles? How will Christ show that His wisdom is greater than the cunning of the devil? The Savior has given a definite statement on this point. After saying that He would heal His servant who should be "marred because of them" who would not believe the work of the Father which he should declare, and after saying that he would show unto them that His wisdom is greater than the cunning of the devil, He said, "therefore it shall come to pass that

whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause him (Christ's servant) to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles; (it shall be done even as Moses said,) they shall be cut off from among my people who are of the covenant." Here it is declared that whosoever will not believe Christ's words, which His servant should bring forth who should be marred and healed, they shall be cut off from among Christ's people who are of the covenant. This is therefore the way that the Lord will show unto them who have marred His servant, and disbelieved His words, wherein His servant declared that His wisdom is greater than the cunning of the devil, and this is the way that those who have sought to destroy that seer "shall be confounded," and this is the way that a prediction which he made concerning himself will be fulfilled. He said:

"I feel like Paul, to glory in tribulation, for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth, for behold and lo I shall triumph over all my enemies, for the Lord God hath spoken it." B. of C. 109 : (105) 2. This prediction stands on the same foundation as the prediction of Jesus, who said, "but behold, the life of my servant shall be in my hand; therefore they shall not hurt him," &c. It stands also on the same foundation as the prediction of Joseph, the son of Jacob, who said: "Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded: for this promise, of which I have obtained of the Lord, of the fruit of thy loins shall be fulfilled. Behold I am sure of the fulfilling of this promise." Now we will quote the words of ancient Joseph, which are annexed to the foregoing quotation, as follows:

"And his name shall be called after me: and it shall be after the name of his father." Sentence 20.

Thus it was shown to ancient Joseph that the name of this seer would be Joseph, and that the name of this seer's father would also be Joseph. This prophecy commenced to be fulfilled in the middle of the last century, when the father of the Choice Seer was born, when he was named Joseph. In 1805 the Choice Seer was born, and he also was named Joseph. Thus by the overruling power of God, this *appropriate name* was given to these lineal descendants of Joseph, the son of Jacob. It was an appropriate name because the birthright was given to the *first born legitimate* son of Jacob, even upon Joseph who was sold into Egypt, and because God had promised that Joseph, the

Choice Seer of the last days should inherit that birthright. It was an appropriate name, because through his birthright and ministry, the following prophecy in the blessing of Jacob on the sons of Joseph will be fulfilled: "In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh." Gen. 48 : 20.

It was an appropriate name, because when "Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days," he prophesied concerning the tribe of Joseph, and said, "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.)" Gen. 49 : 24. It was appropriate that "the shepherd, the stone of Israel," who came from the tribe of Joseph, should be named Joseph. Some say that Joseph the Seer is not "the shepherd, the stone of Israel," who is spoken of in this prophecy, because in the Book of Covenants Christ is called "the shepherd, the stone of Israel." He is *the shepherd, the stone of Israel,* but He can not be "the shepherd, the stone of Israel," who was to come from the tribe of Joseph, as Jacob prophesied, for He did not come from that tribe, but He came from the tribe of Judah, as Paul said. He said, "it is evident that our Lord sprang out of Judah." Heb. 7 : 14.

When Jacob called his sons together, to tell them what should befall their posterity in the last days, he said that the "shepherd, the stone of Israel," should come from the tribe of Joseph, and that the sceptre should not depart from Judah, nor a lawgiver from between his feet until Shiloh come. See Gen. 49 : 10. Shiloh was Christ. In the sacred writings, many of the titles which are given to Christ, are given also to the President of the church who is appointed by Him. In the Book of Mormon the President of the church is called "the high priest over the Church of God." Alma was the President of the church in his day, and he is called "the high priest." B. of Mosiah 13 : 4. Christ is spoken of in like manner in Heb. 3 : 1, where He is called "the Apostle and High Priest of our profession." The President of the church is called the head of the church, but "Christ is the head of the Church." Eph. 5 : 23. See also Eph. 1 : 22; Eph. 4 : 15; Col. 1 : 18. Joseph the Seer was "like unto Moses." B. of C. 104 : (105) 42. The Lord said unto ancient Joseph, "he shall be great like unto Moses," yet Christ said that He was the prophet spoken of by Moses, who was to be like unto him, and Peter testified in like manner. Joseph was an appropriate name for

the Choice Seer of the last days, because when Moses blessed the tribe of Joseph, he said :

"His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manassch." Deut. 33 : 17. This glory and power in pushing the people together, began to be manifested in the tribe of Joseph, by the appointment of Joseph the Seer, as the glory of God was manifested by the appointment of Moses to be the Deliverer of Israel, otherwise Joseph would not have been great like unto Moses.

Joseph was a very inappropriate name for the Choice Seer to be called by, if he became a fallen or a false prophet. There was no appropriateness in his name, and his father's name, if that was his character, neither was the wisdom of God manifested in giving him and his father that name; and his ancestor Joseph need not have said, "his name shall be called after me; and it shall be after the name of his father," and Lehi need not have said, "great were the covenants of the Lord, which he made unto Joseph," if this was the character of the man concerning whom these great covenants, in part at least, were given. This great prophecy concerning Joseph the Seer is given as a part (if not the whole) of the great covenants which the Lord made with ancient Joseph, and we can not perceive that there are any *great* covenants in the prophecy, if Joseph the Seer was a fallen prophet, neither can we perceive that a *great* covenant was fulfilled when the Choice Seer was called Joseph. If he became a false prophet, it would have been much more appropriate that his name should have been Cain, or Esau, or Balaam, or Saul, or Judas Iscariot, but the Lord knew that he would honor the name of Joseph, and be an illustrious descendant of his ancestor Joseph, who was sold into Egypt.

"And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation; yea, thus prophesied Joseph, I am sure of this thing, even as I am sure of the promise of Moses: for the Lord hath said unto me, I will preserve thy seed forever." Sentence 21.

The prophecy of ancient Joseph that Joseph the Choice Seer should be like him, is flatly contradicted by those who say that he was a fallen or a false prophet, otherwise ancient Joseph was a fallen or false prophet. Did ancient Joseph mean that *he* was a false prophet, and that his illustrious descendant should be like *him*? If ancient Joseph was a true prophet, we can not perceive how a

fallen or false prophet could be like him. It is a self evident fact, that this prophecy can not be fulfilled if Joseph the Choice Seer was a fallen or false prophet. He can not thus be like ancient Joseph, for he can not bring the Lord's people unto salvation, as ancient Joseph brought his father's house. The separation of ancient Joseph from his brethren, was the means whereby the salvation of his brethren was effected, so the separation of Joseph the Choice Seer from his brethren, by being "broken off" by death, is the means by which the house of Israel will be brought "out of darkness unto light, yea, out of hidden darkness and out of captivity unto freedom." Thus the former Joseph was a type of the latter Joseph, as he was a type of that part of the tribe of Joseph who inhabited this land.

"There has been a *type*, for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not." B. of Ether 6 : 1.

Ancient Joseph was also a type of the latter Joseph, otherwise he could not be like unto him.

"And the Lord hath said, I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much: for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him. And the Lord said unto me also, I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it. And the words which he shall write, shall be the words which are expedient in my wisdom; should go forth unto the fruit of thy loins, And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith. And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words. Because of their faith, their words shall proceed forth out of my mouth unto their brethren, who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers." Sentences 22-31.

Aaron was a spokesman unto Moses, as Oliver Cowdery was a spokesman unto Joseph, therefore the Lord raised up a spokesman unto Joseph, as he did unto Moses. See B. of C. 27: (51) 1-3, and the Herald of Feb. 1, 1864, p. 33, 34. The foregoing extract from the *great covenants* which the Lord made unto ancient Joseph, is another proof that Joseph the Choice Seer was to be like unto Moses.

"And now, behold, my son Joseph, after this manner did my father of old prophesy. Wherefore, because of this covenant thou art blessed: for thy seed shall not be destroyed, for they shall hearken unto the words of the book. And there shall raise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren. And now, blessed art thou, Joseph. Behold, thou art little; wherefore, hearken unto the words of thy brother Nephi, and it shall be done unto thee, even according to the words which I have spoken. Remember the words of thy dying father. Amen." Sentences 32-37.

Lehi here concludes his description of the great covenant which the Lord made with ancient Joseph, concerning Joseph the Choice Seer. He began this description by saying, "great were the covenants of the Lord, which He made unto Joseph; wherefore Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch," &c. In the conclusion of the description of "this promise," Lehi calls "this promise," "this covenant," which shows that he was still speaking concerning "this promise" which the Lord made concerning Joseph, the Choice Seer. "Because of this covenant" the seed of Lehi's son Joseph will be blessed, and the Choice Seer is to be "one mighty among them." He will bring to pass "much restoration unto the house of Israel, and unto the seed of the brethren of Lehi's son Joseph." Thus Lehi concludes with a confirmation and a repetition of his statement in the commencement of his remarks concerning "this promise," and "this covenant," for as he said that he was to be broken off that the Messiah might be made manifest unto the house of Israel, "in the spirit of power, unto the bringing of them out of darkness unto light," this will be "bringing to pass much restoration unto the house of Israel, and unto the seed of Lehi," He said,

"there shall raise up one mighty among them"—among his seed. He did not say of them, or of his seed, but there was to be one mighty among them raised up—on the same land—on this land.

We have now shown by overwhelming evidence, that instead of Joseph the Choice Seer being a false prophet, he is the greatest prophet that ever lived on the earth, except Jesus, and that he now holds the keys of this dispensation, and will hold them until Israel is gathered, and Christ comes to reign on the earth.

LETTER FROM BRO. Z. H. GURLEY.

BRO. SIMON:—I have noticed several passages of scripture that satisfy me that many of the ancient prophets believed in a plurality of Gods, and thinking that the readers of the HERALD would like to see them, I have copied a part of them for publication:

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1: 26.

"And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech." Gen. 11: 6, 7.

"Thou shalt not revile the gods, nor curse the ruler of thy people." Ex. 22: 28.

"For the Lord your God is God of Gods, and Lord of Lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward." Deut. 10: 17.

"The Lord God of Gods, the Lord God of Gods, he knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the Lord, (save us not this day.)" Josh. 22: 22.

"God standeth in the congregation of the mighty; he judgeth among the Gods. I have said, Ye are Gods; and all of you are children of the Most High. But ye shall die like men, and fall like one of the princes." Ps. 82: 1, 6, 7.

