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*"I will seek that which was lost, and bring again that which was
driven away."*—JEHOVAH.

"I say then, hath God cast away His people? God forbid."—PAUL.

*"Zion shall be redeemed, although she is chastened for a little sea-
son."*—JESUS.

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LATTER DAY SAINTS'

HERALD.

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

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Books of Mormon.*

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[WHOLE No. 181.

DECISION OF CHARACTER.

BY ELDER J. H. DONNELLON.

Human life may be compared to a voyage. Like a proud ship with all its sails set, or propelled by the mightier power of steam, freighted with the most costly merchandise, and the more valuable burden of human lives, admirable in all her appointments for a safe and prosperous voyage, to an eternal world.

But if while contemplating that ocean-bound vessel, as it passes from its moorings, heading away for the port of destination, we should discover that the helm was wanting, that by some oversight the means for controlling the vessel was neglected, with good reason would we fear for the safety of the ship and all on board. In fancy, we follow it, as it rolls unmanageably at the mercy of the waves, thrown from its course into inter-tropical regions, or dashed against icebergs in northern seas, and at last swallowed up in the abyss, with nothing to mark the spot of the catastrophe.

This is a brief but imperfect representation of that young man, who essays

to make the voyage of life without the controlling principle, Decision of Character. The chart by which his course is to be taken, and the outfit for the passage may be perfect, but without this Decision, all these will not avail, except by chance, to bring him to his desired haven.

To be unable to make a decision on a matter in science, in philosophy or in morals, is virtually to have no mind at all, and, for all practical uses, instinct would be a more reliable guide. But just so far as the mind is trained to give its decisions with promptness, force, and correctness, in that same degree it becomes useful as a guide, and a source of happiness to its possessor.

It would be an easy task to show the essential relation of this decisive spirit to success in the secular affairs of life; and is it to be supposed that its relation to our higher life—the life of principle—the life of the soul, is less important? To this higher exertation we may perhaps be less disposed, but how, I ask, is it less our deep concern? If the interests of our immortal natures comprehend and subordinate all our other interests, and contain them as the greater contains the lesser.

then the attainment to every lower good will be best secured by aiming at the higher. If then it may be assumed, that Decision of Character is vitally important in the secular employments of life, much more will it be valuable in our moral relations; or, in other words, Moral Decision gives tone, and imparts firmness and strength to character.

To recommend the cultivation of this decisive disposition of mind, on the grounds of Christian Principle, is the object we propose in this article.

And first, in respect to the nature of this moral decision, I observe, that in a very important particular, it is different from mere firmness of character.

In the original constitutions of men, both moral and physical, a great diversity is found to exist. One is bold and forward, another is timid and reserved; one is frank and confiding, another is prone to concealment and distrust; one is wavering and undecided, another is firm and decisive. Now this latter quality of firmness differs from moral decision, since it may never act in harmony with the dictates of conscience, or be controlled by sentiments of duty.

This native heroism of the soul, as it may be termed, is as thoroughly compatible with injustice, cruelty, and oppression, as with any of the nobler attributes of the mind, and when linked to a revengeful and malicious spirit, it blossoms out into the most showy crimes, and ripens the most pestiferous fruit.

But in contrast with this mere, undiscriminating firmness, moral decision first takes counsel, and inquires into the law of duty, and then resolves in regard to what is right or wrong in the case.

Without this moral element, firmness is obstinacy, a quality possessed by some brutes, but beneath the dignity of a rational being. Obstinacy is an instinct, moral decision is a principle; the former is a degradation, the latter

a means of elevation.

In the next place as an element of this moral decision of character of which we speak, I would mention *Clear Conviction*.

No one should infer from this statement that the attainment to clear convictions of duty, will necessarily insure decision of character, but no man can be practically decisive without a strong conviction that he is in the path of duty. So long as that path is uncertain, timidity and irresolution will mark his hesitating footsteps. Like a benighted wanderer in the woods, uncertain whether his way lies to the right or to the left, fearing to go forward lest he go further astray or fall into danger, he first hesitates, then doubts, and finally despairs. So the man with no clear convictions of duty palters with the most important concerns, and his efforts die away in languid and inefficient endeavors.

To the man who is conscious of acting without any clear convictions, and perhaps on this very account disheartened by the reflection that he may be acting contrary to the will of God, how paralyzing the thought. This is a moral torpedo that benumbs all its executive faculties, and forever consigns him to the shelf of uselessness.

I do not pretend, that it is easy to arrive at assured convictions of truth and duty on all subjects, but be admonished of the impossibility of being prepared for resolute and persevering action unless sustained by this firm conviction of which we speak.

But it must be obvious to all, if we are designed in our creation to act a part, and to act it well, then the principles which should govern us must be equal to our apprehension, and hence the path of duty must be plain to every honest mind, and a clear conviction with respect to that path by no means an unattainable good. As nervous *aura* courses along the muscles and thus gives them tension and force, so clear

convictions energizes all our decisions respecting duty; and imparts unto them constancy and power. This is the germ from which the resolute and heroic virtues are produced.

The last element of moral decision, we mentioned, is reliance on our convictions.

The very first conception, as it seems to me, which we form of decision is, that we rely on our own perceptions, reason or intuitions. These are manifestly designed to lead us to the cognizance of truth and duty; and the intensity of our moral decisions will have a fixed ratio to the reliance we bestow upon them.

Hence I am not surprised to hear the Savior declare, that if need be, a man must hate even father or mother, in order to be his disciple. Upon his own convictions, he must rely and act, though the tenderest ties be severed, and a man be ostracised from the amenities of domestic life. Reliance on the views, wishes, or practices of another fellow mortal, is contrary both to sound philosophy and true religion. The order of nature has been so disposed, that in making up our decisions respecting duty, we must rely at least upon our own perceptions, reason and intuitions. These original faculties of our nature are regarded as trustworthy and sufficient guides in tracing the attributes of Deity, and the credibility of the revelations which he has given to us. And if these are a court of ultimate appeal when we enquire into the loftiest subjects ever presented for the consideration of the human mind, surely, we may rely on them with unqualified security, when the questions pertaining to human duty are brought up for decision.

This leads me to remark, that the want of reliance on our convictions, and conformity to the moral standard of others, will most effectually scatter the forces of a man. No matter how clear a man's convictions may be, if he is

not willing to trust them, and follow them, he has withdrawn so much force from his own proper life. This is that element of strength in all those master minds that have left an eternal imprint of themselves on the ages. Such are reliant on their own convictions of truth; and like Paul, when a great truth was brought home to their mind, they confer not with flesh and blood. Henceforward, what they must do is their concern, not what people will think. To them a platform of principles is something to stand upon, and not a convenient something from which to step off.

It would be an easy thing, comparatively, to live in the world if we might always follow the opinions and practices which are in fashion; but if we set up our own usurping views, the way of life will become hard and vexatious, since there will always be those who think they know what our duty is better than we do ourselves.

If at any time therefore, we are tempted to throw away that reliance which rightly belongs to our convictions, in the hope of securing some ephemeral and sordid advantage, let us reflect upon the words of the great astronomer, Kepler, who, true to himself and the cause of science, thus wrote to his friend: "I keep up my spirits [at this time he was in great want] with the thought that I serve not the Emperor alone but the whole, human race—that I am laboring not for the present generation but for all posterity. If God stand by me and look to the victuals, I hope to perform something yet." Truly this is the eternal type of that consolation which a relying consciousness brings with it.

A decided course is a safe course. I apprehend that much of the moral indecision in the world, results from a lurking suspicion that some how it is not quite safe to take a decided stand in favor of right. No doubt men would generally prefer to be right rather than

to be wrong, but yet they would like to be insured in case the right should fail. Though they would assent to the maxim that "honesty is the best policy," yet it is not believed to be an insurance policy which will adjust all losses. Now, if we could be thoroughly assured that it is altogether safe to be decided with respect to moral truth, and moral action, much indecision would be banished from the world.

It stands to reason that a course of moral decision must be a safe course, whether we regard this world or that which is to come. Is it not an obvious law of our being, that we shall be decidedly in favor of right and truth, and opposed to falsehood and wrong? And is it reasonable to suppose that God would make it our duty to obey this law of our nature, and then reward us for disobeying it?

If the Divine Lawgiver thus enacts and rewards infractions of His laws, He is arrayed against himself, a thought so repugnant to the moral sense of every thinking being, that it cannot be entertained for a moment.

But it is true—it must be so—that that God's providential government is exercised in favor of right, and against wrong, and discriminates in favor of those who are decided in virtue and against the vicious and depraved.

In the vegetable world, the sweetest flowers spring from innoxious plants, but flowers without fragrance and sweetness betray the plants that are pernicious. Such harmony and congruity belong to the fundamental laws of the vegetable world. Nor is the harmony of things less striking in the moral universe of God.

It cannot be safe to poison the fountains of truth, and then attempt to slake our thirst therefrom, nor to adulterate the bread of life, and then seek to appease our hungering after righteousness.

In the very nature of the case, therefore, there is safety in a decisive

course of moral action, since in this way a man drops into the current of God's providences, and is borne easily and safely by them, unimpaired by the eddies and counter currents of a hesitating, and undecided course.

Again, a decided course is the most useful course.

Were I to ask, why of two men with equal natural abilities, this one is more useful in life than the other? in most cases the answer would be, the one has a decided character and the other has not.

To be useful as a man in this commercial age, one must possess this quality; and when on this stock you graft integrity and Christianity, you have the fruitful boughs on which will cluster all the ripened virtues.

Moreover, to the student in the laws of Christ's kingdom, is it especially useful to cherish this decided state of mind. No real progress can be made when effort is chilled by indifference and indecision. A feeble assent to demonstrate, a vague idea of some lurking truth in philosophy, or a nebulous, misty notion of the beauties of Christian literature, is of no avail in the discipline or information of the mind. There are those who profess to be students in the science of theology, and delight to be called disciples of the Christ, that lack ligament. There is nothing to tie together their faculties, which are lying loosely around. They are like some kinds of cloth, so loose in texture that no amount of workmanship can make them into garments of any account.

Such christians would willingly—that is they would not object to have some religion galvanized upon the surface in some easy way. But if the solid metal of religion must be obtained, as the real gold is toilsomely gathered by the miner, they turn away from such decided efforts with undisguised aversion. It is no easy matter to gird up the loins of the mind so as to think in-

tensely on a given subject.

Absorption, too, is a method of acquiring knowledge that is greatly praised by loose and spongy minds. If knowledge could be imbibed as automatically as the sponge draws in water, then nothing would be more delightful than the process of education in religious matters.

But I greatly fear that all these methods are impracticable, however desirable they seem to be.

Let me then commend to your earnest consideration, the importance of Decision of Character, in making attainments in knowledge. If you do not have a decided tendency of mind by nature, let it become yours by habit.—Resolve to do nothing, except with decision. This is the fundamental principle of energy. With it, you may fail, without it you cannot succeed.

The communication of moral and religious truth, and its exemplification in life, is the most important work ever committed to men. For this purpose was the mission of the Son of God, and for this the apostles and martyrs labored. With them all considerations of temporal policy and expediency, all temporizings and compromisings were made to bow before the commanding majesty of duty. What moral decision was that which could hurl twelve men, strong only in truth and the resolution it imparts, against the opposing hosts of the world in arms against them.

What the power of decision in Moses. Reared in all the luxuriousness of a sensual and effeminate court, prospective heir to the throne of Egypt, he is called to make a most important decision—one in which the interests of millions are at stake, he hesitates not, but chuses to be classed with the oppressed people of God, rather than enjoy the wealth of the most renowned nation of ancient times.

There can be no excuse for any man who turns away from rectitude for the sake of outward prosperity. If he sells

his principles for secular prosperity, he will find in the end that its promises were all spurious. In public affairs the course which carries with it the highest good, is the safest, the best, and most prosperous course.

Let a man, especially a young man, when the temptations of the world are spread out before him, show himself determined and able to resist them; let him when solicited to haunts of sin by wicked associates, exhibit a firmness of denial that no sneers or flatteries can shake, and let this be repeated if necessary, a few times, and soon there will be no occasion to repeat any more; for at length, convinced that their efforts will be unavailing, his tempters will retire from the fruitless contest.

Thus we have attempted briefly to indicate the nature of decision; that it is mainly composed of clear convictions, and reliance on our convictions, and we have endeavored to recommend a course of moral life as the only useful, safe, and easy course.

And in conclusion it seems almost unnecessary to add that this is also the course of true happiness. Our beings end and aim, that something still which prompts the eternal sigh, that ideal and intangible good, which we call happiness, can only be found in this direction. This must be so, because all experience and observation declare that a man is not to be judged happy by what befalls him in the outward circumstances of life, but by the spirit with which he bears the allotments of life. Milton truly observed that "The mind in its own place, and in itself, can make a heaven of hell a hell of heaven."

Before then we can pronounce a man happy, we must know how he lives within, who are his thought companions, and what his spiritual fare.

We are apt to think the man happy who has much riches, while at the same time he may be wasting away by strange combustion in the penal fire of

self-kindled gehenna.

Ye seekers after happiness, know ye, that true life is not made up of externals, but of the status of the soul, and in walking across this narrow bridge of time, if your look is bent downward upon this world you shall grow dizzy and fall; but if your eye is steadily fixed on the shore of the eternal world, you shall walk straighter here, and be more sure of reaching the other side in safety. Let your guiding star in this journey be a decided mind in favor of God's holy law,—THE GOSPEL.

A REVIEW.

Dear Herald:

Congratulating you upon your enlargement and the legibility of your words, while your ideas take a wider range, requiring on the part of your readers more activity in order to keep up. This corresponds with the general idea of progress, or "marching on," it is certain.

But you carry some queer logic in your bosom. For instance, on the first page for the current year, you say, "It is universally admitted that mind is the result of the organization of matter."

Now I am not aware that this is admitted universally; but, rather, by a very few Materialists, Atheists, etc. Deists even do not admit it, and nearly all sects of Christians deny it. Philosophers deny it.

But the logical deductions are equally against the *dictum*. For, if true, it stands in the relation of *cause* and *effect*—the organization of matter the cause, and mind the effect. Now I believe that it is "universally admitted" that when a cause ceases its effect must also cease. Hence the disorganization of matter blots out mind.

Now I supposed the "organization of matter" was the result of mind, instead

of *vice versa*. And this you affirm, also, when you say, "Organization most positively implies design, and design cannot be conceived without the operation of mind."

Now since you take both sides, which are you going to "stick to?" True, you say at this point, "Man finds himself in a labyrinth of inexplicable mystery, from which all the wisdom of this world cannot extricate him." But you created this very labyrinth by premising two antagonistic principles, that will admit of no logical deduction not fatal to it. And you cannot extricate yourself from it, and I do not see how the *wisdom* of any other world can mend it, except by reversing the proposition, as we have already suggested, to wit: Mind is the cause of organization, not the result.

I feel bound to advert to the subject so warmly introduced by "Scorpio." Not the dream, but the waking reflections upon the Twelve and the Bishop, touching their duties, to "execute the law of tithing."

To illustrate: The President of the U. S. is required by law and his oath to execute the laws of Congress. He is supposed to comply with this duty when he makes known such law; when needed—by proclamation, and by appointing courts and officers to carry out their provisions. In this light the Twelve and the Bishop have not been derelict, for in the same number of the *Herald* in which that law was published, is an epistle of the Twelve, calling attention to the law, and enjoining upon all saints to give heed unto it. Also, appointing officers in every branch as agents to the Bishop, to teach it, and to receive offerings under it for the store-house of the church. Again and again have the Twelve and the Bishop called upon the saints to give heed to this law. And when uncertainty manifested itself in the minds of the saints as to what was really required, the Twelve and the Bishop, according to

the best light they possessed, defined that law, and pointed out what seemed to them to be the most practicable method of compliance with that precept.

But "Scorpio" has heard it said, "Let the Bishop tithe himself, and we will gladly follow." The last financial report, accepted by the last Conference, shows that the Bishop has not shut up his bowels, when his brethren (the church) needed. Who will gladly follow his example, as indicated by that report? Who?

Again, "Scorpio" has "heard it hinted that but for the fact that the Bishop and the Twelve could not consistently ask others to follow where they were not *willing* to lead, the law of tithing would to-day be in force, and the church enlarging her borders," etc. This is somewhat serious, bearing upon the Twelve. But reasoning upon the only true basis, "from what we know," we should exculpate or at least palliate, where "Scorpio" sees *blood stained garment*.

The object of tithing is stated to be, in part, "for the priesthood." The ancient Levites too, who "executed the law of tithing," received tithing, but paid none; but they *gave themselves* to the ministry. So the Twelve are to give themselves to the ministry. And one purpose of tithing is to loose their hands, that they *may all go out into the vineyard*. And if they need a portion of the tithing to assist them to go out, they can have no surplus to be tithed.

To illustrate, "Scorpio" says, "I have known the Bishop called upon for a mere pittance, and though that pittance would have kept a faithful man in the field months longer, the pittance was not to be had, because there was nothing in the store-house of God." Now suppose Bro. Banta, (or any other brother,) was the man needing that pittance to keep him out in the field, could he not teach the law of tithing without fear of being asked, "Have you

paid your tithing?" That is to say, the same parties are not expected to have a surplus, (in order to be tithed,) and a deficiency to be supplied out of the tithing at the same time.

But while "Scorpio" lashes the Twelve for dereliction of duty in "executing the law of tithing," one part of which is to "*see to it that the means so obtained is truly used*" etc., the late Annual Conference exonerates them from this latter part of the duty originally enjoined, for if they have no control of the fund accruing from tithing, they certainly cannot *see to its being used*. And a law which authorizes the collection and disbursement of means, is but half executed in collecting.

Here allow me to say that the Twelve have at no time sought to control any matter relative to tithing, only on "connection with the Bishop." If the intention of the resolution alluded to, is to dissolve that connection," then the original charge and commandment, quoted by "Scorpio," must be revised, in order to place upon the Bishop, what is there enjoined upon "the Twelve in connection with the Bishop."

Again, the preamble to another resolution represents the past policy of the church as drying up the streams of supply, etc.; then affirms the true policy to be found in carrying out the order recommended in the "Epistle of the Twelve." (*Herald*, Jan. 1862.) I supposed this had all the while been the policy of the church, but knew that some individuals had another policy; viz., to collect tithing on their own account, that is, indiscriminate begging. This policy has dried up some streams of supply, insomuch that I have heard it more than hinted, that to pay an honest tithing would be a relief.

But I am satisfied that "Scorpio's" heart is right, in spite of his name and his cudgel; and when he quoted Malachi, he hit upon the only principle at all tenable in relation to it. Those

who would obey it, must *bring* in their offerings. No one may go and take it. It must be brought, and that with a good will, for it is a "systematic free-will offering."

I desire to suggest to the Committee on Hymn Book, to *see to it* that they admit no hymn, the sentiment of which they cannot preach. Preaching an idea and singing a contradiction to it, is, to say the least inconsistent. An addition to the length, and perhaps the width, leaving the thickness to take care of itself, I think would be advisable.

Now, my dear *Herald*, one point more. I think you are misled sometimes by your zealous friends; but with "steam power," you can correct yourself with more ease at least.

Chloe says you are egregiously misled, when you say "It is common in our church for both men and women to use tobacco," etc., for there are none but a few "grand-ma's" that indulge in the habit. She is sure that forty-nine out of every fifty of the sisters could maintain an action of slander against an elder for the accusation, but they wont; but will be satisfied with an apology. J. W. B.

EXTRACTS FROM ELDER DAVID H. SMITH'S JOURNAL.

Farmington, Iowa, June 7th.—We are fairly on the wing. The fair familiar scenes of home, passed from our sight last Friday morn. Soon after the mid-day repast with the faithful in Montrose, we started by assistance of Bro. E. Blakeslee, for String Prairie. There was quite a company in the wagon, and our pleasant conversation robbed our departure of thoughts of sadness.

One poor unfortunate enveloped in a sack, attracted much attention by his squealing, and finally managed to leap out of the back of the wagon, to our amusement. Ah, must not the loud

outcries, and blind efforts of those who are enveloped in darkness, as with a sack, seem strange to the higher powers. We arrived at String Prairie safely, and received a hearty welcome from the saints there.

Saturday we enjoyed a peaceful session in Conference with the elders of that district, and Saturday we listened to a discourse by Elder G. E. Duel, which in force and energy of expression I can compare to naught save chain lightning.

Sunday morn we enjoyed a testimony meeting, and listened to a clear, concise and truthful definition of the gospel by our brother Alexander.

In the afternoon we partook of the sacrament, and we think we have never seen this feast more appreciated by the saints, than it was at that time. Evening brought preaching again, and separating from the brethren of the Conference. We take this occasion to thank them for kindly care, and freely expressed loving kindness, together with aid to further us upon our long tramp. God enable the saints of String Prairie to walk in uprightness that they may prosper before His face, gathering strength for trial, and fruit for the vintage time. May all clouds that gather in their pathway be swept away by His loving hand, and the white dove of peace abide in their homes. Bro. J. Lake is about to start upon his mission to Canada. May heaven favor him greatly.

At Vincennes we had a most delightful visit with a goodly number of the people of God, and in all our wanderings we can not behold a more beautiful and moving sight than the porico of Bro. Griffith's house crowded with their blessed forms, as with snowy kerchiefs and friendly hands they waved us farewell, as we sped away upon the train. It was a scene that attracted even the attention of our fellow-passengers, and unto us, one that brought a mingled feeling of sadness and intense gratitude

to God, that we were wafted away with so much faith and prayers ascending in our behalf.

We are now enjoying the hospitality of Bro. Frank Reynolds, and pleasing company of Bro. Ebenezer Robinson, who sends you his respects. We are to have meeting to-night, and so in haste I take this opportunity to remember you, and thank our friends for aid and hospitality.

Council Bluffs, Iowa, June 10.—My last letter left us in anticipation of meeting at Farmington. It passed off pleasantly, quite a number of saints gathering at Bro. Westman's house, also some that were not of the faith. It was my privilege to speak first, followed by Alexander. We remained all night at Bro. Reynolds'. In the morning we enjoyed the company of the saints at Bro. Warnock's place.

Farmington gave me the impression of being quite an old town, very much delapidated in some parts, reminding me of Nauvoo, in its being somewhat scattered, and interspersed with trees; these and the multitude of summer flowers made it very pleasing however.

The examination of some interesting volumes and the most impressive and beautiful rendering of a psalm and prayer by Bro. Robinson, closed our visit. We parted in the "rain" if not in "darkness." At the door of his school room Bro. Warnock gave us the shelter of his umbrella, and we hied to the depot. Let me express thanks for letters of reccommend given by Bro. Reynolds as Engineer of the I. & M. S. L. R. R., also means for our journey; last, though not least, a large boquet of rare and delicate flowers artistically arranged, from one of the sisters. We left Farmington Tuesday at nine o'clock in the morning. In the afternoon, about five, we steamed into DeMoines City. This is quite a place, situated each side

of the river of the same name, which is spanned by four bridges, two for the rail roads and two for street cars and teams.

We had some little difficulty in finding the brethren, but did so at last. Bro. Robert Young, also Mr. Rees and Anderson were our entertainers here. In the evening we called upon Mr. Briggs, who is with us in the faith. It was quite a long rough walk getting there, but after we did get there, (in company with Bro. Young and family and Mr. Anderson,) we had a remarkably interesting talk on the gospel, also music and song, and a real treat to a glass of milk all round. The walk back to Mr. Anderson's was rough and slightly muddy from rain, but wit and wisdom, with the lantern's yellow rays, lit up the pathway.

We breakfasted at Bro. Young's, and then viewed the city. The business portion is built up quite densely. I entered one place where I found the fine arts pretty well represented. Some of the oil paintings were excellent; chromos and statuary, also many fine musical instruments, a table loaded with sea shells, many rare models of everything makeable, nearly, were here collected.

After dinner we repaired to the depot, and waited five or six long hours, (the train being delayed,) entertained by the heterogeneous class that usually congregate at that delectable place. The train came and departed literally loaded with passengers. Alexander appropriated the newspapers, while I enjoyed the scenery at the window. Flashes of silvery rivers among the willows and cottonwoods, sweeps of bottom land fenced in by smooth, rolling hills, anon the river again, broad fields of corn, like figured calico, brown dotted with green, dense woods, and by and by the prairie, wide as a thought of eternity. At one station Alexander tossed some papers to the bystanders, who nodded their thanks in a manner

pleasing to behold. The sunset burned out in the west, and after our lunch, or supper, I went to sleep, to be aroused by the conductor who impudently shook me, shouting "Council Bluffs!"

THE RESURRECTION.

[CONTINUED FROM PAGE 335, VOL. XV.]

WILL ALL WHO HAVE DIED BE RESURRECTED?

Some teach that the wicked, and the infant children of the wicked, will not be resurrected. Some, that all but the wilfully and finally impenitent will be; and others, that none but those who attain to righteousness in this life will be. The Scriptures teach us that *all*—positively *all*—will be resurrected.—The final judgment does not take place with either saint or sinner until *after* their resurrection. Christ does not fully reward His saints until after His second and glorious appearing, which is after the resurrection of the saints.

"And, behold, I come quickly; and my *reward* is with me, to give every man according as his works shall be." Rev. xxii. 12.

"For the Son of Man shall come in the glory of his Father with his angels; and *then* he shall reward every man according to his works." Matt. xvi. 27.

"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead." Acts. x. 42.

"For *we* [the saints] shall all stand before the judgment seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of *us* shall give account of himself to God." Rom. xiv. 10-12.

"For *we* must all appear before the judgment seat of Christ; that every one may receive a reward of the deeds done in the body; things according to what

he hath done, whether good or bad." 2 Cor. v. 10.

"I charge those therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and *in* his kingdom."—2 Tim. iv. 1.

"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be *judged*, and that thou shouldst give *reward* unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth." Rev. xi. 15, 18.

All this takes place at the commencement of the thousand year's reign; and at the end of the thousand years, they who remained wicked are to be punished finally.

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death [the grave] and hell [the prison] delivered up the dead which were in them; and they were judged every man according to their works.—And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx. 12-15.

That *all* the dead shall be raised is further manifest from the following:

"Marvel not at this; for the hour is coming, in the which *all* that are in the graves shall hear his voice, and shall come forth; they who have done good, in the resurrection of the just; and they who have done evil, in the resurrection of the unjust, and shall *all* be judged of the Son of

Man." John v. 28-30.

Paul said he had "hope toward God, which they [Pharisees,] themselves also allow, that there shall be a resurrection of the dead, both of the just and *unjust*." Acts xxiv. 15. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall *all* be made alive." 1 Cor. xv. 21, 22. "And I saw the dead, small and great, stand before God." Rev. xx. 12.

"O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead: which is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other; and it is by the power of the resurrection of the Holy One of Israel.

"O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous; and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and *all men* become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us, in the flesh; save it be that our knowledge shall be perfect; wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment and their righteousness,

being clothed with purity, yea, even with the robe of righteousness.

"And it shall come to pass, that when *all men* shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment; and then must they be judged according to the holy judgment of God. And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which cannot pass away, and they who are righteous, shall be righteous still, and they who are filthy, shall be filthy still; wherefore, they who are filthy, are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascendeth up forever and ever; and has no end." 2 Nephi vi. 4-6.

"Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold the day cometh that *all* shall rise from the dead and stand before God, and be judged according to their works. Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be re-united again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the *wicked* and the righteous; and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arranged before the bar of Christ the

Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil.

"Now behold I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you, that *this* mortal body is raised to an immortal body; that is from death; even from the first death, unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption." Alma viii. 10, 11.

"Behold, there is a time appointed that 'all' shall come forth from the dead. Now, when this time cometh, no one knows; but God knoweth the time which is appointed. Now whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not; for God knoweth all these things; and it sufficeth me to know that this is the case: that there is a time appointed that 'all' shall rise from the dead. Now there must needs be a space betwixt the time of death, and the time of the resurrection. And now concerning this space of time. What becometh of the souls of men, is the thing which I have inquired dilligently of the Lord to know; and this is the thing of which I do know. And when the time cometh when 'all' shall rise, then shall they know that God knoweth all the times which are appointed unto man. Now concerning the state of the soul between death and the resurrection. Behold, it has been made known unto me, by an angel, that the spirits of 'all' men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass the spirits of those who are righteous,

are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, &c. And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the spirit of the Lord; for behold they choose evil works, rather than good; therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast into outer darkness; there shall be weeping and wailing and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the devil. Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection. Now there are some that have understood that this state of happiness, and this state of misery of the soul, before the resurrection, was a first resurrection. Yea, I admit it may be termed a resurrection; the raising of the spirit or the soul, and their consignation to happiness or misery, according to the words which have been spoken. And behold, again it hath been spoken, that there is a first resurrection; a resurrection of all those who have been, or who are, or who shall be, down to the resurrection of Christ from the dead. Now we do not suppose that this first resurrection which is spoken of in this manner, can be the resurrection of the souls, and their consignation to happiness or misery. Ye cannot suppose that this is what it meaneth. Behold, I say unto you, nay; but it meaneth the re-uniting of the soul with the body of those from the days of Adam, down to the resurrection of Christ. Now whether the souls and the bodies of those of whom have been spoken; shall all be re-united

at once, the wicked as well as the righteous, I do not say; let it suffice, that I say that they ALL come forth; or in other words, their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ. Now my son, I do not say that their resurrection cometh at the resurrection of Christ; but behold, I give it as my opinion, that the souls and the bodies are re-united, of the righteous, at the resurrection of Christ, and his ascension into heaven. But whether it be at his resurrection, or after, I do not say; but this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or misery, until the time which is appointed of God that the dead shall come forth, and be re-united, both soul and body, and be brought to stand before God, and be judged according to their works; yea, this bringeth about the restoration of those things of which have been spoken by the mouths of the prophets. The soul shall be restored to the body, and the body to the soul; yea and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame. And now my son, this is the restoration of which has been spoken by the mouths of the prophets. And then shall the righteous shine forth in the kingdom of God. But behold, an awful death cometh upon the wicked; for they die as to things pertaining to righteousness; for they are unclean, and no unclean thing can inherit the kingdom of God; but they are cast out, and consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter cup." Alma xix.

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"Yea, it behooveth him, and becometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought

into the presence of the Lord; yea, behold this death bringeth to pass the resurrection, and redeemeth all mankind from the first death; that spiritual death for all mankind, by the fall of Adam, being cut off from the presence of the Lord, or considered as dead, both as to the things temporal and to things spiritual. But, behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord; yea, and it bringeth to pass the condition of repentance, that whosoever repenteth, the same is not hewn down and cast into the fire; but whosoever repenteth not, is hewn down and cast into the fire, and there cometh upon them again the spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness; therefore repent ye, repent ye, lest by knowing these things and not doing them, ye shall suffer yourselves to come under condemnation, and ye are brought down unto the second death." Helaman v. 6.

"And he [Jesus] did expound all things, even from the beginning until the time that he should come in his glory: yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away; and even unto that great and last day, when ALL people, and ALL kindreds, and ALL nations and tongues shall stand before God, to be judged of their works, whether they be good or whether they be evil; if they be good, to the resurrection of everlasting life; and if they be evil, to the resurrection of damnation, being on a parallel, the one on the one hand, and the other on the other hand, according to the mercy, and the justice, and the holiness which is in Christ, who was before the world began." Nephi xi. 7.

"But, behold, verily I say unto you,

before the earth shall pass away, Michael, mine arch-angel, shall sound his trump, and then shall the dead awake, for their graves shall be opened, and they shall come forth; yea, even ALL; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; wherefore I will say unto them, depart from me ye cursed into everlasting fire, prepared for the devil and his angels." B. of C. xxviii. (x.) 7.

"And Enoch beheld the Son of Man ascend up unto the Father, and he called unto the Lord, saying, Will you not come again upon the earth, for inasmuch as you are God, and I know you, and you have sworn unto me, and commanded me that I should ask in the name of your only begotten, you have made me, and given unto me a right to your throne, and not of myself, but through your own grace; wherefore, I ask you if you will not come again on the earth? And the Lord said unto Enoch, as I live, then so will I come in the last days—in the days of wickedness and vengeance, to fulfill the oath which I made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, but before that day, shall the heavens be darkened, and a vail of darkness shall cover the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of ALL men: and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it

shall be called Zion, a new Jerusalem." B. of C. xxxvi. 12.

I have been thus profuse in my evidences, that we may see what a great amount there is to prove that *all* the dead are to be resurrected.

W. W. B.

TO BE CONTINUED.

THE EDUCATIONAL MOVEMENT.

What is the principal reason that we find fault with the preachers of the day? Is it simply because they are men of education? Well says one, we often speak of that; to be sure we do, but is that our chief objection? No; evidently. The main cause of our faultfinding in regard to them lies in the fact that they fail to promulgate the true gospel, and assume authority to declare what, reasoning from their own stand point they have no just right to. Supposing they held legal authority, and preached the true gospel, leading lives of purity, still possessing a polished education, could we have just reason to complain upon the ground of that education?—Certainly not. On the other hand, should our preachers having the pure principles of Jesus Christ add thereto an enlarged and clear view of all the subjects and branches of knowledge, would it not in a great degree add to their usefulness? It certainly would; always provided that they keep their minds free from pride, and kept pure their allegiance to the gospel covenant.

But says one, "Education begets pride."

There could be no greater mistake. Give one a thorough education and he will see his own littleness, and learn his ignorance more thoroughly than the most unlettered. As the dove that soars high beholding the vast fields below, yet unexplored, and sees the horizon expanding far beyond her vision seems a speck in the blue ether, even

so, the soul that looks into the laboratories of nature, the mysteries of science, or examines the collected thoughts of many scholars like himself, feels his pride sink within him, and his efforts compared with those of prophets, kings and philosophers, dwarf to their own true standard.

Does not the education in worldly knowledge tend to infidelity, or at least to a nominal, inactive faith in God?—Their teaching in regard to religion may; but we were considering this subject as abstract from the religious element in the world. And, considered in this light, knowledge can in no case work save for the furtherance of the mind in its worship of God. Let the saint of God study the language he speaks, that he may speak the gospel more plainly and effectually; let him look with critical eye through all the sciences that language unfolds to his view, that he may see that they are founded upon eternal principles, as are the truths of Christ's doctrine. Let him study the geography of the heavens that he may believe in a material God, with a material heaven and universal material over which to preside, and lo, no place for the visionary, ethereal rows of benches before the topless throne.—Let him study the grand science of measurement, would he comprehend how incomprehensible the power that laid out the universe, and measured the foundations thereof. Let him glance at history, and behold the clouds of witnesses bearing testimony to prophecy, and holding up the Mosaic record, even as the arms of Moses himself were held up that the enemies of truth might not overcome.

Does our religion fear the light?—Are we of those who would not know any thing save that which they know naturally?

Ignorance for which we are not responsible can not hinder to any great extent our preaching or progress, but do we love it? Do we hug it unto our-

selves? If we do, then are we responsible, and greatly to be blamed, and verily we shall have our reward. To know God is eternal life; and to know His works and all that we can in righteousness know, but makes more beautiful, enjoyable and useful that life.

Saints, do we comprehend the field before us?—Did we, methinks we would have less time for the labor and works of the evil one, and more for the accomplishment of good. Let us equip ourselves for the work and spare no means, in truth, whereby we may be enabled to do our work well.

AORIUL.

SHREDS OF SILVER.

COLLECTED BY W. C. LANYON.

Lift up your hearts and be glad.

The snow so white, comes from a black cloud, not a clear sky.

Behold, I will bless all those who labor in my vineyard with a mighty blessing.

Behold this is my work to my glory, to the immortality and eternal life of man.

If the wise and the good do not love us, it is not our misfortune, but our own fault.

It has been wisely said that our differences of opinion lessen as we approach the grave.

It is difficult to understand our own ignorance, for it requires knowledge to perceive it.

Whatsoever ye ask in faith, being united in prayer according to my command, ye shall receive.

. A wise man will desire no more than what he may get justly, use soberly, distribute cheerfully, and live upon contentedly.

There is a simple and beautiful propriety in all things, which gives grace to the manners, beauty to the person, sweetness to the disposition, and loveliness to the whole being.

L. D. S. Herald.

JOSEPH SMITH, Editor.

Plano, Thursday, July 1, 1869.

PLEASANT CHAT.

WE hail the readers of the HERALD at the opening of a new volume, with the old salutation, "Peace be with you."

The Lord is being good to scattered Israel. Her borders are strengthening, and her watching and waiting hosts begin to think that they must also work.

The auspices of the HERALD Office are very flattering, and new hopes are excited by the success of the past.

The plan proposed by Bro. T. J. A. and supported by some others, for the effecting the securing of a permanently organized Publishing department, for the church, is a good one. May God speed the work.

As we were anticipating, a much more active work is being done in the ministry this year than last, and its results are quite visible in the aroused energy to be found among the Saints.

A far better spirit is being fostered in places where hitherto a great deal of misunderstanding has existed. Some who have been idle and consequently cold, are now showing fruits meet for repentance and taking hold anew. May the peace which comes from the consciousness of duty performed attend these:

Seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be

added unto you;" is a commandment found in the Savior's instructions in the inspired scriptures, and is valid in our day.

The sum of this commandment is this: The kingdom was to be built up in the last days, and it was to be taught by those who were authorized to travel and preach. This part of their ministry attaches to us, and is as much a duty now as ever; and in fact it may now be held as the ruling idea of our faith, and by far more urgent now than then because the time is so much nearer that will see the end.

How to build up the kingdom and not establish the righteousness of God, seems to have been the great study of many of the pious; but now the object must be changed and how to build up by establishing righteousness should be, must be the study; and though the church may suffer by reason of some unskilful builders who trust too much to their own strength, it will triumph in the end, if those who love life and its perpetuity in glory remain steadfast to their integrity.

What is the status of the man, who, having formed his conclusions adversely to the positions and policy of the church comes, stating that he desires to do good, to be useful to the children of Israel, to build up the kingdom, but "will be damned and go to hell a thousand years" before he will change his views or opinions in this respect, for that the church "must come to him,"

Is it to be the policy of the church to accept the persons and principles of such men for the purpose of building up, who do not accept the positions as-

sumed by the church.