"If he called them Gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" John 10: 35, 36.

"Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye Gods." Ps. 97: 7.

"O give thanks unto the God of Gods"

for his mercy endureth for ever. O give thanks to the Lord of Lords: for his mercy endureth forever." Ps. 136: 2, 3.

"I will praise thee with my whole heart: before the Gods will I sing praise unto thee." Ps. 138: 1.

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every God, and shall speak marvelous things against the God of Gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done." Dan. 11: 36.

"Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise." John 5: 19.

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John 14: 12.

"And I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." Rev. 14: 1.

"These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of Lords, and King of Kings; and they that are with him are called, and chosen, and faithful." Rev. 17: 14.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2.

"Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto himself." Phil. 3: 21.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21: 7.

"Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." Rev. 3: 12.

"Wherefore, as it is written, they (the celestial world) are Gods, even the sons of God; wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's." B. of C. 1st edition 91: 5. Later editions 76: (92) 5.

"The Spirit itself beareth witness with our spirit, that we are the children of God:

and if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8: 16-18.

"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. 4: 7.

"Though there be that are called gods, whether in heaven or in earth, (as there be Gods many, and Lords many.)" 1 Cor. 8: 5.

I will now conclude by saying, when I compare the writings of some men of the present time, with the holy word of God, I am led to exclaim in the words of the Poet:

"Let all the heathen writers join

To form one sacred book,

Great God when compared with thine,

How mean their writings look."

ZENOS H. GURLEY.

LETTER FROM ELDER E. C. BRIGGS.

BRO. SHEEN:—I write to inform you that I am yet in the land of the living, and with a bright hope in the glorious gospel of our blessed Redeemer. I arrived in the Metropolis of the great Pacific Coast on the 5th inst., in good health and spirits, where I met Elder G. P. Dykes, and other friends, who welcomed me, and said you are now at home. I left the hateful land of Utah Aug. 15th, and went by the overland stage to Virginia, Nevada, a distance of 600 miles, which was accomplished in five days; there I found many warm hearted saints, who welcomed me with open arms of hospitality, and there I had free access to meeting houses, halls, court houses, &c., in which to address the people who are seekers after truth, much unlike the inhospitality of the authorities of Utah, who boast so much of their tolerance, and liberality, for there, to use their own expression, they said, "not a house shall be opened to receive you or your doctrine, and we do not want any of your preaching here, and if it was not for the army at Camp Douglass, you would not dare to come here and preach as you do." The contrast is so apparent that I can not refrain from exhibiting it in this letter, and thank God that I am once more in a land of liberty, unrestrained by *priestcraft* and blasphemy, and not among the sacrilege of the accursed land of salt. The wicked hypocrisy of the leaders of the clique in the Rocky Mountains of America, challenges the world for its equal; but thank God, the God of love and mercy, that in that land there are thousands of good, well disposed and honest people, who abhor the works and teachings of their priests; but they are liv-

ing under intimidations, and are afraid to say ought in opposition to them, at the peril of property, (if they have any) persecution, and life, and that by professed ministers of the gospel. I myself was stoned twice by them, and for no other reason than because I preached the gospel of Christ, as the Martyred Joseph Smith did when he was persecuted; but I am grateful to Almighty God for His goodness to me, and that I am permitted to live in this most eventful age of the world's history, and I feel more determined to press on in the blessed cause every day of my life.

Truly the work of the Lord is very prosperous in the golden land of California. You may expect to hear much good news ere another Conference convenes; of a great turning to the Lord in this part of the vineyard. Elder G. P. Dykes has done a good work within the few short months that he has been here, not a year yet. Since then nearly 400 members have joined the church, and the love and joy of the Spirit is with them in an unspeakable manner, to the glory of God, and I feel much encouraged in the good work. Bro. Dykes has published "A Catechism," to aid in the instruction of the children of the church in this District, it is ably written, and commendable, and the Churches of California are entitled to credit for adopting such measures, to more fully educate the rising generation, and I would recommend that parents procure one for each of their children. What parent does not say that their children are the pride of their life, their fondest hopes, as they begin to adorn society, and by good deeds and charitable acts, gain the admiration of the world; with all these eternal consequences before us, surely no pains or means should be spared in rightly teaching the rising generation, who soon will be the glory of the world.

The saints of the Pacific State send love to those of the Atlantic States, and we ask an interest in your prayers before the throne of grace. I design visiting all the saints in this State this winter, and then I hope to be permitted to visit once more my family in lovely Illinois. Bro. Dykes joins with me in sending love to you, and all who love the cause of Zion, and my prayer is that God in His infinite mercy will bless the *Heralds* of grace, and His cause in all the world.

Yours in the bonds of the gospel, and the peace of God through our Lord and Savior. Amen.

E. C. BRIGGS.
SAN FRANCISCO, Oct. 20, 1864.

LETTER FROM BRO. J. BLAKESLEE.

DEAR BRO. SHEEN:—I write to inform

you and the saints how I am prospering. After leaving Coldwater, Mich., I with my wife went to Ellisburg, Jefferson Co., N. Y. where we arrived in June last, and I preached in that town and Henderson, and Adams, until the last of August, I found but two families of old saints in that region, but many professed to believe the gospel which I preached, and several would have been baptized, but were prevented, some from one cause, and some from other causes, so that there was none baptized there. I think, however, if some other elder should visit that place within a few months, that some would obey the gospel. The present war has sent mourning into almost every house in that region which I visited, and it seemed as though the people were almost distracted in consequence of the loss of friends or kindred in the war, and in consequence of these, and other things the people's hearts are overcharged with the cares of this life, but I believe good will result from my labors there. I left N. Y. on Sept. 5th, and went to Oberlin, Ohio, where we visited a brother of my wife, and others of her connections, and preached once. The people were much pleased and wanted to hear more. We also went to Coldwater, Mich, and held several meetings, and opened two new places for preaching where I preached three times in each place, one called Dry Prairie, and the other Gilead. There is a large field open for the elders in that region. We also went to Galien, Mich., and held several meetings, and at the Lake I held several meetings, and baptized one person. We arrived here on the 3d, inst., and on last Sunday I spoke in this place, and one man was baptized and two children blessed, the saints here and in all places that I have visited on my last mission are in good spirits. I thank and praise the Lord for all his benefits to his saints. In all places that I have visited in my past mission the people wished me to come again. My prayer for the saints is that while the Lord is redeeming Zion with judgments, the saints will strive to redeem themselves with righteousness. Your brother.

JAMES BLAKESLEE.

BATAVIA, Ill., Nov. 12, 1864.

BRO. W. W. BLAIR wrote from Pittsburg, Pa., Nov. 8, 1864, as follows:

"I have just returned from New Brighton, Pa., where I found 15 or more old members. They were glad to see me, and hear of the good work I represented. They

will organize a branch there soon. I have made arrangements with Bros. Ells and Parsons, of this city, to go to that place and vicinity and preach some during the winter. I think a large number will unite with the church in that region. Any elders who may be passing over the P. Ft. W. & C. R. R. are invited to stop there and labor as the way may open. Three more united with the church in this city last Sunday, and more are coming forward soon. I am to start for Harrisburg, Hyde Park, and the east this evening."

In another letter dated Hyde Park, Pa., Nov. 15, 1864, he says:—"I have been here five days, and preached four times. I think eight or ten will unite with us soon. Many of the old Brighamites are shy, and some receive testimony of my mission straightway; some have turned infidel through the bad treatment, and the false doctrines which crept in among them; some have given up to bad habits, and thus brought great reproach upon the cause of God."

MARRIED.

At the residence of the bride's father, in Story Co., Iowa, Sept. 25, 1864, by Elder Eli Atkinson, Elder LEHI ATKINSON, to Miss LYDIA M. SCHOFIELD.

DECEASED.

Near Fort Bridger, Utah, May 6, 1864, KESIAH JANE PETT, aged seven years and seven months. She was interred in the Ft. Bridger burying ground.

Near Harlan, Iowa, July 16, 1864, CHARLIE T. W. SPRINGER, youngest son of B. V. and Mary A. Springer, aged 1 year and 8 months.

At Six Mile Grove, Harrison Co., Iowa, Sept. 30, 1864, MAGGIE M. DOWNS, adopted daughter of Isaac and Cinda Ellison, aged 6 years and 5 months.

At Six Mile Grove, Harrison Co., Iowa, Oct. 2, 1864, EMMA, daughter of Uriah and Lydia Ann Hawkins, aged 20 years.

Near Harlan, Iowa, Nov. 5, 1864, CYRUS, son of Henry and Alice Halliday, aged 14 years and 1 month.

At Galland's Grove, Shelby Co., Iowa, Oct. 25, 1864, in the fifty-sixth year of her age, Sister SALLY HOLCOMB, wife of O. E. Holcomb.

RECEIPTS FOR THE HERALD.—W. F. Cooke, H. M. Blythe, J. Conyers, D. Jones, D. U. Spinning, J. Taylor, G. Hayward, each \$2; W. Small, J. M. Outhouse, G. Hatt, T. Chapman, J. Chapman, S. R. Shackleton, T. S. Martin, A. Crandall, R. Rowley, each \$1;

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THE TRUE LATTER-DAY SAINTS' HERALD.

"THAT WHICH IS ALTOGETHER JUST SHALT THOU FOLLOW, THAT THOU MAYEST LIVE, AND INHERIT THE LAND WHICH THE LORD THY GOD GIVETH THEE."—*Deut. 16: 20.*
TRUTH, RIGHTEOUSNESS AND PEACE: WHERE THE FORMER EXIST, THERE DOTH THE LATTER ABOUND.

No. 12.—Vol. 6.] **PLANO, ILL., DEC. 15, 1864.** [WHOLE No. 72.]

LINEAL PRIESTHOOD.—No. 3.

EVIDENCES FROM THE ECCLESIASTICAL HISTORY OF EUSEBIUS PAMPHILUS.

Book 3, c. 11 of the History of Eusebius, reads as follows :

"SIMON RULED THE CHURCH OF JERUSALEM AFTER JAMES.

"After the martyrdom of James, and the capture of Jerusalem, which immediately followed, the report is, that those of the apostles and the disciples of our Lord, that were yet surviving, came together from all parts with those that were related to our Lord according to the flesh. For the greater part of them were yet living. These consulted together, to determine whom it was proper to pronounce worthy of being the successor of James. They all unanimously declared Simeon the son of Cleophas, of whom mention is made in the sacred volume, as worthy of the episcopal seat there. They say he was the cousin german of our Savior, for Hegesippus asserts that Cleophas was the brother of Joseph."

Thus the presidency of the church at Jerusalem was given to a cousin of Jesus, his earthly father's brother's son. In John 19: 25 we read as follows: "Now there stood by the cross of Jesus, his mother, and His mother's sister, Mary the wife of Cleophas."

As both these women were called Mary, we infer that they were sisters in law, which agrees with what Eusebius wrote concerning the assertion of Hegesippus, that "Cleophas was the brother of Joseph." It does not appear that Simeon was appointed to exercise all the authority which James held. It is not shown that Simeon was allowed to enter the sanctuary.

In Book 3, c. 32, Eusebius says:

"THE MARTYRDOM OF SIMEON, BISHOP OF JERUSALEM.

"After Nero and Domitian, we have also been informed, that in the reign of the Emperor, whose times we are now recording, there was a partial persecution excited throughout the cities, in consequence of a popular insurrection. In this we have understood, also, that Simeon died as a martyr, who, we have shown, was appointed the second bishop of the church at Jerusalem. To this the same Hegesippus bears testimony, whose words we have already so often quoted. This author, speaking of certain heretics, superadds, that Simeon indeed, about this time having borne the accusation of Christian, although he was tortured for several days, and astonished both the judge and his attendants in the highest degree, terminated his life with sufferings like those of our Lord. But it is best to hear the writer himself, who gives the account as follows: 'Of these heretics,' says he, 'some reported Simeon the son of Cleophas, as a descendant of David, and a Christian; and thus he suffered as a martyr, when he was an hundred and twenty years old, in the reign of the emperor Trajan, and the presidency of the consular Atticus. The same author says, that as search was made for the Jews that were of the tribe of David, his accusers, as if they were descended from this family, were taken in custody. One might reasonably assert that this Simeon was among the witnesses that bore testimony to what they had both heard and seen of our Lord, if we are to judge by the length of his life, and the fact that the gospels make mention of Mary the daughter of Cleophas, whose son Simeon was, as we have already shown. But the same historian says, that there were others, the offspring of one of those considered brothers of the Lord, whose name was Judas, and that these lived until the same reign after their profession of Christ, and the testimo-

ny under Domitian before mentioned. He writes thus: 'There are also, those that take the lead of the whole church as martyrs, even the kindred of our Lord. And when profound peace was established throughout the church, they continued to the days of the emperor Trajan, until the time that the above mentioned Simeon, the relative of our Lord, being the son of Cleophas, was waylaid by the heresies, and also himself accused for the same cause, under Atticus, who was of similar dignity. After he was tormented many days, he died a martyr, with such firmness, that all were amazed, even the president himself, that a man of a hundred and twenty years should bear such tortures. He was at last ordered to be crucified.' The same author, relating the events of the times, also says, that the church continued until then as a pure and uncorrupt virgin; whilst if there were any at all, that attempted to pervert the sound doctrine of the saving gospel, they were yet skulking in dark retreats; but when the sacred choir of apostles became extinct, and the generation of those that had been privileged to hear their inspired wisdom, had passed away, then also the combinations of impious error arose by the fraud and delusions of false teachers. These also, as there was none of the apostles left, henceforth attempted, without shame, to preach their false doctrine against the gospel of truth. Such is the statement of Hegesippus."

Thus we perceive that some of the heretics reported that Simeon was a descendant of David, and a Christian, and by these accusations he became a martyr. The tribe of David, who were the kindred of our Lord, took the lead of the whole church as martyrs, and why would they thus be sought after to be put to death, if they did not take the lead of the church? As they were appointed to take the lead of the church, the Roman government evidently was afraid that they would be appointed by the saints to take the lead in the government of the Jews. They were evidently sought after by the Roman rulers to be put to death, because they were the leaders of the church.

In Book 4, c. 5, Eusebius gives an account of all the Jewish bishops who held the presidency of the church in Jerusalem, and he says:

"THE BISHOPS OF JERUSALEM, FROM THE PERIOD OF OUR SAVIOR UNTIL THESE TIMES.

"We have not ascertained in any way, that the times of the bishops in Jerusalem have been regularly preserved on record, for tradition says that they all lived but a very short time. So much, however, have I learned from writers, that down to the in-

vasion of the Jews under Adrian, there were fifteen successions of bishops in that church, all which, they say, were Hebrews from the first, and received the knowledge of Christ pure and unadulterated; so that in the estimation of those who were able to judge, they were well approved, and worthy of the episcopal office. For at that time the whole church under them, consisted of faithful Hebrews, who continued from the time of the apostles, until the siege that then took place. The Jews then again revolting from the Romans, were subdued and captured, after very severe conflicts. In the mean time, as the bishops from the circumcision failed, it may be necessary now to recount them in order, from the first. The first, then, was James, called the brother of our Lord; after whom, the second was Simeon, the third Justus, the fourth Zaccheus, the fifth Tobias, the sixth Benjamin, the seventh John, the eighth Matthew, the ninth Philip, the tenth Seneca, the eleventh Justus, the twelfth Levi, the thirteenth Ephres, the fourteenth Joseph, and finally, the fifteenth Judas. These are all the bishops of Jerusalem that filled up the time from the apostles until the above mentioned time, all of the circumcision. And Adrian being now in the twelfth year of his reign, Xystus, who had now completed the tenth year of his episcopate, was succeeded by Telesphorus, the seventh in succession from the apostles."

These fifteen bishops were all presidents of the church in Jerusalem, but it does not appear that any of them, except James, were presidents of the whole church.

In reference to the appointment of Simeon, Eusebius also quotes from the 5 books of Hegesippus, as follows:

"The same author, also, treats of the beginnings of the heresies that arose about his time, in the following words: 'But after James the Just had suffered martyrdom, as our Lord had for the same reason, Simeon, the son of Cleophas, our Lord's uncle, was appointed the second bishop, whom all proposed, as the cousin of our Lord. Hence they called the church as yet a virgin, for it was not yet corrupted by vain discourses. Thebuthis made a beginning secretly to corrupt it, on account of his not being made bishop. He was one of those seven sects among the Jewish people. Of these, also, was Simeon, whence sprung, the sect of Simonians; also, Cleobius, from whom came the Cleobians; also, Dositheus, the founder of the Dositheans. From these also sprung the Gorthæonians, from Gorthæus, and the Masbothæans, from Masbotheus. Hence, also, the Menandrians, and Marcionists, and Carpocratians, and

Valentinians, and Basilidians, and the Sarnullians, every one introducing his own peculiar opinions, one differing from the other. From these sprung the false Christs, and false prophets, and false apostles, who divided the unity of the church, by the introduction of corrupt doctrines against God and against Christ."

It appears that Thebuthis opposed the appointment of this relative of our Lord to the presidency of the church at Jerusalem. Although it does not appear that Simeon was appointed to be the successor of James to the presidency of the *whole church*, yet it is probable that this opposition was only a *part* of the opposition from apostates and schismatics, to the lineal presidency of the church of that day. By depriving the relatives of our Lord of any share in the government of the church, they could overthrow the lineal presidency of the church.

Book 7, c. 19 of the History of Eusebius, contains the following statements concerning

"THE EPISCOPAL SEAT OF JAMES.

"James being the first that received the dignity of the episcopate at Jerusalem, from our Savior himself, as the sacred scriptures show that he was generally called the brother of Christ; this see, which has been preserved until the present times, *has ever been held in veneration by the brethren that have followed in the succession there*, in which they have sufficiently shown what reverence both the ancients and those of our own times exhibited, and still exhibit, towards holy men on account of their piety."

The see of Jerusalem, according to this account, was "held in veneration by the brethren who followed in the succession there," until the time of Eusebius. No statement like this can be found in the History of Eusebius, concerning the see of Rome or any other see, which shows that the bishops of Rome had not then gained any superiority or ascendancy over the other bishops.

In Book 7, c. 32, Eusebius says:

"But the church of Jerusalem, after Hymenæus, was under the episcopal care of Zambdas, and he not long after dying, Hermon was the last before the persecution of our day; the same that now holds *the apostolic chair preserved there to this day.*"

This quotation further shows that the episcopate or bishopric of the church in Jerusalem, was held in higher esteem than any other bishopric, even in the time of Eusebius, when there was no more reason for it to be thus esteemed. The office of the bishop of Jerusalem was yet called "the apostolic chair," not *an* apostolic chair. It appears that it was not held that there

was any other apostolic chair. The bishopric of Jerusalem was yet held in greater "veneration" than any other bishopric, because it was first held by James the Just, the brother of our Lord, and because he held higher authority than any other bishop or apostle in the church, and was therefore the President of the church.

In the Chronological table annexed to the History of Eusebius, James is spoken of as follows: "James, surnamed the Just, bishop of Jerusalem, the first bishop of the first Christian church."

We will now show who was the President of the church after the death of James. In the History of Eusebius, Book 3, c. 19 and 20, is the following account of the persecution of the posterity of David, who were the relatives of our Lord:

"DOMITIAN COMMANDS THE POSTERITY OF DAVID TO BE SLAIN.

"But when the same Domitian had issued his orders, that the descendants of David should be slain according to an ancient tradition, some of the heretics accused the descendants of Judas, as the brother of our Savior, according to the flesh, because they were of the family of David, and as such, also, were related to Christ. This is declared by Hegesippus as follows:

"OF THE RELATIVES OF OUR LORD."

"There were yet living of the family of our Lord, the grand-children of Judas, called the brother of our Lord, according to the flesh. These were reported as being of the family of David, and were brought to Domitian by the Evocatus. For this emperor was as much alarmed at the appearance of Christ as Herod. He put the question, whether they were of David's race, and they confessed that they were. He then asked them what property they had, or how much money they owned. And both of them answered, that they had between them only nine thousand denarii, and this they had not in silver, but in the value of a piece of land, containing only thirty-nine acres; from which they raised their taxes and supported themselves by their own labor. Then they also began to show their hands, exhibiting the hardness of their bodies, and the callosity formed by incessant labor on their hands, as evidence of their own labor. When asked also, respecting Christ and his kingdom, what was its nature, and when and where it was to appear, they replied, 'that it was not a temporal nor an earthly kingdom, but celestial and angelic; that it would appear at the end of the world, when coming in glory he would judge the quick and dead, and give to every one according to his works.' Upon

which, Domitian despising them, made no reply; but treating them with contempt, as simpletons, commanded them to be dismissed, and by a decree ordered the persecution to cease. *Thus delivered, they ruled the churches, both as witnesses and relatives of the Lord.* When peace was established, they continued living even to the times of Trajan.' Such is the statement of Hegeippus. * * * This is the statement of the historians of the day. It was then also, that the apostle John returned from his banishment in Patmos, and took up his abode at Ephesus, according to an ancient tradition of the church."