It will not do to say that there are none so strongly persistent in their own ways as to make assertions like the ones quoted above, for there are many such, and they feel considerably aggrieved that we do not choose to spend time and breath to *argue* with them as they say for the purpose of "coming to a unity of the faith" (?) Against the attacks of such men we have no defence to make; for while we hold that all men must bow to the majesty of the truth, we can see neither propriety, wisdom nor charity, in attempting to convince men who publicly avow that "angels" cannot change them. To discuss with such is not for the elimination of truth, but on their part is simply for the mastery, for they expect us to yield, themselves never. Both should be subject to conviction.

Men are not always convinced nor their cause defeated because they are silent before assailants. Nor is the strength of any cause alone in the vehemence and loudness with which its adherents present the claims of that cause.

If it were different, than the cause of Christ faded before the clamor of the Jews, and permanently died when the cry, "Great is Diana of the Ephesians," was heard.

We have never discovered that Jesus' ministry was any less effective because He was "as a lamb slain from before the foundation of the world," or "as a sheep before his shearers is dumb."

It is with feelings of kindness that we look upon those who are known as old Latter Day Saints, nor can we find

it in our philosophy to attempt to please men who avowedly will not be pleased, neither in conduct nor opinion. Besides, there are some of these who have no sort of respect for the feelings of others, nor the ties of friendship, when others are in the way of their theories; but insist that their feelings and their friends should be respected.

It is no true part of christian character to demand of others that forbearance and kindness which is denied to them. So while we seek to build up, it should be with an upbuilding effort, not a down-tearing one.

Good nature and kindliness is sometimes taken for fear, sometimes for defeat, it is neither. Nor is it always a mark of bravery to be first in one's own defence.

Those who are laboring or desire to labor to build up the kingdom of God must preach and baptize converts into some association governed by rules and regulations and no one can become legitimately a member of such association who does not exhibit a willingness to be submissive to those rules. Many whilom saints making inquiry of us, deride and ignore some of the points of faith held by us to which we subscribe. With such, if we are correct we can make no compromise, yielding the rule of the church to their views of doctrine. It is with some of these that we sometimes hold controversy, and sometimes refuse to answer, not because we fear for the safety of the ground upon which we stand, but for the reason heretofore given.

We do most sincerely believe that no man will ever receive the word of testi-

mony which he may seek, who will go to the Lord and asking for truth, tell Him that if the answer is according to his own ideas he will accept it, if not, angels nor devils shall change him. It would be like going to market for food to save starvation, determined to buy none.

We had not intended writing so much upon this idea, but something urged us on; and we can only hope, that if there be any grains of truth in what is written, that they may fall upon good ground.

Father Wm. Berry, aged eighty-two, now residing near to West Point, Iowa, visited the office last week. He staid with us over the Lord's day. His faith is strong, and although he has lived for many years away from the church he has in silent meditation and thought secured many glorious truths connected with the work of the last days, and is ready to go to his rest, conscious that all is well with him. Elders travelling that way would confer a favor by calling upon him. We think it is about six miles south of West Point where he resides.

The practice of "tattling," and "back-biting," is a most pernicious and evil thing. We enter our solemn protest against it, in saint or sinner, but more especially in the covenant people. Let it cease among the people of God. It is not building up the kingdom of God, nor establishing His righteousness.

The Committee is at work upon the Hymn Book, and shall get it out as soon as possible.

We have on hand a few hundred "Who then can be Saved," and "The

Gospel," in German. Will our brethren notice this.

The "Voice of Warning" will be ready by and by, only let patience have a perfect work.

Elder Belki Jasper left Plano, June 15th for Holland, *via* England.

Elder John H. Donnellon started June 21st for Michigan, and Elder John H. Lake the 22d, for Canada West.

May the righteousness of God be established by them in walk and conversation, that good may be done, should be the prayer of every true saint.

"THE RESTORER," published Monthly by the church in England, and edited by Brother Jason W. Briggs, is for sale at the HERALD Office, and will be supplied to subscribers at 60 cents per volume.

The *Restorer* is a neat little serial of twelve pages, is ably edited, and is printed on a fair quality of paper.

The European Mission has in earlier times been a stay to the church in its financial department; to-day, it needs sustaining. The brethren laboring there are endeavoring to establish the work by the pen, the "mightier than the sword." Those whose circumstances will admit of it will benefit themselves by subscribing for the *Restorer*, and render aid to the cause in Great Britain, in a manner that will be acceptable to and appreciated by the brethren so earnestly laboring there.

We have forwarded Prospectuses for the New Vol. of the HERALD and for ZION'S HOPE, through the mail, to a great number of the saints, hoping they will interest themselves to obtain sub-

scribers.

Subscriptions for ZION'S HOPE come in from some quarters very encouragingly—from others very meagerly.

Will agents and subscribers please be very particular in writing correctly the address they wish their papers forwarded to. It is no uncommon thing for money to be accompanied by a very imperfect order as to its use. Some omit their name, some their town, some their state; some neglect to state what the money is to be appropriated for; some send a note telling us how much they enclose and for what purpose, but forget to enclose the money; and the broad shoulders of the office has all the blame to bear.

Please write plainly your directions concerning or accompanying money, be certain the money is enclosed, if so stated in the letter, and write your post office address legibly and full. If our subscribers will do us the favor to observe these suggestions, we will strive to fill correctly their orders.

FROM and after July 1, 1869, until otherwise ordered, all correspondence connected with the affairs of the office, must be directed to the Editor.

QUERY COLUMN.

Query.—Does your query column represent correspondent or an editorial querist? Both are claimed by the readers.

Ans.—The publishing of the above query, with this answer, is, in itself, a sufficient reply to the spirit of this query. Our readers are right. The

“Query Column” represents both “correspondent” and querists, and “editorial querists.” The correspondents' questions are frequently so propounded as to make of us “editorial querists,” in order to discover their meaning.—Here we are again. “Editorial” query: Does our “Correspondent querist” wish to enquire whether we *manufacture* the questions in “Query Column”? If so, our answer is an unequivocal and decided, NO!

ANSWERS TO CORRESPONDENTS.

W. R. C.—It is not wrong to address any one to whom letters are written by their proper title. We prefer, however, the simple prefix, Mr. None but ordained ministers have a right to preach, by the law.

J. X. A.—The Sacrament may be properly administered in congregations of Saints, other conditions permitting, although they may not have been previously organized. An elder, when called to attend the dying, may consecrate and administer the emblems, commemorating the Lord's Supper.

R. E.—All baptisms and re-baptisms may be recorded. There are but seven quorums of Seventy known to the law. We can not say how little work an elder may do and retain the power of his office, certainly no man can do too much. The greater the work the brighter the glory and the better the crown. The HERALD will be bound according to order. Few will be bound for sale. The “Lectures on Faith” might be useful. The cost per 1000

would be from fifteen to twenty-five dollars. A person does not hold standing with a body the authority of which they reject. They "have a name to live but are dead." The name will not save them. All marriages celebrated by any of the legalized authorities according to the law of the land, are binding upon members of the church, and are lawful.

T. J.—All marriage contracts entered into and consummated by persons living within the Territory or States constituting the U. S. of America, must be so entered into and consummated according to the laws of such States or Territories, subject to the general laws of the U. S. or they are null and void, and subject the parties to prosecution, and the penalties attached to violation of law. Illegal marriages not being binding upon the parties to it, cannot bind others to regard them, neither those belonging to this church or any other.—Acts illegal in themselves, can only be made legal by the operation of the law which has declared them illegal, hence cannot be regarded as legal until so declared. The elders of the church have no right to dissolve any marriage, or other contract, entered into by parties in or out of the church. Illegal contracts are null, and need no dissolution. All apparently legal marriages are to be accounted valid by the church until their illegality is shown. Questions of a local character should be tried where the crime is alleged to have been committed. Cases which depend upon written evidence affecting the question of the public polity of the church in the acts of its elders, may be tried where

most convenient.

J. S. P.—The Church of Christ is understood to be a Theocracy. (Our opinion is that it is a combined Theocratical Republic.) A Theocracy is governed by the immediate direction or administration of God. A Republic is governed by the voice of the people, through their chosen representatives. The will of God in the government of the church, should also be the will of the people, and we judge that such a form of government is contemplated by the Almighty, when He says, "Let all things be done by common consent," (signifying things touching the law.) From this we infer that the church may be partially governed upon republican principles subject to the law given of God.

E. H. W.—The various testimonies which the members may have had given to them would be gladly received by us. Of course their publication must be determined by circumstances and availability.

Correspondence.

PETALUMA, California,

February 29, 1869.

Bro. Joseph :

While thinking of home and its pleasures and comforts, as the time drew near for my departure from my field of labor, my thoughts more upon home, and my mind turned away from home and the comforts thereof, the words of our Savior came into memory, "he that will not forsake father and mother, houses and lands, wife and children, is not worthy of me." This passage of scripture shows

Christ's ambassadors their duty.

Paul says that "God is in Christ reconciling the world unto himself, and had committed unto us the word of reconciliation," and he exhorts them in Christ's stead to be reconciled to God. He, being an agent or minister of Christ to teach this word of reconciliation or plan of salvation, which is the gospel of Christ, felt as though a great responsibility rested upon him as a special ambassador, for he was called by revelation; so, I trust are the most of our ministry called. If so, their salvation depends upon their magnifying their calling, as did Paul's.

Has this word of reconciliation been committed to me? If so, I am responsible how I handle the word. I have been examining my ministry since I entered on this mission, and find that if I were weighed in the balance I would be found wanting; but I pray God to bear with me longer, so that I may continue to try until I succeed. While I confess I have many faults and defects, I find that my mission to California, has been of great worth to me, by coming in contact with good and wise men, and at the same time fanatical men, who seem to think they are called to the ministry. Perhaps they are, but if they have been, they have neglected to pray for that best of all the gifts of God, the gift of *wisdom*.

I propose to give a short history of my experience in my mission in California. Since the October Conference, Bro. Blair requested Bro. Joseph Clapp and myself to labor in and around Marysville, Yuba City, and Colusa, as the way might be opened unto us. We found some scattered members through the country, but no organized branches. There had been some preaching through this section, and some good done; but it was hard for us to determine whether there was more good done than evil. The evil of preaching against other denominations, instead of preaching the gospel; for instance, an elder goes into a neighborhood—adver-

tises that A. B. C. will preach at a certain place, on such a day and hour, and give an invitation for all to come and hear the gospel of peace preached, as it was preached by Christ and His apostles; and while he is preaching the word he pulls down other people's houses to build his upon, and uses the "cat o' nine tails" because the congregation has not the truth, which it is his duty to teach to them. I find such a course very unwise, and a source of a great deal of evil. Such elders should cultivate the spirit of combativeness less.

I find that some, after preaching a few sermons, use the lash because the people do not obey. My experience is, it is not good to use the lash at any time. I notice those elders that preach by the Holy Spirit of God, preach the first principles of the gospel, and speak in the spirit of love to *all* men.

After preaching in this section during the months of November, December, and part of January, we came down to Sacramento. There we found Bro. Adams of Watsonville—a good man and sound in doctrine. He was on his way home, and prevailed on me to visit his section of country. I accepted the invitation, as the President of the Pacific Slope had given me liberty to travel as wisdom might direct; so we went to San Francisco, and Bro. Adams and I went to Watsonville, and Bro. J. C. Clapp to San Jose Valley to labor, where I learn he labored effectually. I was at Watsonville for four weeks—paid a visit to Santa Cruz, preached every opportunity, and was blessed by the Spirit of the Lord while there. This branch seems to be like the Corinthians. Paul says to them, "for ye are yet carnal for whereas there is among you envyings, are ye not carnal, and walk as men?" So it seems to be with the Watsonville saints. A strange elder visiting them, would think they intended to devour one another, as Paul says to the Corinthians.

I am tired and sick of hearing saints

backbiting each other, and instead of building each other up, trying to blast the character of their brethren and sisters, who are a part of the body of Christ, for in Col. i. 24, Paul calls the church the body of Christ. Let the saints beware how they seek to destroy members of that body. I would advise them to read the 15th Psalm and James' Epistle to the church at large.

On my way back to San Francisco I visited Washington Corners; found a good branch there—heard no tattling, no envying that I could see. Met Bro. Joseph Clapp there. He left on March the 2d for San Jose City to labor, and I for Petaluma, as I desired to visit the saints in that vicinity before I left for home. Knowing it to be their wish, and the wish of Bro. Blair, and agreeable to my own feelings, I did not let the opportunity pass by. I arrived on Friday, the 5th of March. This is Bro. Glaud Rodgers' district. I met him the following Sunday and was happy to make his acquaintance, for he is a good man, sound on doctrine and a good preacher. This has been the stronghold of G. P. Dykes, but his influence is almost gone. There are none in this branch that hold to him now, or have any confidence in him but one or two families, who think that the man with the "smoothest tongue" is the best man.

I labored in this vicinity some two or three weeks, and found the damage that has been done the work in this region by unwise conduct on the part of the ministry, to be considerable. I saw it last July, when I first visited this locality. It was prophesied here that the Pope of Rome would be dethroned in 1866, and that Napoleon was the anti-christ. It was preached considerably through this part of the country, and led some into error, so that it was said "if *that* is not true, Mormonism is not true." The day of shame for such is at hand, and is even now. Unbelievers will say, "Where is the Pope now?" I visited the Briggs', at Healdsburg.

Peter Briggs belongs to the church, but is rather lukewarm. I learn, by good authority, that an elder was laboring above Healdsburg, had full houses for awhile, and by his unwise course, lost his congregation and his influence. I will name one circumstance, that is, consecrating a bottle of oil, in a pompous way, before a large congregation and that without any explanation.

With all these drawbacks, the work is progressing steadily in California. Many believe the gospel, but they do not love the truth well enough to obey, and some that have obeyed think that is all that they have to do, when we are commanded to continue to work righteousness as long as we live. Peter says, "Add to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, 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. But he that lacketh these things, is blind and cannot see afar off, and hath forgotten that he was purged from his old sins." We see from this passage that we must *continue* to work righteousness, or we shall become blind, that is, lose that good Spirit that Christ said should lead His people into all truth. Paul says, in Rom. x. 10, "for with the *heart* man believeth unto righteousness, and with the mouth confession is made unto salvation," righteousness being a compliance with, or to, the divine law means *obedience*. He that believeth unto righteousness will obey, and then he must be willing to confess the truth with his mouth openly, and continue to confess as long as he lives, or he has no promise of salvation. Some may think that if they confess Jesus Christ, that is sufficient. We must confess the whole truth. That comprises our Savior, His gospel, and His ministry. Our Savior says, "whosoever shall be

ashamed of me and of my words, in this adulterous generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father, with the holy angels." And they shall not have part in the first resurrection, when He cometh, so we must make a full confession of the whole truth. For instance, an elder that had travelled hundreds of miles to preach the word, and passing through a village, he meets a young man in business. He is a Latter Day Saint. A few years ago he would advocate the doctrine *boldly* anywhere; but now he has become popular—the name "Professor" is attached to his name; the elder meets him in the street, he seems confused, wants to know "what in the world ever brought you here? But I am glad to see you; can't you call again before you leave town?" at the same time looking to the right and left, for fear he might be caught talking to a Latter Day elder and the good (?) people might find out that he was a Latter Day Saint, or had been one. He was even ashamed to ask after the prosperity of the work of the Lord, had a few minutes talk, and they parted, "I wish you success," in a faint tone. Our Savior saith to His disciples, when He sent them out, he that receiveth you receiveth me." This young man had believed with the *heart* unto righteousness, and had once confessed, but *now* the love of the honor of the world makes him ashamed to confess. Shall he have part in the first resurrection? Our Savior says not.

Conference convened on the sixth of April, in Sacramento.

I believe I have never heard of any elders being commissioned by any of our conferences to go forth and preach the gospel, "with the Bible in one hand and a chunk of pork in the other hand." Many of the saints of California think it would be well for the elders to let the "bacon question" alone, and preach the word, without the mixture of swine's flesh

with it, or scalding their tongues in other peoples coffee pots. Forgive me for plainness, but I could not help thinking of the lofty, giant mind of that man who asked such a question. Of course he must expect to some day be thus sent out to the world.

E. BANTA.

VINCENNES, IOWA,

June 8, 1869.

Bro. Joseph :

I feel as if I would like to write you a few lines concerning our happy Conference on String Prairie, brothers Alexander and David being in our midst.

The business of Saturday was satisfactorily and peaceably transacted, and in the evening we heard a stirring discourse from Bro. Gordon E. Deuell, who is now on his way to Virginia, the field of his appointed labor.

Sunday morn at nine we met for a social meeting, and it was indeed glorious, and every heart rejoiced. At eleven, Bro. A. H. Smith spoke at a desirable length on the principles of the gospel, and so plainly portrayed the "Resurrection" and "Eternal Life," that many strangers who were present declared that they never saw it so clearly before, and *that* sermon has done *marvelous* good.

In the evening, Bro. David H. Smith, in his usual eloquent manner, declared the grandeur and majesty of our Creator, and *His* glorious works, and that the Lord himself would be our judge. Beautiful words flowed from his lips and touched every heart, melting many to tears. At the close of his discourse he appealed to the youth to walk in wisdom's ways, and every young heart responded.

We, living at Vincennes, three miles from String Prairie school house, were glad on Monday to open our doors to those coming to take the cars for their homes, up and down the Des Moines Valley R. R. Bros. Alex and David came down in the

morning to proceed on their westward way, the train starting at three in the afternoon.

I will now close my letter with a touching incident at our parting; After dinner about twenty united souls were enjoying themselves sociably together in happy converse; when Bro. David proposed that before we all parted, each should rise and in their turn repeat a verse from scripture. "I will commence," he said, and rose, and in clear thrilling accents repeated:

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

They were the last words he uttered in our hearing, the locomotive whistled, we all bid farewell to the beloved brothers, and God sped them on their way, leaving the remembrance of that precious truth to vibrate in our hearts, and so I waft it to you, thinking what more beautiful sermon than those few holy words which our Father put into his heart to leave with us.

Yours in Christ,

NELLIE J. GRIFFITH.

LIBERTY, San Joaquin Co., Cal.,
April 28, 1869.

Bro. Joseph:

I have had a subject on my mind for many months, nay years; and have proposed again and again to present the same to you, still, fearing I could not explain as I understand it so as to make its importance to the church understood by you, I have failed to make even the attempt. But when I saw the intimation that the *Herald* was going to be enlarged, I felt impressed that it was the mind of the Lord that I should write to Bro. Joseph about it, still I have continued silent, and have hardly mentioned it save to one or two persons, I think Bro. W. W. Blair was one.

The subject to which I refer, is to call upon the members of this Church of J. C. of L. D. S. throughout the world, to state in writing the evidences, healings, tongues, interpretation, divine dreams, visions, min-

istrations of angels, holy impressions, special mental luminations, spirit of prophecy, &c., they have each from God received of the truth of the fulness of the everlasting gospel being restored, and the divine mission of your father, and let the same be subjected to the discretionary wisdom of the Editor of the *Herald*, and published. In many instances it would be found best to give the author's experience in his or her own language. The variety of stile, combined with the vast amount of testimony, would greatly increase the interest of readers, and add to the value of the *Herald*. It would in a word constitute the *Herald* "THE WORD OF THEIR TESTIMONY."
E. H. WEBB.

BOSTON HIGHLANDS, Mass.,

May 31, 1869.

Bro. Joseph:

Please give me credit for \$2 on the *Herald*, and 50 cts. for child's paper.

Say to Bro. Sheen I have ordered the books as he requested, if there is any change left it will be forwarded with the books, as they had to send out for them. I have their receipt for the money.

We had a pleasant time at the Conference at Providence, R. I. The brethren feel encouraged, and the signs are that the work of the Lord will prosper in this district. Bro. C. E. Brown felt exceedingly well; he will no doubt give you the full particulars. For myself, I can only say that my faith in the fullness of the everlasting gospel as revealed in these last days is strong, being the same as taught by our Savior and the Apostles, and with it is connected the gathering of scattered Israel and the redemption of the earth. The church as organized now, I feel will go on unto perfection until we all see eye to eye, and become one in Christ Jesus.

That there is much to be accomplished, no one acquainted with the word of God can doubt, yet the Lord will do a short work on the earth. I think I can compre-

hend in some small measure the magnitude of the latter day work. Israel, anciently was a fault-finding and complaining people, and Israel gathered out from among the Gentiles have not lost all their faults; have not yet become perfect. Some there are who must be dissatisfied, or they would lose their identity; but these things will be overcome as time rolls on. We are today looking forward for the glorious fulfillment of all that has been spoken by all the holy prophets.

I wish I could write something encouraging of Boston, but can not now; yet I live in hopes of seeing many of the honest come into the Church of Christ, and become living members thereof.

I had the pleasure of seeing Bro. Thos. W. Smith, for a short time; he is laboring with all his might in Maine, and the Lord blesses his labors greatly, there will no doubt be many more precious souls gathered into the true fold of Christ, in that State. I shall soon send for tracts to distribute, hoping to do good thereby.

Your brother in Christ,

E. N. WEBSTER.

DAVENPORT, Iowa,

June 21, 1869.

Bro. Joseph:

Since parting with you I have been with the saints at this place, and at West Buffalo, and have spent a pleasant time with them, weather and all things considered. I have been received with a true saintly feeling by all. The saints in this place have a bright prospect before them; they have rented a hall in the heart of the city, and are getting a hearing from the inhabitants. The hall is so situated that persons outside can hear as well as those in the room, and the outside congregation is generally large. Bro. Rowley, the Presiding Elder, is well and ably assisted by Bro. Jerome Ruby, in preaching the word. Several are on the eve of uniting with us. Stormy weather and muddy roads have hindered lately.

I leave for Wilton Branch this evening on purpose to set things in order there.

Next Sunday I expect to preach the funeral sermon of Bro. Bratt, at Moscow; after which I expect to return home by way of Buffalo Prairie.

Your brother and fellow-laborer in the gospel.
J. S. PATTERSON.

GLENWOOD, Iowa,

Bro. Joseph:

I left Salt Lake City the 3d of May. At that time there was great dissatisfaction among the people. I went from Salt Lake to Corrinne, while I was there, I called at the *Reporter* office, Gen. Connor was there; he did not know me, after I left, the editor told him who I was. He came out and said that he wished to have a word with me. He had heard of our people, and was sorry that we were going away. I told him it was impossible for us to live the way things were carried on in Utah, for the school of the prophets were binding the people so tight that they would not give us any work to do; therefore we could not live. I sold my place one year ago, but had to spend the means to remain there for a year for the sake of keeping up our meetings. We could not get work to keep our means good.

I don't know yet what to do, I have got no work yet. My trade is that of a carpenter and joiner, I understand the best of work; and I also am a farmer, I farmed ten years in Iowa, I there owned two hundred acres of land, and had a home that I need not have done a hard day's work, but Brigham Young sent forth his elders, and they found us, therefore I have received an experience that will not be soon forgotten, for I was brought under the curse that was spoken by the prophet, "Cursed be the man that trusteth in man." Had I examined the law I should have known better, but so it is. My desire now is to find a place where I can settle, that my family can make a home. Is you know where

there is a good chance for us please inform us. I am on hand for any thing, so that I am found doing the will of my Father in heaven. I embraced the gospel in the days of your father, some thirty years ago. I know the work to be true.

WARREN WALLING.

MANTENO, IOWA,
June 9. 1869.

Brothers Alexander and David came the day after I received your letter. I have been with them to Mason's Grove Conference, where their presence gave great comfort to the saints.

Last evening David spoke to a very crowded congregation at Galland's Grove.

The saints seem glad to have the privilege of assisting them on their mission.

To-day Alexander preached the funeral sermon of uncle McIntosh's little babe.

I expect to start with them through the branches south, in company with Bro. McCord, who takes them to the Bluffs.

My Sabbath's are employed in the branches around. I have numerous calls that I have not yet been able to fill.

We have had a very cold spring, and now the summer has commenced unfavorably for the growth of some crops. Grasshoppers are doing but little damage here, thank God, and everybody hopes to raise an abundant harvest.

Please pardon my remissness in writing, my only excuse is that I have little desire to write after I have labored fifteen hours a day.

I remain your brother,

C. DERRY.

STARFIELD, Clinton Co., Mo.,
May 21, 1869.

Bro. M. H. Forscutt:

I write you these few lines to let you know that I am still in the land of the living. You may think me an undutiful son. Let that be as it may, I have not one word of excuse to make for myself. I am

well, as also my family. I have plenty of work, both spiritual and temporal, that keeps me busy both day and night, so that I get but little rest.

You that have but the raw prairie to bring into cultivation, should feel thankful; for you have but to sharpen your plow, hitch on your team, crack your whip, and whirl over the sod. But look at the contrast! Here, we have to fell the trees, chop them into logs, roll them together, clear up the brush, pile it on the log-heaps, then apply the consumer, or, cleanser, or, more properly speaking, the puri-fire, which causes the whole heap to vanish in air. All this is but the beginning of the work; for we find still left, a sturdy lot of stumps, that has to be uprooted, before we can even begin to lay our foundation. This is a temporal representation of our spiriual labors. In many places the elders, have but prejudice formed through rumor; but here we have a deep rooted hatred, formed through open contact. I find men that pretend to have been acquainted with "Joe Smith" from his infancy. They know all about "old Joe." Such men as these I mark; and when I get them before many witnesses, I begin to dig at them, pretending that I have been raised among those who profess to follow him, (Joseph,) and as a natural consequence, I would but hear one side of the question. After they have told all they know, and have borrowed largely from prejudice and imagination, I begin to reason on knowledge and how it is obtained. That thought or imagination is not belief, let alone faith and knowledge. Through the union of our own thought and the testimony of one witness belief is brought; through the union of thought and two witnesses faith is produced; upon which we are justified in passing decision. But it takes all these, besides two of our five senses, in united testimony, to bring knowledge. Thus I lead them on, and I make them acknowledge one point after another, until they are compelled to ac-

knowledge that they do not even know "old Joe," let alone anything he ever did. By this means their influence against us is killed ever after, and they prove to be my best friends. I tell them plainly, that prejudice and ignorance are two of Satan's best weapons, to force the human family to hell. They are the demons of human happiness.

Hitherto the work has been uphill, but now there is fruit ready to gather. I never catch people in excitement and hurry them into the water. I give them plainly to understand that the covenant they make is with God, and not me; and if they keep their covenant sacred, their reward will be given of God, not man; and if broken, that "vengeance is mine and I will repay, saith the Lord;" and it is better for them never to make a covenant, until they comprehend it, and for what it is made.

J. S. LEE.

NEBRASKA CITY, Neb.,
June 3, 1869.

Pres. Joseph Smith:

I sat myself this evening to pen a few lines, to inform you of a change in the Agent for the *Herald*. Bro. James Kemp has been the Agent for several months, but he has moved with his family down to Camp Creek, and last evening the Branch Council, at his request released him, and appointed your humble servant, consequently you will please send the *Herald* to me, you will please continue to send the same number. As soon as I return from a short mission out west, I will collect the amounts and send to the office. I shall make it my special duty to try and increase the circulation of the *Herald*, for I believe it to be a great benefit to the spread of the truth. I shall also do my best for "Zion's Hope," which I hope will be a success.

Father is making arrangements to deliver a course of lectures on the faith and belief of the L. D. S.

We still have cause to rejoice. I had

the pleasure of baptizing one this morning.

I believe that I could sell a few Books of Covenants, Book of Mormon, Hymn Books, and Voice of Warning.

May the truth spread, is the prayer of your brother in Christ.

ROB'T. M. ELVIN.

Conferences.

WANT of space compels us to epitomize the Minutes of the various Conferences, received for insertion.

The Kewanee District met in Conference at Truro, Knox Co., Ill., June 5, 6, 1869.

Bro. John S. Patterson was present and presiding.

There were represented, Princeville, Kewanee, Buffalo Prairie, Victoria, Wilton, Inland, Davenport and St. David, containing a membership of 290 members.

RESOLUTIONS PASSED.

Brother Phineas Bronson is requested to labor in this District, especially in Rochester and vicinity, assisted by Bro. Gould.

The authorities of the church were sustained.

Bro. Amos Bronson received a recommend and license.

Bro. James Hart was appointed to attend to the organizing and more fully establishing the Galva Branch, assisted by G. W. Shute.

That the Butternut Grove Branch, Iowa, is to be added to this District, if agreeable to Bro. Derry.

That Bro. Steven Moore be instructed to appear before the Elders' Council at Galva, regulations of Council be made by Bros. Patterson and Hart,) and that the President, Bro. Patterson, be instructed to silence Bro. Moore till his case shall be heard.

That when a branch refuses letters of standing to members until special terms are complied with, should they comply

with those terms, and they then be refused certificates, the President and Clerk of the District shall be authorized to give them — this resolution to cover cases that have arisen in this District.

That this Conference recommend to its various branches, that they do not receive into full fellowship persons coming into their vicinity who have been refused letters of recommendation from other branches for crimes or misdemeanors against the laws and good order of the church.

Preaching during the Conference by Presidents Joseph Smith and John S. Patterson.

Conference adjourned to meet at Princeville, Peoria Co., Sept. 4, 5, 1869.

At Pittsfield, Ill., May 1, 2, 1869, the brethren chose Bro. J. Goodale to preside.

The minutes of the last Conference were declared to be incorrect in the number of official members then present. No correction was made, the brethren being unable to attend to it.

Present at this session, 1 High Priest, 5 Elders, 3 Priests.

Branches at Elkhorn, Lamoine, and Pittsfield reported 80 members.

Bro. C. Mills was appointed a committee for Press Fund.

Bro. Jarius Wetherbee was reinstated. It was resolved to raise a fund in each branch for branch purposes, subject to the voice of the branch only.

Authorities were sustained.

Bro. T. Williamson chosen President for ensuing quarter.

Adjourned till Aug. 14, 15, 1869.

A Special Conference for Michigan was held at Quincy, Branch Co., May 29-31, 1869, Bro. E. C. Briggs, presiding.

Hopkins, Yellow River, and Coldwater branches, representing fifty-one members, were reported.

It is expected by this district that all its officers will be active in the ministry. The

authorities of the Church were sustained.

The authority of Bro. Wm. Arnold, of Utica, was recognized, and he requested to labor.

The following resolutions were passed:

That recognizing the diligence and labors of Bros. James Prettyman and Libbius Scott, of Stark Co., Ind., we hereby request them to continue preaching the word in the locality where they reside.

That we sustain Bro. Henry C. Smith in the field to which he proposes to go.

Two days' meetings were appointed at Hopkins, Gaines, Alpine, Mich., (already held.) Cazenovia, Ottawa Co., Mich., July 3, 4; Lawrence, Van Buren Co., July 10, 11; Parker's School House, Stark Co., Ind., Sept. 18, 19, and Knox, Stark Co., Ind., Sept. 25, 26, 1869.

Bro. Samuel Powers was, by vote of district, requested to assist in filling those appointments, and a resolution to bear the expenses of attending them.

Licenses were to be given to the officers of the district.

A resolution was passed to this effect:

WHEREAS there are no salaries paid our ministry who travel and preach, (as there should not be,) but as their families should be supported and their legitimate expenses paid, therefore,

Resolved, That we feel it incumbent upon us to see to it that *of our means*, the elders who keep the field for preaching the word, worthily, shall be sustained according to our ability.

Moved and carried, that this Conference adjourn to meet with the Hopkins Branch, Hopkins, Allegan Co., Mich., October 16, 17, 1869.

At Council Bluffs, Iowa, J. M. Putney presiding.

Crescent, Union, North Pigeon, and Council Bluffs branches, represented one hundred and ninety members.

Officers were requested to give in detailed reports to District Conference.

Adjourned till Aug. 21, 1869.

Original Poetry.

ON THE DEATH OF JACOB HORNER.

Fond parents now are weeping, around the couch of
 Whose form is silent, sleeping, their dear, departed

son;
 Brother's and sister sighing, and tears of sorrow shed

As off the words repeating, "Our brother Jacob's
 dead"
 The dark bright eye that sparkled, not many months
 ago,
 The tongue that once was joyous, is now by death
 laid low;
 An angel form conveyeth his spirit far away,
 His earthly form returneth unto its kindred clay.

He follow'd the example of Christ our loving Lord,
 Obey'd each holy mandate enjoined within His word,
 Was patient in affliction, his words were soft and
 mild,

And faith was never greater in one so young a child.
 When torturing pain would seize him, how strong
 that faith would be

As crying "Father, hasten! Oh! come and pray for
 me!
 The holy oil bring hither and pour upon my head,
 Then lay your hands upon me, as Jesus Christ hath
 said."

And we, poor erring mortals, might ask the reason
 why,
 While yet in early childhood, he should sicken,
 droop, and die?

But God, the Great, the Giver, can best the reason
 tell,
 He call'd him back to heaven, "He doeth all things
 well."

Then weep not loving mother, thy child has gone to
 rest,
 Far from all grief and sorrow, in Jesus' presence
 blest;

The thought that he is happy should consolation
 bring,
 His voice doth with the angel's in heavenly praises
 ring.

Mourn ye for him no longer, but forward look with
 joy,
 When you again, in glory shall meet your darling
 boy;

When father, mother, children, meet on that happy
 shore,
 Where sickness, pain, and anguish, and parting are
 no more.

M. R.

FASHIONABLE "RELIGION"
 REBUKED.

At the sale of the pews at Grace Church, on Monday evening and Tuesday, the prices obtained for sittings in that house of worship were greater, we believe, than any ever realized in Chicago. The pew admitted to be the best went off to ——— at the modest figure of \$2,150, he having gallantly bid \$940 for the first choice. From that sum down to more moderate rates, the descent was easy—the sale of the evening closing by knocking off No. 136 to ———, at the extraordinary low sum of \$400.

It is clearly the right of any number of men and women of Chicago, associated under any name, to build such a temple as they please, to express the force and fervency of their religious ideas; and we may not complain of what they do. If any men are moved by any spirit to pay \$2,150 for a pew, or if any are so lowly that \$400 limit their capabilities, their's is the right to do as they please with their own. But while indulging in the conceits of ecclesiastical architecture, the sweet strains of operatic music, the luxury of a house complete in all its appointments, all in the name and for the glory of God, it is well enough for them to remember that the Protestant poor of Chicago are lapsing into unbelief and darkness, because, with the exception of the few Mission churches, there is no place in the House of God for them; and that while the few of the pampered classes are building theological show boxes, and are giving to religion that tribute which hypocrisy pays to virtue, they are from their neglect of the souls and bodies whom God has given us to care for, sowing the seeds of infidelity and disorder, which will, in due time, bear their natural fruit. No man who labors with his hands will find a place in Grace Church. We do not say that such would be turned away from its door. A poor woman, the child of toil, who had given six days of the week

to her task, might, if the sexton is not a boor and a bully, find a corner in which her humble raiment would not be brought into too bold relief by contrast with the infinite gewgawgery of her richer sisters; but she would not be welcome twice. She has not \$2,150 for a seat, even \$400 are wanting; and as the Gospel in these days is expensive, she must be turned off to make room for the glittering one who can pay. What we say of Grace Church is true of all like establishments in Chicago and throughout the whole country. In them a certain number of lawyers, doctors, politicians, editors, speculators, merchants, and sometimes abortionists, meet to loll away an hour and a half of each Sunday, on luxuriously cushioned seats, listening to words which may be comforting to hear, but which have but infinitesimal effect in the control of the every day life. In all of them, the men who labor, no matter at what, nor how faithfully and intelligently, are practically forbidden—just as effectually forbidden as if an angel with a flaming sword stood at the entrance. And this in all our cities is the curse of Protestantism which once regenerated the world: and what is worse, this practical denial of the essence of the Gospel taught by Him who had not where to lay His head, is making its way into the villages and rural districts so rapidly and to such an extent, that thousands of good men are looking upon the final triumph of the Protestant cause as a thing that must wait the lapse of another era, in which Popery and slavery are again the rulers of the world. Oh men who call yourselves Christians! what a spectacle is this!

In the older days, when a church was built for the honor of our Maker, it was for His honor indeed. It acknowledged no ownership in man. Those who gave to it sent in their gifts because they were conscientiously impelled. No matter what the value of these, nor the social state of the givers, in the walls of that sacred edifice all men were alike. There were

neither privileges for the rich, nor slights and disabilities for the poor. Before God and that altar, the rich and poor were one. In His presence, the gaudy raiment, the glittering jewels, the haughty mien, and the arrogance of wealth, were less than the humble garb and the consciousness of poverty. Prince and peasant knelt together to acknowledge their brotherhood, and together to receive the sacred proof that God is the loving Father of all mankind. Grace Church is very well. It is an ornament to the neighborhood in which it stands, and no doubt a source of pride and gratification to those who built it. But sweep pew rents and sales out of it as the iron troopers swept out the idols; open wide the doors; inscribe on the front: "This is the House of God—Let those who will, come in!" and then see how wide and how beneficent its influence may become.—*Chicago Post.*

There is an everlasting harmony between the soul of man and the nobler forms of creation. If there were no innocent hearts there would be no white lilies.

Miscellaneous.

Address of Elders.

Joseph Smith, William Marks, Isaac Sheen, Mark H. Forscutt, Plano, Kendall Co., Ill.

Jason W. Briggs, No. 8, Mount Pleasant, Balsal Heath Road, Birmingham, England.

Zenos H. Gurley, Israel L. Rogers, Sandwich, DeKalb Co., Ill.

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Samuel Powers, Box 278, Beloit, Wis.

Reuben Newkirk, Lloyd, Richland Co., Wis.

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Alex. H. Smith, David H. Smith, E. C.

Brand, G. S. L. City, Utah.

Wm. H. Kelly, Mantorville, Dodge Co.,
Minn.

Thomas W. Smith, South Brookville,
Hancock Co., Maine.

Wm. H. Hazzledine, 2413, Broadway,
St. Louis, Mo.

Isaac N. Beebe, care of S. G. Mayo,
Pollard Station, Escambia Co., Alabama.

Benj. H. Ballowe, Johnsonville P. O.,
Humphrey's Co., Tennessee.

Charles W. Lange, Viola, Richland Co.,
Wis.