This history represents that some of the heretics presented accusations against the relatives of our Lord, that those relatives might be slain. It appears that there were apostates and schismatics in those days, as there are now, who opposed and rebelled against the lineal priesthood, which governed the church by authority from Jesus Christ, and that they were so zealous and malicious in this opposition, that they testified against these relatives of our Lord, that they might be slain. These two men ("both of them,") were brought before the Emperor Domitian, and were dismissed from his presence. "Thus delivered, *they ruled the churches, both as witnesses and relatives of our Lord.*" These events transpired when John was an exile in the isle of Patmos, for, as we have quoted, we are informed that Hegeippus said:

"It was *then* also, that the apostle John returned from his banishment in Patmos, and took up his abode at Ephesus, according to an ancient tradition of the church."

It is represented in the Chronological table that these relatives of our Lord ruled the churches in A. D. 94. It is believed that John wrote his revelations in Patmos, in the year 96. Both of these sons of Judas, a brother of the Lord, were probably counsellors of John, as John and Peter had been counsellors of James, for after John returned from his banishment in Patmos, we are informed that he *governed the churches.*

LETTER FROM BRO. E. ROBINSON.

BRO. SHEEN:—It having been several years since I held converse with the brethren and sisters through the medium of the press, I felt to-day that it would be a pleasure to renew the acquaintance formerly enjoyed with many of them, and express some few of the ideas which I entertain with regard to the great work of the last days.

It is now over twenty-nine years since my soul was first made to rejoice in the

Lord Jesus, through obedience to the everlasting gospel, administered by the hands of our beloved brother, the first Joseph. The great work set before us then was, to prepare ourselves for a dwelling in Zion, and that we might be worthy to assist in building the holy city, the New Jerusalem, and to walk with her children in light. We were taught that this preparation came through faith on the name of the Lord Jesus Christ, and obedience to the gospel, and the keeping of all the commandments. And that foremost, as it were, of these commandments, after we have manifested our faith by being baptized by water unto repentance, for the remission of our sins, and received the Holy Spirit by the laying on of hands, were the observance of the glorious principles and rules laid down by our Savior in His sermon on the mount.

Dear brethren and sisters, the same great work is before us still, the same great end to be attained, and the same great blessings and glories are yet to be enjoyed by the saints, which were set before us then. Zion will not be moved out of her place, not one of her stakes will ever be loosed, or one of her cords will ever be broken, but in the due time of the Lord she will arise and shine, and put on her beautiful garments, and be adorned as a bride for her husband.

Do we realize the purity of the society, who will be permitted to dwell there, and that our heavenly Father, in His great condescension, sent forth the fullness of His everlasting gospel, that we through it, might become qualified, fitted and prepared for that glorious society? And do we realize further, that nought but love, purity, chastity, holiness, virtue and truth will govern the actions of the inhabitants of Zion, and that in order to be worthy of their society, we must cultivate in our every day life, all these heavenly graces and virtues? These are precious truths, which we will do well to carefully consider.

We can, through faithfulness, and the observance of the celestial law, have a foretaste of the joys of that peaceful rest, of which I feel certain many of you are living witnesses.

In the early days of the church we did not anticipate that such a path was marked out, as we have been called to travel. But our heavenly Father knew just as well then as now, all these things, and notified us that we should be tried and proven in all things, to know if we were worthy of Him. How could we have been tried and proven in all things, if the

church had remained as it was, and all things had moved quietly and steadily along, until the redemption and establishment of Zion? We could not.

Let us profit then by the things we have suffered, and seek to avoid the rocks and reefs on which so many have foundered, and call upon the Lord daily for strength and wisdom to guide our frail barks through the breakers and storms, and land them safely in the haven of Zion's peaceful rest. May this be our happy lot, is the desire of your brother in Christ,

EBENEZER ROBINSON.

FARMINGTON, Iowa, Oct. 30, 1864.

ST. LOUIS CONFERENCE.

Minutes of a Quarterly Conference of the C. of J. C. of L.-D. S., held in the grove, near Blue Ridge, in the vicinity of St. Louis, Sept. 24 and 25, 1864.

Conference convened pursuant to previous appointment. Bro. Alexander H. Smith was chosen President, and Bro. John E. Richards, Clerk.

REPORTS OF BRANCHES.

St. Louis: 88 members, 21 elders, 5 priests, 2 teachers, 1 deacon; 1 received by letter.

Blue Ridge: 31 members, 5 elders, 2 priests, 1 teacher, 1 deacon; 19 members removed.

Gravois: 18 members, 2 elders, 1 priest, 2 teachers, 2 deacons.

Bellville: 10 members, 4 elders, 1 priest, 1 teacher; 1 baptized since last report.

Dry Hill: 20 members, 3 elders, 1 priest, 1 teacher, 1 deacon; 1 died since reported.

REPORTS OF ELDERS.

Alex. H. Smith said that he was glad of having the privilege of doing a little towards the good and great cause; that he was sent to work in this part of the Lord's vineyard. He said that he had visited the different branches in his field of labor, and that he found them, with but few exceptions, in good standing.

Charles Hall said he had visited many places, preaching and hunting the scattered saints.

Geo. Hall said that he visited Caseyville, and Chester, Ill. He baptized two, and there is a good prospect for more.

David Davies said that his labors were mostly in Blue Ridge.

Joseph Slinger said that he was but young in the reorganization, that his meat and drink was to do the will of his heavenly Father. He intends to sacrifice himself, soul and body, to roll on the good cause.

AFTERNOON SESSION.

Bro. A. H. Smith bore his testimony. He said that it was the duty of every saint to work in his own sphere. He counselled all the officers to work in humility, and shun pride, envy and contention; showing that it was through disregarding the laws of God, that the church went into darkness.

Reports were made by Bros. Wm. Hazeldine, and Chas. Hall.

Llewelyn and Wm. Williams volunteered to go twice a month to Ogle Station, Illinois.

SUNDAY MORNING SESSION.

Bro. Alex. H. Smith said that the principal part of the work of the Conference was done, and that it was needful to use the remaining part of it for the benefit of all, and the neighborhood all around.

Bro. Thos. Allen reported the Alton Branch: 5 members, 1 elder, 1 priest, 1 baptized since last Conference.

Reports were made by Elders Thomas Allen, Wm. Smith, Catomb, and J. Molino.

Resolved, That we uphold and sustain the following officers on their missions: Bros. Bellan and Catomb, and also Bros. Llewellen and Wm. Williams.

Resolved, That the Conference recognize the volunteering of Bros. Wm. Hazeldine, Jos. Slinger, Wm. Smith and Chas. Hall, to preach at Alma Mines, and Bros. Thos. Allen and Clifford, to preach at Bethalto the first Sunday in every month; Bros. Catomb and John Clegg, to preach at Alton.

AFTERNOON SESSION.

Resolved, That Bro. Wm. Hazeldine be ordained an elder, and Bros. Francis Dungee, John McFarlin, and Wm. Scofield, teachers; and Bro. James Runican, a deacon.

Bro. Wm. Hazeldine was ordained under the hands of Bros. Catomb and Chas. Hall. Bro. Dungee was ordained by Bros. Catomb, Chas. Hall and William Smith. Bro. Runican was ordained by the same.

Resolved, That we will uphold and sustain Bro. Lewis L. Jones, to preside over this District in the absence of Bro. Alex. H. Smith.

Bro. A. H. Smith said that the business of the Conference was done, and he would like to hear some of the brethren speak for the edification of the saints.

The Conference was addressed by Bros. Catumb, Wm. Smith, M. S. Shaw and Chas. Hall.

Bro. Alex. H. Smith made a few very plain remarks, showing the reason why

many are so indifferent as to the success of the Reorganization; that men in times past took advantage of their positions to exalt themselves, and used their power and influence in creating tyranny, and forgot the golden rule. A deep impression was produced upon the whole congregation.

Resolved, That we uphold and sustain Bro. Joseph Smith as Prophet, Seer, Revelator and President of the Church of Jesus Christ of Latter-Day Saints, and Bro. Wm. Marks, as his Counsellor.

Resolved, That we sustain the Quorum of the Twelve, and the other Quorums as they stand in the Reorganization.

Resolved, That we sustain Bro. Alex. H. Smith as President of this District.

Resolved, That this Conference now adjourn, to meet in the Hall in St. Louis, on the 24th and 25th days of December next.

ALEX. H. SMITH, PRESIDENT.

JOHN E. RICHARDS, Clerk.

PITTSFIELD CONFERENCE.

Minutes of a Quarterly Conference of the Church of J. C. of L.-D. S., for the Pittsfield District, held at the house of Henry Huffman, Pike Co., Ill., Nov. 5, 6, 1864.

Conference met pursuant to previous appointment. L. W. Babbitt was chosen President, and R. C. Hendricks and L. L. Babbitt, Clerks. All the official members of the District were present.

The President stated the object of the Conference, and gave instructions to the official members. He also gave a brief report of his travels and labors in the District. He had baptized six since our last Conference, and was still determined to labor for the Lord.

Reports were made and accepted from the following elders: Thos. Williamson, C. C. Watson, Daniel Bowen, C. Mills, R. C. Hendrick, H. B. Huffman, D. Weatherby, G. Tipler, T. Lambert, and Horace Weatherby, and from John Miller, priest, and L. L. Babbitt, teacher.

REPORTS OF BRANCHES.

Kizer Creek: 10 members, 1 added by baptism since last reported. Geo. Tipler, Pres., L. L. Babbitt, Clerk.

Atlas: 17 members, 3 added by baptism, one died. H. B. Huffman, Pres., T. Lambert, Clerk.

Pittsfield: same as last reported. T. Williamson, Pres.