NOTICE.—Some question having risen respecting the second marriage of Elder James Burgess, of Keokuk, Iowa, this is to certify, that the Committee appointed by the Spring Conference of 1857, held at Keokuk, to enquire into the circumstances of such marriage, declared in their report that they found no reasons why such marriage should be held to be illegal; they therefore declared it to be their opinion that Bro. Burgess having a legal right to contract marriage, was legally married to his present wife, and such marriage should be considered binding and valid. We hope this will be respected by the saints, and tales to the disparagement of Bro. Burgess and wife be discountenanced.

JOSEPH SMITH, *President.*

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DIED.

At Paddington, London, May 17th, 1869, Bro. Henry Theed, aged 51 years. At the time of his death Bro. Theed was President of the first London Branch of the Reorganized Church of Jesus Christ of L.D.S., who in this inscrutable Providence of God lost a faithful laborer and advocate of the truth.

"Mark the perfect man: and behold the upright: The end of that man is peace."

At Salt Lake City, of measles, June 2, 1869, ROBERT W., son of James and Mary Dutton, aged 3 years, 9 months, and 24 days.

At Jackson township, Jones Co., Iowa, May 11, 1869, AUTHEREN, daughter of Joseph and Mary Hinds, aged 3 years, 3 months, and 2 days.

At Viola, Richland Co., Wis., May 5, 1869, Sister CAROLINE BRONSON, wife of Elder Amos Bronson, aged 62 years and 12 days.

At Manti, Fremont Co., Iowa, of heart disease, Sept. 18, 1868, SQUIRE EGGLESTON, aged 66 years, 6 months, and 11 days.

At the same place, Feb. 17, 1869, of inflammation of the bowels WILLIAM TOPHAM, aged 42 years, 1 month, 20 days.

At Chicago, Ill., May 26, 1869, of whooping cough, JENNETTE LINDLEY, daughter of Bro. Robt. Lindley.

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LATTER DAY SAINTS'

HERALD.

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

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 2.—Vol. XVI.] PLANO, ILL., JULY 15, 1869. [Whole No. 182.

THOUGHTS BY THE WAYSIDE.

How beautifully above my head interlocked the branches of grand, old forest trees, almost excluding the rays of the sun, while the rustling leaves swaying to the light zephyrs seemed whispering tales of love and friendship one to the other, which mortal ear might do no more than guess at—never fully comprehend. Spring—glad, joyous, life-giving spring was abroad in the land; and here in this mountain glen seemed to have paused longer, to have decorated, with fonder care, each object of our Father's love.

The melody of the forest birds came back in echoes from the mountain sides, enhancing its sweetness while prolonging its strain. All nature seemed but as some vast temple erected for the worship of God, and with a silent prayer of thanksgiving my soul was filled, when I reflected, that here at least, God was worshipped. "In His own appointed way."

Not far from me I saw bubbling from a spring in the mountain side, a little rivulet of sparkling water. So small it was, that the drops might almost be counted as they trickled over the mossy rocks, looking like glistening

diamonds as the sun-light flashed upon them. Now in a limpid miniature brook it passed under the spreading oak tree, and lo! an acorn, only the very small fruit of the giant forest tree, met it in its course. When the autumn winds had passed by; they had shaken the branches of the oak; and as the acorns gave up their clinging hold on the parent stem falling in showers upon the ground, one had lodged here in the way of this mountain rivulet. No formidable giant was the little acorn; the squirrel of but a few weeks growth, gathered and stored away many a larger one in his winter's nest, but the brook was feeble, ready to yield to the slightest obstruction. When the acorn splashed in among its drops, a few leaves settled around it, and not waiting to gather up its reserved forces, the rivulet turned aside, changed its course and trickled down the opposite side of the mountain. I followed it upon its way, and presently saw it joined first by one and then by another mountain brook, now flowing on steadily, now again turned out of its course by some fragment of rock, some forest tree standing in its way; then gathering volume from time to time, it scorned such barriers—overleaping them with a fearless bound, or if compelled

to give way it only parted its waves, embracing each side of the obstruction, and seemingly coming together again with greater force and volume than before, until, through the valley there swept a mighty river, bearing on its bosom the commerce from thousands of acres enriched by its moisture, rolling deep and broad on its way to the pathless ocean. The genius of man might triumph over its waves—might span them with arch and masonry—but who would attempt with either strength of brain or muscle, to turn from its course that mighty stream? And yet, far up in that mountain gorge, no more was required to bend this swiftly rushing river hurrying to the ever restless sea, than a tiny acorn or a fragment from a mountain rock. Now it will soon form a part of those proud waters to which the great Jehovah alone may affix bounds, saying, "Hitherto shalt thou come and no farther."

Mother! Thy child is to thee that mountain stream. These years it is with thee in its helplessness, its unfolding mind looking up to you for guidance and direction. One by one like those accumulating drops, it gathers up the aims and objects of its being—then passes on. In other years, merged in the vast ocean of life you have lost sight of your treasure, or view it at best through other eyes than your own.—Men speak of *words* and *acts*, but there was a time, when in childhoods simplicity your fond eye read the very thoughts of your child, and to every dream of its young heart, the love of a mother gave form and color.

Christian mother, how are you performing this heaven-allotted task? In the great realm of nature our Father accomplishes all His ends, through agents doing His bidding. His hand unloosed from its grasp the autumn wind; from its bending, shaken stem the acorn fell, and in its course the tiny rivulet was changed. At His fiat the forked lightnings sprang forth, the

mountain rock was rent; and the crash of His thunders swept through the lonely dell, as its fragments settled down again, turning the still feeble stream in its course. Thus onward, ever guided by his hand it sweeps. Are you less faithful to your trust, than the inanimate works of God? Does that Spirit from the world of light and glory, look in vain to you for guidance in the days of its helplessness, wherein it is not able to turn aside the slightest obstruction from its course? Mother, when you first clasped to your heart your new-born babe, when you first realized its helplessness, its clinging love, when in health it stretched forth its arms with joyous shout to welcome your coming, or in sickness clung to you with plaintive wail, did you realize that that love was one means—the greatest earthly means—ordained by our Father's hand, to guide your child in paths of truth and virtue? Solemn and sacred trust—trust for which you will stand to answer in the judgment day? Years of patient after-toil, may never accomplish for your child, what in the days of its earlier years, might have been but the labor of an hour.—How many hours have you given to ease, to self-indulgence, to idle gossip, which belonged to your child? How many times when with ever-active, newly opening powers of mind, it has come to you, waiting for your answer—hanging upon it as the devout pilgrim hangs upon the answer of his oracle—have you sent it empty away, either with an inconsiderate reply, or no reply at all? Enter into the sanctuary of your soul, and when you have shut to the door, then answer to the bar of conscience, even as one day you will answer at the bar of God. Do you think when you have fed and clothed your little ones you have finished the work allotted you? If you have not stopped there, is your task finished, when you have educated them in the learning which educates the mind? Is your

task finished when you have sent them away to the Sunday School, and after that have taken them with you to the house of God? Is this all? Handmaid of God, mother of Christ's little ones—is this all? Do you love the truth? Do you in your soul thank God for the light of the gospel, and yet suffer your little ones to grow up around your knee, ignorant of what the gospel is? Shall you so care for the body which perishes, the mind whose powers shall be worthless unless consecrated to God, while you utterly ignore the immortal soul. Let me tell you in the fear of God, if you do this, you may be called a saint, but the mere name will not make you one, and fearful is the responsibility resting upon you. You love the gospel—then you must know what the gospel is. If you know what it is yourself, you can teach it to your child. If you fail to do this, you neither love God, His gospel, nor do you love your child. You refuse to do the great work allotted you by the Master. You suffer the stream to flow on, increase in volume, and lo, when you would change its course it has become a mighty torrent, sweeping every obstruction from its way, and you are helpless—powerless to guide or direct. Into the great ocean of life your child is sweeping—like the unanchored ship it is floating out from the harbor, without a cable of love to bring it again to its moorings.

Is the gospel hid unto us—that we should not teach it to our little ones? Shall we fold our hands and let the devotees of false religion invade the very sanctuaries of our homes and snatch to their embrace our sons and daughters? We are doing it—it is being repeated from day to day, and how can we—how dare we expect the favor of our God? If we do, it is a vain expectation which shall utterly perish. Mother—whose hand might have dropped the acorn, or cast the pebble in the mountain stream, and did

not, how will you feel if in the judgment day the blood of your child be required at your hands? Do you plead want of time—the earnest desire will create the opportunity. Do you plead want of time—the most cruelly oppressed slave who ever groaned under the yoke of human bondage, held yet that power untrammelled—which in its exercise would enlist in his behalf legions of angels, who do the Father's bidding. For whom shall the mother pray, if not for her child? Think you God has bestowed upon her such a wealth of love, simply that she may care for its temporal wants? Never! Napoleon at one time remarked, "The great need of France is mothers." Might not beholding angels to-day repeat, "The great need of God's people is mothers."

Mother, by your great love for your child, you have power to enter into the sanctuary of your child's soul, as no other being has, and if the pure love of the gospel burns in your heart you have power to plant in that soul, seeds which can *never be uprooted*, and which with the blessing of God (and He can not withhold His blessing from His truth) shall yet spring up and yield an ample harvest. Was there ever a great, a truly noble man, who did not hold enshrined the memory of his mother, next in sanctity to that of his God?

Our church are wont to look with pride upon the three brothers—Joseph, Alexander, and David, and to feel that there stands foremost in the ranks, three men (at least, though thank God they stand not alone) worthy the confidence of the people. Where might they be to-day, but for the guiding hand, the restraining counsel of a God-fearing mother? Would that they might answer to the people, whether or no, *they* were taught the gospel at that mother's knee.

Let the friends of Zion take high ground in this matter. Let it be held to be a disgrace to any family, to be brought up not knowing the laws of

God; and not taught respect to his commandments. If the Jews were required with such strictness to teach to their children the law of Moses and the dealings of God with their fathers, shall the children of Zion utterly fail to do their duty in this respect and yet be held guiltless? The church is awaking to a sense of duty in this respect—but oh, how slowly! Like one robbed of her natural sight—she rubs her eyes and sees men like trees walking. God grant the day is near, when she shall see without an intervening veil, and when the mothers' hearts shall respond to the calls of Zion, then shall the sons and daughters of God's people be second to none in the land. When the pure gospel of the Son of God shall have its perfect work, how glorious shall Zion's children be.

Christian mother! if your work be left undone, it can never be accomplished by another. Not an angel from the realms of glory can do it for you. Look at your babe—mark how with the first dawns of reason—the first evidence it gives of observation its eyes will follow you. Mark how as months and years increase upon its young life, it will come to you to settle *every point of difference* arising between it and its young mates. "Mother says so," is all the law it desires on its side, and no opposing power or influence can shake that faith.

Mothers! if we have the truth, let us in the fear of God teach it to our little ones—if we conclude we have not, then the sooner we search until we have found it, the better, for if we do not teach them the truth, rest assured the devil has an ample corps of teachers at his command, ready and willing to take charge of them and charge us nothing for their pains. They know the worth of souls, and are willing to work for their destruction without hire.

FRANCES.

Chasten thy son while there is hope.

THE RESURRECTION.

[CONTINUED FROM PAGE 14.]

Some oppose the idea of all being resurrected, because they think there would not be *enough room*. This is one of the great infidel objections. Let us see what it is worth. The probable number of the human family from Adam to the close of this century, (by or before which it is probable Christ will come, and the first resurrection will take place,) is about 70,000,000,000, in round numbers. We arrive at this conclusion by allowing that there are now upon the earth 1,000,000,000 of souls, and that the mean average for each generation from the time of Adam till now is 500,000,000, and that for the first 1656 years there were sixteen generations; (the average age of man then, judging by the patriarchs, was about 840 years,) and since the flood to A. M. 6000, there will be about 124 generations, making 140 in all.— $140 \times 500,000,000 = 70,000,000,000$. Allowing ten square feet of ground for the burial of each person, (which would be quite enough, averaging small and great,) we would have a total of 700,000,000,000 square feet, or about 2,568,807,340 square rods, or about 16,055,046 square acres, or about 25,086 square miles as a burying ground; an area less by one-sixth than the state of South Carolina, or about 1,993 1-7 times *less* than the total land area, or about 7,978 times less than the area of the globe. It should be borne in mind that at the end of the thousand years reign, and by the time the unjust are resurrected, there will be "no more sea;" and furthermore, it is highly probable that then, at the great and last change, this planet will be greatly enlarged, and who knows but that it then will become a sun to some system?

When this planet reaches a state of positive perfection—when it is fully celestialized—it probably will no longer

need the light of the sun, or the moon, or the stars, but be similar, to a degree, with the "holy city." "And the city had no need of the sun, nor of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there." Rev: xxi. 23-25.

"And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

"Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created; and for this intent are they sanctified.

"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must

inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he that is not able to abide the law of a celestial kingdom, cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory; he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory: therefore, he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

"And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it: for, notwithstanding they die, they also shall rise again a spiritual body: they who are of a celestial spirit shall receive the same body which was a natural body: even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fulness; and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fulness: and also they who are quickened by a portion of the telestial glory, shall then receive of the same, even a fulness: and they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received." B. of C. lxxxv. 3-6.

The *glory* that made the face of Moses to shine so that Israel could not look upon it; the *glory* that made the face of Jesus to "shine as the sun;" and that made his raiment "white as the light;" and that appeared unto Saul of Tarsus, "at mid-day," "above

the brightness of the sun,"—when this shall be given to this planet in its fulness,—then shall it become, indeed, a sun. How grand the idea! how sublime the thought! how worthy is such a work of God! Progression from chaos to absolute perfection! to a fulness of the glory of God! Here is Almighty power; here is infinite wisdom; here is boundless love.

“O the depths of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” The faith of God’s children smiles at seeming impossibilities, and rests secure in His promises; knowing that he that hath promised, is able also to fulfil.

Another objection that is urged against the literal resurrection of the body, is that the particles of which the body is composed at death, will, at the resurrection, be found in other bodies. Paul tells us that “thou sowest not that body that shall be, but grain, it may be of wheat, or some other, but God giveth it a body as it hath pleased him, and to every seed his own body.” 1 Cor. xv. 37, 38. The wheat that is produced, is the same in form and elements as that which was sown; so is the body. It is not necessarily composed of the same identical particles.

HOW ARE THE DEAD RAISED UP?

By the Spirit of God. “If the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” Rom. viii. 11. Christ took his body from the grave by the power of the Spirit. He says:

“Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my

Father.” John x. 17, 18.

Paul says, Heb. ix. 14, that Christ “through the eternal Spirit offered himself without spot to God.” The “eternal Spirit” was the “power,” by which Christ offered his body to the icy embrace of death, and it was the “power” under the command of His Father, by which He took it up again.

“AND WITH WHAT BODY DO THEY COME.”

We have already seen that the bodies of the resurrected come forth from the “dust,” “the grave,” “the sea,” and that “the earth shall cast out the dead.” We have also seen that those “brought up out of their graves,” have bodies composed of “bones,” “sinews,” “flesh,” and that “the skin covered them above.” We have also seen that they are “restored to their perfect frame”—their perfect form—that they are “spiritual bodies,” “immortal,” “incorruptible,” and “can die no more,” and that the spirits and bodies of the resurrected can “never be divided.” We have already said that Jesus was the pattern, as also the pledge, of the resurrection. Christ took the same body he laid down—a corporeal body. His disciples did not believe it, however, for when the women who saw him testified that they had seen him, “their words seemed to them as idle tales.” Luke xxiv. 10. But our Savior soon dispelled their doubts on that point, for soon after He appeared unto the eleven, and some others, as they were assembled in Jerusalem, and were conversing about the matter.

“And as they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are you troubled, and why do thoughts arise in your hearts? Behold my hands, and my feet, that it is I, myself. Handle me, and see; for a spirit hath

not *flesh* and *bones*, as ye see me have. When he had thus spoken, he shewed them his hands and feet." Luke xxiv. 35-39.

Methinks the amazed and wondering disciples, examined with mingled sorrow and delight, the traces of the cruel nails with which his hands and feet were torn; and, as they "handle" him, make careful inquiry for the spear thrust in His side. What a scene! The smiting, the scourging, the terrors of the cross, the earthquake, and the pall of darkness; the burial, the Roman guard at the tomb, the three days of mourning and despair; how vividly, and thrillingly, must they have passed in review to the minds of the disciples as they feasted their gaze upon their risen Redeemer! Death had been vanquished! the grave invaded, and its lawful captive delivered, victory had been secured by the victim, and "captivity led captive!" Reader, can you see the hands, the feet, the side, of that crucified and risen Savior? And do you realize that all this shame, this suffering, was endured by him for you? that here, at these cruel, gaping wounds, poured forth that precious blood by which our guilt is cleansed, and we are saved?

Jesus often appeared unto his disciples, "To whom also he showed himself *alive* after his sufferings by many infallable proofs, being seen of them forty days, and speaking of things pertaining to the kingdom of God." Acts i. 3. Paul says, "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. After that, he was seen of James; then of all the

apostles. And last of all he was seen of me also, as of one born out of due time." 1 Cor. xv. 3-8. Peter says, "Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even unto us, who did *eat* and *drink* with him after he rose from the dead." Acts x. 40, 41.

Here then is a literal body of flesh and bones, in the person of Jesus, raised from the dead by the power of the Spirit. But Jesus had not yet appeared in his glory. He ascends from the Mount of Olives to His Father's throne, and not long after His ascension, Stephen, who was then being stoned to death by the persecuting Jews, "looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." Acts vii. 55. And Paul testifies that, "when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. i. 3. For the Lord had said unto him, "Sit on my right hand until I make thine enemies thy footstool." 13. vs.

Of His personal appearance after He ascended to his Father, we have but a limited account. Probably we would not be able to comprehend it, if it was fully described to us. John says he saw him in His glory, when on the Isle of Patmos, which was about sixty-three years after His ascension. He describes His appearance thus, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, what thou seest write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see from whence the voice came that spake to me; and being turned, I saw seven golden candlesticks; and in the midst of the seven candle-

sticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and hairs were white like wool, and white as snow, and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shining in his strength." Rev. i. 10-16.

In this last quotation we have a most vivid description of our Savior's personal glory. It is far beyond human conception; and after it has been given, the weak mind of man fails to appreciate it in all its fulness, for the Spirit alone can enable us fully to comprehend it. Pause and consider it well; and then know, if you are saved in celestial glory, you will have just such a body, with the same glory. Paul says, "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall *change* our vile body, that it may be fashioned like unto his most *glorious* body." Phil. iii. 20, 21. Again he says, "When Christ, who is our life, shall appear, then shall *ye also* appear with him *in glory*." Col. iii. 4. John says, "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 iii. 2. This is an engaging, an encouraging, a glorious hope. As the very same *elements* of which the unattractive charcoal is composed is made glorious in the beautiful, brilliant diamond, so the elements of which our weak, vile, corruptible bodies are composed, are made indescribably glorious in the celestial resurrection. John says, "Every man that hath this hope in him purifieth himself, even as he [Christ] is pure."

WHERE ARE THE SPIRITS OF THE DEAD BETWEEN DEATH AND THE RESURRECTION?

The spirits of the righteous are in Paradise, or "Abraham's bosom," which is in the presence of Christ, and is a state of peace, "comfort," and joy; while, on the other hand, the spirits of the wicked are "turned into hell"—the "prison"—a place and state of punishment, of "torment," from whence they cannot come until the time of their resurrection. Hell is always represented as being "beneath," and is probably in the central part of our earth.

Some have represented that hell and Paradise are one and the same place; but this is neither reasonable nor scriptural. When the wicked rich man "died and was buried," he went to hell. "And in hell he lifted up his eyes being in torments, and saw Abraham *afar off*, and, Lazarus in his bosom." Luke xvi. 28. "And Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus, evil things; but now he is *comforted*, and thou art *tormented*. And besides all this, between us and you, there is a great gulf fixed; so that they who would pass from hence to you, cannot; neither can they pass to us that would come from thence." Vs. 30, 31. By this we learn that one was fully conscious of his comfort, and the other of his torment; and further, that they did not mingle one with the other, but were positively debarred from going to and from each other. And in the 32d & 33d verses, we learn that however much the wicked desired to communicate with the living, they could not do so; neither *would* the righteous do so for them. It was contrary to God's order. In connection with the above, the following passages, cited, show the place and state of the spirits of the wicked: Isa. xxiv. 21, 22; Ps. ix. 17; Ezek. xxxii. 18-32;

Luke xii. 4; and the following show the place and state of the righteous: Rev. ii. 7; 2 Cor. xii. 4; Luke xxiii. 44; 2 Cor. v. 6-8; Phil. i. 23; Ps. cxvi. 15. The Book of Mormon fully corroborates the above teachings, and renders them quite plain:

“O how great the goodness of our God, who prepareth the way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, is the temporal, shall deliver up its dead: which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other; and it is by the power of the resurrection of the Holy one of Israel.

“O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh; save it be that our knowledge shall be perfect; wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment; and their righteousness, being clothed with purity, yea, even with the robe of righteousness.” 2 Nephi vi. 4; 5.

“Now concerning the state of the soul between death and the resurrection. Behold, it has been

made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea the spirits of all men, whether they be good or evil; are taken home to that God who gave them life. And then shall it come to pass the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, &c. And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the spirit of the Lord; for behold, they choose evil works, rather than good; therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast into outer darkness; there shall be weeping and wailing and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the devil. Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection.” Alma xix.

We are often asked, if in the intermediate state, and in the resurrection, we will retain a recollection of friends, and former friendships, etc. It would be a folly to think we will not. Both Lazarus and the rich man were fully conscious of the scenes they had witnessed on earth; Mary at once recognized the voice of Jesus, after his resurrection; and his affection was no less for her than when in natural life. In the resurrection we shall know as we are known, and see as we are seen. 1 Cor. xiii. 9, 12.

We have every reason to believe, that those who have passed into paradise have as ardent love for dear friends, and for their race, and for Christ, and God, as when on earth;

aye, and far greater; and that they have a yearning anxiety for our welfare here, and hereafter; and that as many as are permitted of God, minister for us at times, though we may be unconscious of it.

Joseph the Martyr taught that many of our forefathers who are saved, are now angels, ministering for the salvation of man, and that "their bowels yearn over us," and that "at times they are pained with our actions." But mark, these are the righteous. The spirits of the wicked are in "hell," (Ps. ix. 17,) or "the prison," (Ps. iii. 19, 20,) and are therefore prevented from returning to communicate with the living. The souls that were under the altar were fully conscious of the scenes on earth through which they had passed, and of the fact that they had been persecuted and martyred for Jesus, "and they cried with a loud voice, saying; How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Rev. vi. 10.

No doubt the mental—spiritual—powers of the righteous are greatly augmented after death; and that their capabilities, and enjoyments, are vastly beyond what it could be in this life.

W. W. B.

TO BE CONTINUED.

HOW I BECAME A LATTER DAY SAINT.

"How happened you to become a Latter Day Saint?" said my friend, Mr. B. to me, one day, in conversation on religious topics. "I have often thought to ask you. It seems so strange, to me, to meet a person of judgment in most other matters, and, I beg pardon but I must say it, so grievously at fault on a question of such vital importance as the path to heaven. Will you please to indulge me with a brief account of

the means by which you were led to embrace so unpopular a creed?"

Mr. B's countenance, while making this request, wore that provoking, pitiful expression, than which no language could express more plainly, "Your heart is in the right place, I know; but your judgment is at fault—you don't know what is best for you—you are deluded."

I gulped down the rising in my throat, and *tried* to hide my mortification behind the merest ghost of a smile, as I answered, "Certainly, my dear sir, with all the pleasure in the world, if you wish it. But, would not your patience, if not your leisure, be exhausted before I could finish so uninteresting a recital, think you?"

"Why, no;" said Mr. B., "I have a half hour or so to spare, and I think the account would be beneficial in one of two ways. It might remove, in part at least, the prejudice which exists in my mind toward your sect; or else unmask more fully your weak points, and enable me to go to work more systematically to reclaim an erring, though, I believe, a sincere man."

"Should every professor of religion in the world," I proceeded, "make a faithful statement of the 'why and wherefore' he is of this, that, or the other persuasion; detail the predisposing circumstances, parentage, early impressions, subsequent companionship, education, comparative development of *venerativeness*, &c., together with the proximate or peculiar exciting causes; what a sameness to weary us—what a variety to interest us should we discover! What a sameness in the primary, what a variety in the proximate causes; and yet not so great a variety even in the latter, as one might at first imagine."

"You don't mean to assert that your reasons for being a Latter Day Saint, are the same, or bear any affinity to mine for being an Episcopalian, to neighbor Donoven's for being a Roman Catholic, or to friend Speakman's for

being a Quaker; do you?"

"I think," I replied, "that should each of the gentlemen named, publicly make a simple, truthful statement of the primary causes of his predilection for the church with which he is identified, there would be a sufficient sameness to admit of the audience going to sleep; and that a recital of the exciting causes, after the first one had finished, would scarcely discover sufficient variety to prevent the would-be listeners from nodding."

"Well, well; never mind the experience of others; please give me your's. Time speeds, and we may, perhaps, compare and discuss the others when we shall have more time at our disposal. I am interested in your case now," said friend B.

I could see that he was getting fidgety, as though he thought I was trying to evade complying with his request; and so, believing he would not interrupt me much more, I proceeded.

"In the first place, I was born of Christian parents, and so far, was a Latter Day Saint to begin with." Here I was interrupted by Mr. B. with,

"I don't see the point; please explain?"

"My dear sir; men, to a great extent, are born christians, as they are born French, Scotch, Spanish, &c. You remember the passage, 'Men do not gather grapes of thorns, or figs of thistles!' This is equally true of churches. The church to which you belong is not recruited from the Roman Catholic world; nor the Catholic church from the disciples of Mahomet. Therefore, I repeat, being born of christian parents, I was so far a Latter Day Saint to begin with; faith in our Lord and Savior Jesus Christ being with the saints, as with all christian churches, the chief stone in the fabric."

Secondly; I was early taught by my dear, good mother, to pray; and you know that the apostle of the Gentiles says, 'He that cometh to God, must

believe that he is.' This was another important step towards my becoming a Latter Day Saint.

Thirdly; I was at an early age sent to Sabbath School, and there taught to revere the Holy Bible as the word of God. This was another very important step towards my becoming a Latter Day Saint."

"I thought," put in Mr. B., "that the Mormons did not believe the Bible; at least, I have been so informed."

"Whether the '*Mormons*' did believe the Bible or not, that the *Latter Day Saints* do believe it, I know, the *fib* so industriously circulated by *clergymen with flexible consciences*, to the contrary, notwithstanding," I replied. "Furthermore, we not only believe the Bible to be the word of God, but I, and I trust all Latter Day Saints, regard the New Testament as the touchstone of truth; and the doctrines taught by the Savior and His immediate followers, and exemplified in their lives, as being *all* essential to salvation. We also believe that Jesus taught nothing but what was, and is, essential to be believed and practiced in order to come where He is. That the apostles, being filled with the Holy Ghost, were the best interpreters of the doctrines of Christ.

"And, I do not hesitate to go a little further, and say that *I believe* that the christians of the first and second centuries, are to be received as the best interpreters of the *faith of the apostles*."

"We, as a church, further believe that any people who come short of receiving the *whole* gospel of Christ, will come short of a fullness of His glory; and, further, that those who teach doctrines antagonistical to, or not in keeping with the simple teachings of the Master, but overstep them, and teach instead thereof the *NOTIONS* of men, have overstepped, do, and will overstep the 'narrow path that leadeth to eternal life,' lose themselves in the vast prairie of skepticism and infidelity, with its 'thousand and one' deceptive paths,

and find themselves at length led, alas! to anguish and despair."

"Why," exclaimed friend B., "You are repeating my own experience, and vindicating my own faith! You are explaining how men become christians, while I want to learn how you were led to believe in 'Joe Smith,' and all that sort of thing!"

"Bless your soul! You are expecting from me impossibilities;" I could not help saying.

"Why so?" asked Mr. B. "I thought to get the mist dispersed so that I could comprehend you better; and here you are, mixing matters up, and getting me more and more confused!"

"I will try, at least, to give you one ray of sunshine. You want me to explain to you, the conversion and faith of a Latter Day Saint, without at the same time portraying the experience and hopes of a christian. I cannot do it. For they are more alike than twins—they are synonymous—they are one and the same. Here lies your difficulty: you have been accustomed to regard a Latter Day Saint, and a christian as two, and distinct identities, than which nothing could be further from the truth. Correct this error in your vocabulary, and instead of defaming them, by declaring them the antipodes of each other, write them,—(SYNONYMS); which they most assuredly are, in spite of impious clamor to the contrary.

"Again, I was taught in Sabbath School, that the gospel was so plain that 'a wayfaring man, though a fool, need not err therein,' and that its characters and symbols were so legible that 'he that runneth may read.' My dear mother taught me the same comforting lesson. And when the elders, ordained under the hands of the prophet, and sent forth by divine revelation through him to preach the gospel of the Son of God, came and taught the same simple, yet magnificently grand

doctrines, as are found spread on the pages of sacred writ, and which none others pretended to teach; how could I help but be fascinated, charmed, carried away by the enchanting news?

"Jesus, though crucified, still lives!

"God, so long silent, has again spoken from the heavens!"

"Angels, so long strangers to earth, have again ventured forth from the 'shining shore.' Flying through the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." Rev. xiv. 6.

"The holy priesthood with its power to bind and loose, is restored to man!

"Jesus, James, Peter and John, have been sent to speak with Joseph Smith, and clothe him with power, and have charged him with a mission to his fellow men.

"With the gospel ordinances, are restored the gospel gifts; wisdom, prophecy, tongues, dreams, visions, miracles, healings, casting out of devils, &c. With its powers are apostles, prophets, evangelists, &c. With its comforts, are a knowledge of sins forgiven, an evidence of one's acceptance with God, a steady and sure hope of eternal life!

"O, sir! should an Ananias visit you in your cell, and God be pleased to remove the scales from your eyes; and you, like Saul of Tarsus, go down into the waters of baptism, and have your sins washed away; how you would rise again to newness of life—a life in Christ of which you have, as yet, never dreamed! You would then obtain a so very different view of God's works and plans, that, I have no hesitancy in saying, you would be a new man in a new world, with new objects to strive after, and new hopes to stimulate you to obtain them."

"Go on, go on," came from the opposite side of the table. "I perceive, that where you lack in logic, you make up in enthusiasm."

"Thank you, sir; thank you!"

"Nay, nay! I did'nt mean to wound you. But I could'nt help thinking you—a little enthusiastic."

"And, tell me, I pray you, what kind of a christian, a man devoid of enthusiasm would make, will you? A mere automaton! or, perhaps, the word—'manikin,' would convey the idea better. Do you not know that God has very little patience with such; and that He told John the Revelator to write to some such; and tell them that, if they did not repent, He would cast them off?"

"True, I know all that," came from across the table, "but you must admit the lesson which experience, a school-master that seldom errs, has taught us; always, with an enthusiast, make a little allowance for exaggeration."

"You mean to say," I suggested, "that the *mittened sutor* magnifies the deformities of a fortunate rival; as the latter does the charms of his betrothed?"

"Just so. That, which we *love*, we *exalt*; as we *deprecate* and *debase* the thing we *hate*. But I wish you would be more concise, I want to hear you through; but I *don't wish* to keep Mrs. B. waiting tea—a—a—"

"Thing, which sad experience has taught you the folly and unprofitableness of!" I ventured to interpolate.

"Your religion does not forbid mirth, I perceive."

"Asceticism is, the alloy, not the principal in religion. Though there is much to grieve the christian's heart; there is much to make it glad."

"It is not all who have named the name of Christ, that can see with your eyes."

"It is not every one who has named the name of Christ, that has found him; that has 'put on Christ.'" I replied.

"Our notion of 'putting on Christ,' varies according to our education," said Mr. B.

"Nothing could be nearer the truth, —and, I suppose, I am a Latter Day

Saint, because I was educated one. I did not tell you that it pleased the Father to bring me into His family, to eat at His table and share His favor, when I was not yet twelve years of age."

"No; you did not. That, in a measure, accounts for your susceptibility to be imposed upon by the delusion."

"Call it delusion, sir; if you will.—But I can assure you, if it be delusion, it is a *happy delusion*. I told you in the first place that my conversion differed little, if any, from the great mass of conversions. Already believing in the 'one true and ever-living God;' in 'Jesus as the mediator of the new covenant;' in the Holy Ghost, as the divine essence of both; in the sacredness of the Bible; in my own fallen state, and need of religion.

"It is not, as you have hinted, to be wondered at, that when such influences as a believing mother for my instructor and example, baptized members of the church, or children of the Latter Day Saints for my playmates; an exact agreement between the doctrines taught in the church, and those preached by Jesus and His apostles explained to my understanding; to say nought of the many displays of God's power through the gift of tongues, interpretation of tongues, healing of the sick, &c., which I was privileged to witness, it is not to be wondered at, I say, that I obeyed the gospel, accepted and rejoiced in what you deem delusion, gratified and made glad the heart of a fond mother, and pleased God, the strongest evidences of which I abundantly received."

"Does not your church profess to have apostles, prophets, &c.; the same as were in the church at its establishment by Jesus?"

"It does."

"And the same gifts and endowments, such as power to heal the sick, to have communion with angels, &c.?"

"It does."

"And can you not see the folly of such pretensions?"

"I have no difficulty in believing that 'the wisdom of God is foolishness with men?'"

"That answer," said Mr. B., "would be very well, providing God had anything to do with it."

"The Apostle Paul says: (Eph. iv. 11.) 'and he (Christ) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers,' &c.; and he goes on to state for what purpose Christ placed them there. Now, if Christ placed them in His church 'for the perfecting of the Saints, and the work of the ministry;' who has any right to complain; much less, charge HIM with *folly*?"

"I have just one or two questions to ask you, and then I am done, for the present. Have you had any ocular demonstration of such power, as you speak of, being in the church?"

"I have; and not I, alone, but thousands can to-day bless God for health restored through the imposition of hands, raised up by the *prayer of faith*."

"The case, I confess, wears a different aspect than it did a half hour back. But I must go, or I shall ———."

"Find your tea too hot for you?"

"Never you mind, whether my tea needs *blowing* or not. But by bye; I'll see you again one of these fine days."

And, when he does, friend *Herald*, you may expect another donation from X.

ZION!

BY ELDER A. G. WEEKS.

"Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." John xvii. 11.

Frequently the saints pray the Lord to hasten their redemption, and gathering to the land of Zion. I also pray the

Lord to cleanse, purify, and prepare the saints for the gathering. There is a preparatory work, and the Lord does not have it all to do. We must do our part; the Lord is ready to do His part any time.

Beloved saints, are we doing our part, or are we ready to do our part? When I ask "What must be the preparation of the saints before the gathering to Zion?" the Savior's prayer answers, "That they may be one as we are." The saints must be one as the Father and Son are one. There is no discord between the Father and the Son; no backbiting, no slandering each other; no strife about which shall be foremost, or which shall receive the praise. One is not setting up his opinion above that of the other. One does not fare sumptuously every day while the other lives on hard-tack. One does not wear rich and gay clothing, while the other is dressed in rags—in a word, there is no necessity for church trials and elders courts with them.

If the saints were gathered to the land of Zion in their present condition, how long would it be before an elder's court would be called, and an appeal taken from their decision to a higher council, and thus division and strife commence? Observe the actions and transactions of one small branch of thirty or forty members for a few years, and then think of one hundred thousand saints like that one branch, and what a picture we have! Not like the unity and oneness of the Father and Son—far from it. Therefore, as we all desire to be gathered, let us be one.

One in doctrine?

How can we be one in doctrine, do you ask? I answer, by a careful and **PRAYERFUL** study of the Holy Scriptures, Book of Mormon, and Book of Doctrine and Covenants.

One in practice.

How one in practice? By *not*

doing our own will; but by doing His will who has called us by His Spirit to one hope in the new and everlasting covenant. Let us ever be ready to say as the Son said, "not my will, but thine be done." This should be our chief study, how we can best do His will, for this is the only way we can ever be *one*.

Awake, ye saints of God; gird on the whole armor, and be one and God will bless and gather you; but pray for more laborers, for the harvest truly is great and the laborers but few.

A POPULAR OPINION PROVED ERRONEOUS.

BY ELDER THOS. J. SMITH.

To disprove the idea of a literal resurrection of the body, and that this earth is to be man's eternal abiding place, many have made the assertion, and thousands believe it, that if all mankind that have existed since the days of Adam were on the earth at once, it could not possibly contain them; that they would be piled one upon the other. Is this true? We will make a rough calculation and see. It is supposed by some that the present population of the earth is about 3,000,000,000, and that one person dies every second. As people lived much longer in early ages than at present, and as the population then was not so great, we are perfectly safe in estimating that one person has died every two seconds since the days of Adam, or for six thousand years, allowing 365 days to make a year. At this rate there have existed, counting the present population of the earth, 97,608,000,000 persons. We will now take the state of Iowa, and suppose it to be three hundred miles square; reducing this, we have 2,509,056,000,000 square feet. Then allowing one grave to cover twelve square feet, and there

would be room enough in this state for 209,088,000,000 graves, more than double the number of inhabitants; so after all that has been said and believed, every person that has lived for six thousand years could be buried in one half of the state of Iowa. This may seem incredible, but, nevertheless, it is true; and any one that will make the calculation, will find these figures correct.

SHREDS OF SILVER.

COLLECTED BY W. C. LANYON.

Ye avaricious! remember that shrouds have no pockets.

What is better than a "promising young man?" A paying one.

Trust not him who seems more anxious to give credit than to receive cash.

JEWISH PROVERB.—Commit a sin twice, and you will think it perfectly allowable.

It is difficult for the rich to be humble, and it is impossible for the proud to be wise.

The fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil.—Prov. xix 28.

To CURE FITS.—For a fit of passion, walk in the open air. For a fit of repining, look about for the halt and the blind, and visit the bed-ridden and afflicted.

And surely every man must repent or suffer, for I God am endless; learn of me, and listen to my words; walk in the meekness of my Spirit and you shall have peace in me.