Canton: 7 members, 3 added by baptism. C. Mills, Pres., D. Bowen, Clerk.

Four scattered members, reported by L. W. Babbitt.

The Pres., then made some very appropriate remarks on the duties of the officers and members of the Church, and exhorted them all to be faithful in the discharge of every duty, and live up to all the commandments of God. He said that the last *Herald*, (No. 8, vol. 6,) would greatly assist the ordained members to learn their duties, and he that learns not his duty would not be counted worthy to stand.

Bro. Darius Weatherby followed on the same subject, exhorting all to be faithful, and discharge their duty as saints of God.

EVENING SESSION.

Bro. Babbitt bore his testimony to the great work of the last days. All spoke, and all rejoiced, and much good instruction was given and received by each. The gifts of the gospel were poured out. We had tongues and interpretation thereof, comforting the saints, and encouraging them to love God. It was told by the Spirit of God that some would be swept off by desolating sickness, if they did not repent and obey the gospel.

SUNDAY MORNING SESSION.

Bro. Babbitt read from the B. of C. He spoke of the wickedness of the people before the flood, and also of the wickedness at the time that our Savior was crucified, and the great wickedness of the last days. He was followed by others on the same subject.

AFTERNOON SESSION.

By request, the President preached on the apostacy of the ancient church. He was followed by Bro. Lambert.

Conference adjourned to meet at the house of John Miller, one mile east of Pittsfield, on the first Saturday and Sunday in February, 1865. One was baptized and confirmed by Bro. Huffman.

L. W. BABBITT, PRESIDENT.

R. C. HENDRICK, } Clerks,
L. L. BABBITT, }

SOUTHERN NEBRASKA CONFERENCE.

Minutes of a District Conference of the C. of J. C. of L.-D. S., held at Camp Creek school house, Otoe Co., Nebraska, for the Southern District of Nebraska, on the 19, 20 and 21 of November, 1864.

Conference organized by calling Bro. W. A. Litz, to preside, and J. W. Waldsmith, Clerk.

SUNDAY MORNING.

Elder Litz occupied the morning in a discourse from Dan. 2: 44.

The evening session was occupied by J. W. Waldsmith, followed by Elder John Jemison, in preaching from Mat/ 24 c.

MORNING SESSION—NOV. 21.

Reports of Elders were called for by the President. He himself reported that he had labored in Nebraska and Iowa, and had preached all he could under the circumstances in which he had been placed. He had preached almost every Sabbath since our last Conference. John Jemison said he had done his preaching in the branch.

J. W. Waldsmith said he had labored what he could in his branch and vicinity, and thought he had succeeded in assisting Bro. Litz in getting an effectual door open in Wyoming.

Henry Jemison said he had had no mission appointed him, but had done what he could in fireside preaching.

Resolved, That the reports of all the elders be received, together with the report, of Isaac Jemison, priest, and Bro. Bennetts teacher.

REPORTS OF BRANCHES.

Camp Creek: 36 members, 5 elders, 2 priests, 1 teacher; 29 children have been blessed; 1 member added by vote since last report, and two children blessed.

Weeping Water: 13 members, 2 elders, 1 priest, 5 children blessed, one blessed since last reported.

APPOINTMENTS OF MISSIONS.

Henry Jemison to labor at Tecumseh, Beatrice and vicinities.

Jacob Jemison to labor in Nimaha and Richardson counties, and Bros. Allen and Evans labor in concert with him.

John Jemison to labor in Nimaha and Richardson counties at pleasure.

W. D. Gregory to labor in Cass and Otoe counties.

Isaac Jemison (priest) to labor in concert with Henry Jemison all he can.

Resolved, That this Conference sustain Bro. Joseph Smith and his Counsellor, and all the officers in the Church, by the prayer of faith.

Resolved, That this Conference adjourn to meet the third Saturday in Feb. 1865.

WM. A. LITZ, PRESIDENT.

J. W. WALDSMITH, Clerk.

NORTH STAR CONFERENCE.

Minutes of a Special Conference of the Church of J. C. of L. D. S. for South Western Iowa, held at North Star Branch Pottowatomie Co., Iowa, Nov. 12 and 13, 1864.

Conference was organized by electing Bro. George Sweet, Pres. and R. W. Briggs, Clerk.

The following elders reported.

Nephi Yocum, P. S. Stephens, Wm. Williams, Wm. Cook, George Wright, and Daniel Savage. All of them expressed their love for the work and determination to labor for the spread of the gospel of peace and their encouragements therein, in view of the prospects before them.

The reports were accepted, after which a lengthy exhortation was given by the President, relative to the duties and responsibilities of elders, in spreading the light of the gospel of Christ, while the threatening judgments of God, as declared by both ancient and modern prophets, are so manifestly apparent to our observation.

APPOINTMENTS OF MISSIONS.

Elders P. S. Stephens, Wm. Williams and Levi Graybell, was appointed to labor on East Nishenebotina.

Elder J. Putney, to labor in his own vicinity and in Mills County.

Bro. G. Sweet and D. Savage, were appointed to labor in Cass Co., and Big Grove.

Bro. Williams and Price, in their own vicinity, and elsewhere to the extent of their ability.

Bro. Wright and Thos. Roberts, appointed to labor in Harrison Co., and that portion of Nebraska lying contiguous, provided permission be granted by Elder S. Condit, president of that District.

AFTERNOON SESSION.

Bro. J. Davis was appointed to preside over that part of the district known as Eight Mile Grove.

An address was given upon the duties of practical life, by Bro. Sweet, followed by Bro. Smith upon the same subject.

SUNDAY MORNING SESSION.

On motion Bro. J. Putney was declared to be the favorite person of this Conference for the office of Bishop. A statement was made, that circumstances unavoidable, prevented Bro. R. W. Briggs from immediately prosecuting his mission to the north, and by vote Bro. B. was requested to labor to the full extent of his ability in this district.

A committee of three were appointed to investigate, and decide upon the merits of certain charges preferred against Bro. Lewis. Elders J. Putney, Wm. Williams and Wm. Cook, were appointed said committee.

Business being finished, Bro. R. W. Briggs was called upon and spoke from the following: "I am not ashamed of the gospel of Christ." Rom. 1: 16, followed by Bro. H. Lytle.

Adjourned till the last Saturday and Sunday in February, 1865.

G. SWEET, PRESIDENT.

LITTLE SIOUX CONFERENCE.

Minutes of a Special Conference of the C. of J. C. of L.-D. S., for the District over which Bro. S. W. Condit presides, held at Little Sioux, Iowa, Nov. 5, 6, 1864.

The Conference was organized by appointing Bro. S. W. Condit to the Chair, and Bro. D. H. Bays, Secretary.

The case of Bros. Burton and Watson was introduced, but owing to the absence of witnesses it was deferred, to be investigated at Bigler's Grove.

AFTERNOON SESSION.

Bro. Hugh Lytle addressed the Conference. He said: "There are great fields of labor open in various parts, and the call for laborers is great. I therefore cordially request the brethren to enlist in the Lord's cause, and go forth and labor in His vineyard." A portion of the afternoon was spent in discussing the duties of branch officers.

APPOINTMENT OF MISSIONS.

Bros. David Jones and H. S. Smith, to the south part of Harrison county.

Bros. John Thomas and Geo. Montague, to that part of Nebraska contiguous to Harrison Co., Iowa.

Bro. Butts and Perin to Ragland.

Bros. Amos S. Chase and Andrew Hall, to the south west part of Harrison county.

Bro. Asa Walden to Cass Co., under the direction of Bro. Geo. Sweet.

Bro. Henry Holiday to preach under the direction of Bro. Condit.

SUNDAY MORNING SESSION.

Bro. Hugh Lytle preached the funeral sermon of Bro. Lyman Gaylord.

AFTERNOON SESSION.

Conference proceeded in the arrangement of Missions.

Bros. J. C. Crabb and John Lytle, were appointed to labor in Menona Co., and that part of Nebraska contiguous to it.

Bro. John N. Burton was appointed to labor in the mission assigned to him by the May Conference.

Bro. Wm. Coon was appointed to labor in the vicinity of St. Johns.

Bro. B. Lewis was appointed to labor under the direction of Bro. Condit.

Resolved, That all the elders who have not received missions from this Conference, are cordially requested to labor wherever they can do good.

After due consideration, Bro. D. M. Ga-

met was recommended to be ordained Bishop for the Western District,

Resolved, That Bro. Burton be released from his mission, *provided* he will accompany Bro. D. H. Bays to Kansas.

Conference adjourned *sine die*.

S. W. CONDIT, PRESIDENT.

D. H. BAYS, Clerk.

PRINCEVILLE CONFERENCE.

Minutes of a Quarterly Conference of the C. of J. C. of L.-D. S., for the First Division of the Northern District of Illinois, held at Princeville, Ill., Dec. 3, 1864.

The Conference organized by appointing Z. H. Gurley, Pres., and E. Stafford, Clerk.

The President then addressed the Conference. He said that our present situation as a church, when compared with its situation a few years ago, is positive evidence that God is the author of this work. He reviewed the history of the reorganization from the beginning to the present time, and gave much useful instruction to the elders, concerning their duty in seeing that the law of God was kept, and on preaching the word. He exhorted them to diligence and faithfulness, in using every lawful means in spreading the gospel. He spoke of the printing and distribution of tracts as one great lever which could be used, under the blessing of God, for the furtherance of the work, and recommended that the President of every branch should, according to the means in the branches, send for from 100 to 500, or as many as they could, of tracts which are now printed, one on "Evidences that Joseph Smith, the Martyr, was a Prophet of God," and the other "Truth Made Manifest," which he said is an excellent work on the first principles of the gospel, in the form of a dialogue.

REPORTS OF ELDERS.

Bro. Gurley said that he had been laboring among the different branches, in Buffalo Prairie, Batavia, Mission, Indian Creek, Kewanee and Galesburg. He had used his utmost endeavors to spread the work. He said that reports were favorable from almost every quarter. He mentioned the case of Bro. Wilson Sellers, who made application to Bro. Joseph, at the October Conference, for a mission in Illinois; he told him to go where he had a mind to, wherever he could do good; he accordingly went to a new place in Schuyler Co., and made a good opening, and the people are anxious to hear the gospel preached; he baptized 7, and left others investigating; He will return there in a short time to resume his labors.

The following named elders also report-

ed: John D. Jones, Bros. Grice, Boswell, Lord, Hickling, C. M. Brown, P. Bronson, John F. Adams, Amos Bronson, Benjamin, and Stafford.

It was recommended that the elders who are in the district, labor to preach the word to the best of their ability.

The ordination of Bro. Deloraman Bronson, of Princeville, having been deemed illegal, and after some little discussion concerning the letter of the law contained in the Book of Cov. 17: (2) 16, viz: "No person is to be ordained to *any* office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders, traveling bishops, high counsellors, high priests and elders, may have the privilege of ordaining; where there is no branch of the church, that a *vote* may be called," therefore,

Resolved, That this Conference, being in doubt respecting that ordination, refer it to the next Annual Conference, April 6, 1865.

A prayer meeting was held in the evening, and we had a good time, for the Lord comforted His saints with assurances of being with them, on condition of their doing their duty, and that He would bestow rich blessings on the same conditions. The gifts of the gospel were poured out, and all felt to rejoice for the happy privilege they enjoyed.

SUNDAY MORNING.

Bro. Gurley preached, and used as his text these words in Wesley's hymn book, page 588, an old selection:

"Almighty God of love,
Set up the attracting sign."

His tongue was loosed by the power of the Spirit, and although his text was a novel one, he showed that John Wesley believed that the church of God would be organized again after his time, like as it was in the days of our Savior and the apostles.

EVENING SESSION.

We held a prayer meeting, and the elders seemed to vie with each other in testifying to the work in which they were engaged. The meeting held till a late hour, and all seemed to enjoy the flow of the Spirit of God.

On Friday, owing to the bad state of the roads, only a few arrived, and Conference was deferred till Saturday, but the few who were assembled met and held a prayer meeting in the morning, and in the evening, when more of the brethren had arrived, we held another, where the gifts were enjoyed to a remarkable degree. Glory to our Heavenly Father.

Resolved, That this Conference adjourn to

meet at the house of Bro. C. M. Brown, Henderson Grove, Knox Co., Ill., on the first Friday in March, 1865.

ZENOS H. GURLEY, PRESIDENT.

E. STAFFORD, Clerk.

CORRECTIONS.

BRO. SHEEN:—In looking over the Minutes of the last Semi-Annual Conference, I find the following errors in the report of my remarks, which I would be glad if you will correct, partly because my honor is concerned, and partly because it detracts from the honor of those to whom honor is justly due. The first one is on page 140, I am there represented as having landed in Liverpool with but a shilling in my pocket, whereas I had sufficient to pay for the printing of a thousand of Bro. Joseph's Epistles. The 2nd and most important error is on the second column of the same page, where I am represented as saying that "I followed the individual that lectured against the L.-D. Saints and Brighamites, until I convinced him of the truth of the latter-day work." Now if this honor belongs to any man, it certainly belongs to Bro. Briggs, for he it was who followed him and discussed with him, until the lecturer confessed his belief in the latter-day work. I only held one night's debate with the gentleman spoken of, and that was in consequence of Bro. Jason being sick. It is far from my mind to seek to take that honor to myself. There is also an error in the date when Wm. Clayton's testimony was given to me by him, it was in 1853 instead of 1863, as mentioned in my letter, on the 136 page of the *Herald*.

If you will be kind enough to insert these corrections, you will spare me the disgrace of appearing to attribute other men's labors to myself, and will also convey a true representation of matters as they were, and I shall be greatly favored by your kindness. Myself and my family are well, but weather bound; I hope you and yours are equally well,

Yours truly, CHAS. DERRY.

[The Minutes were printed as we received them from the Clerk.—*Editor*.]

LETTER FROM BRO. JOHN SHIPPY.

BROTHER SHEEN: I presume that many of the readers of the *Herald* have been looking some time, for a few lines from my pen, to hear what I have been doing since the July conference, and to know if the Latter-Day work is still prospering in Canada. I believe that I have preached on every Sunday except two, and I

have often preached two or three times during the week, in fact, I have done all I could under existing circumstances. I trust that the good seed which I have sown is sprouting; and that the blade will appear ere long. I have only baptized one, and Bro. Gillen four since Conference; unless he has baptized some since he went to Newcastle, but there are several more believing, and I trust ere long will obey the gospel. The saints however, except a few, are getting along first rate. They are greatly blessed with the Holy Spirit, and some of them enjoy the gift of prophesy, visions, healing, tongues, interpretation, &c., and are not surpassed by any that I know of in the Church. Just before I left the Lindsley branch, I had the pleasure for the first time in my ministry of preaching to some of the Lamanites, (Indians.) Two of the men were Methodists, and one belonged to the Church of England. On Sunday, Nov. 6th, I preached to them from Zeph. 3: 10-13. They seemed to be well pleased. The tears ran down the cheeks of the mother of one of the Methodists referred to above. She was a Methodist also. My heart filled with joy while I told of the great promises of God left to them in the Bible and Book of Mormon; and the saints rejoiced with me; and at the close of the meeting we presented them with the Book of Mormon and Voice of Warning. They received them thankfully, and said that they would take good care of them, and see that they were not destroyed. They wanted their chief to read the books. He resides on Walpole, (St. Mary's Island, an Indian reservation, where I mean to establish a mission this winter if I can. Bro. Wentworth Vickery expects to go to Walpole Island while on his mission to Lambton Co., C. W. and visit those Lamanites of whom I have spoken; he was greatly interested in their welfare during their stay in the Lindsley branch: and so was Bro. George Shaw, in sight of whose house they were camped; for he went to their camps and talked with them, and took their Testament and marked with a pencil such passages as clearly prove the doctrine taught by the Latter-Day Saints; such as Mark 16: 15-18. Acts 8: 14-18; 19: 1-7. Heb. 6: 1-4. Rom. 6: 1-6, &c. I went one morning with him to their camps and had a long talk with them. They were of the Chippewa tribe. They said that their "great grand father, way back; crossed great wide water in a big canoe, and had a good book" which was now

lost. O how that tradition made me rejoice, for I considered it a strong proof of the divinity of the Book of Mormon. I told them that the Book of Mormon was the book which their forefathers had; and explained to them its coming out of the ground. They nodded their heads and said *yes, yes!* It made me feel *good*, I tell you. Two of them seemed willing to be baptized, but one of the Methodists refused, so they talked awhile in their own tongue, and concluded to wait until further instructed, I suppose. When they left they gave me a friendly shake of the hand, and said they meant to come back again to attend the meetings held by the saints. I am now with the Trafalgar Branch, where Bro. Gillen was preaching not long since. He has done a good work here, by sowing the good seed broad cast. He has baptized a man here by the name of John Askin who has the ability to do much good. I expect to commence a series of meetings next Sunday in Norval, about seven or eight miles from here. There seems to be a good opening there, and my prayer is that the good Lord will carry on the work in that place. I am as ever your brother in the hope of Israel.

JOHN SHIPPY.

Streetsville, C. W., Dec. 1, 1864.

TESTIMONIES CONCERNING ZION.

WHAT ZION IS.

BRO. SHEEN:—I purpose, God being my helper, to show what Zion is, where the land of Zion is located, and that the house of Israel, or ten tribes, will be gathered to this land; which is the land of their inheritance, promised to their fathers. Among some who profess to be Latter-Day-Saints, there are conflicting opinions in relation to at least two of the above propositions, viz: where Zion is located, and the ten tribes gathering to this continent. Why it should be so, I cannot conceive, unless it is that the time has not arrived when the "watchmen shall see eye to eye," and I am afraid many seek to know by their own wisdom, what can never be obtained but by the Spirit of God, "for the things of God knoweth no man but by the Spirit of God." 1 Cor. 2: 11. Hoping and praying that God the Eternal Father, will open my understanding by His Spirit, that I may clearly elucidate to the understanding of all who read this article, what I purposed to do in the three propositions.

I will now take up the first in order, viz: What Zion is. In perusing the prophecies on the subject of Zion, it is necessary to

understand the distinction between Zion, the land of Zion, and the city of Zion. Zion is the people of God, the pure in heart; if we credit the word of God contained in the Bible, Book of Mormon, and Book of Cev. In the 2d B. of Nephi 5: 9, Jacob the brother of Nephi, quotes the language of Isaiah, in Isa. 51: 16, as follows: "And I have put my words in thy mouth, and have covered thee in the shadow of mine hand; that I may plant the heavens, and lay the foundations of the earth, and say unto Zion: *thou art my people.*" Jacob, by quoting Isaiah's words endorses them, and his brother Nephi says, "my soul delighteth in the words of Isaiah." In the B. of C. 94: (82) 5, the Lord says through the "choice seer," "Let Zion rejoice, for this is Zion, *the pure in heart*; therefore let Zion rejoice, while all the wicked shall mourn." In Isaiah 49: 14, 15, it reads thus: "But Zion said the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." This is equivalent to saying: "a woman may forget her children, yet will I not forget my children." If the reader will read the context of this quotation, he will find that it is the children of God who are called Zion. In the mouth of two or three witnesses every word shall be established. We have produced the testimony of the Lord through three witnesses, viz: Jacob, (the brother of Nephi,) who under the influence of the Spirit quoted Isaiah's testimony, thereby making it his testimony; Isaiah and Joseph, and I consider the testimony so plain that I will make no further comment upon it. The land of Zion is the land given to the pure in heart, (or Zion) the people of God. I am well aware that the prophets in speaking of the land of Zion, contract the sentence and call it Zion, but by reading the context it will be readily perceived that it is the land of Zion they are speaking of. For instance: Isaiah in Isa. 51: 11, says, "the redeemed of the Lord shall come to Zion," &c. The redeemed of the Lord are His people, and here the prophet is speaking of their coming to the land of Zion. In bringing proof to establish the locality of Zion, I shall have recourse to the three books: Bible, B. of M. and B. of C. But before I proceed, I wish to quote the words of our Savior when He appeared to the Nephites on this continent, after His resurrection: "Yea, a commandment I give unto you, that ye search these things diligently, for great are the words of Isaiah. For surely he spoke as touching all things concerning my people who are of the house of Israel;