Behold, there are many worlds which have passed away by the words of my power. And there are many which now stand, and innumerable are they unto man. And as one earth shall pass away and the heavens thereof, even so shall another come, and there is no end to my works, neither to my words.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Thursday, July 15, 1869.

PLEASANT CHAT.

That which seems to be most needful, so far as the various departments of labor in the church are concerned, is concert of action.

It is easy enough in despotic governments to systemize the labors of the governmental machinery; and if the despot happens to be a ruler of capacity, things will move without any discord.

It is claimed that the church is not a despotism, and so strong is the feeling against despotic power that every approach thereto is very carefully guarded against. One result which should have been looked for, and should have created no surprise when it came, as a matter of course, was this very lack of system, or rather want of concert of action, which is so earnestly deplored by some.

To bring about such a state of feeling in the minds of the saints, as would permit, ultimately, the establishing of systematic labor, has been one of the cares which has devolved upon us, in common with others. And though some have seen and felt the lack of concert of action, none have as yet been able to point out the remedy, or suggest that which would enable all to act to the same end, without assimilation or consultation with each other.

One of the saddest and most humili-

ating impediments to concert of action, has been jealousy. This has impaired the usefulness of some of the, otherwise, most efficient laborers in the field. Others, equally zealous but less energetic and prompt, have seen their success; and moved by jealousy, have set about detracting from their labors by casting unkind, and most frequently, unjust aspersions upon them.

We cannot successfully deny this, however much we desire to do so; for, from some of the fields where good work has been started, come the evidences of the existence of this gangrenous affection, paralyzing to too great an extent every effort being made.

It is very difficult to point out who is to be blamed in this matter. Some say this, some say that; and not many are agreed upon any material point, except upon the one, that "there is something the matter," and "something ought to be done." We are of both opinions, "there is something the matter," and "something ought to be done." But what that is which is wrong, or what that is which ought to be done, is the question. Who shall solve it?

We suggest now, as a preparatory step, as an initiatory measure toward the bringing about of a proper concert of action, that we all as saints, children of the Father, exorcise this attribute of his satanic majesty,—jealousy; that it shall not longer interfere to prevent our assimilation in spirit and acting in concert. This done, we shall find far less trouble at home in our local church affairs, and far less inefficiency abroad.

Instead of giving way to an envious

feeling and movement, when it is seen that an elder is rising, let all that love the work rejoice, and feel gratified. So shall that man continue in usefulness.

It is not only essential to be sound in theory; but it is incumbent upon those who are to be saviors of men that they be sound in practice. To this end concert of action must be had in branch officials, in the elders forming districts or conferences, as well as in the various quorums of the church.

It is folly to spend time in recrimination and an endeavor to fix upon some one who is guilty, and compel him to re-adjust a burden which should bear equally upon all; for depend upon it, let him try it who may, however wisely he may consider, and impartially decide, unless there be a spirit of acquiescence to those decisions, the wrong continues and the right is not accomplished.

Right acts do not always give satisfaction, neither to individuals nor to parties. Nor does it always follow that an act productive of a sense of wrong in the minds of some, is an act of wrong in itself. It is quite safe then for a man to wait, even under a sense of wrong, until such time as reflection, and if he be a praying man, (are there saints who do not pray?) prayer, has enabled him to perceive the motive, the act, and the result in one, by the spirit which must be in the heart of every true follower of Christ. How happy results would flow from this just and righteous method of adjustment, who can fail to perceive and acknowledge! But what dire effects follow an opposite course of

thought and action, let scattered Israel attest.

There is one method of attesting some of the assumptions of the Reorganized Church, which very many of those who oppose them, out of it, (and some few in it,) have never tried; that is, the accepting of them. And it now seems as we sit here writing that we hear a sullen murmur,—“and we never will.”

Very well then; keep it before the church, that “there is something wrong,” but be sure, that no acquiescence in, nor support of, that which is advanced as a remedy comes from you.

We, as an individual, have an implicit faith in the great law of compensation. Under this law, there is a constant counter-balancing of causes and their effects. And while Israel may suffer by reason of the disobedience of some, the righteousness of others may bring peace. We can see no justice, therefore, in charging upon *one* the failure to progress which all feel.

To illustrate this more fully, we cite a probable case.

The church wishes a certain work accomplished. In casting about for an agent by whom to effect this object, a supposed competent man is chosen. He expresses a willingness but fears his ability is too little. He receives encouragement to try, however, and essays the task. He asks for advice of this one and of that one; finds few who agree, and so resolves to use his own judgment. In the simplicity of his heart he fancies that his efforts will be seconded, his abilities helped by sympathy and brotherly kindness. He

supposes the end he desires to attain to be of importance to all. After a season he hears first from one direction, then from another, that "something is wrong." No one takes the pains to tell him that such and such features of his policy is incorrect. No one cares to make an avowal to him that he is the person at fault; but suspicion is roused, his efforts are not seconded. He meets distrust and doubt in place of sympathy, criticism, instead of friendly counsel. If, as is too frequently the case with the man of honor, he is very sensitive to these things, he is discouraged and ceases to put forth any effort, gets into a morbid state of fear and despondency—feels himself unappreciated, and finally becomes sour and bitter, and goes to the dogs. He is heard and seen no more. The object for which he is chosen remains still to be desired, still unaccomplished, and another may be chosen and succeed, or the church may wearily wait in want of it.

We have written no romance here. It is, alas, too true.

The days of mourning for the saints are not over.

Pursuant to our creed, as advertized, we stop all HERALDS for which prepayment has not been made, unless special arrangement to pay in short time is made.

Persons sending money who desire an acknowledgment by letter, will please enclose stamp for return postage.

Subscribers should bear in mind that the office cannot afford to discount on lists, discount on torn currency, pay postage on letters of acknowledgment, and postage and registration of regis-

tered letters.

We have lately received letters which are thus discounted ten per cent. upon their contents.

Money orders sent to this office should be on Chicago or Sandwich, Illinois.

Large sums are best remitted in draft on Chicago.

Receipts for HERALD will be published August 1st. Do not look for them sooner.

The *Chicago Republican* has been collecting and publishing reports from all sections of the Northwest, in regard to the condition and prospects of the crops. At this crisis in the growth of grain, this mass of information, which comes direct from the farmers themselves, is of great value and interest; and the enterprise displayed by the *Republican* in collecting it, is only another evidence of the interest it takes in all that pertains to the welfare of the great Northwest. The *Republican* is always wide awake in providing a first-class paper in all respects, and we heartily commend it to our readers who desire a metropolitan journal.

ANSWERS TO CORRESPONDENTS.

J. S.—The vote to withdraw fellowship from a member is in effect cutting them off. It is the only act provided for by law. An announcement of the presiding officer is sufficient, without using the name of Christ.

W. W.—Elders in a branch, should be subject to the call of the officers of that branch, to assist by their counsel

in things presented to them by those officers. It is their duty and right to attend the Elders' Councils which may be held in their neighborhood. The sacrament should be administered by the "elder or the priest," so says the Doctrine and Covenants. Persons baptized by branch officers, are members *de facto*, of such branch. Confirmation may, or may not, be at the water side; but the Doctrine and Covenants contemplates confirmation meetings.—Branches may disfellowship, but should report at their Conferences all such disfellowshipped persons. Elders should not withdraw membership when residing in a branch. It is the duty of elders to report in person or by letter, to the respective sessions of the Conferences where they may be laboring.

Correspondence.

WILMINGTON, IL.,

May 25, 1869.

Bro. Joseph:

The work prospers in this place and the surrounding locality. Our friends and brothers saluted me, on my return here, with such demonstrations of joy as none but saints know how to reciprocate. I see good cause for encouragement, although the work, to appearance, does not move so fast as it would if the press of business was past. I can only get a hearing on the Sabbath. There is a good attendance. I occupy three school houses, and there are four more open for preaching, if I could use them, which I will do as soon as the evenings are long enough for evening preaching.

I had a good time with Bro. Briggs' last Sabbath. We preached to a crowded con-

gregation of attentive hearers; baptized a man and his wife, and blessed two children. We are forced to believe from appearances that more will be baptized soon.

There is a Methodist preacher here, who, in every appointment round his circuit, says you are deceased. I know you have neither time nor will to say much, but I would like to have you say, in the *Herald*, that you are not dead.

Shall we repine at reproaches, or any thing else that our enemies may think proper or may be allowed to heap upon us? No, verily; rather let us rejoice that we are accounted worthy to suffer shame for the name of Jesus.

Your brother in the Lord,

JOHN LANDERS.

CASEY, Adair Co., Iowa,

May 23, 1869.

Bro. Joseph:

I have thought many times that I would write to you, and inform you of my labors in Adair Mission, assigned me two years since by a quarterly conference in the District of Pottawatamie, and continued on said mission by the several quarterly conferences since, to the present time.

May 25, 1867, I was baptized into the church, confirmed, and ordained an Elder, and assigned a mission. I have spent as much time laboring in said mission as I could, and do justice to my family. I have met a strong opposition, have labored faithfully and prayed earnestly, and waited, I was going to say patiently, but in truth almost impatiently sometimes. But, thank the Lord, truth begins to prevail, and I have more calls to preach than I can answer. In Washington township, in this County, there is quite an earnest enquiry after books, tracts, &c. I am invited to hold a two days' meeting in the grove in said township.

I had the pleasure of organizing a branch of the church at Casey to-day, with nine members, to be known as Casey Branch.

I have not seen that shower of tracts that you promised. I have not the money at present or I should send for tracts and books. We are almost destitute of hymn books. There is quite a call for the Book of Mormon. I am only one against hundreds; but if the Lord is for me, who can prevail against me. And if the Lord is not for me, all my labors are vain. I pray therefore that the Lord will ever be for me, and all that love to labor for him. And I know that He will be for all His servants that are faithful.

Your brother in the new and everlasting covenant,
A. G. WEEKS.

COUNCIL BLUFFS, Iowa,

May 10, 1869.

President Joseph Smith:

I suppose that the saints are aware that Bro. ——— and myself were appointed to go to Denmark on a mission, sometime ago. And I suppose that many are anxious to know what the reason is that we did not go there to fulfill that mission.

There are several reasons for not going. The brother that I was to go with, did not get ready to go the first summer. I then took a short mission with Bro. Saml. Longbottom, to England, with the understanding that he would come to England in the spring, and then go with me to Denmark. Under those agreements I went, and staid there until August. During my stay there, I wrote three letters to him, but received no answer. When Bros. J. W. Briggs and J. Ellis came to England, I supposed that they had heard from him; but they had not. I then told them all about the mission, and how it was that I had not gone any farther. They said that they considered that I had done my duty, and therefore was at liberty to return. I did accordingly, as I did not feel capable of taking the responsibility upon myself. But I must say I was sorry to do so; the cry has been from Denmark, a long time,

“Come over, for we are ready to receive you.”

I am sorry that the Danish brethren are not more interested in the Danish mission. I believe that if they were as interested as they should be, that the cry of those in that country would not have been in vain. And I hope that it has not altogether been so; but that some brother will have energy enough to take a mission to that country, and not only to take the appointment, but to fulfill it.

If there is one thing that I deprecate more than another, it is to make a promise to take a mission, and not fulfill it. When men undertake a mission they dont fill, it prevents others being sent, and a mission under such circumstances may be neglected for a long time, which might have been filled at earlier periods, had such men been appointed that would have fulfilled their appointments; men that not only volunteered to go, that they might have the honor of having their names advertised in the *Herald* as missionaries to a certain place; but for the sake of preaching the gospel of Jesus Christ.

I have still the hope of going to Denmark some time, on a mission, if circumstances be favorable. I have the honor to be

Your brother in Christ,

FREDERICK HANSEN.

HEAD OF GREAT DEER ISLE, Maine,

June 3, 1869.

Bro. Joseph:

On the 16th of May we parted with the saints at Machiasport. After preaching twice at Machiasport, we were invited on board the steamer Lewiston, a state room being kindly furnished us by the Clerk. Our fare and passage were “gratis.” We had considerable conversation with some of the officers and men on the boat, and found that much interest was felt in our views.

We arrived at Brooksville on the evening of the 17th, having met Bros. Edmund and

Levi Gray at Deer Isle Landing, who had come for us in a sail boat, for the nearest landing, by water, was about five miles from Bucks Harbor. We remained there till the following Thursday, when we went to Providence, R. I., and remained there till the following Monday, when we returned to Boston, and next day left for Brooksville, and on Friday for Deer Isle, and from thence, in a small schooner, to Green's Landing, Great Deer Isle, to attend the Conference of the Maine, Nova Scotia and New Brunswick District, held on the 28th, 29th and 30th of May.

The Conference was harmonious, for our actions were directed of the Lord, and all business was transacted in the unity of the Spirit. There were no angry disputations, no talk for talk's sake, but all saw eye to eye. By revelation, Bro. Geo. W. Eaton was appointed to labor on Isle Au Haut; Bros. Henry W. Robinson, and Stillman Hendrick to labor on the Fox Islands and Camden, an entirely new field for us. There has been preaching in former days there, and I learn that some old L. D. Saints are to be found there.

The next Conference was appointed in the bounds of the Little Kennebeck Branch, and the time August 20, 1869.

Monday we went to Bear Isle Branch to set the church in order. Daniel Eaton was ordained Priest; Bro. Peter Eaton, Teacher; Bro. Joseph Harvey, Deacon. During the Conference the Holy Ghost said that Bro. Stillman Hendrick should be set apart to the work of the ministry, and the elders laid their hands upon him, and he was sent forth of the Holy Ghost to labor in the field. He intends to devote his whole time to the work.

A resolution was passed in Conference, unanimously endorsing the Sunday School Paper project. The Hymn Book enterprise is received with joy by the saints.

I should like a good quantity of tracts for the work here, and trust that somebody who has got more money than our poor fishermen have, can and will pay for some.

How is it, brethren, wont some of you send five or ten dollars to Bro. Joseph for tracts for this field? Don't all speak at once.

As ever, yours in Christ,

THOS. W. SMITH.

OMAHA, Nebraska,

June 10, 1869.

Bro. Joseph:

The faith without practice is broken, lost, and become ineffectual to sustain us. This just came to pass with me, when I discovered the work of polygamy. Before, I was very happy, thinking that I was a member of the true church. From that time I was troubled in my position in regard to Brighamism. Sometime after that, I found the Reorganization, but the doubt came out again, although my husband had received the divine messenger to him offered. I should have seen in his conduct a deed of virtue and courage which merited honor without any molestation on my part, of the liberty of his good action. But, after one long struggle, the Lord in his tender mercy reserved for me a great and unspeakable joy. There is nothing in this natural world to express my feelings. It must be understood in consciousness of the mercy of God.

One evening, in July, 1868, after my supplication and prayer, in calling with faith believing and hoping for an answer according to my desire, having known many times already, whom it is not in vain we search, nor needlessly, we found.

I went to bed and fell asleep, calmly and profoundly, when about midnight I was awakened by a strong blow on my breast, which I cannot explain otherwise than if it were like a stroke of thunder. That commotion did not do me any harm; the noise left off softly. I opened my eyes and I saw one immense block of cloud, very white, and the middle like the body of a man clothed in a white mantle and bright. This beautiful sight did not move

until I had plenty of time to note this vision. Great was my amazement and admiration. I exclaimed, "*The kingdom of God!*" and immediately one voice like thunder answered, "*Oui!*" (Yes!) This voice came from behind the cloud. I knew it was the voice of my husband, and I said, "Thou wast not deceived." The same voice answered "*Non!*" (No!) I said again, "*Then it is the church of God.*" And the same voice of thunder answered, "*Oui!*" (Yes!) This picture only I saw the eyes of that heavenly body were fixed steadily upon me. I looked always with admiration, and after a few moments it disappeared gently.

Behold this is my testimony, and I thank my God with all my heart.

MY. AVONDET DE FOURY.

[This letter was written by a French sister, and came to us with its translation. We welcome such to the columns of the HERALD.—ED.]

AUSTIN, Nevada,
June 22, 1869.

Bro. Joseph:

I expect to leave here in a few days. I held three meetings yesterday. Saints' meeting in the morning, and preached in Bradford Hall, to a large and attentive congregation. I speak to-night on the Reorganization, and to-morrow morning expect to bury with Christ three dear souls, and in the evening preach again on the Book of Mormon. Shall perhaps baptize six or seven.

Sustain me, dear brother, before the throne, for I have had to fight hard for every inch of ground since I started, and expect to have to fight all the time. Like Joshua, I have had his majesty a constant attendant at my right hand, but I have also had to rejoice in the mercy of the Lord.

I never realized the beauties of Bunyan till this trip.

I have the witness of the Spirit that if I

am very humble that I shall be blessed on my mission, and I thank the Lord that I am called. I have had many other testimonies from some of the saints who have prophesied concerning the Utah mission. May the Lord be with and guide is my prayer.

Your brother in Christ,

E. C. BRAND.

KEWANEE, Ill.,
July 3d, 1869.

Bro. Joseph Smith:

I write to inform you of my movements since we parted at Buffalo Prairie. I arrived home yesterday, well in health and spirits, and was pleased to find all well at home. I crossed the river the next day after we parted, into Iowa, in company with brethren Ladner and Rowley. The weather proved very unfavorable, and we did not get so many opportunities to preach as we otherwise might. However, what preaching was done seems to be favorably received by those who ventured out to hear. Last Sunday week we spent a pleasant day with the saints at Davenport, being assisted by Brothers Rowley and Ruby in laying our views of bible truth before the people. The saints there seem to be renewing their strength in the Lord. I pray that God will assist them to continue in well-doing. I left Bro. Rowley the pleasant duty to perform of adding one more precious soul to our number by baptism—a noble spirited young lady, who formerly belonged to the church in Bath, England. She was acquainted with Brother Mark H. Forscutt there. Her name is Miss Sarah Gibbs. As soon as she heard our claims she endorsed them, and by this time is numbered with us. At West Buffalo the brethren hired the Methodist Church for preaching, but the people not coming out to hear, we adjourned to the house of Bro. Ladner, thinking to hold a Saints' meeting, but a few outsiders coming in, it was considered wisdom to preach, which we did, and we

have reason to believe that the word was well received. The saints in Iowa felt disappointed at your not having time to visit them, but they are hoping that you may find time yet this fall to visit them. After leaving Davenport, I visited the saints at Wilton and Inland, and had the pleasure of adding four more names to the church by baptism, and I trust to Eternal Life by the sealing of the Holy Spirit of promise; we, also, reconstructed the branch; ordained Bro. Lester Russell to the office of an elder, and by consent of the branch, placed him to preside, Brother Eli Wildermuth having resigned, and been honorably released from the presidency. Our hopes for the future of that branch are brightening. After leaving the saints there, I proceeded to Wilton, and from thence, last Sunday, to Moscow, to fill an appointment to preach the funeral sermon of Bro. Bratt and his first-wife. We were permitted the use of the Christian Church, for the occasion. We had a good congregation; said to be much larger than they usually have in that place. The discourse was listened to with profound attention, and judging by the expressions used by some at the close, it will result in good. I understand that several are believing there, and intend uniting with us soon. From there I returned across the river by way of Muscatine, and on through by Buffalo Prairie and Millersburgh, home. The brethren at Buffalo Prairie intend to furnish me some kind of conveyance to get round the district with. I have been received and treated with brotherly kindness by all the saints in my travels. May God bless them in return.

My heart rejoices while reading the correspondence in the *Herald*, from the brethren in their various fields of labor, and realizing in some small degree what they have to encounter, from my own experience, I pray God to bless them in their labors of love. I am at home for a short breathing spell, when I shall be off again on my master's business. Hoping this

may find you and all in Plano, well, I subscribe myself your brother in the gospel of our Lord.

J. S. PATTERSON.

GRAND MANAN, Maine,

June 12th, 1869.

Bro. Joseph:

Having a little leisure time, I thought it could be improved, by suggesting a few thoughts for the benefit, I trust, of the readers of the *Herald*.

In order that your readers may know our present position, as our report will not be embodied in the minutes of our last district conference, I take pleasure in stating that most of the members of this branch are strong in the faith, and enjoy much of the spirit. Our number is not large—but twenty-six, yet we find the promise sure, "That when two or three are gathered together in my name, there am I in their midst."

Our cause is gaining ground, quietly, but surely; the outward, demonstrative opposition that we had to contend with, six months ago, has given way; and men begin to listen and reason on the subject of the "kingdom."

It is a little surprising that those who admit the Bible truths that we bring forward to substantiate our doctrine, should stumble at the Prophet Joseph; and I find that even some who profess to believe the doctrine of the kingdom, are not sound on this point. All Latter Day Saints, should clearly understand that if Joseph was not a prophet, and if the Book of Mormon, in connection with the Bible and the Book of Doctrine and Covenants, are not revelation, their condition is no better than the sects.

It is of the greatest importance that we understand the doctrine, and stand firmly by it; and that we prove by our godly walk and conversation, that we are sound in what we profess, and "not shun to declare the whole counsel of God."

The truths which we hold are glorious; the promises to the faithful are cheering, and their fulfillment sure. Who then, with these precious promises in view, which the saints embrace by faith, could falter, or weary by the way.

The prospect brightens while I look beyond the present, with its trials, cares, and disappointments; and rest in the assurance that "it hath not entered into the heart of man to conceive the things that are laid up for them them that love him."

Let us therefore fear lest through the cares of life, the love of the world, and the good opinion of men, we become indifferent to the cause we profess to love, and fail to secure the prize.

Yours in the bonds of love,

JOSEPH LAKEMAN.

FALL RIVER, Mass.,

May 20th, 1869.

Bro. Joseph:

Our conference came off last Saturday and Sunday, 15th and 16th May. We held it in Providence, R. I., and had a splendid time. There were quite a number of brethren and sisters from Dennisport, Boston, Fall River, Pawtucket and Willimantic; so that the three States comprising this district were represented. There were five baptized and three ordained—one to the office of priest, one teacher, one deacon; this was done with a view to the organization of a branch. On Monday evening we proceeded to organize a branch of thirteen members, to be known as the Providence branch, and we prayed that it might always be under the providential care of the Lord Jesus, and that it may be protected by the authorities of the city, from which it derives its name. It is the first branch organized in Rhode Island for the space of fifteen hundred years, or perhaps more; every thing looks well, with a few exceptions, for the progress of the work; we pray they may be removed. You say in your letter that you are turning

every stone to forward the work, of this we feel confident, and feel to put in our mite of labor to help this work along, for as I said when speaking in the Latter Day Saints' Meeting House in Plano, I have an interest in this work, which will be developed in the future. Looking at things in this light, I hope I shall ever be able to keep myself from selfishness, which is poisonous to Latter Day Saints.

Your Brother in Christ,

C. E. BROWN.

GRAND RAPIDS, Michigan,

June 28, 1869.

Bro. Joseph:

I was happy to receive your favor by the hand of our able brother, J. H. Donnellon. You may well judge I was glad to see him, and more pleased when I heard him Saturday evening, Sunday morning, and again in the evening. We had full and solemn houses during the entire session of meetings in Alpine, and we have now eight meetings appointed to convene this week; in Hopkins again on Tuesday, the 6th of July, and on Wednesday, the 7th, to Decatur, where I wish you would send me some tracts on the gospel, to distribute in our meetings there.

We had good meetings at Hopkins. Bro. J. E. Hopper is recovered, and was quite well.

Prejudice is vanishing, and the people are anxious to hear the truth.

I am more than pleased with Bro. Donnellon's manner of preaching, and the people are all well impressed towards him. I believe with such laborers we shall be able to open the doors wide for the gospel triumph.

The work is onward, and we have all encouragement before us. We will call on Bro. G. A. Blakeslee. Give our regards to all the good brethren in the office with you.

As ever, yours in the gospel,

E. C. BRIGGS.

GRAND MANAN, Me.,

July 1, 1869.

Bro. Joseph:

Being interested in every movement that has for its object the upbuilding and maintaining of the principles and doctrine of Christ, and feeling it to be a pleasure, as well as a duty, to assist in carrying forward this great enterprise, I have been prompted by the Spirit to use my pen at this time, praying that it may not be in vain.

I was very much pleased with a communication in the *Herald* of the 15th of June, from "A New Beginner." The sentiments embodied in that article I considered sound, and should be kept in mind, and practically carried out by all Latter Day Saints.

When "Disciple" doctrine was first introduced here, those of us who embraced it, honestly considered that we had secured that we so much desired—the truth; and so far as gospel truth was concerned, that we were in advance of all other religious bodies.

A glorious change has taken place; what we once considered to be the whole truth, alas for human wisdom! we have found to be only partial.

Through obedience and faithfulness we have, in accordance with the promise, been made the recipients of many of the gifts and blessings of the gospel, and many glorious truths have unfolded to our minds that we had never before known; and this in consequence of the reception of the Holy Spirit by the laying on of hands.

Those who deny the imposition of hands for the gift of the Holy Spirit, should study carefully the Bible, and see if these things are so.

In Deut. xxxiv. 9, it says, "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him." This, in connection with many other statements in the Bible, proves conclusively that the laying on of hands has, been and is to-day, one of the principles of

the doctrine of Christ, and whoever denies this, cannot, (the Bible being the rule of faith), be approved of God.

It is wisdom to have all these controverted points settled according to the written word, and endorsed by the Spirit, which is promised to those who obey the gospel; and instead of asking man, or any body of men, what he shall do, "Ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James i. 5.

Being myself "A New Beginner," allow me to say to all: my experience so far has been, that the gifts and blessings of the gospel are in proportion to our faithfulness; and the self-denial we exercise for the cause of truth.

As the wisdom of the world has failed to find out God, or to understand or know any thing about His attributes, and as we can only know of the things of God by the Spirit of God, it is of the greatest importance that we drink in of that Spirit which maketh wise unto salvation.

If we have been grafted into the living vine, and abide therein, we shall draw nourishment therefrom, by which we shall grow in the further knowledge of our Lord and Master.

Yours in the one faith,
JOSEPH LAKEMAN, JR.

SPRING VALLEY, Iowa,
July 4, 1869.

Bro. Joseph:

We are making no additions to our number. We have been trimming up, and lopping off some dead branches, and striving to get in good working order, and I hope that we shall eventually succeed. Four weeks ago to day we organized Sabbath School, with, I think, thirty-nine members, old and young. There seems good interest manifested, if the saint dont get weary in well doing.

I have done my best to get you subscribers for the *Herald*. I have only one

There are several that seem to desire to take it, but they cannot raise the money. It is a very scarce article in this part of the country. I shall continue to canvass for the *Herald*, and also for *Zion's Hope*, and I hope soon to obtain more subscribers.

GEORGE BRABY.

G. S. L. City, Utah,
July 4, 1869.

Bro. Joseph :

I hastily pen a line to inform you of my safe arrival at my field of labor, having arrived just now; traveled to-day sixty-seven miles, and yesterday forty-five, twenty-five of them in water. I have not heard of Bros. Alex. and David; do not think they are here, but it is too late to find folks. Will write again. Prospects bright.

Yours in Christ,
E. C. BRAND.

FARMINGTON, Iowa,
June 30, 1869.

Bro. Sheeen :

Bro. Warnock is opening a good field at Croton and Warren, Lee Co.; has baptized some at Croton. We need six Hymn Books, and if you can find and send them, I will send you money by return mail. We need them for new members in the church.

Yours, &c., F. REYNOLDS.

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, and be prepared when tribulation and desolation are sent forth upon the wicked. For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

Conferences.

WANT of space compels us to epitomize the Minutes of the various Conferences, received for insertion.

Conference at Green's Landing, Great Deer Isle, Hancock Co., Maine, May 28, 29, 30, 1869.

Thomas W. Smith, President; H. W. Robinson, Clerk.

Officers present: 1 of the seventy, 9 elders, 1 priest, 1 teacher, 1 deacon.

Bear Isle, Little Deer Isle, Green's Landing, Brookville, Grand Manan and Little Kenebec branches, reported 142 members.

This Conference concurs in the Sunday School paper movement.

It being manifested by the Spirit that Bro. Stillman Hendrick should be ordained to the office of an elder, he was so ordained.

The spiritual authorities were sustained by vote, including Bro. T. W. Smith presiding in the Eastern Mission; Bro. Geo. W. Eaton, President, and H. W. Robinson as Clerk of District.

Adjourned to meet at Little Kennebec, (near Machias,) Washington Co., Maine, on Aug. 20th, 1869.

PITTSBURGH, June 6, 1869.

Joseph Parsons, President; Henry W. Wilbraham, Clerk.

Present, 1 high priest, 8 elders, 5 priests, 1 deacon.

Branches: Pittsburgh, Fairview, Saltburgh, representing membership of 78.

Joseph Parsons, James Wagner, Frederick Eberlin, Edwin Hulme, Peter Ray, Henry M. Wilbraham, Jacob Reese, elders, reported.

James McDowell and Gerritt Laughlin reported by letter.

David J. Jones, Hugh Collins, Robert Wiper, and Samuel McBurney, priests, reported.

James Wagner continues to labor in West Virginia; W. W. Wagner in Beaver Valley; Frederick Eberlin, in Wheeling, Va.; Peter Ray and Priest Hugh Collins in Beck's Run; H. M. Wilbraham and D. J. Jones in Mansfield, Va.; Edwin Hulme as he may be directed.

The Brookfield and Pittsburgh Districts were united.

The authorities of the church were properly sustained.

An excellent sermon was preached by Elder James Wagner.

The next Conference is to be held in Pittsburgh, Sept. 4th, 1869.

The North Kansas District Conference convened at the Hedrick School House, Wolf River, Doniphan Co., Kansas, June 19, 1869.

D. H. Bays, President; Walter Brownlee, Clerk.

Elders Robt. Murdock, Thos. Davies, Walter Brownlee, reported.

Priests Wm. Gurwell, A. Sears and Thos. Wiley reported.

Teachers Josiah H. Price and James Thompson reported.

Branches at Wolf River and Tarkio report 37 members.

Robt. Murdock was appointed to labor in the vicinity of Wolf River, assisted by Wm. Gurwell; Bro. Walter Brownlee in Holt Co., Mo.

June 20. Preaching by Elder D. H. Bays, from 2 John, 9.

Elders John Richards, — Hertzling and D. H. Bays reported.

A District Tract Fund is to be established for the purpose of furnishing tracts for free distribution in the District; District Clerk, Treasurer of the fund; funds raised by Clerks of branches to be forwarded to Treasurer.

Elder Davis H. Bays sustained President of the North Kansas District; Bro. — Hertzling, District Clerk.

All the authorities of the church sustained in righteousness.

Adjourned to meet at the Iola School House, in Doniphan Co., Kansas, Sept. 4, 1869.

Little Sioux District Conference held at the Raglan Branch, June 5, 6, 1869.

Bro. H. Lytle presiding; Donald Maule, Clerk.

Branch at Union Grove, Twelve Mile Grove, Little Sioux, Raglan, Preparation, and Bigler's Grove reported.

Attention called, by motion, to priesthood meetings heretofore authorized.

Resolved, That the president of branches ascertain what can be raised in each branch, for supporting the families of one or more elders, to be sent from the Oct. Conference, and reported to the Sept. Conference, by letter or otherwise.

Prayer meeting in the evening, in which the gifts of the Spirit were made manifest in prophecy and tongues.

Elders H. Halliday, S. Diggie, H. Lytle, Asa Walden, J. Crabb, H. Shaw, Daniel Savage, and S. W. Condit, reported.

Bros. H. Shaw and D. Savage were given a mission in the District.

Bro. James Crabb and Lehi Ellison were appointed Committee to perfect Raglan record.

Bro. H. Halliday stated that he would use his influence in getting up a Sunday School in the Union Grove Branch; and Bro. I. Ellison in the Twelve Mile Grove Branch.

Preparation, Little Sioux and Raglan, have each a Union Sunday school.

Bro. Mosiah Winegar having been convicted of inactivity and lukewarmness as an elder, his licence is withheld.

Appointment of two days meetings: At Raglan, first Saturday and Sunday in August; Preparation, second Saturday and Sunday in August; Bigler's Grove, third Saturday and Sunday in August.

Bro. J. Crabb is to take a mission within the District. Bro. Asa Walden is to preach all he can round home; Bro. Butts within the region round about.

Motion to release Bro. H. Lytle, President of District, was lost; and on motion it was resolved to furnish Bro. Lytle with a horse, presidents of branches to receive donations for the same. About \$45 was raised on the Conference ground.

Adjourned to meet at Six Mile Grove first Saturday and Sunday in September.

The Galland's Grove Conference convened at Deloit, Crawford Co., Iowa, June 12, 13, 1869.

Thos. Dobson chosen to preside; John G. Vassar, Clerk.

Present, 1 high priest, 9 elders, 1 priest, 2 deacons.

Bros. W. H. Jordan and James Spence were given a mission, the spirit directing.

Thos. Dobson sustained as President of Galland's Grove Conference.

Church authorities sustained by vote.

Sunday June 13. Bros. Alexander H. and David H. Smith, and Charles Derry were present this morning.

Bro. Alex. H. Smith preached an effective and impressive sermon.

During the adjournment Bro. Derry baptized E. C. Dobson, Maria Galland, — Galland, and Martha J. Richardson. Confirmation by Bros. Alex. H. Smith, C. Derry and T. Dobson.

Bro. C. Derry preached in the afternoon, and Bros. David and Alex. H. Smith in the evening. The good Lord blessed them with His Spirit, which was diffused throughout the entire congregation, to the joy of many souls.

Adjourned to meet at Galland's Grove, Shelby Co., Sept. 11, 12, 1869.

The Canada West District Conference met at the Lindsey Branch, Geo. Shaws. Bro. John H. Lake presiding; Wm. Arnold, Clerk.

Seventies, 1; elders, 6; priests, 2.

Lindsey Branch, 21 members, 3 cut off.

Bro. Geo. Cleveland sustained President of the District. All the authorities of the church sustained in righteousness.

Bro. J. H. Lake spoke in the forenoon, and Bro. Geo. Cleveland in the afternoon, second day. At evening, prayer and testimony meeting.

Elders present: J. H. Lake, A. Vickery, G. Cleveland, Wm. Arnold, D. Covert, and M. James.

Adjourned to meet first Saturday and Sunday in Oct., 1869.

DRIPPINGS.

BY "AMICUS."

Choice extracts are like burning glasses; their collected rays fall with warmth and quickness upon the reader's heart.

Usefulness to others is separated from usefulness to one's self, as dishonesty is from uncharitableness; both are united in self-love.

The eye is never to be mistaken. A person may discipline the muscles of the face and voice, but there is something in the eye beyond the will, and we thus frequently find it giving the tongue the lie direct.

There is no time spent so stupidly as that which inconsiderate people pass in a morning, between sleeping and waking. He who is up may be at work, or amusing himself; he who is asleep, is receiving the refreshment necessary to fit him for action; but the hours spent in dozing and slumbering are wasted without either pleasure or profit. The sooner you leave your bed, the seldomer you will be confined to it.

It is labor which has wrought the enduring monuments of genius; it is endurance which has schooled true greatness; and he who toils through days and years, unnoticed, unacknowledged, and at length triumphs, is the being whose history it is well to study; for in it, be assured, oh seeker after greatness, there is a deeply suggestive moral.

Original Poetry.

FAREWELL!

TO MY HUSBAND ON HIS DEPARTURE FOR
HIS MISSION TO CANADA.

BY SISTER M. R. LAKE.

O! sad indeed, the parting hour,
With those we love so well;
For nature hath a binding power,
Which we can not dispel.
Thou didst commit us to the care
Of Him who made her ties,
He will regard each humble prayer,
He knows our sacrifice.

Though long and lonely be the time,
My husband is away;
I will not murmur, nor repine,
"God's will be done." I say,
Then onward haste, thy mission fill,
Such efforts God will bless;
Obedience to His holy will,
Must surely bring success.

Yes, onward speed thy course, 'tis right,
May angels guard thy way;
That thou mayst have the truth and light
Of Jesus every day.
John, pray for me, that 'neath the care
Of burden on my mind;
My body frail, may, strengthened, bear
Its load of every kind.

Selections.

IRRELIGION IN EUROPE.

More than one recent traveller on the continent has marked the general decay, in all the Christian countries of Europe, of everything that can be called faith or spirituality. The letters of Rev. Dr. Bellows, the first volume of which has recently appeared, mention frequently and particularly this universal decline of religion. Dr. Bellows takes pains to state that it is not the ignorant or the vicious who cast off the bonds of faith, but "all classes—the

most industrious, educated and respectable not excepted—seem to have discarded the religious view of life." He expresses the opinion that for some time yet, perhaps a generation or two more, Christian faith and worship will probably be undergoing a natural decay on the continent.

One of the most thoughtful and well-informed of the English weeklies, the *Spectator*, takes a similar view of the religious situation in Europe, in an article on "The Religious Danger of the Continent." This journal assures us that irreligion, in the midst of Protestant communities, takes the form of universal and absolute indifference to the supernatural, almost suggesting innate incapacity for spiritual experience. But, in Catholic communities, irreligion is a fanaticism as fierce and as propagandist as that of any creed has ever been. Catholicism and its ministers are hated with a ferocity which recalls the French revolution. Materialism is made "a sacred cause." The most eminent of French critics, Sainte Beuve, not long since declared that faith is dead with men of intelligence, and more recently he defended materialism in the French Senate. It is said that the unbelievers are organizing in all directions, under an oath to dispense, under all circumstances, in life, in death, and after death, with the services of the Church. Not long ago a convention was held at Liege of students from all parts of the world, to proclaim the scorn of their class for all religious ideas. In Belgium, one of the strongholds of Catholicism, the creed of all but those who belong to the Church, is materialism in its worst form. A riot there always includes an attack on priests or monasteries. Even the Catholic masses are easily turned against their own pastors, and at this moment, in one department of Belgium, the priests would be torn to pieces by their own flocks but for the protection of the military, in consequence of a suspected proposal to reestablish tithes. A majority of the Austrian Reichsrath, have exultingly announced their adhesion

to materialism, and their determination to compel the Church to give up all attempts to interfere in any way with human affairs.