therefore it must needs be that he must speak also to the Gentiles, and *all things that he spake hath been, and shall be, according to the words which he spake.*" B. of Nephi 10: 2. I have quoted these words of our Savior, to show the great importance that our Savior attached to Isaiah's prophecies. He even commanded them to search the sayings of Isaiah, and said that they had been, and should all be fulfilled. Here then we have the Savior's promise that all of Isaiah's sayings shall be fulfilled. We will therefore commence with a quotation from Isaiah, to show that America is the land of Zion. It appears that the prophet was permitted to see in vision what he was speaking about, for he cried out and said: "woe to the land shadowing with wings," or as it should be rendered, spreading forth like wings. It is evident that he must have beheld it in vision, for at that day the study of geography was very limited, and the continent of America was not known to the inhabitants of the eastern hemisphere, only as God had made it known by revelation; therefore Isaiah had no chance to behold a map of North and South America, but as we in our day have a chance to see maps of it, we can readily perceive that it is the land spreading forth like wings, for no other land on the face of the globe is thus formed. Isaiah says: "Woe to the land shadowing with wings, *which is beyond the rivers of Ethiopia.*" and truly, dear reader, if you stood where the prophet did, and was permitted to see the land shadowing with wings, you would be ready to exclaim that it was a great way beyond the rivers of Ethiopia, which is now called Africa. "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: *that sendeth ambassadors by the sea, even in vessels of bulrushes,*" or as it should be "in swift rushing vessels." Here is another evidence that he saw what he was speaking about, for he saw the sea, and the swift rushing vessels, and the ambassadors going as swift messengers in swift rushing vessels, "to a nation scattered and peeled, terrible from their beginning hitherto," &c. There is one more proof that I wish to bring, to show that America is the land that the prophet alluded to, "beyond the rivers of Ethiopia." According to geographers, a river is water running or flowing through the land. If then this land, spreading like wings, is beyond the rivers of Ethiopia, it is also beyond the land of Ethiopia. Now as I understand it, the land of Palestine, where the prophet stood, is in Asia, east of Ethiopia or Africa. This being the case, the prophet could not look east of Ethiopia and say "*beyond the rivers of Ethiopia,*" because no Ethiopia would be

there; neither could he look north and south and say the same, but he must look directly west, across Ethiopia and beyond it to the Atlantic Ocean. The first land which he would see would be the land of North and South America, spreading forth like wings. Thus we think we have demonstrated that the prophet saw this land. But says the reader, what has all this to do with America being the land of Zion? That is what we are going to show. You will find by careful reading, that Isaiah says that these "messengers" were sent from this land to "a nation scattered and peeled," &c., and you will find in the last verse of this same chapter that a present was brought of that same nation scattered and peeled to the place of the name of the Lord of Hosts, the Mount Zion. Now the word "brought" signifies somebody brought them, and who would be more likely to bring them than those who were sent after them? Where are they to be sent from? They are to be sent from America. If then they are to be sent from America to bring them, America must be the place that they will bring them to, and that is the place of the name of the Lord of Hosts, the Mount Zion; for so he said of whom the Savior said, that all his words shall be fulfilled. In Psalms 132 and 76, the reader will find that the Psalmist calls Zion the rest and dwelling place of God, which corroborates with the testimony of Isaiah, in Isa. 18: 4, as follows: "for so the Lord said unto me, I will take my rest, and I will consider in my dwelling place." If then Zion is the rest and dwelling place of God; who can not see that it is the place of the name of Lord of Hosts. We have, we think, clearly demonstrated that America is the land of Zion; but for fear that there might be some dubiety on the minds of some, I will bring forward other proofs from the B. of M., and B. of C., as before stated. In the B. of M., the Lord, through Jacob the brother of Nephi, says: "But behold, this land, saith God, shall be a land of thine inheritance: and the Gentiles shall be blessed upon the land. And this land shall be a land of liberty unto the Gentiles: and there shall be no kings upon the land, who shall raise up unto the Gentiles. And I will fortify this land against all other nations, and he that fighteth against Zion shall perish, saith God." 2 Nephi 7: 2. Now the reader will readily perceive, that the Lord, through Jacob, when he said, "this land," was speaking of the land of America, upon which Jacob stood, for the Lord had brought Jacob with the rest of his father's family to this land, and given it to them as a land of their inheritance. And the Lord said "I will fortify

this land (America) against all other nations, and he that fighteth against Zion (or America) shall perish." Thus the Lord himself called America, Zion. The Lord says still further, in the same paragraph: "Wherefore I will consecrate this land unto thy seed: and they who shall be numbered amongst thy seed forever, for the land of their inheritance: for it is a choice land, saith God, unto me, above all other lands." If then it is a choice land above all other lands, how easily we can perceive the force of these words of Isaiah: "the place of the name of the Lord of Hosts, the Mount Zion."

E. STAFFORD.

ABINGDON, Ill., Oct. 4, 1864.

To be continued.

NEWS FROM ELDERS.

Bro. W. G. WALKER wrote from Birmingham, England, Nov. 13, as follows:

"I visited Hanley, and found a friendly little branch there, and we had two good meetings. I have also set the work of the Reorganization going at Leek; I had a good meeting there on Thursday evening last. Some were about being re-baptized into the Brighamite church, and although they had not the least idea of my coming to England, they had a great wish to see me, to know how things really were. Nothing could be more opportune than my coming here at this time. We have had a splendid meeting here to-day, and I am to speak to them again on Tuesday night. The people seem to rejoice at the restoration of the everlasting gospel, as in the days of the first Joseph, and well they may. Bro. Revel is going to Narborough, Leicestershire, in a few days."

Bro. W. W. BLAIR wrote from St. Clair, Schuylkill Co., Pa., Nov. 28, 1864, as follows: "This leaves me quite well, I reached this place last Thursday. There are not many saints in this vicinity. Those who formerly lived in this region having gone to Utah. We have three Welsh elders in this place. They can talk or preach in English quite well, and they have promised to go out and preach what they can. There are some here who have given their names for baptism, and a branch will soon be organized. I am getting the addresses of very many through the country, and if I had time to carefully canvass these parts, I have no doubt but what very many might be hunted up. Some who had been driven to infidelity by the false doctrines and wicked practices of the Brighamite elders, are being revived in the spirit of their minds, and will, I think, soon unite with us."

He also writes from Philadelphia, Dec. 6, as follows: "I have found some twenty

families of old saints in this city. A few have given their names to unite with us, I am to hold a meeting this evening, and then again on Sabbath. I trust the Lord will open the way, that good news may reach you from this city ere long."

SALVATION—HOW OBTAINED.

BRO. SHEEN:—The salvation of mankind is a subject which interests not only us, but every creature both *in* and *out* of eternity. Those who have secured it long to see the time come when they shall be permitted fully to enjoy it; and those who are struggling in this existence with Satan for a triumphant victory over death, hell and the grave, and those who have gone down to the "pit," are equally as greatly interested in it, for from no other source can they look for deliverance. The great scheme of salvation is the one absorbing theme, both in time and eternity. Could it have been purchased with money—silver and gold, how many thousands would have purchased it who have gone down to the "pit;" and how many thousands *now*, who are too proud to accept it on the terms proposed by the King of Peace, would pay almost any required sum of money for it!

But it is not to be purchased with gold nor silver. The obtaining of it, however, is not without conditions, and God in His unbounded wisdom has so devised these conditions, that in accepting it, all are reduced to the same general level. All must accept on exactly the same terms. It exalts the beggar, and humbles the lord. The conditions upon which salvation depend are numerous, the most prominent of which, however, are faith in Christ, repentance, baptism, the laying on of hands for confirmation, and the reception of the Holy Ghost, the resurrection of the dead, and eternal judgment, obedience to the first four being necessary before we can have any claims to salvation at all.

But there is another indispensable condition, which, however, includes all others, and that condition is a connection with the true Church of Christ, whose ministers are true ministers of salvation; or they might be termed God's messengers. "But," says one, "I have faith in Christ, have repented, and have been baptized, and according to your story then I am an heir of salvation." I would ask by what authority you were baptized? From whom did you receive the message of salvation? Paul has truthfully declared

that a man cannot believe on one of whom he has never heard, and further asks, "how shall they preach except they be sent?" Sent by whom? Sent by God, is unquestionably the answer that Paul would have given. Then preachers of the gospel may justly be called God's messengers. But are all pretended preachers of the gospel God's messengers? This now we will examine.

Dear reader, suppose a neighbor of yours should come to you with a message from a person, declaring that if you would fulfill certain stipulated conditions contained in it, he, the sender of the message, would give you a great sum of money. "Why," you would say, "this is fortunate indeed. You saw the man, or his agent, did you not?" "No!" "Then I suppose you had personal correspondence with him." "I did not, sir." "Then how do you know that he made this offer?" "I saw it written in a book that he once had agents out and I thought I would become his agent gratuitously for he is a very good man." Then upon a more minute examination of the message you would find the following words: "Payable to none except those who are visited by myself or my lawful agents." Would you not think your friend had run before he was sent? Very well then, if a man declares he has been sent to preach the word, and at the same time declares he has neither received his appointment from God nor any of his lawfully appointed agents, why should he not be adjudged to have run before he was sent?

Then it is a high calling to be a messenger of God, and doubtless the extent of the salvation of man depends how God's messengers discharge their duties. Then as I have already said the salvation of man is conditional, and among others, the preaching of the word is not the least.

To be continued.

ADDITION TO PITTSFIELD CONFERENCE MINUTES.

BROTHER SHEEN:—Having made an oversight, in not sending the reports of branches, and other little matters, I now send the same:*

REPORTS OF BRANCHES.

Princeville: 14 members, 1 high priest, 3 elders, 1 teacher, 1 removed since last reported. R. Benjamin, President.

Buffalo Prairie: 38 members, 1 seventy, 6 elders, 1 priest, 1 deacon; 3 added by

* This addition was sent too late to be inserted in their proper place.

baptism since last report, 4 members out off, 2 children blessed. W. Holmes, Pres.

Kewanee: 26 members, 6 elders, 1 teacher; 7 baptized, 4 received by letter, 1 cut off, and 1 died since last reported. J. D. Jones, President.

At Henderson's Grove there has been two added by baptism since last reported.

Abingdon remains as last reported.

In the Saturday evening session, Bro. J. Bewsher, formerly of Manchester, England, now residing in Peoria, was received by vote as a member and elder in the Reorganization, he having held that office under Joseph the Martyr.

It was moved that Bro. Daniel Strong be ordained to the office of an elder. He was ordained by Elders J. F. Adams, and E. Stafford.