Montalembert, one of the most eminent and most intelligent of living Catholics, declares his belief, say the *Spectator*, that "Paganism is winning, that the continent is on the eve of a burst of irreligion, or hatred to religion, such as even the revolution did not produce, in which all institutions claiming to be divine will be overthrown, and men commence the organization of a new and secularist world." So terrified are many thoughtful men, that Protestants, like Guizot, believe Catholicism alone can survive, and even some Catholics are willing to strengthen themselves by toleration of Renan's sentimental Unitarianism, as a defence against scoffing and bitter skepticism. The controlling elements of Catholicism, however, are impelled by terror for faith to adopt a persecuting spirit towards even the intellectual and liberal of their own communion. And in view of this decidedly bad tone of ecclesiastical rule, and indeed of all special defence of the old creeds, the *Spectator* admits "a growing doubt whether Montalembert is not in the right, whether, if Rome does not change her policy, Europe may not see an explosion of irreligion, or fanatical hatred to religion of every kind, true and false alike, which will make the last quarter of this century the darkest through which modern man has passed."

—*Chicago Tribune*.

KEEP IT BEFORE THE PEOPLE.

That Adventism is Sadduceeism, and that Jesus of Nazareth pronounced them liars and hypocrites. That Elder Grant made John the Baptist convict Jesus by an untruth; that he said Jehoram never received the letter written after the translation of Elijah, and when shown the passage, refused to read it, saying, "I can't

find it in my Bible." That he misrepresented Samuel and said that his spirit lied to Saul.

Keep it before the people that Elder Grant said, "If I am to confine myself to the Bible, I may as well close this discussion first as last, for I can not make my case from the Bible;" all of which was said and done in Dansville, New York, in January, 1869.

Keep it before the people, that Elder Grant held a discussion a few days ago with Brother Dr. Houghton in Ohio, and during the discussion Elder Grant admitted Spiritualism to be true, but declared it to be the Devil, and that demons were the spirits that influence the mediums, upon which Brother Houghton said to him, "You believe in Jesus Christ and he said that, 'They that believe on me, these signs shall follow them. They shall have power to cast out devils.' Now, sir, I will go under the influence of a spirit, and you shall decide the fact, and if you succeed in casting out the spirit, then the argument is at an end, and the case is yours. If you fail, the case is mine, and and the discussion shall be closed.'"

Elder Grant accepted the terms. Soon Dr. Houghton was under the control of his spirit-guide. The Elder examined him very carefully, and pronounced it full and complete. Then stepping a little back, he fixed his eyes on the medium and said, "In the name of the Lord Jesus Christ, my Savior, I command the evil spirit or demon in this man to come out of him," and the spirit calmly replied, "I have not got the time, and can't do it."

Again the Elder excitedly and prayerfully commanded him to leave. Again the spirit replied, "Jesus we know, and Houghton we know, but who the devil are you?"

After many earnest efforts, the Elder was forced to give up the matter, and yielded the point, conceded that he could not cast out the spirit, after which Brother Houghton claimed the verdict, and by tacit consent it was given, and as the

meeting was breaking up, the Adventist gave notice in a loud voice, that "Tomorrow evening the discussion would be continued." The evening came and Bro. H. raised the point of order, that the discussion was closed. The Adventist objected. Then the umpire arose and with marked dignity, said, "Under the special agreement made last evening by Elder Grant, with Dr. Houghton I consider this discussion closed." The umpire then took up his hat and left the platform.

Keep it before the people, that Elder Miles Grant believes in Jesus Christ,—is a follower of him, and failed signally to cast out the spirit that controlled Dr. Houghton, failed to make his case with E. V. Wilson, denied the letter of Elijah to Jehoram the king, refused to read the passage when called on to do so, convicted Jesus of testifying falsely, misrepresented Samuel, and has been signally defeated twice in pitched battle during the year of grace 1869, June 8th.

Keep it before the people, that the angels say, "Jesus we know, Wilson and Houghton we know, but who the devil are you?" (Elder Grant.)—*Religio Philosophical Journal*.

Miscellaneous.

THE FOURTH AT CARBONDALE.

The anniversary of our national liberties being on the Sabbath, the "Latter Day Saints" of Carbondale, Pittsburgh, and Caseyville, (St. Clair Co.,) celebrated the day on the 5th, by holding a Picnic, in a grove, near the St. Louis and Belleville Road. Your correspondent was kindly invited by, and went in company with the worthy President of the Carbondale branch, and his estimable lady.

Upon our arrival at the grounds, we

were met cordially, and welcomed by the Caseyville folks, who had arrived before us.

We were soon joined by the friends from Pittsburgh, when a lively time ensued, boiling tea-kettles, spreading table-cloths, and covering them with good things.

You may imagine what followed, only the cordial interchange of most graceful, and genial courtesies, must have been witnessed to have been duly appreciated.

After tea, etc., was disposed of, all were called to order, and Mr. John Sutton was requested to conduct and direct the exercises.

Mr. Thomas Angell read the "Declaration of Independence," which was followed by "The Star Spangled Banner," sung by Mr. Sutton, the chorus joined by the company; the beloved Stars and Stripes, the while streaming out gallantly over head, causing every patriotic heart to beat high and rejoice.

The members of the several Sunday Schools were then called upon to entertain the company by recitations; which they did in a manner to reflect credit on their teachers, as well as on themselves. One little girl received a present of a handsome gold ring, as a mark of his approbation, from a liberal-hearted Brighamite, who has returned to the states to search for his brother. He is John Gordon, from Montana. The exercises were varied by songs, patriotic, sacred, and others; by several of the members of the company; and the happiest spirit prevailed throughout. Swings were erected, and pleasant drinks were served, and in short it was a day long to be remembered by the children of these schools; and too much cannot be said in praise of the benevolent men and women who devote so much time and attention to the instruction, happiness and innocent amusement of the little ones.

Evening was now at hand, and after many cordial invitations to visit each other, and kind expressions of good will, all dispersed. Thus ended a happy day to an

OUTSIDER.

THE TRUE
LATTER DAY SAINTS'

HERALD.

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

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 3.—Vol. XVI.] PLANO, ILL., AUGUST 1, 1869. [WHOLE No. 183.

WHY NOT?

BY ELDER T. W. SMITH.

It is said, Bro. Joseph, that sometimes extremes meet, and in accordance with that sentiment, I, from the extreme north-east of our country, wish to meet Bro. T. J. Andrews, of the extreme west or south-west, in harmony on the financial question, by endorsing the plan proposed by him for raising a publication fund. I believe it can be done, and if not, why not?

In this case, as in multitudes of others, "where there's a will, there's a way." A well defined plan is what is needed, and the movement begun. Ten thousand dollars seems an immense sum for us to raise, but it can be done; and I heartily endorse the idea of letting all have a part, and lot in the matter. The Semi-Annual Conference could elect a Board of Publication of from three to five members, more or less, with appropriate officers. Why not?

The work of subscription need not rest till then, but all who feel to endorse the plan of Bro. Andrews, can commence to send in their money, to Bro. Joseph or the Bishop, and an ac-

count be kept by them of the amount, and the name of the subscriber, and as soon as the Board of Management is appointed, they could be authorized to issue certificates of stock; and as fast or as soon as the board see that they can justly refund the loan, as it would really be, let such as demand it, receive an equivalent, or as much of it as they desire, in the publications of the church. Why not?

Of course there could be no objections to a "square out" donation of from \$1 to \$100, or even more, from any one. Something needs doing now. I have not the slightest doubt but that the plan will receive a hearty endorsement by the conferences and churches. The Conferences as they meet could discuss this subject, and if they like the plan adopt it. It is practicable, and uncomplicated. There is no use of every one having a plan of his own, and urging that as the best one. If a plan like this one is feasible, let it be adopted and acted upon, and when the Board of Publication is appointed, let the management of the details be left to them. I, for one, believe that three or five men can be very readily found in the church, who have more wisdom than I have, to plan and execute a sys-

tem of this character; and am therefore willing to simply endorse the plan in its general outlines, and let those to whom the work would be committed, have the management of the incidentals that will arise.

I have no sympathy with the evil surmising that once in a while crops out, and gives evidence of a lack of that charity "that thinketh no evil," in the thought "that every man who holds a dollar of mine, must give me good security" I do not believe a Latter Day Saint will intentionally defraud me of a dime! I want no security from the Bishop—or any other officer in the church. An acknowledgment of money received, in the form of a receipt, may be well enough, as exhibiting the fact of its reception. If the all-wise Father of Spirits selects and calls into the office of Bishop, a brother, I will try to feel satisfied that He cares for my temporal well-being too much to appoint a rogue, and one whom He knew would make illegal use of the funds intrusted to his care; and if He does not know who to call, He is not the Being we have been taught to regard Him.

But to return, why not the presidents of the branches bring this matter before their respective flocks immediately, and, if endorsed, instruct their representatives to the Quarterly Conferences to adopt it, in confederal capacity?—And as most of the District Conferences will meet before the Semi-Annual General Conference, the voice of the church will be heard, and that Conference can act understandingly, and the movement be put into satisfactory operation.

Until a properly organized board is selected, it appears to me that we can trust Bro. Joseph, or Bro. Rogers, with the loans; and if the plan should not be generally adopted, there is no risk to run; for those who begin now and make donations, need only an acknowledgment of the receipt of the amount, and those who subscribe or loan, can

therefore receive a certificate, and if the plan is not adopted generally, can receive their money back—or its value in books, or let it go as subscription for the *Herald*, as they may choose.

Believing as we do that a dispensation of the gospel—the true and perfect gospel—is committed unto us, and that upon us the world depends for the advocacy of the doctrines of salvation in the celestial kingdom; and realizing that many hundreds are perishing for the bread of life, and many must perish before they can hear the living preacher; and believing that the way for preaching in hundreds of fields would be open, through an interest to hear created by a tract or a *Herald*, are we justified before God in withholding our gold, our silver, or our greenbacks, with these truths staring us in the face?

An elder, like your servant, who is in the field constantly, can form a tolerably correct idea of the wants of the church in the shape of tracts, books, &c. We ought to have a dozen different kinds of tracts; for the Sunday School, the family, the general public, the clergy, the learned, the unlearned. To distribute on steamboats and on railroads; in small leaves or leaflets on thin, yet tough paper, to put in envelopes either with or without folding,—containing scriptural propositions, and texts to prove them. Tracts that could be sent in packages to the postmasters throughout the land, for distribution. We want Sunday School cards, papers, etc.

Money is needed; and the time to use it for the glory of God has come. Not many years longer, and we will not have the privilege. Shall we not learn a lesson from the zeal and sacrifice of the sects around us, in disseminating their peculiar doctrines, by printed arguments, or assertions; for some are of one class and some of the other? There is no use in crying out, "I can't afford it;" for hundreds do and can afford to spend from \$3 to \$10 a year unnece-

sarily for tobacco, tea, coffee, useless jewelry, &c. I suppose that not more than one out of ten can be found in the church who do not spend from one to ten dollars a year in purchasing different things that could be very easily dispensed with. If we have none of the faults alluded to, perhaps we could buy the cloth for our coat or the material for our dresses for from five to twenty-five cents a yard less; that is, something cheaper would answer us just as well. Or, perhaps, we idle enough time in a year to earn a few dollars. In plain words, but few are there in the church who cannot, *if they would*, give a dollar at least, to help roll on this great work.

Brethren, if I for one am willing to go out and meet the scoffs, and jeers, and hatred of the world, and sacrifice hundreds of dollars a year, (for I could earn \$800 to \$1000 a year, if not engaged wholly in the ministry,) if it is asking too much for you who have the privilege of remaining home on your farms, or with your friends, to contribute a few dollars toward the publishing interests of the cause?

The office needs a Book Press. It looks like putting a Pennsylvania grey before a hand cart, to waste our steam engine's power on a small press,—even if it be Taylor's Cylinder Power Press! Ephraim should earn his living, as well as any other Israelite. So we stretch our hand to the other side of the continent, and give you our cordial grasp, in sympathy with the movement, Bro. Andrews,—and, Bro. Joseph, you can take hold in the middle.

True courage consists in observing the command of Christ,—“Return ye good for evil,” “If one smite you on one cheek, turn the other also.”

A good cause may be apparently lost, but if a brave people support it, the battle is ever won in the end.

THE RESURRECTION.

(Continued from Page 42.)

ONLY ONE EARTHLY PROBATION.

This life is a probation—a trial state—in which we are to be fitted for the joys, powers, and dominions of the eternal world. It is appointed unto all men to have but the one earthly probation. Of Christ, who “was made like unto his brethren in all things,” Paul says, “But now *once*, in the meridian of time hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men *once* to die, and after this [one death] the judgment; so Christ was once offered to bear the sins of many.” Heb. ix. 26–28.

Alma says that this life is man's *only* earthly probation. “And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state which has been spoken of by us, which is *after* the resurrection of the dead. * * * But it was appointed unto man that they must die; and *after death*, they must come to judgment: even that same judgment of which we have spoken, which is the end.” Alma ix. 4, 5. “For behold, *this life* is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.” Alma xvi. 30. We saw in a former quotation, from 2 Nephi vi. 4, 5, that, after death, the spirits of the righteous went to paradise, and the spirits of the wicked went to hell, where they remained “until” their resurrection.

This precludes then, forever, the idea of more than *one* earthly probation. God determined the probation of man before the world was; for Christ was

as a Lamb slain from before the foundation of the world, and then the whole scheme of the creation, the fall, the redemption, and the eternal glory, was all foreknown and provided for. 1 Pet. i. 19, 20; Rom. xvi. 25; 2 Tim. i. 9; Tit. i. 2.

Of this probation the Book of Abraham says: "And they who keep their *first* estate, [in the spirit, before they receive earthly bodies,] shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their *second* estate, [earthly probation,] shall have glory added upon their heads forever and ever. And the Lord said, Who shall I send? And one answered like unto the Son of Man, Here am I, send me. And another answered and said, Here am I, send me. And the Lord said, I will send the first. And the second [Satan] was angry, and kept not his first estate, and, at that day many, [spirits, hence the spirits of devils,] followed after him." All these passages go to show plainly, that man has but *one* earthly probation.

WHEN SHALL THE DEAD BE RAISED?

Alma said, long before the resurrection of Christ, "Behold there is a time appointed that *all* shall come forth from the dead. Now when this time cometh, no one knows; but God knoweth the time which is appointed. Now whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not; for God knoweth all these things." Alma xix. 4. Since the days of Alma, much additional light has been given upon this subject.

We learn that *all* the righteous dead, before Christ, were *with* Christ in His resurrection, (B. of C. cviii. 10,) and that they received their crowns of glory. Gen. vii. 63. Paul says con-

cerning the future resurrection of the saints:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

Again, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. xv. 50-54.

Again, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." Vs. 22, 23.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who

shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. iii. 20, 21.

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

Again, from the B. of C. we learn that, "the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trumpet of God shall sound both long and loud, and shall say to the sleeping nations; Ye *saints* arise and live; Ye sinners stay and sleep until I shall call again." xliii. (xiv.) 5.

Again, "But before the arm of the Lord shall fall, an angel shall sound his trumpet, and the *saints* that have slept, shall come forth to meet me in the cloud. * * * Then shall the arm of the Lord fall upon all nations, and then shall the Lord set his foot upon this mount, [Olivet,] and it shall cleave in twain, and the earth shall tremble and reel to and fro; and the heavens also shall shake, and the Lord shall utter his voice and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the

scorner shall be consumed, and they that watch for iniquity shall be hewn down and cast into the fire. And then shall the Jews look upon me and say, What are these wounds in thy hands, and in thy feet? Then shall they know that I am the Lord; for I will say unto them, these wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

"And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them; and Satan shall be bound that he shall have no place in the hearts of the children of men. And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived; verily I say unto you, they shall not be hewn down and cast into the fire, and shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver." B. of C. xlv. (xv.) 7-10.

"And the graves of his *saints* shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb, day and night, forever and ever." cviii. (cvii.) 10.

"And again, we bear record for we saw and heard, and this is the testimo-

ny of the gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that, by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true; they are they who are the church of the first-born; they are they into whose hands the Father has given all things: they are they who are priests and kings, who have received of his fulness, and of his glory, and are priests of the Most High after the order of Melchisedec, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore as it is written, they are gods, even the sons of God; wherefore all things are theirs, and they are Christ's; and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ forever and ever: these are they whom he shall bring with him, when he comes in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection: these are they who shall come forth in the resurrection of the just; these are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels; to the general assembly and the church of Enoch,

and of the first-born; these are they whose names are written in heaven, where God and Christ are the judge of all; these are they who are just men made perfect through Jesus the Mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood; these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun in the firmament is written of as being typical." lxxvi. (xcii.) 5.

"And there shall be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded when it is rolled up, and the face of the Lord shall be unveiled; and the saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves, shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven: they are Christ's, the first fruits: they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the sounding of the trump of the angel of God." lxxxv. (vii.) 27.

By the foregoing quotations we learn that the saints will be resurrected just *before* the thousand years' reign, just *before* Christ's glorious appearing on earth, and that they will be caught up into the cloud to meet him in the air, and will stand at his right hand, enrobed like himself, and be crowned with his glory. We also learned by the quotation from xlv. 10, that at the time of Christ's coming, the "heathen nations" shall "be redeemed, and they that *knew no law* shall have part in the first resurrection." This would embrace little children, for they "know no law." "Sin is not imputed to those who have no law." Rom. v. 13. "For where no law is, there is no

transgression." iv. 15. Abinadi says, those who have part in the first resurrection are those "that have died before Christ came, in their ignorance, not having salvation declared unto them." And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. And little children also have eternal life." Mosiah viii. 6.

After this comes the redemption of those who have received the gospel in the prison. "And after this, another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel and be judged according to men in the flesh." B. of C. lxxxv. 28.

The unjust, or wicked, they who negligently, or wilfully persist in sinning against light and truth, are not resurrected until the end of the thousand years, or the end of the millenium. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. * * * And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was no place was found for them. And I saw the dead small and great, stand before God; and their books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which are written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx. 6, 11-15. And again,

"I, the Lord, have said that the fearful, and the unbelieving, and all falses, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection." B. of C. lxxiii (xx.) 5.

"And again, we saw the glory of the telestial, which glory is of the lesser, even as the glory of the stars differs from that of the moon in the firmament; these are they who received not the gospel of Christ, neither the testimony of Jesus; these are they who deny not the Holy Spirit; these are they who are thrust down to hell; these are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lord, shall have finished his work; these are they who receive not of his fullness 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 telestial 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. And thus we saw in the heavenly vision, the glory of the telestial which surpasses all understanding; and no man knows it except him to whom God has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excels in all things; where God, even the Father, reigns upon his throne forever and ever, before whose throne all things bow in humble reverence and give him glory forever and ever. They who dwell in his presence are the church of the first born; and they see as they are seen, and know as they are known.

having received of his fulness and of his grace; and he makes them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one. and the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the telestial world; for these are they who are of Paul and of Apollos and of Cephas; these are they who say they are some of one and some of another, some of Christ, and some of John, and some of Moses, and some of Elias; and some of Esaias, and some of Isaiah, and some of Enoch, but received not the gospel, neither the testimony of Jesus, neither the prophets; neither the everlasting covenant; last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the first born, and received into the cloud; these are they who are liars, and sorcerers and adulterers, and whoremongers, and whosoever loves and makes a lie; these are they who suffer the wrath of God on the earth, these are they who suffer the vengeance of eternal fire; these are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless saying: I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God; then shall he be crowned with the crown of his glory to sit on the throne of his power to reign forever and ever. But behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of

heaven, or as the sand upon the sea shore, and heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever; for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit." B. of C. lxxvi. (xcii.) 7.

"And again, another trump shall sound, which is the third trump: and then cometh the spirits of men who are to be judged, and are found under condemnation: and these are the rest of the dead, and they live not again until the thousand years are ended, neither again, until the end of the earth.

"And another trump shall sound, which is the fourth trump, saying, these are found among those who are to remain until that last day, even the end, who shall remain filthy still." B. of C. lxxxv. (vii.) 29, 30.

How terrible must be the condition of those who are denied resurrection until the end of the thousand years reign! How great their shame and contempt who by their rebellion against God have forever deprived themselves of the Father and the Son, as also the society of the just! Their fate is sealed—merry is their doom. They perish forever, self-reproached, self-condemned, and self-destroyed. But the righteous shall shine forth in the kingdom of their Father forever and forever.

TO BE CONTINUED

Early rising, reasonable retirement, and frequent bathing is better than whiskey, tea, coffee, or tobacco for stimulant.

EXTRACTS FROM ELDER DAVID H.
SMITH'S JOURNAL.

Plum Hollow, Iowa, June 23, 1869.

—On June 10th, we arrived at Council Bluffs. Bro. Beebe's excellent family made us welcome. The forenoon was pleasantly spent visiting the saints in the city, and examining what of interest we could find in its bounds. One picture, was peculiarly noticeable, a slab of marble whereon rested a wine glass half full of wine, two clusters of grapes, one white the other purple, some broken filberts, and a great luscious looking peach in whose full side some thumb has pressed a dimple, and two large plums on one of which, a wasp was feasting. The grain of the translucent marble, the glitter of the glass, the ray of light shining through the wine into the purple cluster, were perfect. At another place we saw numbers of fine chromos, one of which was a ludicrous presentation of the famous ancient lady who lived in a shoe, with her novel house and numerous family. One quaint conceit we remarked, a hole worn in the toe of said shoe, through which one of the children in the interior had thrust his hand and was pulling the hair from the head of another on the outside.

In the afternoon I went up on the bluffs and enjoyed the wide scenery.—The city, partly in the ravine between the bluffs and partly out on the level bottom land. The windings of the old "muddy" in the distance, with its groves, islands, flashing waters, and wide bottom lands walled in by bluffs on every hand. Omaha just opposite, and many more beautiful features, formed quite a grand picture. Thursday was passed writing letters, and in the evening, Bro. Beebe, Alexander, myself, and a young brother whose name has passed my mind, repaired to the little lake, on the plain near the town, and I had the privilege of opening my

labors of the mission by baptizing the young brother.

The next day found us on our way northward, aided on our way by Bro. E. Kelley, with whom I spent one night and the following forenoon; for his kindness and hospitality, we thank him.

We visited Deloit, attending Conference. Bro. Derry baptized four here. We also visited Galland's Grove, where Alexander preached a funeral discourse. We visited Six Mile Grove, where we also held meeting, and were kindly aided and cared for by the saints. The eve of the 18th found us again in Council Bluffs. To the saints who gave us means for the western flight, while on this little visit, we extend assurance of gratitude. Notwithstanding the heavy rains (Council Bluffs having been visited by a young deluge), the morning of the 20th dawned auspiciously, and the happy day passed in hearing and speaking the Word, in dedicating by prayer and holy song the commodious and neat building, the saints at sacrifice and toil have erected at Council Bluffs, will long be remembered. Two meetings were held by daylight, and one in the evening. One pleasant feature of the house is, that one can speak with remarkable ease, it is so well adapted to the voice. Quite a collection was taken up to defray the remaining debt upon the meeting house.

There were few that did not appear pleased with every thing connected with the dedication.

Father Gaylord remained until Tuesday, and brought us down to our present resting place.

God speed the little *Herald*.

Columbus, Neb., July 10th, 1869.—Before leaving the Bluff City, we went one evening to attend one of General Thumb's entertainments, and in the contemplation of these four little people, and the reflections thereupon, we spent quite a pleasant hour. Provi-

dence has denied them the full development of our race physically, and to compensate, apparently, has clothed them in velvet, and caused them to live to be admired and wondered at for their diminutiveness and beauty.

We had the satisfaction to meet with the saints there in prayer meeting, and to exchange experiences and bear mutual testimony to the gospel. We bear grateful minds toward the saints there for many marks of hospitality and aid for the mission. We had the pleasure to visit Bro. Hartwell's place, and pass a few happy hours with friends of olden times.

This morning found all hands up at Bro. Beebe's quite early, almost too early for a good appetite; so we broke fast in rather a doleful manner. After many thanks to our kind entertainers, we stepped into the buss that called by our direction, and was soon at the depot checking trunk for Omaha. Taking another buss there we crossed the river on a well laden ferry, meeting another as large and well laden on our passage over. The old Missouri was boiling muddily along, in sharp contrast to the picture formed in our mind of the clear blue water of the Mississippi, so lately left behind.

After a fruitless attempt to see the superintendant of the road over which we intended to pass, we hurried on board the train.

I noticed Tom Thumb's little coach, and tiny black ponies being helped on board the train. My recollections of Omaha however shall be confined to a weary tramp up the hill satchel in hand, only to tramp down again.

The train started; and after some time, Alexander pointed out of the window, saying, "we are on the plains." But the hand of civilization has altered the appearance of those plains since he trod them on his former mission,—to me all is new and strange. About one o'clock we buzzed into Columbus, here we were welcomed by Bro. Hudson.

Columbus is noticeable for being one of the hundred mile stations, used by the church in the valley for the hand cart company, and is ninety miles from Bluff City. Bro. Hudson just remarked sadly, that he had often seen poor souls toiling through the Platte River, the sisters aiding their husbands, the water waist deep, fording the river with their carts on their way to the valleys of the salt land. Oh! the Lord will surely take note of the sorrow and sacrifice had for Zion, and redeem her in due time.

PROPHECY FULFILLED.

BY BRO. D. S. MILLS.

Feeling a desire to contribute an item of truth to the bulwark of testimony with which we, as believers in the word, are surrounded; and wishing to fix upon the minds of scoffers, the stubborn facts of God's dealings with those who strive to render the words of Christ of none effect; and also, as Bro. David says, "to share good things with good folks," I pen you this extract; hoping it may be deemed worthy a place in your valuable columns.

I refer to the *Herald* of March 1, 1869, containing an extract from the *Watchman and Reflector* upon the destruction of the Temple at Jerusalem, called forth by an article in reference to Christ's prophetic words concerning it, and declaring its downfall and desolation.

As there are many who have taken pains to try and show that the walls of said temple were not fully destroyed, and produced doubt in the minds of some as to Christ's words; I would cite all such to Peter Fredet, *Modern History*, pages 111, 112, also note D, page 490; where, in speaking of the Emperor Julian, the apostate, who reigned A. D. 361, 363. He says,

Julian Desired, above *all* things, to bring the charge of imposture on the predictions of Christ, in Matt. xxiv. 2, and the prophet Daniel, Dan. ix. 27, concerning the entire and irreparable destruction of the Temple at Jerusalem, nearly 300 years after its destruction under the Emperor Vespasian by Titus. He undertook to raise it from its ruins; although the Jews had no great share in his affection. He invited them by a flattering letter, to concur in the enterprise; and uniting effects with promises, he sent a great number of workmen to Jerusalem, ordered his treasury to furnish money and everything necessary for the rebuilding of the temple, and appointed one of his confidential officers, named Olypius, to enforce the execution of his orders.

The news was no sooner spread abroad, than the Jews, elated with joy, flocked from all parts to Jerusalem.—Immense quantities of stone, brick, timber and other materials, were prepared for the important work. When every thing was in readiness, the workmen began to clear the ground, dig up the earth, and remove the old foundations. Jews of all ranks, young and old, both men, women, and children, shared in the labor with so much eagerness, that some made use of silver pickaxes and spades, in honor of the undertaking. St. Cyriel, Bishop at Jerusalem, beheld these mighty preparations without anxiety, full of confidence in the divine predictions. He said that the Jews, far from being able to rebuild their temple, would, on the contrary, fully verify the prophecy of Christ, by entirely removing the former foundations, which still existed, and thus be instruments in the literal fulfillment of what our Savior had foretold, that of all this splendid temple, there should not be left one stone upon another. The trenches were now opened, the new foundations were ready to be laid next morning, and the Jews already began to triumph, when lo!

during the night, a sudden earthquake destroyed the trenches, overturned the adjacent buildings, and buried many of the workmen under their ruins. At the same time, the prodigious heaps of lime, sand and other materials which had been prepared, were scattered and destroyed by whirlwinds. This first obstacle astonished the Jews, but did not conquer their obstinacy; and they again set to work, under the directions of Alypius. At this moment, from the bowels of the earth, near the foundation, there burst forth a flaming torrent and balls of fire, which dislodged the stones, melted the iron instruments, burned the workmen, and afterward running through the place and amidst the multitude of spectators, consumed or suffocated the Jews, whom the avenging element singled out with a sort of instinct. This awful prodigy was often repeated, and what showed more and more visibly the supernatural intervention of the divine power, was that the fire reappeared whenever the work was resumed, and ceased only when the attempt was entirely abandoned.

There is not in all history a fact more certain and incontestible than this, 'as it happened,' to use the words of an illustrious historian, (Lebean), 'in the presence of the whole world,' and was equally attested by Christians, Jews, and Gentiles.

Many among the witnesses of this prodigious event, whether Jews or heathens, confessed the divinity of Christ, and asked for baptism.

The unhappy Julian, on the contrary, still continued blind and hardened in the midst of so much light, and now directed his principal thoughts to another object, even that of war; and in a battle fought on the 26th of June, 363, having exposed himself without a cuirass, had his liver pierced with a dart thrown by an unknown hand. He expired the following night at the age of thirty-one.

Theodoret Sozomon Ecel. History, relates; when Julian felt himself mortally wounded, he threw a handful of his own blood towards heaven, uttering these blasphemous words against Christ: "Thou hast conquered, O Galilean." Then likewise upbraided his own gods, charging them with ingratitude, &c.—As this is also chronicled by his own private historian, Ammianus Marsellinus, as well as St. Ambrose and others, who wrote six years after its occurrence, and appealing to eye witnesses for proof of it, I deem it worthy of credence, as showing the folly of fighting against God and His decrees.

A REMARKABLE DREAM.

BY BRO. W. VICKERY.

I write this morning to tell you a dream that I had on the night of June 28th.

I dreamed that the saints were assembled in Conference, (at what place I do not know), and I had attended the Conference through a part of it. Then myself and one of the brethren, (whose name I will not use), started from the Conference and went, as it seemed, a course a little south of west, until we were about one mile from the place where the saints were in Conference. Then saw coming over a hill in front of us, a flock of what seemed to be wild geese. They were of a dark color, and passed to our left. I said to the brother with me, "If we had a gun we might have a goose; but they passed on, and we stood and watched them until they were out of sight."

We turned to pursue our course, but had not gone over ten rods, when we saw another flock, which we at first thought were the same kind as the others; but as they approached us, we saw that they were white. They were in the shape of birds, but larger than any

birds that I ever saw, and whiter than any thing I ever saw in my life. They passed to the right of us, and as they were passing, (for the flock was very long), and as we were looking at them, I saw, as it were, about a mile above the earth, and in a north-west direction, at a slant of about thirty degrees, a white horse, with a rider on him, dressed in white; and I saw a crown on his head. He seemed to ride in all the majesty of a king. When I saw him, the Spirit seemed to rest upon me, and without any effort on my part, apparently, I began to sing the hymn: "Lift up your heads, eternal gates," but differently from what it is in our hymn book. This is the way that it was sung:

"Lift up your heads, eternal gates,
Make haste to entertain
The King of Glory. Lo! he comes
With his celestial train."

I sung the first and last verses, and when I began to sing, those white birds joined with me, and such music I never heard. Even my own voice sounded heaven-inspired while I sang; and those white birds, and the King on the horse, shone with a brightness far above the Sun at noonday, and as they sang, and glittered in their brightness, they descended to the place of the conference, and disappeared from our sight. Then I awoke from my dream.

My heart was filled with joy and gladness, and the next morning while making supplication, I felt to rejoice, and also felt impressed to communicate this to you, and I even promised to do so, if the good Lord would help me; as I felt my weakness, I desire to learn the interpretation, if there be any.

Only the first verse of the hymn was changed.

A coward indeed is he who is afraid to do right, but a man of good understanding, as Solomon saith, "is of a most excellent spirit."

HOW CAN IT BE?

My experience in life, especially since I embraced the gospel of our blessed Redeemer, has often led me to use the words of my text in wonder and surprise. For instance, when I see men and women of long experience in life, whose heads have grown gray with trouble and toil, in this troublesome world of sorrow and sin, and who once knew the truth of the gospel, and whom I have heard testify of the peace and joy that obedience to its requirements will bring, and did bring to them when they first embraced it; I say when I see such going astray into bye and forbidden paths, unwilling to renew their covenant with their God, refusing to obey the requirements of the law of God, that they might have peace and joy and comfort in their old age; yea, that they might have a sure hope when they are called to lay their bodies down that they will take them up again, glorified, purified, and beautified in the morn of the first resurrection, choosing rather to take their enjoyment in the world of vanity and sin around them, when they know by experience they can never fill the aching void within, I am led to say within myself, How can it be? Why will they let Satan lead them thus astray down to destruction? Why will they seek pleasure and pace where they know there is none, and refuse to seek them where they are abundantly given to all who will seek for them in humility of heart? Why will they suffer themselves to be led astray by every wind of doctrine that the adversary of their soul chooses to bring along? Lastly, why do they refuse the everlasting, that is held out to them by an infinitely merciful and long-suffering Redeemer, and choose rather to vanities of a transitory, uncertain, and fast fleeting world?

When I see young men and women, some of whom once knew the goodness

of God, and tasted of the powers of the world to come, spending their time in idleness, forgetting the solemn covenant that they made with God to keep His commandments, or spending their time and talents in laying up for themselves treasures in this world instead of the world to come, I am led again to say, How can it be?

When I see a majority of the world at large not paying the least heed to the solemn warnings that have been repeatedly sounded in their ears, by the God of mercy and love, in the shape of signs in the heavens above and in the earth beneath, all in plain fulfillment of the words of Jesus Christ, showing plainly that the coming of our Lord is near, yea, very near at hand. When I see them seeking after nothing but the things of this world, which they all know they will sooner or later have to leave, making no preparation for the world to come, which they all know they will have to enter, I am again led to say with sorrow and regret for the shortsightedness of man, How can it be?

Well did the Psalmist say that man at his best estate "is altogether vanity."

Many more things I might mention which have caused these words to come into mind, but I will now close for the present, hoping that if this little article should come into the hands of any of the above named classes, that they will pause and solemnly reflect upon the course they are pursuing, and may the God of mercy enable you to come to a wise conclusion, is my earnest prayer.

"AMMON."

TRANSMISSION OF POWER.—More than 400 factories in Alsace are driven by power transmitted from the falls of Schaffhausen, in many cases over long distances. Endless steel wire ropes are employed running at high speed, 30 or even 50 miles per hour, supported by wheels at convenient distances. Power may thus be conveyed twelve miles, with the loss of only one-fifth.

TO THE SISTERS.

Trembling, and with very little hope of gaining admittance, I knock at the door of the *Herald* to address a few thoughts to you.

I feel to praise and bless my God for the sweet assurance of His Holy Spirit, telling plainer than words could express, that we are the chosen people of God. Before the truth as it is in Jesus sounded in my ears, in all its heaven-taught fulness, harmonizing so beautifully with all holy scriptures, all true history, all nature, and everything that is good, ennobling, and soul purifying, I, in my dark condition, dreamed not of the joy and sweet foretaste of celestial bliss which should be mine, if I but entered the true sheepfold, through the door.

It is through different eyes, as it were, that I look out upon the world, ever since that undisturbed, sweet Sabbath evening, when through the mercy of God I was led by one of His servants down into the watery grave; and as I rose gently upward, and in the calm subdued light of the fading day, I felt that there were rich mines of knowledge untold, along the narrow path into which I had entered. I did not dream before my entrance therein, that I should realize so much happiness upon this sin-cursed earth.

But oh, the happy, thrice happy time is near at hand, when the saints will meet their dear Redeemer face to face, and when he shall be King of Kings and Lord of Lords; when nothing but sweet harmony, peace, joy and gladness, shall be heard throughout the land.

Dear sisters, let us do our part in hastening on this glorious time, when all our trials will be over; surely it is worth preparing for. Let us show by our works as well as by our faith, that we are as deeply imbued with the spirit of the latter day work, as are even those brethren, faithful soldiers

of the cross, who have left homes with all their endearments, in order to carry the gospel to the downtrodden and oppressed of the earth. While they are away on their heaven-given missions of love and mercy, cannot we be their co-laborers in very deed? Many of the dear sisters have sacrificed their earthly all for the cause of Christ.

But there are many younger sisters, including the unworthy writer of this, who could do a little more than they do. But how? says one.

Would not He whose work we are, look with more approval upon the fair daughters of His chosen people, if they would voluntarily give up their superfluities. Artificialities, which seem to cost so little, such as flowers and many trimmings might, many of them, be dispensed with, and if the little they cost were cast into the treasury of the Lord, we know not the good which might be done through this means.

Think of the poor saints in Europe, who suffer even for the want of things which, in this land of plenty we have in abundance, without realizing the blessing they are to us. My heart was drawn out in pity towards these oppressed people a few evenings since, as I listened to an aged sister, as she told of their sufferings. Deficient in both food and clothing, yet these poor people welcome the messengers sent there as deliverers, both temporally and spiritually. Although in sharing their morsel with the servants of God, they have to deprive themselves, they persist in having their company. This is hospitality in the true sense, and their reward is sure. Would that mine were half so sure.

Can we, as saints, as followers of the meek and lowly Jesus, be indifferent and lukewarm, while such golden opportunities for doing good are staring us in the face? Do, dear sisters, let us be adding stars to the crowns awaiting us. Let us be prayerfully and in great humility adorning our

lives with good deeds, and thus sanctifying our hearts, that we may be made mete for the Master's kingdom.

Shall the hearts of the poor grow faint with hope long deferred, and anxious waiting for help and deliverance? Oh no, if we will not show our faith by our works, the Lord will raise up those who will, and when beautiful Zion is open to the saints of the Most High, where will be our portion?

Emigration fund! It sounds very common in our ears; but little do we dream of its importance to those for whom it was started. How many hopes would be dashed to the ground, were it to fail? But God helping us, let us push on this good work, and eventually many of these poor downtrodden people will rise up and bless the hand of the deliverer.

"The Lord loveth the cheerful giver."

I once read of a dispute between two ladies about their hands, as to which was the most beautiful of the two? They could not decide the question themselves, so presently they called in a gentleman to decide the matter. For sometime he could not come to any conclusion, but at length he said, "the poor would say that the most beautiful hand of all is the hand that gives."

JUNE.

REFLECTIONS OF A TINKER.

BY ELDER J. B. HARRIS.

I have often thought I should like to write something for the *Herald*, but being a poor hand at my pen, I felt afraid, but in reading the fourth chapter of Ephesians, Paul says there is one faith, one baptism, and one Lord. Now when you go to hear the Rev. Mr. Johnson, he believes in sprinkling infants; and if you will go and hear the Rev. Mr. Jones, he tells us that pouring

is right; but go to the Rev. Mr. White, he will tell you that you must be immersed, but at the same time not professing to have any authority from God; but believes it is their duty so to do.

Now, if you will go a little farther up the road and hear the Rev. Mr. Black, he will tell you that neither of them knows anything about it, but will tell you that it makes no difference whether you are baptized or not, for you can just do as well without it. Now which of these shall we take for our rule of faith? I pause for an answer.

We will let the Lord answer the question.

"Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." Jno. iii. 5.

"He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. Mark xvi. 16-18.

Now when I look at the loving kindness of God, it reminds me of this:

"In yonder glass, behold a drowning fly,
Its little wings how heavily they ply!
Poor thing! will no one save?
Will no one snatch it from the threat'ning
grave?
My finger's tip shall prove a friendly shore;
There trembler, now thy dangers are all
o'er!"

The electric light employed in French lighthouses is too strong for the unprotected eye, and can be seen thirty miles off at sea.

Employment is nature's physician, and is essential to human happiness.

L. D. S. Herald.

JOSEPH SMITH, Editor.

Plano, Sunday, August 1, 1869.

PLEASANT CHAT.

FROM every quarter now comes the cheering news that the gospel is winning its onward way.

Brothers J. W. Briggs and Josiah Ells, in England; Bro. W. W. Blair, in California; Bro. Powers, in Wisconsin; Bro. E. C. Briggs, in Michigan; Bro. Charles Derry, in Iowa, are all dealing trustful blows in behalf of the truth conferred in these eventful days.

Nor are these all. Brother Thomas W. Smith, with others, in Maine and the islands off the east coast; Brothers C. E. and C. N. Brown, in Massachusetts and Rhode Island; Brothers Jas. Wagner and G. E. Deuel, in West Virginia; Brothers Benjamin H. Ballowe and Isaac Beebe, in Tennessee and Alabama, with Bro. C. G. Lanphear on the way there; Brothers H. A. Stebbins and C. W. Lange, in Wisconsin; Brothers John H. Donnellon, S. I. and H. C. Smith, and J. E. Hopper, in Michigan; William H. Kelly, in Minnesota; Brother Davis H. Bays and others, in Kansas; Brothers Summerfield and Joseph S. Lee, in North Missouri; Bro. Wm. Hazzledine and the brethren of the St. Louis Conference in middle Missouri and Illinois; Bro. T. P. Green down in Egypt; Bro. John H. Lake, in Canada; Brothers E. C. Brand, Alexander and David Smith,

in Utah, Nevada and California; with many others in other places, doing local preaching, make an array of talent in the field far in advance of previous years. A general feeling of great necessity for practical development of our faith is binding the brethren to an exemplary life.

Many who have, for reasons supposed by them to have been good at the time, departed, are considering the propriety of their return.

Mr. Ebenezer Page and — Boone, travelling in the interests of Sidney Rigdon, were in our office a few days since, on their way into Michigan.

They represent about fourteen or fifteen families, gathered at Attica, Marion Co., Iowa, the place appointed by Sidney for the gathering of the Saints.

Joseph Newton and William Hamilton, having rebelled for some cause not explained to us, have been cut off.

These two men were, if we remember aright, two of three messengers sent out by Elder Rigdon at the time of the publication of the *Appeal*.

We believe that the conduct of affairs at Attica is at present under the charge of Elder Stephen Post, although Elder Rigdon is expected there, at some time not stated to us.

From Elder Rigdon's connection with the church during the life-time of the Martyrs, the Saints will be desirous of knowing what he is doing, and what is being done in his name, so far as that knowledge may be legitimately derived, and correctly stated.

Of Granville Hedrick and his movements, we do not now know much,

except that a number have gone into Missouri, under his direction. What will be the issue remains to be developed.

We learn, of late, by letter, that there are now six aspirants to the successorship of Joseph Morris, slain at Weber. One in Nevada, named John Livingstone; one in Utah, named Geo. Williams; one at Omaha, Neb., named G. Gull; one in Oregon, named William Davis; one in England named George Thompson; and one in Denmark, named Lorentzen.

The unusual prevalence of rains this season is causing great fear throughout the country, of a famine for bread.

The Lord may plead by the voice of inspired and holy men; may reveal his wondrous goodness and excellent loving-kindness, and men remain unmoved thereby; but when He deigns to lay His hand heavily upon the prospects for a continuance of the life which now is, they quail with fear.

Are those who should long since have been prepared for this display of power, now ready for the day of their trial?

We are waiting anxiously to learn of companies organized, as we have before this suggested, for mutual settlement and support. Every day land is getting higher in price, and available locations are becoming scarcer. Does this sentence bring no wisdom: "If by purchase, then are ye blessed; if by blood, lo! your enemies be upon you."

Seven only answer to the call for 144,000.

"What evidence do you show of

having received more of the grace and power of the Holy Ghost, than do we?" is the question asked of us by our contemporaneous religionists.

Is it a difficult question, to answer?

It does not seem enough for us to bear testimony that we have heard and seen certain things indicating the renewal of the Holy Ghost. Does your reception of it by the laying on of hands make you better men, better women, better husbands, better wives, kinder, truer, holier? Are you better citizens of the country, state, county, or hamlet; readier to suffer wrong; less liable to, and less frequently a doer of the wrong; more cheerfully followers of Christ in very deed?

Prayer is said to be the key which unlocks the treasures of heaven to us. But prayer must be a strong wrestle of the spirit for the object desired. A mental effort is necessary. Nor can any man that prays be said to pray properly, unless there is in him a fervently strong desire for and endeavor to obtain that which is prayed for.

Administrations to the sick are frequently unsuccessful for this very reason; too much stress being laid upon the single act of compliance with the commandment, rather than upon the need for the exercise of faith. Faith in these cases being a firm reliance upon God for help, coupled with earnest, strong, and persistent effort of the spirit.

We sincerely hope that there may be a more effectual prayer sent up for the redemption of the "pure in heart."

We now wish to protest, most positively and earnestly, against the fool-

ish and pernicious policy pursued by some otherwise good saints, *i. e.*, contracting debts which they can not pay, and have no prospect of paying.

A man's honesty may not be called in question in the matter of so contracting debts; but it certainly goes to destroy his credit. It has also the effect of throwing partial discredit upon others of like profession of faith, however different in practice.

There are three sorts of good men, financially: those who are good and pay promptly, buying only that which they need, and can pay for; those who are able, but only pay when obliged to; and those who are good for nothing, and never pay.

We do not want the subscribers to the HERALD to think for a moment, that we mean any of them; because we do not. But the Church, in places, is suffering reproach on this account, and some good elders have hurt their spiritual standing with both saint and sinner, by unadvisedly getting in debt.

The Apostle must have known what a hideous monster debt was, when he said: "Owe no man anything."

Do we write as unto wise men?

We hope so.

We have sent to the office in England for the *Restorer*, to supply recent subscribers. Price, 60c. per year.

Advices from Utah announce the arrival in Salt Lake City, of Elders Alexander and David Smith, on the 15th ultimo, in good health. Brother E. C. Brand, arrived on the 4th.

Bro. Joseph Vernon and wife, on the way from Wales to California, came into Plano on the 13th. Bro.

Vernon has gone on to his home.

Bro. Wm. Hopkins, of Mission, San Jose, Cal., is expected East this month.

Elders Wm. Anderson, of Montrose, Iowa, and Robert Warnock, of Farmington, Iowa, are filling appointments in Lee and Van Buren Counties, with good effect, as we learn by late advices.

Persons subscribing for the HERALD or HOPE, will please remember that in sending Post Office Orders, it is positively necessary that we be informed *who it is* that sends it, by whom it is taken out of the Post Office, from which it is sent, and also to whom it is to be paid by the office upon which it is drawn.

Wanted to know, at this office, to whom is credit to be given for thirty-five dollars, greenbacks, sent by registered letter, received here July 10th, 1869; also, for what purpose is said money to be applied.

Blank notices for Preaching, also, for Lectures, for sale at this office. Price, per hundred, 50c.

Correspondence.

St. Louis, Missouri,

June 28, 1869.

Bro. M. H. Forscutt:

Knowing your sympathy with the church here, I feel that to be silent would be defrauding you.

I need not tell you that we, yesterday, celebrated, with mingled feelings of joy and sadness, the twenty-fifth anniversary of the martyrdom of the Prophet and the Patriarch, Joseph and Hyrum Smith. You know that we could not do otherwise. Many who were intimately acquainted

with the martyrs, spake to us; many who had shared toil and persecution with them, who had received blessings under their hands, who had sat under the sound of their voices, who had breathed the heavenly inspiration of their prophetic teachings. Such could not help being sad in the temporary loss of friends so dear. Yet the bright halo which surrounds their memories, enkindles in the breast of every living saint, this gladsome hope—we are parted but for a season—we shall see them again—we shall meet to part no more.

How irresistibly the words of an unknown poet come to my lips:

“ We'll see Joseph Smith and Hyrum
With the just upon Mount Zion,
Singing praises to their Maker,
All in peace and love forever:
O how glorious they'll be!
O how glorious they'll be!
Dressed in white and crowned in glory
Throughout all eternity!”

Among those who addressed the meeting, and who were personally acquainted with the martyrs, were Elders Wm. Cook, Geo. Thorpe, and G. E. Deuel, missionary to West Virginia. Of the latter, what shall I say? To whom shall I compare him? Those who have never heard Bro. Deuel, but have lingered within the sound of the late Jedediah M. Grant's voice, may, by calling that fearless man's spirited and pointed style to mind, form a pretty nearly correct idea of our last evening's treat. But to those who have listened to Elder Deuel, I need but say—he was perfectly at home, and fully equal to himself.

We enjoyed a rich outpouring of the Holy Spirit. Nearly all present received “a portion of meat in due season.” I said, “nearly all,” for when the children of light come together, the prince of darkness may come also.

Some fear we are running into idolatry—becoming too Romanish—worshipping the creature more than the Creator. But there is little danger in that direction; if there is anything wrong in the degree

of our veneration for elders—soldiers in Christ; patriarchs—fathers in Israel; and martyrs—those who have joined the bright throng beneath the altar, it is but too weak, too ghost-like; it does not burn with that steady flame which the nature of the case would seem to demand, to say nought of what is warrantable.

But in the case of Joseph and Hyrum, what can we say? We love God because He first loved us. What says Jesus? “Greater love hath no man than this, that a man lay down his life for his friends.” Joseph Smith loved the saints, and lived but for their good. On the 27th day of June, 1844, he laid down his life for the saints—died a martyr in the Redeemer's cause.

“He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.” The servants of God were not afraid to die. They went forth to the slaughter voluntarily—gave their lives a sacrifice to God.

Many mock, and think it a shame to own sympathy with those who died such a death. Such would find a more congenial atmosphere in the Moslem world. The Prophet of Arabia would have been more to their mind. To boast of consummate skill, successful designs, daring courage, brilliant victories, and worldly achievements, is more consistent with human pride, and human weakness. To such the inspired breathing of the Apostle, “God forbid that I should glory, save in the cross,” (Gal. vi. 14,) is but the raving of a madman. Neither the Romanish nor the Jewish nations could comprehend the glory of an unpopular death. The merit of the cross was a mystery, the wisdom of God, foolishness.

Every one has heard of the dying words of Father Stowe: “They say that religion is a delusion, but thank God, if it be it is a happy delusion.” He died like a good man and a saint; so did John Wesley; so did Dr. Adam Clark, and so do thousands of others every year, in every

nation. Gen. Lyon, and more by far than I have time or space to mention, died as soldiers, as warriors, as heroes. Not a day passes over our heads, but many die stoically, like philosophers; and some, with more questionable ideas concerning penance, than desire to perform it, starve themselves to death. But of whom can it be said, he died like an apostle—the death of a prophet? We answer, JOSEPH SMITH. He professed to be a prophet; was equally beloved, persecuted and unpopular, with men of like pretensions in days gone by.

Yes, my brother, however foolish it may appear to our Greek-like neighbors, we were not ashamed, but rather rejoiced in celebrating the death of a martyred prophet.

Some accuse us of following, and quoting Joseph Smith, more than Christ or the apostles. This accusation, I trust, is without foundation; for, if any do, surely they have a zeal without knowledge, a devotion devoid of wisdom.

That we revere, and to some extent follow Joseph Smith, is undeniable. But not more, I hope, than we have scripture warrant for: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus have I begotten you in the gospel. Wherefore I beseech you, be ye followers of me." 1 Cor. iv. 15, 16. The application of this scripture to the case in question is so apparent that comment is uncalled for.

The Apostle of the Gentiles did not wish the saints to follow him any further than he followed the MASTER. The Prophet of the nineteenth century did not wish the children of men to follow him any further than he followed Christ and the Apostles; and if he had, no intelligent Christian would have done it.

We write this as our irrevocable testimony of Joseph Smith, to saints and sinners, without respect to calling or pretention:

Joseph Smith was a prophet, called of

God to restore the gospel of Jesus Christ. Not to preach another, a new gospel; but that which was revealed by Jesus, and promulgated by his apostles; and of which God inspired a Paul to write, "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," (Gal. i. 8,) which applies, surely, no less to Joseph Smith than to an angel.

In reply, some will point to the Book of Mormon and Book of Doctrine and Covenants.

To such, we say, God may, and it is in keeping with his Providence to give "line upon line"—give commandments and instructions from time to time, through His chosen ones, suited to the varying circumstances and necessities of His creatures. But yet, as God is the same, yesterday, to-day and forever, He will not contradict himself, nor inspire teachers to conflict with His revealed will. Therefore do we (speaking for myself) regard the New Testament as *the touchstone of truth*; and all doctrines and pretended revelations not in keeping therewith, as from the Father of lies, and to be treated accordingly. There be some who have stronger relish for Utopian chimeras than for sound doctrine; but to come where Jesus is, we must follow His precepts.

X.

COUNCIL BLUFFS, Iowa.

July 6, 1869.

Bro. Joseph:

David and I arrived here last evening, from the Farm Creek Branch two-days' meeting. From Bro. Gaylord's we went to Hamburg, calculating to go to Nebraska City, but the rains made such sad havoc with the rail roads, and there was so much water on the bottom, we could not cross so soon as we desired, so we agreed to go with Bro. Redfield to the two-days' meeting, providing he would

take us up to this place. We came as far as Bro. Craven's, and there we separated, Bro. Craven bringing us on from his place. We had a good meeting and a time long to be remembered. May God bless those good saints in all their righteous undertakings, who have administered to our wants. May their larder always be stored with the good things of the earth, and their minds be filled with the spiritual wisdom and influence of our Lord Jesus, that they may have eternal life in the celestial kingdom of our God, is all the harm I find it in my heart to wish them.

Salt Lake City, July 18, 1869.

I have had many trials in my short life, of my powers of control over my passionate temper; but never in my short life did I have need of strength more than I did yesterday.

David gave you an account of our trip and arrival. We met many who were anxious to see us, and hear us; and asked us if we were going to speak in the tabernacle. We of course did not know, but were desirous of so doing; and to leave no stone unturned in our favor, David, myself, John Smith, Saml. Smith, Geo. A. Smith, and John Henry Smith, (Geo. A's son,) called on President Young yesterday morning, and I plainly stated our mission, and asked for the use of the Tabernacle to speak to this people.

My statement that we differed from them in principles and points of doctrine, called forth some questions, all of which I endeavored to answer in calmness, with respect and courtesy to all present. Pres. Young then favored us with an account of how the marriage ceremony became inserted in the Book of Covenants, directly in opposition to all father could say on the matter. I told him we did not come to argue the matter there; that our reasons for differing were many; and among them, the fact that the princi-

ple he was endeavoring to sustain was contrary to all the former revelations of God, and that, in this view of the matter, we could not accept the testimony of any man or set of men, that came in opposition to God's holy words in the Book of Covenants and Book of Mormon.

Brigham then took me to task about what I had said in the garden three years ago, and denied that the Twelve ever did anything to embarrass mother in any way; but, to the contrary, that they had done everything in their power to help her in her time of trouble. I, of course, differed with him, and told him so; and then he called mother "*a liar, yes, the damndest liar that lives,*" said that she tried to poison father, that she stole Uncle Hyrum's portrait and large ring.

He also said many other things, too numerous to mention. I cannot write all that was said. Geo. Q. Cannon, John Taylor, Joseph F. Smith, Daniel Wells, Joseph Young, Phineas Young, Brigham Young, Jun., and several others, besides those who went with us, were present at the interview. At the close, Young shook hands with us, and wished us God's blessing in all righteous and good works, positively refusing to let us have the use of the Tabernacle.

He said we had not the spirit of our father; but we possessed the spirit of our mother—that we had not God enough to make us a name, or to bring upon us any persecution. We told him that as to the persecution, we were thankful we had none seriously; as to the name, time that was said to prove all things, would prove whether this were so or not.

After our interview, we returned to John's and I vented my anger in biting my food and swallowing it; but was nervous all the rest of the day,—perhaps from indigestion, as it did not sit well on my stomach.

Yesterday we went to see, and made the acquaintance of, the Governor of Utah; reported our mission to him, and desired

the territorial authorities to take cognizance of our presence. We had a very pleasant visit with Gov. Durkee.

After this visit, we made the acquaintance of the Walker Bros., thought to be the richest firm in the city, who treated us with great kindness, and promised to secure a hall for us. We also had quite a long conversation with Mr. Stenhouse.

And now let me say, in leaving the presence of Mr. Young, I took the responsibility of asking him or any of his elders to call on you in their tours eastward, and guaranteed they would have extended to them the courtesy of the meeting-house, by asking for it, and I gave a special request for Brigham Young, from you, to call and preach in our meeting-house.

We have seen but few of our faith. We took supper at sister Thimblebey's last evening, and the house she lives in will be our head-quarters in this city. A brother Horlick, owns and also lives in the house.

Bro. Brand has gone south; we have not seen him yet.

We wish we had some tracts on the gospel; and I would be glad if we had more of the "Address" to give away. We have plenty on hand now; but I give them freely to those who never have read them, on their promise to read them. I can send them into families where I will not be permitted to go myself, nor will the female portion of the families be permitted to attend our meetings, the males themselves *not daring to go*.

Stenhouse made some remarks concerning the office; I told him we worked by steam, and we intended to flood this country with tracts.

This day we hold a meeting in the Seventh ward, at the house of Bro. Horlick.

G. S. L. City, July 21, 1869.

David and I have fairly entered on our mission, and everywhere we go we are received in kindness. We make it a distinctive feature of our converse to establish

the object of our mission, except at the house of cousin Joseph, and there the subject of religion has not been broached at all, in our presence.

The show for the saints to remain here is very slim, I assure you.

We are indebted to the Walker Brothers for assistance in procuring Independence Hall. We speak there next Sunday at 2 P.M.

We spoke in a private house last Sunday afternoon, and the house was crowded, inside and out. There is a good feeling among our people here now, and more freedom of speech than there was three years ago. Yet many scarcely dare say their soul is their own. I wish I had more of the Address to the Saints in Utah; but I do not see how I am to get them. I fear that, should it be known what they are in the post office, I might never get them. Send the *Herald* as soon as possible.

Bro. Brand is south; I have not seen him yet.

I have seen Gov. Durkee, also Judge Strickland; and have their assurance of protection by the civil authorities; also the promise of their co-operation in an effort to obtain room to preach in, should it be necessary.

Brigham is failing in wisdom and power, and begins to look old. He did us a good turn in refusing to let us have the Tabernacle; we do not want it now. God is blessing us, and working in our favor.

Give our love to all. Remember us in prayer.

ALEX. H. SMITH.

St. Louis, Mo.,

July 12, 1869.

Bro. Joseph:

I received *Zion's Hope* all right. I do not know that I was ever better pleased. It is a far better paper than I expected. I think it second to none of the Sabbath School papers.

When I gave them to the children on Sunday morning, their little faces brightened up, and their eyes sparkled with

pleasure. I told them that there was 50c. short of paying for one hundred copies, and that "Uncle Mark" had paid it for them; for which they gave him a vote of thanks.

This was on the morning of the 4th. The evening of the same day seven were confirmed into the church who had been baptized, five on Friday evening by Bro. Deuel, and two on Saturday evening by Bro. W. Cook.

On the 5th we had our picnic, at Pleasant Grove, it would have done you good to have been there, to witness the joy, peace and harmony there was among the saints that day. You could see it pictured on every face, from the two year old to the white haired old veteran. We did have a good time.

The school is going to give another sociable on Tuesday, August 3rd, to raise the remainder of the money for the organ.

Your brother in Christ,

G. BELLAMY.

8 BLOOMFIELD ST., South Dalston,
LONDON, England,
July 2d, 1869.

Bro. Joseph:

The mission has cost me more, by pounds, than I have received from the Saints in England; in fact, except a few shillings that one or two has given, I have had nothing, and have had to obtain means to travel from Bro. Briggs. The Saints here have not means to make themselves comfortable, as a general rule, and therefore cannot afford to be generous as they would like. It is in their hearts, but not in their pockets.

The *Herald*, by some of its correspondents, realizes the necessity of more vigorous and simultaneous action on the part of the Saints, regarding the prosecution of the great latter day work. But those who feel the responsibility, can only move as they are sustained by the Church, as a whole.

The Quorum of the Twelve asked the Church to tithe themselves, in part, for mission and publishing purposes; but with a few exceptions, it met with little response—and the Lord said He would hold them, the Twelve, responsible, in The Judgment, for the use of the means thus called for. But I read that the St. Louis Conference, in their wisdom, have liberated the Quorum from that responsibility, resolving that it was not the true policy of the Church for them to interfere; notwithstanding the Prophet said, by the word of the Lord, he would hold them responsible.

The friends have been suggesting—and I suggest, also—but first I am opposed to any plan that will increase the present indebtedness. I suggest we adopt a plan now in successful operation in England, among the Free Methodist Churches of the land, it is this: a small book is printed (I have secured one as a sample) and put into the hands of some of the young members, boys and girls, and they have eight names, not more nor less, set down in the book, and they collect every week two cents off every one of those names, and pay it into the treasurer's hands, and he pays it regularly once a month into the hands of the trustee, or bishop, for mission purposes, and such other purposes deemed expedient.

This plan is both legal and practicable. The Saints are commanded to meet every Sabbath and witness to the heavens by partaking of the sacrament, that they are willing to take upon themselves the name of Christ, and pledge themselves to keep his commandment, and one of those commands is to offer their gift-oblations, which, in part, I would insist should be paid in two cents every week. I maintain if some men give all their time to the work, because it is necessary some must, and have to take it very rough sometimes, then, most assuredly, all ought to give a little of their time, when they can live smooth and easy, without such sacrifice.

I do not believe there is an adult member in the Reorganized Church, in the States, which cannot thus help to sustain the work, and I would be half inclined to make it a test of fellowship. What is the faith of a man which is not productive of fruit? Whatever more others may give, there is a proper channel through which it can be collected. I have been satisfied for years, if that part of the economy of heaven was insisted upon in the kingdom, and carried out, that means for all legitimate and necessary purposes could be obtained.

The cause of God demands *action*, ACTION, ACTION; and those who expect to reap a reward, must surely realize that in order to reap at all, they must sow some, be it ever so sparingly; if they sow not, of course reason and nature teach that they can not reap any. Every branch can put this plan in practice without any special action upon the subject by conference, or any special authority.

Bro. Briggs knows my mind, and I suppose will write you respecting the mission, and the kind of men it requires to efficiently perform the work required.

The work in London seems rather to be looking up. Some have signified their intention of being baptized. We have a very good hall in one of the most populous thoroughfares in London, and if the work opens up I will not refuse to stay until spring, but I want to be prepared to go the first of October. But as long as the work demands my service, I am willing, here or elsewhere.

The devil roared at us last Sunday night, in the shape of a mob, but I believe it will do us good instead of harm; they thought we were polygamists; but I expect some of them will come and hear us for themselves: they asked that privilege, with the promise of orderly behavior.

JOSIAH ELLS.

Religious contention is the devil's harvest.

PITTSFIELD, Wis.,

July 1, 1869.

Bro. Joseph:

I went to Winneconne last winter, and preached in the town every evening for one week, and the Lord crowned my labors with success. I had calls from various other places, but could not attend them.

The word spoken had the desired effect, and they said it was truth, and that I must come again. I went from our two days' meeting at Black Creek, and found a warm reception; preached every evening. Prejudice seemed to vanish like frost before the sun. I went five miles into the country and preached twice, where the word was received with joy; they said, "you must not leave us, you have come to us with the gospel, and we believe it; we want to hear; and we believe God will hold you responsible if you do not return."

I have baptized three in Winneconne, and several others have given in their names for baptism. We took the schooner Lehi and a company with us, and went up the lake for baptism. The man I baptized was Captain and owner. We had a refreshing season, and returned to town.

Your brother in Christ,

WM. SAVAGE.

GARTSIDE, Ill.,

July 9, 1869.

Bro. Mark H. Forscutt:

The mission appointed Bro. J. E. Betts, at Bellville, is likely to prove a success. He secured a school-house in West Bellville about three months ago, and we have had preaching there every Sunday since. Now we have it well lighted for night service. On the 27th ult. I had it announced in the Bellville *Democrat*, that Bro. Hazzledine would be there; he came and gave us one of his short discourses of about two hours in length; and the following Monday eve Bro. Betts baptized four—a mother and her two sons, by the

name of Groom, formerly belonging to the old church, and the other a Mrs. Price.

We have engaged to give a course of lectures there. Bro. Betts lectured last Sunday eve on the Apostacy, and my appointment is for next Sunday, on the Restoration of the Gospel. We think to follow up this subject with the Apostacy of the Latter Day Church, and its Reorganization. That it may prove a success, and bring many to rejoice in the light of truth, is the prayer of your Brother in Christ.

JOHN SUTTON.

SONORA, Hancock Co., Ill.,
July 17, 1869.

Bro. Joseph :

As many are aware, the Rock Creek Branch had been on the retrograde track, for some time past, until last spring, when, many of us becoming dissatisfied with our position as a branch, thought it our duty to amend it if possible. Accordingly our branch officers conferred together, and called a meeting for April 22d, to be held at the house of Sister Terry. A majority of the branch met together, when the two great powers began to work, and for a long time it was hard to determine which would gain the ascendancy. Finally, the President resigned, and left the branch, as we understand, in the care of the Priest, but the Priest, being apprized of the prejudice existing against the idea of a Priest taking charge of a meeting, or branch, where other elders are present, arose and resigned also.

The branch then chose one of the Teachers, to take charge of the branch, *pro tem*; and, subsequently, he was ordained to the office of Priest.

Since the meeting held last spring, we have had meetings every Sabbath. Once in two weeks, we have public preaching at the Lincoln school house; the intermediate Sabbath we hold social meeting at a private dwelling.

Although we are far behind the spirit of

the work, yet the improvement that has been made within the last two months is flattering indeed; and we look forward to a better time coming, when the Saints will learn the importance of "individual righteousness," and the elders strive to magnify their calling, and keep the Devil out of the church, instead of throwing down the fence that he may pass quietly in.

We labor under many disadvantages here yet; but it is evident they are becoming less. We firmly believe that if we could have a good elder sent here, one who has studied to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth; there might be much good done.

We learned from the minutes of the Annual Conference, that Bros. Forscutt and Gurley were appointed to come here and set the House of God in order; God speed them on! There is plenty for them to do. The Saints here long to see their faces and hear them proclaim the word of the Lord.

JOSEPH R. LAMBERT.

Conferences.

WANT of space compels us to epitomize the Minutes of the various Conferences, received for insertion.

Malad Quarterly Conference, held at Malad City, Idaho, May 30, 31, 1869.

Amos B. Moore, presiding; John Lewis, Clerk.

Malad Branch reported 40 members.

Resolved, That we sustain all the spiritual authorities of the church in righteousness.

W. W. Blair sustained as President of the Pacific Slope.

Amos B. Moore sustained as President of the Malad Conference.

Many of the elders reported.

Officials present: 9 elders, 1 priest, 1 teacher, 1 deacon.

Adjourned to meet in this place the last Saturday and Sunday in August.

Nevada Conference, Carson City, June 19, 20, 1869.

E. Penrod, President; J. Hawkins, Clerk.

Twenty-four members should have been reported in March, in the Jack Valley Branch.

Representation. Present: 12 elders, 1 priest, 1 teacher—membership 98.

Resolved, That this District hold a council meeting, on Saturday before the full moon of each month, to be held in Carson City, commencing July 17, 1869.

That presidents of branches hold a council meeting once a month, and report monthly to District Council.

That we sustain the decision of the Court of Elders in the case of Bro. Joseph Bell, and that he be disfellowshipped.

All the authorities of the church sustained in righteousness.

A. B. Johns and P. J. Farrer were given a mission subject to the direction of the District Council.

Sunday morning: Preaching by Bro. Geo. Smith, followed by Bro. Bagnall.

A spirit of union, peace and harmony was in our midst; the gifts manifest were impressive and instructive.

Preaching Saturday evening and during Sunday, by Elders Bagnall and Smith.

Adjourned to meet in Carson City, at 2 P. M., on the last Saturday before the full moon in Sept. 1869.

Conference was held at String Prairie, Lee Co., Iowa, June 5, 6, 1869.

J. H. Lake, President; R. Warnock, Clerk.

Keokuk and String Prairie branches reported an aggregate of 116 members. In the latter branch 5 were baptized and 2 children blessed.

Bro. J. Thornton and Sister S. Thornton, who had been previously baptized,

were confirmed by A. H. Smith, D. H. Smith and J. H. Lake.

J. H. Lake was released from the presidency of the district, and Frank Reynolds chosen.

Sunday morning. Met at 9 A. M. for a social meeting, and were greatly blessed. The Spirit testified that the business transacted was pleasing to the Lord.

Preaching at 11 A. M., by A. H. Smith, on the principles of the gospel.

Met at 2.30 P. M. for prayer and testimony, and to partake of the sacrament, and enjoyed a happy time.

The following business was transacted:

Resolved, That R. Warnock continue his labors at Croton and surrounding country.

That W. Anderson be requested to labor in his several appointments.

That J. S. Snively be associated with R. Warnock while he remains in the district.

The spiritual authorities of the church were supported.

Evening: Preaching by D. H. Smith to a large and attentive congregation.

Peace prevailed throughout the session, and the instruction given by the preachers and in testimony, will long be remembered by the saints.

Adjourned to meet at Keokuk, Lee Co., Iowa, on the first Saturday and Sunday in September.

St. Louis Quarterly Conference, held in St. Louis, June 12, 13, 1869.

Elder Wm. Hazzledine, President; Chas. Hall, Clerk.

REPORT OF SUB-DISTRICTS.

No. 1.—No report.

No. 2.—Met in conference May 29, 30, 1869, at Caseyville, Ill., and reported five branches, numbering in total 82 members, including 1 high priest, 15 elders, 8 priests, 5 teachers, 1 deacon; 7 removed by letter; 1 received by letter; 5 scattered; 2 out off; 1 died; 4 children blessed. Adjourned to meet at Caseyville, on the last Sunday in August, 1869.

George Hicklin, President; Nathaniel Miller, Clerk.

No. 3.—Met in Conference with the Platte Branch, in Nodaway Co., Mo., May 29, 30, 1869; and reported 3 branches, numbering 36 members, including 10 elders, 1 priest, 1 teacher; 14 removed; 6 baptized; 2 children blessed. Adjourned to meet in Clinton Branch, Clinton Co., Mo., on the last Saturday and Sunday in August, 1869. Wm. Smmerfield, President; Wm. Woodhead, Clerk.

No. 4.—Met in Conference in St. Louis, Mo., June 6, 1869, and reported 4 branches, numbering 338 members, including 2 high priests, 1 of the seventy, 20 elders, 12 priests, 10 teachers, 7 deacons; 6 children blessed; 5 received by letter; 6 removed; 1 died; 5 scattered. George Bellamy, President; Chas. Hall, Clerk.

No. 6.—Met in Conference at the Whearso Branch, Osage Co., Mo., May 29, 30, 1869. The Whearso Branch reported 20 members, including 5 elders; 5 baptized. Adjourned to meet again on the last Saturday and Sunday in August. Appointment of place left to the President. James F. Wilson, President; John Mantle, Clerk.

The following resolution was presented from Sub-District No. 4:

Resolved, That this sub-district Conference be dissolved, and that, hereafter, those branches comprising said sub-district report directly to District Conference."

After a consideration of the subject, the following was offered and passed:

Resolved, That this District Conference do approve the action of Sub-District No. 4, in dissolving said Conference.

REPORTS OF COMMITTEES.

The Committee of Arrangement for General Conference reported. Report approved, and Committee discharged.

Committee appointed to collect moneys for Church Press reported having paid to Joseph Smith, at St. Louis, April 12, 1869, \$250,00. Cash now on hand \$95,00.

Promised and yet to come \$100,00. The Committee was continued.

Resolved, That moneys on hand belonging to Press Fund be immediately forwarded to the *Herald* office.

Resolved, That Bro. Wm. T. Kyte be ordained to the office of Elder.

He was ordained under the hands of Bro. J. Anderson, Allen, Hazzledine and Thorpe, the former being mouth.

Bishop James Anderson informed the Conference that he had made choice of two brethren to officiate as Counsellors to the bishoprick in St. Louis, and he wished to have the Conference approve his choice. Bro. Wm. Kyte as First and Bro. Wm. Smith as Second Counsellor. The Conference approved of the same.

Officers present: High Priests, 2; Elders, 21; Priests, 5; Teachers, 2; Deacon, 1.

The Carbondale and St. Louis Sabbath schools reported in a good condition.

Superintendents of Sabbath schools throughout this district, are hereby requested to make a full report of their respective schools to the next session of this Conference.

All the authorities of the church were sustained in righteousness.

Adjourned to the second Saturday and Sunday in September next.

SHREDS OF SILVER.

Conscience is the pulse of reason.

A soft answer turneth away wrath.

As rust corrupts iron, so envy corrupts man.

Constant dropping wears away the hardest stone.

Without consistency there is no moral strength.

There is no grace in a benefit that sticks to the fingers.

They only have lived long who have lived virtuously.

Poetry.

LOVE OF THE WORLD REPROVED.

Thus says the Prophet of the Turk,
 Good Musselman, abstain from pork;
 There is a part in every swine
 No friend or follower of mine
 May taste, what'er his inclination,
 On pain of excommunication."
 Such Mahomet's mysterious charge,
 And thus he left the point at large.
 Had he the sinful part expressed,
 They might with safety eat the rest;
 But for one piece they thought it hard
 From the whole hog to be debarred;
 And set there wits at work to find
 What joint the Prophet had in mind.
 Much controversy straight arose,
 These chose the back, the belly those;
 By some 'tis confidently said
 He meant not to forbid the head;
 While others at the doctrine rail,
 And piously prefer the tail.
 Thus, conscience freed from every clog,
 Mahometans eat up the hog.

You laugh—'tis well—the tale applied
 May make you laugh on t'other side.
 "Renounce the world"—the preacher cries,
 "We do,"—a multitude replies.
 While one as innocent regards
 A snug and friendly game at cards;
 And one, whatever you may say,
 Can see no evil in a play;
 Some love a concert or a race;
 And others shooting and the chase.
 Reviled and loved, renounced and followed,
 Thus bit by bit the world is swallowed;
 Each thinks his neighbor makes too free,
 Yet likes a slice, as well as he;
 With sophistry their sauce they sweeten,
 Till quite from tail to snout 'tis eaten.

Cooper.

Selections.

FAULT FINDING.

It may be safely set down with a margin that nobody likes to be found fault with; but every body likes to find fault when things do not suit them. Generally we are

so made that what it is a pleasure to us to do, it is a pleasure to our neighbor to receive. It is a pleasure to love; it is a pleasure to be loved; a pleasure to admire; a pleasure to be admired; it is a pleasure to give and a pleasure to receive; it is a pleasure, also, to find fault; but not a pleasure to be found fault with. Furthermore, those people whose sensitiveness of temperament lead them to find the most fault are precisely those who can least bear to be found fault with; they bind heavy burdens and grievous to be borne, and lay them on other men's shoulders; but they themselves cannot bear the weight of a finger.

Saddest of all things is it to see two dearest friends, employing all that peculiar knowledge of each other which love has given them only to harass and provoke; wounding their own hearts with every deadly thrust they make at the other, and all for such inexpressibly—miserable trifles as usually form the openings of fault finding dramas. For the contentions that loosen the very foundations of love—that crumble away all its fine traceries and carved work—about what miserable and worthless things do they commonly begin—a dinner underdone, too much oil burned, a paper torn, a waste of coal or soap, a dish broken—and for this miserable sort of trash, very good, very generous, very religious people will sometimes waste and throw away by double handfulls the very thing for which houses are made and coal burned, and all the paraphernalia of a home established, they will throw away their happiness. Better cold coffee, smoked tea, burned meat, better any inconvenience, any loss, than a loss of love, and nothing so surely burns away love as constant fault finding.

Never fret about what you can't help, because it won't do any good. Never fret about what you can help, because if you can help it, do so. When you are tempted to grumble about any thing, ask yourself, "Can I help this?" and if you can't, don't fret; but if you can, do so, and see how much better you will feel.

CHEMICAL PRODUCTION OF DIAMONDS.

It is well known that the artificial crystallization of carbon into diamond has been the *no plus ultra* of scientific research. The very simplicity of the problem gives a kind of fascination to the attempts at its solution. The production of elementary substances in the crystalline state is not by any means difficult; a few bodies, indeed, carbon amongst the number, have long resisted chemical persuasion, but these have gradually yielded themselves to crystalline influences, until carbon now stands alone.