E. STAFFORD, CLERK.

A PROPHECY delivered by Bro. Henry W. Robinson, at a political meeting in Franklinville, McHenry Co., Ill., Aug. 14, 1864:

"Thus saith the Lord God; except ye, the people of this nation, repent of your iniquities, and turn unto me the true and living God, ye shall be cut off from the face of the earth and destroyed saith the Lord, and thus it shall be. Amen."

GOSPEL LIGHT.

The gospel light is holy,
Its streams are rich and free;
That all who pant for glory,
May now exalted be.
The promise of our Father,
He never can deny,
Then for Jesus and His gospel,
I'd lay me down and die.

The priesthood now restored,
Will chase traditions night,
And to the darkened nations,
Bring righteousness to light.
O! let us then be faithful,
And bid the tempter fly,
That we, if duty calls us,
May ready be to die.

The Savior's yoke is easy,
His burden too, is light,
He's rest to give the weary,
And guides their steps aright;
For in heart He's meek and lowly,
And love beams in His eye,
For Him and His dear servants,
I'd lay me down and die.

How sweet at close of silent eve,
The heart's responsive sound;
How sweet the vows that ne'er deceive,
And deeds by virtue crown'd.
How sweet to sit beneath a tree,

In some delightful grove,
But O! more sweet, more dear to me,
The voice of those I love.

When friendship's voice perfumes the air,
And whispers through the breeze,
It checks each rising of despair,
And bids each murmur cease;
It speaks of those who absent are,
In tones of gentle love,
Inspiring hope, that radiant star,
That time will them restore.

No cold repulsive influence,
Dwells in its genial sphere,
To chill the most impulsive sense,
Nor guilt itself need fear.
If penitent that has a claim,
On friendship's gentler mind,
The calm remonstrance, not disdain,
Pure sympathy refined.

'T would guide the wayward back to truth,
And dry the mourner's tear,
Smooth virtue's flowery path to youth,
And silvery locks revere.
Friendship divine, I seek thy power,
Vouchsafe thy genial aid,
Come with the zephyrs of each hour,
List near the green tree shade.

For the Herald.

THE HARVEST HOME.

From the far off fields of earthly toil, a goodly host they come,
And sounds of music are on the air, 'tis the song of the Harvest Home.
The weariness and the weeping, the darkness has all pass'd by,
And a glorious sun has risen—the sun of eternity.

We've seen those faces in days of yore, when the dust was on their brow,
And the scalding tear upon their cheek, let us look at the laborers now!
We think of the life-long sorrow, and the numerous days of care,
We try to trace the tear drops, but no scars of grief are there.

There's a mystery of soul chastened joy, lit up with sun light hues,
Like morning flowers, most beautiful when wet with morning dews.
There are depths of earnest meaning in each true and truthful gaze,
Telling of wondrous lessons learnt in their pilgrim days.

And a conscious confidence of bliss, that shall never again remove
All the faith and hope of journeying years,
gathered up in that look of love.

The long waiting days are over, they've received their wages now,
For they've gazed upon their Master, and
His name is on their brow.

And well does He know each chequered tale,
as He looks on the joyous band,
All the lights and shadows that cross'd their path
in the distant pilgrim land ;
The heart's unspoken anguish, the bitter sighs
and tears,
The long long-hours of watching, the change-
ful hopes and fears.

One had climbed the mountain side, 'twas a
bleak and wintry day,
The tempest had scatter'd his precious seed,
and he wept as he turn'd away.
But a stranger's hand had watch'd that seed
on a far and distant shore,
And the laborers now are meeting, who
never met before.

And one who had toiled 'mid burning sands,
when the scorching sun was high,
He had grasped the plough with a fever'd
hand, and then laid him down to die ;
But another, and yet another, had filled
that deserted field,
Nor vainly the seed they scattered, where a
brother's care had till'd.

Some with eager step went forth, broad
casting o'er the land,
Some watered the scarcely budding blade,
with a tender, gentle hand ;
There's *one*, her young life was blighted by
the withering touch of woe,
Her days were sad and weary, and *she* never
went forth to sow.

But there rose from her lonely couch of pain,
the fervent pleading prayer,
She looks on many a radiant brow, and
reads the answer there !
Yes ; sowers and reapers are meeting, a re-
joicing host they come,
Will you join that echoing chorus ? 'Tis the
song of the HARVEST HOME !

For the Herald.

BOOK OF MORMON.

BY MRS. HEROIN RANDALL.

I'd rather have this precious book,
Than all the gold and gems,
That e'er in monarchs coffers shone,
And all their diadems.

If the moon was one silver lamp,
This earth one golden ball,
And diamonds all the stars of light,
This book would excel all.

This book was hid from farned men ;
They could not it translate,
But God did give His servant power,
To bring it forth to light.

It teaches us of sacred things,
Which have been brought to light ;
How Ephraim's children long had passed,
A dark and dreary night.

It teaches us how Jesus came
To their forefathers here,
And taught them how to worship Him,
To mingle love with fear.

It teaches us that earthly things,
Are fleeting, and are vain,
That we must lead a holy life,
God's kingdom to obtain.

It teaches us there's no relief
In glittering hoards of wealth ;
Gems dazzle not the eye of grief,
Gold can not purchase health.

But here a blessed balm appears,
To ease our deepest woe,
And he that seeks this book in tears,
His tears shall cease to flow.

Here He who died on Calvary's tree,
Hath made that promise blessed :
"Ye heavy laden come to me,
And I will give you rest."

This was the guide to Ephraim given,
To lead to realms of day ;
A star whose lustre guilds their path,
Their life, their light, their way.

RECEIPTS FOR THE HERALD.—M. C. Des-
pain, R. H. Bales, L. Smith, W. Hudson, N.
Van Vleit, G. Medlock, E. R. Briggs, L. A.
Hendrickson, each \$2 ; J. Wilsey, D. Ed-
wards, S. Cramer, R. Coster, P. K. Potter,
J. Hardey, E. Lawson, E. A. Cross, each
\$1 ; E. Cheeseman, \$0.50 ; W. F. Cooke,
\$3 ; W. C. Matthews, \$2.50 ; P. Alexander,
\$0.50 ; J. Brussman, \$1.50.

For the Book of Doctrine and Covenants.—
Mary Despain, J. F. Adams, J. Chisnall,
each \$1.25.

For the Hymn Book.—A. Crandall, \$0.55 ;
J. Sayer, E. R. Briggs, each \$1.10 ; P. Al-
exander, J. F. Adams, each \$0.85 ; M. Des-
pain, \$0.55

HANS MILLER and wife, of the Reorgani-
zation, left San Francisco in March last for
Illinois. No tidings have been received con-
cerning them. The saints of San Francisco
are very desirous to hear from them at the
earliest opportunity.

INDEX TO VOLUME 6.

	PAGE.		
Arrival from Utah, - - -	64	Lineal Priesthood, - - -	145, 165, 177
Baptism for the Dead, - - -	130	Millenium, No. 4, - - -	27
Believers in Christ, - - -	67	Misnamed, - - -	24
Book of Mormon, (Poetry) - - -	191	Misrepresentations, - - -	22
Challenge, - - -	144	Mistakes in the B. of Commandments, - - -	33
Confessor of Our Sins, - - -	101	News from Elders, 10, 31, 76, 94, 127, 143, 188.	
Conference—Amboy, - - -	20	Our War and Other Wars, - - -	159
“ Batavia, - - -	3, 111	Query and Answer, - - -	1
“ British, - - -	106	Restorer, - - -	15
“ Buffalo Prairie, - - -	108	Revelation on the Rebellion, - - -	161
“ Burlington, Wis., - - -	18	Song by the Spirit, - - -	95
“ California, - - -	9, 151	Spiritualism, - - -	97
“ Canada West, - - -	67	Study and Learn, - - -	72
“ Galland’s Grove, - - -	42, 154	Testimonies Concerning Zion, - - -	186
“ Jeffersonville, - - -	109	Truth and Reason, - - -	79, 125
“ Little River, - - -	63	Truth of B. of Cov., - - -	34, 114, 162
“ Little Sioux, - - -	184	Truth of B. of M., No. 6, - - -	40
“ Mission, - - -	105	Truth Vindicated, - - -	49, 81
“ Nauvoo, - - -	7	Two Discussions, - - -	11
“ North Star, - - -	183	Two Voices Calling, (Poetry) - - -	47
“ Pittsfield, - - -	75, 182	War in Missouri, - - -	32
“ Princeville, - - -	182	Warning, - - -	16
“ St. Louis, - - -	44, 181	Witnesses, - - -	70
“ Semi-Annual, - - -	136		
“ Southern Nebraska, - - -	182		
“ South Western Iowa, - - -	108		
“ String Prairie, - - -	110		
Consciousness After Death, - - -	65		
Contrast, (Poetry) - - -	15		
Corrections, - - -	185		
Covenant Concerning Joseph, - - -	148, 169		
Debate at Sandwich, - - -	35		
Destructive Hurricane, - - -	160		
Dialogue, - - -	78		
Dividing Period, - - -	120		
Duties of Ministers, - - -	79, 120		
European Conference, - - -	32		
Evasion, - - -	102		
Faith of the Church, - - -	30, 46		
Five Minutes to Leave, - - -	31		
Forms and Ceremonies, - - -	73		
Gospel Light, (Poetry) - - -	190		
Government of God, - - -	24		
Guerillas in Jackson Co., - - -	22		
Harvest Home, (Poetry) - - -	190		
History of the Priesthood, No. 6, - - -	60		
Letter from W. W. Blair, - - -	90, 155, 175		
“ “ J. Blakeslee, - - -	175		
“ “ E. C. Briggs, - - -	104, 124, 174.		
“ “ J. W. Briggs, - - -	143		
“ “ Chas. Derry, - - -	132		
“ “ H. Green, - - -	46		
“ “ Z. H. Gurley, - - -	173		
“ “ Bro. Chas. Hall, - - -	39		
“ “ Sister P. L. Hyde, - - -	74		
“ “ E. Robinson, - - -	180		
“ “ J. Shippy, - - -	185		
“ “ A. H. Smith, - - -	122		
“ “ Pres. J. Smith, - - -	94		
“ “ T. Thoughtful, - - -	17, 102, 120		
“ “ G. Watson, - - -	74		

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