Silicon and boron, the two elementary brethren of carbon, are amongst the latest triumphs in this respect, and the exact similarity in physical properties which is observable between the artificial boron and silicon diamonds and the natural carbon diamond is very encouraging to those who are engaged in these experiments, and has led to increased investigation. Mr. Joyce, an English chemist, announced some time ago that he had obtained carbon in the crystalline form, by the action of electricity upon certain compounds of carbonic acid and hydrogen. M. Caignard, de la Tour, also announced that he had obtained some crystals of diamond by fusion, and M. Despretz, that he had arrived at a similar result, by the action of electricity upon certain compounds of carbon, a process peculiar to himself.

But by far the most important result is that attained by M. Rossi, a French chemist. The experiment consisted in the action of phosphorus, water and bisulphide of carbon upon each other for several months. Crystals were thus obtained which were found to have all the properties of the diamond. They were so hard that no metal would act upon them, and they even scratched steel; they were perfectly transparent, had extraordinary brilliancy, and some of them had crystallized in "dodecahedra," the crystalline form which is characteristic of the diamond.—*St. Louis Medical Reporter.*

THE STOMACH AND THE MIND.

Much of our conduct depends, no doubt, upon the character of the food we eat. Perhaps, indeed, the nature of our meals governs the nature of our impulses more than we are inclined to admit, because none of us relish well the abandonment of our idea of free agency. Bonaparte used to attribute the loss of one of his battles to a poor dinner, which, at the time, disturbed his digestion. How many of our misjudgments—how many of our deliberate errors—how many of our unkindnesses, our cruelties, our acts of thoughtlessness and recklessness, may be actually owing to a cause of the same character? We eat something that deranges the condition of the system. Through the stomachic nerve that derangement immediately affects the brain. Moroseness succeeds amiability, and under its influence we do that which would shake our sensibility at any other moment; or, perhaps, a gastric irregularity is the common result of an over-indulgence in wholesome food, or a moderate indulgence in unsuitable food. The liver is affected. In this affliction the brain profoundly sympathizes. The temper is soured; the understanding is narrowed; prejudices are strengthened; generous impulses are subdued; selfishness originated by physical disturbances which perpetually distract the mind's attention, becomes a chronic mental disorder; the feeling of charity dies out, we live for ourselves alone; we have no cares for others. And all this change of nature is the consequence of an injudicious diet.—*Boston Journal of Chemistry.*

CONFERENCE.

The Latter Day Saints' Conference embracing the churches of Massachusetts, Rhode Island and Connecticut, convened in Providence, on Saturday, Sunday and Monday. The time was occupied in

religious devotion and the transaction of business.—There was a large number of delegates in attendance, Fall River, Providence, New Bedford, Pawtucket, Dennis Port and Boston being well represented. There were about thirty present from our city, embracing the clergy and laity, among the former being Elders Brown, Cottam, Hacking, Smith and Gilbert. Elder Cyriel E. Brown of Fall River, was chosen President, and Elder John Smith, also of this city, was elected Clerk. The subject of home missionary labor was discussed, and Elders Brown and Smith were chosen to preach at Little Compton, while Elder Cottam was elected to labor at Westport and Dartmouth. The rite of baptism was administered Sunday noon, to five candidates at Long Pond, which was witnessed by a large number of spectators.

This Conference had its origin in Fall River, October, 1866, and was made up of members exclusively from the church in this city, that church being the only one extant within the limits of the present conference. They claim to be the only true Mormon church and the followers of Joseph Smith, the martyred prophet, rejecting Brigham Young as an imposter and apostate, who "departed from the faith first delivered to the saints," and instituted the system of polygamy and other heresies, contrary to the teachings of the Book of Mormon.

The Latter Day Saints of this city hold their meetings in Mason's building.—*Fall River Monitor.*

NEWSPAPER DECISIONS.—Any person who takes a paper regularly from the post office for three issues, whether directed to his name or another, or whether he has subscribed or not, is responsible for the pay. If a person orders his paper discontinued, he must pay all arrearages or the publishers may continue to send it until payment is made, and collect the whole amount,

whether it is taken from the office or not. The courts have decided that refusing to take newspapers and periodicals from the post office, or removing and leaving them uncalled for is *prima-facie* evidence of intention of fraud. Postmasters are required to inform the publisher when any paper is refused at their office. Failing to do so immediately, the postmaster becomes responsible for the pay. This is the law.—*The Liberal.*

Address of Elders.

Elder H. A. Stebbins, Hudson, St. Croix Co., Wis. Those desiring to communicate to him, write to him there.

Joseph Smith, William Marks, Isaac Sheen, Mark H. Forscutt, Plano, Kendall Co., Ill.

Jason W. Briggs, No. 8, Mount Pleasant, Balsal Heath Road, Birmingham, England
Zenos H. Gurley, Israel L. Rogers, Sandwich, DeKalb Co., Ill.

Wm. W. Blair, Box 513, San Francisco, Cal.

Samuel Powers, Box 278, Beloit, Wis.
Reuben Newkirk, Lloyd, Richland Co., Wis.

E. C. Briggs, Box 76, Joliett, Will Co., Ill.

Josiah Ells, No. 8, Mount Pleasant, Balsal Heath Road, Birmingham, England.

C. Derry, Manteno, Shelby Co., Iowa.
Alex. H. Smith, David H. Smith, E. C. Brand, G. S. L. City, Utah.

Wm. H. Kelly, Mantorville, Dodge Co., Minn.

Thomas W. Smith, South Brookville, Hancock Co., Maine.

Wm. H. Hazzledine, 2413, Broadway, St. Louis, Mo.

Isaac N. Beebe, care of S. G. Mayo, Pollard Station, Escambia Co., Alabama.

Benj. H. Ballowe, Johnsonville P. O., Humphrey's Co., Tennessee.

Charles W. Lange, Viola, Richland Co., Wis.

RECEIPTS FOR THE HERALD.

To find how your account stands.

The present Number of the HERALD is 183. The No. which follows your name, is the No. to which you have paid. If the No. paid to is *greater* than the present No. the difference shows how many No's. you have paid for in *advance*. If the No. paid to is *less* than the present No. the difference shows how many No's. you *owe* for.

When any person has sent money for the HERALD which has not been receipted in it at the proper time, they should write to us concerning it *without delay*.

50c. each.—Sarah Peck 184, John Lee 184, C Christenson 188, Dan Grimes 182, James Kemp 184.

75c. each.—Wm Adams 186, Wm S Matthews 186, John Thornton 187, S Williams 194, C Headland 186.

\$1 each.—G Mefford 190, John Randall 192, Wm Summerfield 188, John Wade 188, J H Gladwin 189, C H Jones 193, M A Carlton 192, Chas Frost 188, Henry Kemp 188, Mary A Mason 188.

\$1.50 each.—Sam'l Ackerley 204, Henry C Smith 192, Harris Cook 192, J Stevenson 193, W Wheaton 192, J W White 188, John Leeka 192, Anes Roberts 194, A Stuthers 192, Thos Dobson 196, Jane Keith 192, S A Newcomb 192, L D Nelson 192, R Roberts 192, R W Warnock 192, H Roberts 192, F Whittall 192, T Sprague 192, John Currie 191, D W Kennedy 196, Phyla Hall 205, Ed R Feavel 196, M M Gilbert 192, Maretta Trowbridge 192, E B Smith 192, Norman W Smith 192, Joseph Morrill 192, Albert Benson 192, Lucinda Corless 192, T F Chap-pelow 193, Janet Black 206, George Yeates 192, J F Waldsmith 192, E O Dobaqn 192, Ira A Goff 192, Ephraim Jones 192, David Eccles 192, G L Cole 192, A Cole 192, Dinah Newbould 192, John Lloyd (Sen.) 192, R B Wight 192, C Mills 192, Thomas Williamson 192, John Miller 192, Mrs M Johnson 192, George Weld 196, Austin Hayer 192, O A Olson 192, Henry Holenbeck 192, Wm Tait 192, Abraham Holliday 192, R C Elvin 208, Eelki Jasper 192, Andrew Christian 192, Enos Buttrick 192, Archibald Falconer 192, Edwin Hulme 192, Mary Hulme 192, Joseph Winder 192, Joseph Harrison 190, Eve Smith 194, John Smith 192, Jacob Reese 196, John Gillespie 192, Jesse Price 192, Joseph Parsons 192, James Hunter 193, Thos. J. Andrews (gold) 192, Henry Beasley (gold) 192, William Hart (gold) 192, George Hall

192, William J Davis 212, A Vander-wood 192, Martha Houghton 192, James Houghton 200, Moses Houghton 200, Sarah Gibbs 192, Ellen P Cliff 192, Morgan Lewis 192, Charles W Lange 192, Mrs. Hirst 192, Sam'l Ferris 192, Alva North 192, W T Smith 192, M Ward 192, J D Craven 192, Elza Hoskins 192, Stephen Butler 192, Norman Hazleton 192, L W Babbitt 206, Jane Lisenbee 190, L L Babbitt 192, E E Binstead 192, Wm Hawkins 192, Joseph S Lee 209, S S Wilcox 202, Fred'k Collins 192, John F Thomas 192, George C Smith 192, W H Whately 192, Peter VanEvery 192, William Stevenson 192, William Izatt 192, Martha Kent 192, E Downy 192, J M Wait 192, Ed B Gray 192, Robert L Wade 192, Shelby Baker 192, Wm Owen 204, H G Gladwin 195;

\$2.00 each.—Peter Harris 199, F Reynolds 186, Wm Woodhead 190, Althia Lawrence 196.

\$2.50 each.—John L. Smith (gold) 200, Robert Strang 200.

\$3.00 each.—Ephraim Hart 206, David Leeka 204, Henry Schofield 208, Elcina Cargaly 204, Ira Agan 204; Christopher Danielson 204, H Johnson 207, Sylvanus Pease 204, Orrin Smith (gold) 204, John Roberts (gold) 204, John Boná (gold) 204, Rufus Benjamin 204, John Norton 204, Eunice Butler 206, John Tullar 204, S E F Kelly 224, R Lambert 204, Henry T Pitt 204, Thomas Pitt 204, Martha Horaman 204, Elizabeth Hulse 207, Thos. R Allen (for 2) 200, Wm Garritt 204.

Various sums—\$1.65 (gold) R R Dana 196; \$2.10 Geo Shadiker 209; \$2.40 Wm. C Matthews 199; \$2.70 E W Dupue 202; \$3.25 (gold) Daniel P. Young 210; \$3.48 John Taylor (Montana) 206; \$3.50 John McKenzie 205; \$4.00 Jonathan Newman 210; \$4.00 Geo. W Crouse 214.

S F Walker \$13.00.

From Agents—\$4.50 Hy. J Hudson. \$7.80 (for 6 subscribers) John Whitehouse. \$12.00, for 8 sub., John Gilbert 192. \$12.00, for 8 sub., Wm O Thomas 192.

\$15.00, for 7 sub., Wm. Cunnington. Orders to 192, but the amount sent is \$4.50 more than necessary. Seven *Heralds* for 6 months amt's to \$10.50. How shall the balance be applied?

\$15.50, N H Ditterline, for 9 of each number to 192, 1 to 196, and 2 to 200.

\$16.50, John Sutton, 12 no's to 192.

\$31.50, Wm. Aldrich, 10 of each number to 204 and 1 to 192.

\$33.25, J E Brown, for 25 of each number to 192, and 1 to 188

\$79.50, Wm. Anderson, St. Louis, for 58 of each number to 192.

DIED.

At Galland's Grove, Iowa, June 8th, 1869, ENMALINE E., daughter of John and A. McIntosh, aged 2 years, 5 months, and 18 days.

At Nebraska City, Neb., June 8th, 1869, Bro Isaac Peck, aged 61 years 5 months, and 18 days.

At St. Louis, Mo., June 20th, 1869, ANNA LAURA, daughter of Bro. Hiram and Sister Phoebe King, aged 4 years, 3 days.

Beware of little expenses: a small leak will sink a great ship.

Kindness in woman, not her beautiful looks, wins the truest love.

Petroleum, as an article of fuel, has been employed with remarkable success, generating steam for boilers with great effect-iveness and economy. Steam vessels may thus carry fuel for much longer voyages than if dependent on coal.

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WHO THEN CAN BE SAVED? \$1.40 per hundred, single copies 2c, by mail 4c. THE GOSPEL, 36c per hundred.

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THE TRUE
LATTER DAY SAINTS'

HERALD.

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

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

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EDUCATION.

The chief business of man in this sphere is, no doubt, to receive an education, and to graduate from this school, or sphere, to enter upon an eternal practice in another sphere, upon a higher or more exalted plane. But the exact constitution of that future realm being hidden to mortal man, and per-consequence, its duties, the science of education must relate mainly to this sphere of action, that other sphere being a matter of faith and hope.

We are a part and parcel of the physical world, and must deal with it every moment of our lives, hence the need of an education in physical science.

We have to do with society and governments, hence the need of an education in political science, the social and moral sciences.

Underlying all these is the *mental science*, which teaches to man "Know thyself."

Now, education is cultivation; that is, what there is in man may be developed by cultivation, or education.

No amount of labor to develope a crop, in a field where no seed is in the

soil, can accomplish it. Such labor is not cultivation, for there is nothing to cultivate. Hence to educate or cultivate man, (I use these terms as equivalents,) is to develope what is already in him—to bring out his latent energies and power—which do not appear, but in the sense of the kingdom of heaven appearing in the *mustard seed*.

It is one thing to plant, and another to cultivate.

Man's faculties are all planted and his capacities determined by *constitutional enactment*. And no amount of effort can create a new faculty or capacity. So education can only bring out, but put nothing in. Thus the systems of education (falsely so called) that seek to add something to man, as though he were not finished, assumes prerogatives of divinity. And this brings me to the question of this article, viz, schools of divinity, or theological schools wherein religion is taught.

There are numerous institutions of this sort. One question must be settled before such an institution can have a consistent basis, to-wit, Is religion a science?

If this be settled affirmatively, then

the coast is clear. It should be taught as such—and is entitled to a professorship and school as the other sciences are—provided always, a professor can be found competent to solve the various problems arising in its study.

If religion be a science, it is the noblest of all; the climax of intellect, and the glory of all; the queen, to whom all the other sciences are but handmaidens.

The physical sciences are called "exact sciences"—not because everything is known respecting them—but because there is an invariable uniformity, like causes producing like effects always; and these invariable relations are susceptible of demonstration; while the social, the moral, and political sciences are based upon no invariable laws tangible to the sense, and capable of demonstration. Hence the Pagan and the Christian, of all shades or sects, perfectly agree respecting exact sciences, but widely disagree respecting the social, moral and political.

If religion is a science, in which of the above classes is it placed?

If among the exact sciences, then what relates to it must partake of the invariable and uniform character of the physical sciences; whereas, the best books teach that "I, the Lord, command, and revoke the commandment."

The commandments of God are the essentials of religion, and when they are revoked, an essential of the science (if science it is) is revoked.

If it be exact before a part is revoked, or abrogated, what is it after?

When we consider an entire system of religion, as taught in the books, abrogated, and another taught, quite different in order and spirit, we must admit that the characteristics of an exact science are totally wanting in the Bible teaching upon the subject of religion. One part of the book teaches, "An eye for an eye, and a tooth for a tooth." But subsequently this is

abrogated and forbidden. "The Sabbath was made for man, not man for the Sabbath," implies that that religion of which this was a part was suited to man's circumstances, and as there changed, it was changed, an old covenant for a new and better one. Hence, if religion is taught as a science, it must rest upon *facts*, not *faith*, as a basis. And when the changeable character of those facts relating to religion in different dispensations is considered, it cannot, it appears to me, be taught, as a whole, as an exact science.

True religion, in our world, seems to be the manifestation of a "divine policy," based upon principles completely hidden to us, nor are we competent to go back of a commandment to enquire, and much less to demonstrate, why it was given.

The commandments of God—written or unwritten—are the basis of religion, and obedience to those commandments is religion.

Supposing that this subject will be discussed from different stand-points, including the scientific one—for many are fond of calling religion a science—I add no more on that head.

That the suggestion, or recommendation, of the Annual Conference upon this subject might be acted upon, in some degree, to advantage, will be conceded, no doubt, by all. But the quality of a professorship in "the school of the prophets," is not palpable to my comprehension. And if all the students, or would-be-students, of the proposed school were equally dull on this point, in *choosing their own professors* they could give no intelligible reason for their choice. This idea of students choosing their teachers, implies abilities on their part which they *may* be supposed to possess on leaving, but not on entering the school.

Paul instructs Timothy to *study* to show himself approved, in rightly dividing the word of God, in *order to*

give to each their portion. First, then, by study he was to learn what was in the word; and, second, learn by study how to distribute what he learned. This is, then, knowledge and the right use of it, which is wisdom. And these are two of the manifestations or the Holy Spirit, which Spirit only is competent to search the deep things of God, and instruct prophets and saints in the mysteries of the kingdom of God. But yet we must repudiate that open-your-mouth-and-the-Lord-will-fill-it theory.

Napoleon's maxim that "God is on the side of the heaviest battalions," is but another form of saying, "God helps those that help themselves," or, in Scripture language, "He draws near to those that draw near to him."

J. W. B.

THOUGHTS ON SPIRITUALISM.

[Continued from page 170 vol. xv.]

It will be remembered that in my last, was called in question the legality of the means of obtaining the information Saul sought in applying to the Witch of Endor.

I was aware that my views would come in contact with some of my brethren's preconceived ideas on this subject, so have waited some time, to see if there would be any one better able to handle the subject, take the field, or some objections be made, to draw some more valuable thoughts from minds better stored with wisdom than mine. However, I will to the task at once, and dispose of the idea some hold in regard to the Witch of Endor being a Prophetess of God. As testimony, I quote the language of Saul himself, in the 15th verse of the 28th chapter of 1st Saml.

"I am sore distressed;" * * "And God is departed from me, and answereth me no more, neither by prophets nor dreams." Now Saul in his wicked

heart, and in his more wicked action, had sought to kill David, and had forsaken God in all His ways. So Saul's acknowledgment in seeking the Witch, and by his most positive language declaring that God would not answer him ought to be sufficient. But if not, we cite our readers to the 10th ch. 13th v. of 1st Chronicles.

"So Saul died for his transgression which he committed against the Lord, or against the word of the Lord, which he kept not, and also for asking for counsel of one that had a familiar spirit, to inquire of it, and inquired not of the Lord; therefore he slew him, and turned the kingdom unto David the son of Jesse."

There is recorded in the 22d chapter of 1 Kings, an account of a prophet of God telling a vision and prophecy. In the vision, he saw the Lord sitting high on his throne, and all the hosts of heaven standing by him on his right hand and on his left. The council was to determine the best means of enticing Ahab up to Ramoth Gilead, and one said on this manner, another on this manner, and a spirit came forward and said I will persuade him, and the Lord permitted him to go forth and be a lying spirit in the mouths of Ahab's prophets. Now the prophet of God declared this to warn the king, for the king desired to go up, and all the king's prophets said go up, and prosper. The king paying heed to his four hundred prophets who were possessed of a lying spirit, rather than heed the servant of God, who gave him warning that he might live, went up to Ramoth Gilead and suffered the penalty of obedience to the advice of evil spirits—*death*. Here again the two powers manifestly show themselves, because Ahab disobeyed the spiritual commandments of God, the first power, but adhered to the wily, deceitful teachings of the evil spirit, or second power, Satan. Death was his portion.

And to show what the works of a

righteous king were in the days of the children of Israel, I now call the reader's attention to the 23rd chap. of 2 Kings, 24th and 35th vs. "Moreover the workers with familiar spirits and wizards, and the images, and the idols and *all* the abominations, &c. * * * did Josiah put away, that he might perform the words of the law, &c., and the like of him, was there no king before that turned to the Lord with all his soul, heart, might, mind and strength."

As an opposite to the picture just drawn of a righteous king, I now call you to a careful perusal of the 33rd ch. of 2d Chronicles, and you will see that witchcraft, dealing with familiar spirits, &c., were evils wrought in the sight of the Lord by this wicked king: "And the Lord God became angry with him, and sent him into captivity, and had he not repented of all his sins, he would soon have been cut off from the face of the earth." Again in the 8th chap. beginning at the 19th verse (of Isaiah), we find the Lord declaring through His prophet, "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 hear from the dead? To the law and to the testimony," &c.

O how the evidences accumulate and crowd in upon me to show the manifestations of the two powers throughout the great test book, and how plainly modern spiritualism shows itself to be the satanic manifestation spoken of in all the foregoing testimony in regard to familiar spirits, witches, wizards, and those abominable characters.

The matter is so plain to me that it seems superfluous for me to give the many connecting links now being made manifest.

But, says one, modern spiritualism was not known, till about the year 1848, and first made its appearance in Rochester, New York.

I admit this generation knew very

little of it, until that time, and the reasons are patent. The adversary, or Satan, was sure of his game prior to this time, or prior to the year 1830, and had no need of those manifestations of his power.

But this brings us to an advanced stage of our investigation too soon, so we purpose to examine a few more testimonies from our test book ere we broach these present manifestations. I do not intend to bring *all* the testimony that can be brought to bear on this subject, but shall bring those I think best suited to show the two leading powers, the first leading to life, the second to death. And why do I do this? Because I am working for him who hath said, "He frustrateth the tokens of the liars and maketh diviners mad; that turneth wise men backward and maketh their knowledge foolish." —Isaiah 44 : 25. MAX.

TO BE CONTINUED.

EXTRACTS FROM ELDER DAVID H. SMITH'S JOURNAL.

Salt Lake City, Utah, July 16th.—At Columbus, Neb., on Tuesday forenoon last, we partook of the sacrament with the Saints, and in the evening by the kindness of Rev. Mr. Chase, we held meeting in his stead. It fell upon me to speak. The Saints freely entertained us, and we enjoyed the visit highly.

Tuesday, 13th.—About one o'clock Bro. Hudson accompanied us to the depot, and after a little time we bade him a reluctant farewell. His company having been so enlivening, instructive and agreeable, and the entertainment of his excellent family so cordially given, that we dreaded leaving them for the great unknown. We soon set out however, and flew along over the great plains. A very grand sight is the track of the railroad upon the

plains, stretching far away over level plain, and as far as the eye can see, straight as a line with the series of telegraph poles holding up the wires on either side like guardian spirits or angels, over the great highway.

Merrily we flew along, bright the day, and everybody intent upon seeing sights.

To the left was the Platte; to the right, either the wide plain covered with grass, that gradually grew less luxuriant, and became more stunted, or a low range of hills, that sometimes were near and sometimes far off on the horizon.

Here and there were farms with sod covered homes, surrounded by cultivated fields, and we stopped at many small stations along the way; but evidences of civilization grew less frequent at last.

The passengers amused themselves by pointing out the various objects new and strange that we passed. An old buffalo's skull, a light graceful antelope, one of those large jack rabbits, an extensive settlement of prairie dogs, or a sage hen, formed an attraction for all eyes.

We finally came to stations where soldiers, to the number of four or five, were standing guard before their white tents, or sod-built houses.

Wednesday, 14th.—Morning dayned clear and fair. After our breakfast of currant cake, provided by Sister Hudson, we were on the alert, watching for the mountains. The hills on either hand began to grow higher, and we had a faint suspicion that we were on rising ground, in fact going up gradually. All at once Alexander rose, and motioning me to follow, we went out on the platform and he pointed off to the right, there looming up in the distance were the mountains,—the Black Hills.

Soon we caught sight of still higher ranges off to the left, their summits and ravines white with snow. These they

said were the snowy range of the Rocky Mountains.

Our flight was now more perceptibly upward.

About 11 o'clock we were among the Black Hills.

We made a pause at Granite Canon Station. I noticed strange looking cellars or dug-outs, as they styled them, in the sides of the hills, evidently used by the builders of the road.

At one stopping place we could see the long ascending grade before us, Logan's Peak of the Snowy Range was still in sight and apparently in the same direction, showing its great distance from us and its height.

Anon the wide deep valleys began to open on either hand.

The ravines and some of the hillsides were clad with flowers, purple larkspurs, white poppies and mountain daisies, and multitudes of other flowers, new and strange.

The landscape now began to grow more dreary, and I find this concise comment in my diary, "strange, barren, lonely mountain land."

Long stone walls were on either hand, and fences made of heavy plank to keep off the drifting snow in winter. More rocky, and broken, and barren, became the land; and I find the still more concise and much abused word "awful" jotted down to express the impression made upon my mind by the scenery.—We passed an emigrant train, exchanging greetings. About half past nine o'clock we passed the highest point of the track. The air was thin, and one scarcely could get enough into the lungs to satisfy him.

Down hill grade, much wonder and excitement on account of the strange, grotesque looking rocks and stunted pines.

Finally we came to Laramie Station; the station house here was crowded, and Tom Thumb and troupe came on board the train, little coach and all.—On we sped. Cactus, sage, and grease

wood was the order of vegetation. I must shorten this account.

One of the most sublime, and beautiful sights of the trip was Elk Mountain, with a storm before it and a most vivid rainbow over it; like a brilliant frame, enclosing a grand picture covered with gauze. I looked upon it with satisfaction, as my desire to see, and conception of, a mountain were both realized. A wonderful sunset. Plains again. After crossing the North Platte, endless sage fields. After our supper, and much laughter at the inexpressibly cute antics and fun of Mrs Tom Thumb and her sister Minnie Warren, who with their agent were on board the same car with us, we disposed of ourselves on the car seats as conveniently as possible and went on express train to shut-eye town, situated in famous dream-land.

Thursday, 15.—I sat up and rubbed my eyes to look out and see the sun rise, among the brilliant clouds that were spread in his path. We soon had a view of what some said were the Wasatch mountains. Grim and snow-clad, they towered boldly against the sky, though distant from us.

We crossed high trussel work, and by and by shot into a tunnel dark as pitch, and then shot out again.

Echo Canon was the next interesting part of our flight, the lowering granite rocks on the right side were very interesting. Alex. sat by me and pointed out the old fortifications crowning the high rocks. Some places the rocks were worn into the most strange and weird shapes imaginable, in one place hollowed out and pierced with holes to resemble a great sponge or honey comb.

Weber Canon was next entered, and after a time the scenery became more grand and sublime than any yet seen, and I was out upon the platform most of the time. I had regretted, heretofore, that the mountains we had a view of were far off, but here they shot up from the very track, lifting their rocky

and craggy forms far above our heads.

Quite a group of ladies and gentlemen were on the platform, and we laughed, chatted, and wondered, alternately, as the great scene swept by.— Suddenly, in the midst of our glee, we turned strait for the mountain side and swept into it, and the ladies cried out as we plunged into the darkness impenetrable. Seated upon the platform, the noise and confusion, swinging and shaking of the cars, made one feel as if they were whirling into chaos, but instead, we whirled out into the sunlight to look up at the heights around us, catch a glimpse of the receding tunnel from which we had emerged. By and by we passed the "Devil's Gate," after seeing the "Devil's Slide." This latter I must speak of. Two great walls in the steep mountain side, close together, parallels, and extending from the foot to the summit, between them a smooth, steep groove, down which if his majesty was inclined for the sport, he might slide on a grand scale.

For my part I object to giving such noble works of nature such ill names. Devil's Gate, Alexander said, was inferior to a place of the same name on Sweet Water, Nebraska. To me it was very grand. Uintah, our station reached at last, the stage took us on our way up the mountain, on coming to a steep place we got out to walk, and obtained a good view of the Great Salt Lake.— Blue, misty and surrounded by its mountain guard, it was a very grand spectacle.

That stage ride was abominable, joined in three on a seat, smothered in dust. I was heartily glad when the thirty-five miles were jolted over, and we spun into the city of saints. Passing the hot springs, and meeting ever so many Indians on their way out.

Some of our fellow-stagers knew them, and mentioned their names as they rode passed. We drove up to the Salt Lake House and registered our names, and washed off a little of the dust and heat.

We found our way to our cousin John Smith's, and here we are at present, safe and well. When I write again, I will tell you of what we have seen and done, but as we must now visit our brethren in the city, and they wait for this letter for the mail. May God bless all the dear saints at home.

WOMAN'S RIGHTS.

God has a church on the earth, a prophet to whom he makes known His will, and apostles who are his special witnesses; but upon these are not laid the whole burden of the world's redemption, or they would take up the cry, "Lord, who is sufficient for these things." They are co-laborers with God, and are in the foremost rank, are the apex of the pyramid; but He has ten thousand other agencies.

The tramping squadrons who march to the defense of duty, and strike loose the fetters of slaves, are in His service, as are those who make war against error, and evil, and misery. The educators of the race hold high rank in the service of the common father; Sabbath School teachers will be among those who "will shine as the stars, forever and ever." Whoever writes a good thought, or speaks a good word, or does a good work, shall have his reward.

Those who have taken up the cause of suffering woman have a theme that awakens the tenderest and most sacred impulses of the heart.

"Thirty thousand girls in New York," it is said, "work for from one to three dollars a week, and their board alone averages within twenty-five cents as much. They have combined in a movement for higher wages."

"God of the feeble human frame,
And woman's patient, suffering soul,
Oh! let not man's heroic fame—
His power to guard, defend, control,

Sink to a selfishness so deep;
There is a deep (and is't not here?)
At which the holy angels weep,
And woman sheds her bitter tear.

"She asks for bread, for clothes, for more,
For comfort, culture, virtue, peace.
She asks—and, by the heavens so pure,
By God's right arm, by man's increase,
By all the powers, above, below,
Her righteous prayer, so long deferred
Shall soon be answered: earth shall know
The judgments which its crimes have
stirred."

The subject of woman's rights is now the most prominent one before the people. I would like to have the Church of Jesus Christ take a stand concerning it. It is not a political question, or if it is, it is not political only. It is one we cannot ignore, and be true to our mothers and sisters; true to him who loved Martha and Mary, and whose mother was a woman.

The customs of society that turn frail women upon the world, to battle for existence, subject to the oppression and outrage so prevalent, are wrong. The custom that shuts the gates of mercy on women who err, and take their companions in guilt, and their victimizers, by the hand, and into the home circle, merits a worse word of condemnation than I can find.

I do not propose to set forth facts in this article. They are apparent. The papers reek with them. We cannot shut them out from our knowledge. We cannot escape them. In vain the poet's wish:

"O! for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumor of oppression and deceit
Might never reach me more."

The condition of woman is the great grief of the world, the disgrace of our civilization, the shadow on the fair landscape. How dare we boast of our progress when millions of God's crowning work are starving, over-worked, forlorn, driven to sin, selling their souls for a morsel of bread. The picture cannot be drawn.

“See, rising thousands, hear their tramp
 From seats of weariness and pain,
 From gloomy garrets, cellars damp,
 And crowded streets—a numerous train,
 Who do not threaten, cannot take
 The bolder measures man employs,
 But simply ask of him to make
 Life’s burden lighter, more its joys.”

Sewing Societies are being formed, a Woman’s Rights Bureau is in operation, Woman’s Rights Conventions are being held, by noble women; for although some of them have had to lay aside the modesty that is their charm; their sceptre and crown, so as to do something in defense of their less fortunate sisters, silent be my pen in reproach. They have their justification. I pity woman only the more that woman’s needs provoke such sacrifice—the sacrifice of retirement—of the shades and shelter of home. When woman comes from the retreat,—to her, most dear,—and takes the forum in her own defense, it is not a spectacle for jeers; but for earnest thought and manly pity. Aye, woman has wrongs, that cry to heaven for redress.

What shall bring redress? This is the question of the hour. Other problems have been solved; man meets his fellow-man on equal terms before the law of God and of the land; but what about woman, and her rights? Ah! sad problem unresolved.

Dear friends of other days, who were ever climbing the heights by the way-side of life, peering into the regions ahead, and asking “What of the night?” I have left your ranks, but have not deserted the cause, so sad and sweet, telling of the long ago. “Travelers o’er yon mountain height, see the glory-beaming star.” “God has spoken; let all flesh be silent.”

“Marriage is ordained of God.”
 “Thou shalt love thy wife with all thy heart, and shall cleave unto her, and none else.”

The true woman’s first wish is not to wield the ballot, and those who are putting all their stress on that demand,

are not representatives of the sex. A woman’s first want is some one to love her and take care of her; and at present, only about one-half of the women have husbands. The cause of this is that men spend their lives in social dissipation, flirting, fortune-hunting, sight-seeing, idealizing, brooding over disappointments that their pride or folly caused them. God’s law wont set them to work, making homes and staying in them, and being happy there.

Man and woman are made of God, with such differences as adapt each to the other. Woman is the vine that clings to the oak, clothing it in beauty, and clinging none the less closely, if it be gnarled and rough, or even rotten at the core. Man exults in the homage paid to his superior strength. Woman’s smile is his reward. Milton says:

“For valor he, and meditation formed,
 For beauty she, and sweet attractive
 grace.”

Not the grace of the forum and camp. Woman need not seek for power; she has an empire, all her own. She rules. Alas! alas! for her and for man she has not always used that power well. It is for her that the great strife for wealth and fame is carried on. Answer me, ye toiling millions, buoyant youth, and man bowed down with age, Why this ceaseless effort? Ah! say they, to be rich and great is a bootless victory, unless she be pleased.

If woman’s love is such a mighty power, how important that it be perfected by proper care and training. Woman’s love of place and distinction fills the world with strife, in which the strong reach the goal they seek, by trampling others down. When woman ceases to demand accumulated lands and glory, won in wars, a better era will begin. Woman wrought the fall, it is woman’s mission to restore. Love is the soul’s great want; and woman’s love, sanctified by grace, is a power

that the future will reveal.

Where marriage is not possible, woman will have the love of brothers and sisters, and the love of God, for the kingdom of heaven will be ruled by love; and when all else has failed, there will be the store-house of the Lord, where the poor may be supplied, and none may plead want as an excuse for error. "By this ye may know that ye have passed from death unto life, in that ye love the brethren." "Inasmuch as ye have done it unto the least of these, ye have done it unto me." "If any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and needy, he shall, with the wicked, lift up his eyes in hell, being in torment."

As regards authority, a girl eight years of age has an equal voice with men, and the vote of the people declares the will of God.

There can be no conflict between the rights of the sexes. Woman's good is man's indispensable good. He cannot reach a height without first placing her there. It is her province to bear, and to rear, and it is all-important that she be qualified for her great duties. If God gives her intellect, who shall say it shall not be cultivated? If He gave her capability to instruct, who dare hinder any good she can do? Her mind is in the image of the divine mind; its powers should be so developed that she can minister to man's mental wants, and be his true help-mate. She has a right to such accomplishments as will add to her "sweet attractive grace;" but her chief adorning will be a meek and quiet spirit.

The adage of the present is, "There is a skeleton in every house;" it will not be true of the Kingdom. Isaiah says; "And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud of

smoke by day, and the shining of a flaming fire by night; for upon all her glory shall be a defense." In Zion all tears shall be wiped away from all eyes. "It shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God, and the glory of the Lord shall be there." Each home will be a miniature of heaven. Sunshine on the heart, and a glory-cloud upon the house, and guardian angels at the gate, the flow of music in the hall, merry music at the hearth, and ye imprisoned and earth-born will know the bliss of heaven's morn.

"Let Mount Zion rejoice, let the daughters of Judah be glad."

S. F.

THE RESURRECTION.

(Continued from Page 72.)

THE DOMINION, GLORY, POWER, CAPACITY, AND HAPPINESS OF THE SAINTS IN THE RESURRECTION.

The dominion of the saints will be the earth in its renewed and eternal condition. "And we [the saints] look for a new heavens, and a new earth wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless." 2 Pet. iii. 13, 14. "And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be *changed*." Heb. i. 10-12. "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isa. lxxv. 17. "For as the new heavens and the new earth, which I will make, shall remain

before me, saith the Lord, so shall your seed and your name remain." lxxvi. 22.

Here are some of the promises that God will *change* the present heavens and earth, and make them "new," for the saints. Paul, in speaking of this present creation, and in view of the new one, says, "For I reckon that the sufferings of this present time [life] are not worthy to be named with the glory which shall be revealed in us. [Evidently at the resurrection.]. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. [*i. e.* of their reward, inheritance, power and glory.] * * * Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves [saints] also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption [resurrection] of our body." Rom. viii. 18-23. Here the "whole creation" is represented as travailing in pain, in view of putting off its corruption, and participating in "the adoption," "the redemption" of the body. And we are here told that "the creature itself *also* [as well as the saints] shall be delivered from the bondage of corruption into the glorious liberty of the children of God." When the saints are "delivered from the bondage of corruption into the glorious liberty of the children of God," their "adoption," is effected in its completeness, by "the redemption," or resurrection, of their bodies—their bodies are renewed by the power of God. So with "the whole creation;" when the sons of God are fully manifested by the resurrection, it will be delivered from "the bondage of corruption," also; and hence it will be a new creation—"a new heavens, and

a new earth wherein dwelleth righteousness."

Jesus promised, saying, "Blessed are the meek; for they *shall* inherit the earth." Matt. iv. 7. The hope of the saints, that they should "inherit the earth," gladdened their hearts, not only while living, but after they had ended their Christian warfare on earth. After they had heaved their last sigh, and gained their last victory; after they had passed into the joys of the paradise of God, still they hoped to possess the earth for an inheritance. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seven seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and *we shall reign on the earth.*" Rev. v. 9, 10.

By Ezekiel xxxvii. 1-14, we learn that when God resurrects the house of Israel, He will give to them the land of their fathers. "And I shall *place you in your own land*; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." 14 vs. The Lord promised unto Abraham, and unto his seed after him, the land of Canaan; and yet "he gave him none inheritance in it; no, not so much as to set his foot on; yet he *promised* that he would give it to *him* for a possession, and to *his seed* after him, when as yet he had no child." Acts vii. 5. God cannot lie; and how is this promise to be fulfilled? We answer, By Abraham's resurrection, and the restoration of the earth. "And Abram said, Lord God, how wilt thou give me this land for an everlasting inheritance? And the Lord said, Though thou wast dead, yet am I not able to give it thee? And if thou shalt die, yet thou shalt possess it, for the day cometh that the Son of Man shall live; but how can he live if he be not dead? he must first

be quickened" [resurrected], Gen. xv. 9-11. The Psalmist David says of this promise, "He hath remembered his covenant forever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for aneverlasting covenant; saying, Unto thee will I give the land of Canaan, the lot of your inheritance; when they were but a few men in number; yea, very few, and strangers in it." Ps. cv. 8-12. We will now quote from the B. of C. lxxxv. (vii.) 4, 5, 6, 33 :

"Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created; and for this intent are they sanctified.

"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory; he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory: therefore, he is

not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

"And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it: for, notwithstanding they die, they also shall rise again a spiritual body: they who are of a celestial spirit shall receive the same body, which was a natural body: even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fulness; and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fulness: and also they who are quickened by a portion of the telestial glory, shall then receive of the same, even a fulness: and they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

"And again, another angel shall sound his trump, which is the seventh angel, saying: it is finished! it is finished! the Lamb of God hath overcome, and trodden the wine-press alone: even the wine-press of the fierceness of the wrath of Almighty God; and then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritance and be made equal with him." Par. 33.

And again: "Behold it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together

and stand in holy places, and prepare for the revelation which is to come when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed; and also that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth. And in that day the enmity of man, and the enmity of beasts; yea, the enmity of all flesh shall cease from before my face. And in that day whatsoever any man shall ask it shall be given unto him. And in that day Satan shall not have power to tempt any man. And there shall be no sorrow because there is no death. In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep (that is to say in the earth) but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious. Yea, verily I say unto you, in that day when the Lord shall come he shall reveal all things; things which have passed, and hidden things which no man knew; things of the earth by which it was made, and the purposes and the end thereof; things most precious; things that are above, and things that are beneath; things that are in the earth, and upon the earth, and in heaven. And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory. Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither the life of the body; but care for the soul, and

for the life of the soul, and seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life. When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men. They are called to be the savor of men. Therefore, if that salt of the earth lose its savor, behold it is thenceforth good for nothing, only to be cast out and trodden under the feet of men. Behold, here is wisdom concerning the children of Zion; even many, but not all; they were found transgressors, therefore, they must needs be chastened. He that exalteth himself shall be abased, and he that abaseth himself shall be exalted." B. of C. xeviii. 5.

Enoch saw the time when the heavens and the earth would be renewed, and when the saints would enter upon their glorious inheritance. "And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they fall upon our necks, and we will kiss each other, and there shall be my abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest. And it came to pass that Enoch saw the days of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness, for the space of a thousand years. But before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received

a fulness of joy." B. of C. xxxvi. 13, 14.

We have now shown that the saints will inherit the earth in its restored state, and we are led to enquire, Over what else will they have dominion? We answer, Everything else upon the earth under Christ; for they are joint [equal] heirs with him. Rom. viii. 17. "He that overcometh shall inherit *all* things; and I will be his God, and he shall be my son." Rev. xxi. 7. "Therefore let no man glory in men; for *all* things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; *all* are yours; and ye are Christ's; and Christ is God's." 1 Cor. iii. 21-23. "For unto the angels hath he not put in subjection the world to come, whereof we speak. For one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put *all* things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." Heb. ii. 5-8. "And unto him who loved us, be glory; who washed us from our sins in his own blood, and hath made us kings and priests unto God, his Father. To him be glory and dominion, for ever and ever. Amen." Rev. i. 6. "And hath made us unto our God kings and priests; and we shall reign on the earth." Rev. v. 10. "And to him who overcometh, and keepeth my commandments unto the end, will I give power over many kingdoms; and he shall rule them with the word of God; and they shall be in his hands as the vessels of clay in the hands of a potter; and he shall govern them by faith, with equity and justice, even as

I received of my Father." Rev. ii. 26, 27. "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. xx. 4.

Again, They will have dominion over those of lesser glories. "Like sheep they [who are not saints] are laid in the grave; death shall feed on them; and the upright [righteous] shall have *dominion* over them in the morning." Ps. xlix. 14.

And when the thousand years, and the "little season," are past, then "His servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall *reign* for ever and ever." Rev. xxi. 3-5. So their dominion will continue.

We have endeavored to present, plainly, to the reader, the fact that the saints, after their resurrection, are to have a literal dominion; and that it is to be the earth in its restored and glorious condition; that the saints are to reign, literally, with Christ, and that their reign will be, first, for a thousand years, and then, after that, they will commence an eternal reign. But we do not propose to tell the glories and wonders of that reign; we know little, very little, in regard to it; and probably none will be able to fully appreciate it until they enter upon it. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. ii. 9. "But," Paul says, "God hath revealed them unto us by his spirit;

for the spirit searcheth all things, yea, the deep things of God," 10v.; and we can only say to the Saints, that we pray that "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe." Eph. i. 18, 19. Truly, the hope of the Saints is a glorious one: How worthy of Him who hath promised!

Who of us is sufficient for these things? God alone is able to give us the inheritance and the glory. "For I reckon that the sufferings of this present time are not worthy to be named with the glory that shall be revealed in us." Rom. viii. 18. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. iv. 17. Then let us faithfully follow the Captain of our salvation, who for the joy that was set before him endured the cross, and despised the shame, and is now set down upon the right hand of the Majesty in the heavens

As to the power and capacity of the resurrected saints, we are led to conclude that they are infinitely beyond what is enjoyed by mortals. Their power and capabilities must be adequate to the sphere upon which they shall enter. "For now we see through a glass darkly; but *then* face to face; now I [Paul] know in part; but *then* I shall know even as also I am known." 1 Cor. xiii. 12. Paul had attained to great knowledge in the things of God, "through the abundance of the revelations given unto" him; but as compared with what the saints were to receive in the resurrection, it was like "seeing through a glass darkly"—it was knowing "in part" only. The powers which the saints, including the apostles, enjoyed in this life, was but a foretaste of "the powers of the world to come." The powers exercised by

Moses, by Elijah and Elisha; by Peter and John; by the angels, and by our Savior while on earth; great as it all was, is not so great as must be exercised by the saints after their resurrection. Jesus said to His disciples, "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 xiv. 12. Jesus, no doubt, had reference to all the great works He had wrought in his Father's name. He had healed the sick, cleansed the leper, cast out devils, raised the dead, turned the water into wine, increased the bread and fish, walked upon the water, stilled the wind and the waves; with many other marvelous things; and His disciples were to do "greater things" than He had done. And why? Because He went to His Father. And when should they do these "greater works?" Evidently not during their mortality, but after they should be "raised in power." Jesus is clothed with "all power, both in heaven and in earth." John says "we shall be like him." Paul says the saints "are complete in him, [Christ,] which is the *head of all* principality and power." Col. ii. 10. He further says that "the God of our Lord Jesus Christ, the Father of glory," set Christ "at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet." Eph. i. 20-22. The resurrected saints are to reign with Christ, hence they are to receive a fulness of his power, for they "are *complete* in him."

TO BE CONTINUED.

How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?

DIALOGUE ON SABBATH SCHOOLS.

BETWEEN AN ADVOCATE AND AN OBJECTOR.

AD.—How can you prove that you love the Lord Jesus Christ?

OB.—By ceasing to do evil; by obedience to the laws which Christ laid down while tabernacling in the flesh, and which He has again declared by a holy angel in the last days; “If you love me, you will do whatsoever I command you.”

AD.—Do you do all that is commanded of you?

OB.—Well, yes.

AD.—Do you try to teach your neighbors the plan of salvation, as you are required?

OB.—Yes; I never let an opportunity pass.

AD.—Do you subscribe for the *Herald*?

OB.—O! yes; I would not be without it.

AD.—Do you labor to sustain and build up the Sabbath School in your branch?

OB.—O! no; I don't go to help, myself; but —, but I don't persuade others not to go.

AD.—Do you send your children?

OB.—No; they attend a Sabbath School, but not our own. Sabbath Schools are very well for other churches; but it savors too much of sectarianism in the Church of Jesus Christ of Latter Day Saints. You see there is no command to that effect. Christ did not mention Sabbath Schools when He was on earth.

AD.—But Bro. Joseph has called on all to help to establish Sabbath Schools in all the branches.

OB.—That is not binding on me at all; that is not Jesus. Joseph is only a man, and Jesus said, “If you love me, you will keep my commandments.”

AD.—Yes; and He also said, “He that heareth you heareth me, and he

that heareth me, heareth Him that sent me.” This He said to His disciples. And why did He say this?

OB.—Because He spoke through them to the people.

AD.—Then, inasmuch as God has raised up Joseph Smith, and ordained him with the Holy Priesthood, and has chosen him to be His mouth-piece to this generation; and inasmuch as Joseph has called upon the Church to assist in establishing Sabbath Schools, that the rising generation may be taught to love and obey the pure principles of the gospel, as they have been revealed from heaven, do you not think it is binding on you to acknowledge the call?

OB.—I did not see it in this light before; but I do now see the necessity of aiding the Sabbath Schools, and I will do all that lies in my power, God being my helper, for the advancement of the Sabbath School in this branch. May God help me to prove that I do love the Savior of mankind, and that I will assist in feeding His lambs.

G.

Col. H. C. Rawlinson, the great decipherer of the arrowheaded characters of the Assyrian remains, has just made a very interesting discovery. There were two blocks of stone brought from Nineveh and placed in the British Museum, one containing a list of kings of Assyria, and the other a list of dates; but there was no known connection between them. Col. Rawlinson, however, has put the two fragments together, and found that they are in fact complementary portions of the same stone, fitting into each other exactly, and giving thus a complete and exact record of the Assyrian empire for a period of 146 years before the great eclipse [total eclipse of the sun known to have occurred by astronomical calculations on the 15th of June, 763 B. C.] in other respects the Hebrew records are fully verified by this additional and unexpected testimony.

L. D. S. Herald.

JOSEPH SMITH, Editor.

Plano, Sunday, August 15, 1869.

PLEASANT CHAT.

WHAT IS CHARITY?

It is said by the Apostle, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

We do not propose attempting a very elaborate elucidation of the text quoted, but the query having been started in our mind, by the acts—portraying the thoughts, of a few of the brethren, we propose to ask a few questions, as incentives to thought; and, also, suggest a few ideas illustrative of our views on the subject.

When men obey the gospel, it is an open profession of faith in God, and belief on the Lord Jesus Christ. It is, moreover, the token of having entered into that "better covenant," by which the comers thereunto "draw nigh unto God." This, the Apostle seems to have understood well.

The thought that all the christian graces would spring, blossom, and bear fruit in a night, was never at any time entertained by this teacher of divine things. Nor does he in all his teachings convey the presumption, that the plant, transplanted from the darkness of Satan's kingdom, into the marvelous light of the kingdom of God's dear Son, could, without growth, expand

into all its ultimate splendor of foliage and glory of fruitage. But, to the contrary, it is everywhere present in his writings that the true, grand characteristics of the christian, are the result of steady increase. Peter seems to have gathered the same thought, and doubtless from the same teaching, as that received by his later compeer.

The deduction drawn from this, is that the crowning virtue of all that could grace a follower of the Master, is charity.

Not that blind and foolish love of applause of fellow sojourners that prompts the munificent gift publicly made; nor yet, that equally fallacious idea that makes the gift in secret, the great exponent of charity.

That there is no charity exhibited in the act of giving, we will not affirm; for we could not safely sustain such an affirmation.

Some, however, in deed, betray the conception of charity which governs them, by giving the fact to observant eyes, within and without the fold, that in the bestowal of the goods of this world alone, is charity exemplified.

With greed of gain do men accumulate, who love God, yet love the creature more. But when, with love of God supreme in heart and hand, the goods of this world, are gained and used, how sublimely is the virtue of charity amplified.

There may be a helping hand, with a heart that envieth another's good.

There may be a gift given, fraught in itself with worth—as men value worth, made lighter than air, by the baleful spirit of greed that parts with

the gift. No smile of kindness blesses such a gift.

There may be a gift, so slight in its nature of intrinsic worth, judged as men judge value, that it is lost in a breath; but which outweighs the coffers of an Astor, or a Stewart, by the grand, holy, loving spirit with which its donor meekly gives it.

The charity which appertains only to the gifts of worldly gear, underlies only, the crust which covers the rottenness of the love of lucre.

The charity which is "the love of God" dwelling in the hearts of devoted followers of Christ, underlies the whole system of salvation, and is that which worketh, as well as giveth.

"Charity envieth not."

Is there no envy but that excited by the contemplation of another's wealth?

"Charity seeketh not her own."

Is there nothing to be sought, but the sordid wealth of which we may be defrauded? No rights, no privileges out of which there might come joy by their possession?

When the good name of man or woman is assailed, unjustly, does the charity which "thinketh no evil," prompt the assailant? When even grievous wrong is inflicted, does the charity which "suffereth long and is kind," prompt the retaliation, bitter and loud? When men, who love the work of God, and are using every effort in their power for good, err by reason of human judgment and sanguine expectation, does charity which "comprehendeth all things," prompt the fierce onslaught to which they are fre-

quently subjected, from their *brethren*; brethren who do not withhold their goods from the needy, but who know no rule by which to judge their fellows, than the hollow emptiness of their own caprices. O! the verdureless barrenness of charity like this.

Does that charity by which a Savior could bear to be crucified, stir up the smoldering embers of long buried offences, blow them into life by the deadly breath of slander, passion and prejudice, revive difficulties once settled, to annoy and irritate those holding spiritual charge; ferment doctrinal differences, by urging private views to the disparagement of well established theories; crediting evil tales, because they have not seen all the acts of the one upon whom they are told—does charity do all this? and yet it is done.

Charity may suffer, but does not complain; may be the object of wrong, but seeks no redress; bears reproach and ignominy, but is silent; may see the encroachment of right and privilege, but prefers to wait; sees an act which works to itself injury, but never thinks it the result of an evil intent; submits to authority, because it is the command of the law; prefers the wisdom of the body to his own strength; neither forges, nor uses a lie; sees another's prosperity, but feels no envious sting; strives for preferment, but would rather it came to others; aids, but does not retard the work of God.

Charity looks out upon the wide, wide world, sees good in everything; gathers stores of wisdom and strength from every affliction and ill; knows in

the bonds of peace a redemption for every sinner; feels self and selfish views subservient to the will and wisdom of the whole body; ever keeps in view to strive after peace, not the strife of contention, nor the war of words.

Charity is never heard for itself and against others; is a generous opponent, and recognizes worth, even in an enemy; will never descend to mean ends to gain advantage.

It is this charity of which the Apostle wrote, when he said, if I "have not charity, I am nothing."

There is a charity that is loud in its own defense; it is not the charity of Christ.

There is a charity that will brook no insult, without retaliation; receive no injury, without seeking revenge; will neither bear nor suffer any encroachment of right or privilege; it is not the charity of the gospel.

There is a charity that stirreth up old wrongs, resurrects differences once adjusted, defies the authority set in the Church of God, envieth the useful labors of those servants who love to labor in the vineyard, ties up their hands by jealousies, petty fault-finding, disrespect to and disregard for their authority, a listening to idle tales about them, and many other things as unlike the charity of the Son of God, as error is unlike truth.

Brethren; the sisters, some of them are restive under legitimate rule, and make plenty of trouble by their rapidly flying tongues. It is best for those in authority to turn deaf ears to every

unlawful, unauthorized complaint, from either brothers or sisters.

We have but two kinds of binding of the Doctrine and Covenants, and those, plain leather.

① Calf binding will be ten cents higher than sheep.

The next groan we expect to hear will be that there ought to be some nicer bound ones, the plain leather being too plain. We hope they will, at least, prove serviceable.

Those having paid for best bound Doctrine and Covenants, will be furnished with such as we have on hand. The difference in price will be paid to them in money, credit on the HERALD, HOPE, or any other books on sale by the office.

Those who are not willing to make such arrangement, will be under the necessity of waiting until we can print and bind another edition, as the present one is about exhausted.

Orders for Question Books and Voice of Warning will be filled as rapidly as we can have them bound.

The mission in Utah seems to be meeting with strong opposition.

The brethren there wish to be remembered in prayer, and much solicitude, for the success of the work.

Bro. Job has carried on the fight there for sometime, almost alone; we are thankful that he is now so strongly reinforced.

We bespeak the attention of the Saints to the letter of Elder George P. Dykes, to us, published in this issue.

There were three baptized at the

"Partridge" school-house, and one at Fox River, July 26th, five at Batavia, one at Plano, August 1st, and four at "Partridge" school-house, Aug. 8th.

Bro. John S. Patterson, of Kewanee, preached to the Saints at Plano, on the evening of August 1st.

Father A. H. Jones, of Batavia, Sister Rosalia Dancer, of Joliet, Ill., have each forwarded us \$5, and Bro. J. S. Lee, of Mo., 50 cts., to send in tracts to Bro. T. W. Smith, in Maine. We have sent the tracts along, and trust that God will bless them to the salvation of the precious souls among whom they may be distributed.

The demand for tracts is so great, that if we had but the means to supply them, we could keep one compositor wholly engaged in preparing them.

The Pittsburgh branch, Penn. under the presidency of Bro. Joseph Parsons, feels the necessity of this means of distributing the word, and has sent us quite extensive orders. Numbers of brethren, and some of them quite poor in this world's goods, have felt the importance of their neighbors being warned, and have sent in their offerings, from ten cents to five dollars, requesting us to send all the tracts we could for the money, as they wished to send them where they could not go themselves, as well as to distribute them among their neighbors and to their congregations.

Brethren, the time has come for work in the vineyard. Let no man holding authority in the Church, be idle. Fill the pulpits, the school-houses, wherever they may be open to you. The hour of active labor to

prepare for Zion's triumph now is; let not a single office-bearer expect the reward of the Master in the hour of triumph, if he shall have been idle or careless in the hour of labor.

Up! brethren, up! The cry of precious souls for the gospel rings in our ears, and the spirit bids us, bids you labor. Equality in reward is sought after; let us not forget the Master's declaration, "Every man shall be rewarded according to his works."

ANSWERS TO CORRESPONDENTS.

W. H. R.—What is faith? Faith is the strong underlying power by which all things, created of God, are kept in position and place. It is also the perfect trust and confidence which men place in the promises made of things which do not appear. If we walk by faith, we do not walk by sight. That which is demonstrable by sight, is not held by faith, but by sight.

Several others.—Baptisms made within the precincts of a branch, should be done by and with the consent of the branch authorities. All members should pay proper respect to the day we keep as the Sabbath. Persons moving with letters, from branches to branches, should present those letters to the branch to which they move.

Water enters into the composition of the most solid bodies. The opal is flint and water; the earth in our farms is one third water; a man's body consists of water to the extent of fifty per cent, and vegetables contain a much larger percentage. Even the air we breathe has five grains of water in each cubic foot.

Correspondence.

COLUMBUS, Nebraska.

July, 1869.

Bro. Joseph:

I avail myself of the privilege of the correspondent's column of the *Herald*, to ventilate a few thoughts.

While many of us have not attainments to occupy space in the literary department, we can hold conversation with a large circle of loved ones, tried and true, escaping that criticism, (often cruel,) that each reader feels authorized to exercise towards our higher aspirations and productions.

With peculiar emotions we anticipate the visits of the *Herald*, our "harbinger of hope." We search through its "Correspondence" for names and localities, with which we feel most familiar, with feelings akin to watching for a well known face, to emerge from a train, steamboat, or other conveyance.

Ah, ah! here it is! We read the name. It becomes a talisman, an immediate passport to our inmost thoughts. No stiffness, no formality, no disposition to criticise; thought mingles with thought; we weep, we laugh, all the pulsations of our emotional nature are stirred to the depths. We are raised to the heights of pleasure. Affection, joy and friendship, in all their humanizing influences, merge into letters from friends.

Physically, the Saints in this district are well; spiritually, not as "lively members," although there are many exceptions worthy of honorable mention. The Central Nebraska District, furnishes a promising field for an earnest "good man, full of faith and the Holy Ghost," who, Barnabas like, will devote his whole time to the ministry. There are five localities from which I have urgent appeals for elders to visit and preach, two of which, only, can I attend to, besides the regular

branch organizations. Elders G. W. Galley and Chas. Brindly have taken in a radius of thirty miles, and assisted me at every seasonable opportunity.

Elders G. W. Martin and B. V. Springer have been preaching to good congregations at Elkhorn City. Elders Z. S. Martin and J. Hodges accepted one of the best openings for the preaching of the gospel, at our last Conference. The results of their labors, or whether they have labored at all, I have not heard at present writing.

I expect there will be a severe pruning of withered limbs at our next quarterly Conference, and if you can send into this field a discreet working elder, I will prophecy such a harvest as will make the reaper shout for very joy. A large amount of seed has been scattered o'er the district, and while it has not escaped the contingencies so vividly portrayed by the Savior in his parable of the sower, there is some that will bring a plenteous return.

We have had a visit from Elders Alex. and David Smith, on their way to Utah. Their presence and their teachings were like "the oil of gladness," making the spirit rejoice, and the heart to swell with gratitude unfeigned to Almighty God for "three remaining pillars," "in faith and strength" united, "to help Zion on her way."

The services Sabbath, the 11th day of July, 1869, will be remembered when "time shall be no more." In the afternoon, at our sacramental meeting, Alex. and David bore testimony, full, and with power. Alexander, with much clearness and force, portrayed the righteousness and purity that must characterize the saint, before he can possess the promised inheritance in Zion, "the city of God." Ah! how we linger, and cling to the hallowed memories of their testimony; but that inexorable call to duty, and the discharge of our daily routine of labor and toil, admonishes to "boil it down." In the evening the pastor of the Congregational Church, (the same pastor that

gave way for you to preach here last October,) gave us the use of his pulpit. Bro. David addressed the largest audience ever gathered to a preaching service in the town of Columbus. The spacious building (its capacity you well remember) was filled full, and a large number that could not get seats inside, (the evening being warm,) remained outside, and thronged each window, listening with that attention and intensity, that mortals under condemnation, might be expected to exercise, when hearing the servant of God proclaiming deliverance therefrom, and pointing out the way of life. Many a heart was smitten, many a spirit was humbled, many a darkened soul saw the glimmering rays of truth. Some rejoiced; many wept. May their weeping lead them into everlasting joy! I was waited on by a number of citizens urging the privilege of another discourse, but Alex. and David felt their mission to Utah was calling them to hasten, and did not feel at liberty to prolong their stay beyond the time set for their departure.

The train, with tones of thunder, comes hurrying on, picks up its precious freight, they are wafted on to what—tongue cannot tell the bitterness and anguish of spirit my dear brothers may be called to endure in laboring for Zion's redemption, ere we grasp those loved hands again.

H. J. HUDSON.

NEWTON, Jasper Co., Iowa,

July 30, 1869.

Bro. Joseph:

I baptized five at Newton a little while ago. I have been through this field of labor twice, and I have thought it wise to organize two branches, one at Pleasant Grove, where there are twelve members, and the other at DesMoines. There were ten at the latter place, and we baptized two there last week. That makes twelve in that branch. I think it will not be long before we baptize some more. You will

see that I have not been idle.

The Saints are beginning to feel alive, and to know that there is a God in Israel. I think I shall be able to do a good work in this part of the country, with the help of God.

What Conference are we to belong to?
GEORGE WALKER.

[We think it would be advisable for the Saints in the vicinity of these branches, with the Saints at Newton, Boone, and all in that region of country, to appoint a District meeting at some convenient place, meet there, and organize themselves into a Conference District, with a Presiding Elder and District Clerk.

If some of the active brethren will confer together, suggest a time and place, and notify us sufficiently early, we will advertise the Saints through the HERALD.]

STARFIELD, Missouri,

July 29, 1869.

Bro. Joseph:

I send enclosed fifty cents for tracts, to be sent to Bro. Thos. W. Smith. It is an old saying that "charity should begin at home." If so, the poor should assist the poor—the rich are able to take care of themselves.

Our spiritual progress here is slow. Some have obeyed the truth. Prejudice appears to be giving way; but every advantage we get of the world here, has to be obtained by fair fighting. Our every word and act is watched strictly. Surely there is no rest for us here, except in the Lord; for, if we are idle but a week or two, the cry is, "If you are the servants of God, why don't you teach the people?" And when we preach, every foolish tale that ever has been invented, or that can be invented against "the Mormons," is raked up, and hurled at us with a vengeance. We inform them that we are not sent to preach on character, or the good or bad acts of any man or set of men; but we are sent to teach the

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word of God, to set forth the plan of salvation that God has prepared for the redemption of the human family. If any claiming to be of us should lie, steal, or kill, we wish the offender taken and tried, and condemned by the laws of our country. There are a few here that threaten to mob; but the majority say that the mobbing game has "played out," here.

If you have any instructions to give me, I would be very glad to get them; for I am but young, and have had but little experience. Give my love to Bro. Mark and family.

Yours for the redemption of Zion,

J. S. LEE.

LIBERTY, California,

June, 4, 1869.

Bro. Joseph :

I take the liberty of addressing you, to inform you in regard to the work of the Lord in this place.

I am but a babe in Christ. Bro. Brand baptized me in April, 1868; and the Centreville Branch honored me with the presidency in October, since which time I have earnestly contended for the faith once delivered to the Saints.

I was a member of the Campbellite Church for six years before I heard the glad sound of the gospel. I was asking knowledge of God, and received the truth joyfully.

Our branch affairs are not as I would like to have them; but there are many noble, God-honoring members.

Bro. Blair was with us twice this spring; preached several times, and created much interest. Many are enquiring for truth.

My sectarian brethren are getting terribly frightened, and are showing the cloven foot. They forbid me preaching in the school-house, or on the grounds, in one place. I have given an appointment to preach in the road, by the house, next Sunday, and I hear they threaten to tar and feather; but I have learned to rather

fear Him that can destroy both soul and body in hell. The Campbellites preached for our benefit on Sunday night last, on the signs following believers; and when I wanted to reply, they put the gag law in force. I announced that I would reply in two weeks by the church.

We have two Voice of Warnings, which our friends read with good effect; we want more; I enclose \$15 currency for them.

Your brother in the hope of the gospel,
DANIEL S. CRAWLEY.

PITTSBURGH, Pa.

July 30, 1869.

Bro. Forscutt :

Last Sabbath the brethren commenced preaching out doors in this city, and intend to continue when the weather is favorable. The Lord is blessing us very much in our branch meetings, with tongues and interpretations, and revelations. He also visits us at our homes with dreams. I thank the Lord my God with all my heart. I will give you some account of these things at another time.

We are all very much pleased with *Zion's Hope*, and pray that our kind Father will help us to sustain it with all our power.

Yours in the gospel of Christ,

JOSEPH PARSONS.

HOPKINS, Mich.

July 20, 1869.

Bro. Joseph :

The mission in this part of Michigan is prosperous, and has proved that the way is still opening for the gospel to be preached. On the 6th day of July, at a meeting of this branch, brethren Briggs and Donnellon being present, Bro. Donnellon preached, much to the edification of the saints. Bro. J. E. Hopper was ordained a Teacher, Norman W. Smith a Deacon. Bro. Hopper has already commenced his labor as a branch

visitor, and Bro. Norman has entered into an agreement of discussion with a Mr. Shepherd, a Disciple preacher. Discussion to be four weeks from last Saturday, at 2 P. M., in Hopkins. Subject—Divine authority of Joseph Smith. It was Mr. Shepherd's desire to take this subject.

Bro. Sherman Smith preached his first discourse in the world, last Sunday. A good congregation gave good attention.

Bro. O. B. Thomas has his first appointment to preach next Sunday, at Dorr Centre.

The branch still seems to be prospering.

HORACE CHURCH.

HIGH POINT, Mercer Co., Ill.,

July 18, 1869.

Bro. Joseph:

As I can not go to church this beautiful day, I will write to you, for it is the most pleasant day that we have had for three weeks. Hay and grain that have been harvested are in a very bad condition, some floating in water, and some in but little better shape than though it was so also.

Friday, 16th, at about 11 o'clock, another very disastrous rain-storm came upon us, with but little warning. The rain was attended with a heavy wind, which laid all kinds of vegetation flat to the earth.

Great complaints are heard everywhere, and the prospect is still discouraging. We have, until the last week, had some hope that spring-wheat would make a tolerable crop; but through the late rains, we have lost all hope of a paying harvest. The wheat was badly injured by the blossom being beaten off by the rain some time since, and in consequence of the late storms, there will be many fields that will not be visited by the reapers.

If fall-wheat is properly saved, it will be excellent, but not sufficient to supply the home demand.

Oats, that promised so well, are all flat

to the ground, and in fact the crop prospect, at present, is about as poor as we have seen in this vicinity for several years.

A shock of a subterranean character visited an area of about fifteen miles square a short time since, in the lower part of this State. It was strong enough to throw people out of bed, and cause great excitement; though it did but little damage.

"There is a rock in Jacksonville, Alabama, discovered two years ago, that has plain cyphers of 1870, in large figures, upon its face, and the cyphers are evidently formed by the same hand that formed the rock; for it is plain to be no device of man. Equally mysterious is the fact of the discoverer being directed to it by a voice from a person that he could not see, and the voice said the cyphers were a living witness of a new era in the world's history, and of the terrible day spoken of soon to come." *New Boston Herald.*

The *Herald* is an ever-welcome visitor here.

Your sister in hope of a part in the first resurrection.

SARAH J. BRADFORD.

ROCHESTER, Minn.,

July 20, 1869.

Bro. Joseph:

Several have been added to the church since I last wrote, all good commendable saints; full of kindness.

The Methodist's locked a school house against us recently, which resulted in three or four being baptized. They then held a camp meeting, which in point of converts was a failure, it resulting in the closing of another house, and the preparation of some more for baptism. The Lord has thus brought good out of every opposing event. United prayers are sent up by the above mentioned class of professedly Christ's followers, thanking the Lord for a land of freedom and liberty; where they may be permitted to worship God under their own vine and fig tree, without moles-

tation; and while in the very act of making this prayer, will slip their hands behind them, and turn the key on those who are heirs of Columbia's freedom and constitutional rights equally with themselves.

Claiming to be patriots and equal rights men in politics, and latitudinarians in religion, yet convoking in their councils and actions the spirit of the inquisition, intolerance and the iron heel upon those who dare worship contrary to their long-cherished belief.

O! Protestantism, remember thy great mother, who has rendered herself odious by her persecution and murder of the righteous in all ages. You but follow in her footsteps, and as literally testify of your ancestry, as the blind Jews did in the Savior's time, when they garnished the tombs of the prophets.

Love to Bro. Mark, with all in the office.

WM. H. KELLY.

"We were left a heritage of shame. Four boys, (one now rests), to bear a world's opprobrium; to receive the rude sneer as being the sons of the 'Mormon Prophet, Joe Smith,' to be accounted by their brethren as outcasts, because they followed not the beck of men, and at last, when listening to the voice which called them to bear a part in the restoration of the good name they valued, that of their father, they sought for it not in the honors of this world, but taking up the cross, in the bearing of which their father perished, they seek it by striving to call Israel back to the Lord they forsook; to leave the embraces of the wanton, whose breasts are those of a strange woman. And for this, they are called Gurleyites; for this, they are likened to Esau; for this, the scorpion whip of brethren is laid upon them; for this, they bear the world's cold sneer, and the hiss of disappointed disciples; for this, they are charged with hypocrisy, base designs upon the credulity of the poor; for this, the vials of wrath of Granville Hedrick, L. D. Hickey, G. P. Dykes, Sidney Rigdon, Brigham Young, and a host of others are uncorked."—HERALD, vol. xiv., No. 7.

"MORMONISM.—Rev. G. Parker Dykes

will continue his lectures in Graham's Hall at 2 p. m. to-morrow, showing the errors of reorganized Mormonism, their deceptive swindle, their false and hypocritical pretensions, and their secret treasonable design upon the general Government of the United States. Seats free."

SACRAMENTO, Cal.,

July 15, 1869.

President Joseph Smith:

As you have refused to correspond with me, choosing to remain with the ninety-and-nine, rather than to seek after the wayward, and having been left alone so long in the wilderness, and having received such treatment from the reorganization, that I do know, religious people cannot be guilty of, and having so long endured their abuse and persecution, with no kind shepherd's voice to seek after me, I have at last made a move, as the enclosed scraps will show you.

My first was delivered on the great fourth of July, the other on the 11th, in the capital of the state of California, (page ten, Appendix to Ultimatum). And after a long and careful investigation of the manner of the getting up of the reorganization, so called, (for the church of God never was reorganized), I do now most conscientiously feel it to be my indispensable duty to publicly warn all mankind against its delusive claims, and deep, deceptive, hypocritical pretensions. For there is no body of people on this earth who can deal with its members as I do know your church has done in California and Nevada, and then receive the approval of a just and HOLY GOD. And I do believe, Bro. Joseph, that the day is not very far distant when you will see it in the same light, and will then approve of the course I am now taking.

The idea that one of the Smith family should sanction the cutting off of honorable saints, because they would not vote to suit the president, as I do know was done here; and the *Herald* gives us the facts of its being sanctioned at head-quarters, is

something so foreign from original mormonism, that to call it a reorganization of it, is only a burlesque upon the people's common sense.

In the 2d chap. of 2d Nephi, the ancient Joseph of Egypt prophesied that the choice seer of the latter times should be made strong out of weakness; then, Joseph, I think you will frown upon such ungodly acts, as all philanthropists should do. You, Joseph, have lied about me, and published it to the world, and I tell you of it in a christian spirit. You said (Herald vol. 14, p 106) that I had uncorked the vial of wrath upon you, because you was trying to get the church to leave the breasts of wanton women. Joseph, you did know that this was a base falsehood when you published it; you did know from positive evidence, then in your possession, that I had taken as strong grounds against polygamy, and those things, as you or any other man.

You had had my tracts on sale in the *Herald* office, in which I had most unqualifiedly condemned these things; and was the first of all to challenge Brigham Young on that ground, and in you making that statement about me, you did know that you was telling an unqualified and slanderous lie to injure me, and as you have published it, without deep repentance on your part, it must be a stigma upon my children in years to come; and unless you recall it as publicly as it has gone forth, you will find that a just God will feel as close after prophets as He does after the least of His creatures.

I heard your Bro. Alexander say (out here) what I never expected to hear from one of the Smith family, *id est*, that he would not hear any charge against Edmund C. Briggs, that they were personal friends, and he would not hear anything against him. My spirits sunk within me when I learned the fact that favoritism ruled down justice, in what I then thought was the church of God.

But I must soon draw to a close, my

heart is full, your apostles and elders have lied about me, and I have borne it with some small degree of christian fortitude; but when the chief shepherd of the flock, the great presiding head, joined in with them, and could lie in the name of the Lord, and publish it, and after I had admonished you through private letters, addressed to Bro. Sheen, and you still continued to treat me with silent contempt, and as your slanderous offense is a public one, the law at my hands requires the rebuke to be public, also.

And you and your elders may continue to lie about me, but I will try and tell the truth about you, and the God of truth shall finally settle the matter between us. I do not write this letter to open a correspondence with you, but in a brotherly spirit to fill the law in telling you your faults, and also to inform you what I am doing. And when you become the gentleman enough to answer the kind letters I have sent you, then I am willing to correspond with you again. But until the law can be administered in justice, and tampered courts with perjured elders, and secret tribunals are ruled out of the reorganization (so called), please consider me its public and uncompromising opponent; for I am the avowed enemy of all such things, and it matters not to me by whom they are sanctioned.

And may the God of truth and even-handed justice yet ride triumphant over all His opposers, is the ardent prayer of the humble, and lonely, down-trodden, but not discouraged defender of His laws, and the rights of His people.

G: PARKER DYKES.

SURRY, Me..

July 19th, 1869.

Bro. Sheen:

The work here is onward. The branches are augmenting in numbers, and exert a more salutary influence than formerly. The fields of ministerial labor are

opening up numerous and extensively. The saints seem, generally speaking, to be waking up to a consciousness of their true position, and the requisitions made of them, by reason of occupying the position they do. We held a two-days' meeting on Little Deer Isle, on the 3d and 4th of July, in a tent made for the purpose, and it proved most decidedly successful.

In the hope of the gospel,

H. W. ROBINSON.

Extracts from Letters.

Bro. Dobson, of Dennison, Iowa, writes:—"There are more calls for preaching than I can possibly fill, and everywhere large congregations. I am preaching every Sunday from four to forty miles from home, and expect to do some baptizing soon in Carroll County."

Hiram Bemis, of Winneconne, Wis., writes:—"Bro. Savage has been here preaching to us and has baptized three, and there are more that will soon come into the church."

R. Warnock, of Farmington, Iowa, July 13th, writes:—"I am laboring in the gospel as much as possible; have had the privilege of baptizing two faithful souls at Croton, since Conference. The prospect is good for a good work there. I hear rumors of opposition from the pioneer preachers of Iowa, (Baptist) next Saturday and Sunday; but my trust is in the Lord. All are well here, and peace prevails."

John Wade, writing from Mo., wants an Elder to visit and preach in his neighborhood, as he and some others are anxious to identify themselves with God's people. He resides in Franklin Co., and may be addressed at Grubville P. O., Franklin Co., Mo. He resides eight miles south of Calvy

station, on the south-west branch of the Pacific Railroad.

Henry C. Smith, writing from Decatur, Michigan, says:—"After we left you, we visited our numerous relatives and acquaintances in Stuben Co., Ind. I could not learn that any of our ministers had ever been in that section of country, so we improved the opportunity of making full use of our feeble talent, both in public and in private. In every house we visited, we spread the good news of the kingdom, and I humbly trust that some seed fell on good ground, that will bring forth fruit to the honor of our Master. We gained admission to a large and nicely furnished Baptist church, standing in the heart of a nice little town, Orland, and spoke twice on Sunday to attentive congregations, on the first principles of the gospel. Had good liberty."

Bro. Wm. Anderson, President of St. Louis branch, writing from there July 12, says:—"Bro. G. E. Duell left here for Pittsburgh last Friday. He labored while he was with us I believe, with good effect. We have had six added to the branch lately by baptism, three of them formerly belonged to the reorganization; but had been cut off. The saints here had a Picnic on the 5th to celebrate the Fourth of July, and I thought I saw the effect yesterday in our meetings being well attended. The saints generally are well, and trying to be better."

Bro. Davis H. Bays, writing from Oregon, Mo., says:—"The work here is marching right along."

Bro. E. B. Smith, of Eden, Fayette Co., Iowa, writes:—"I came into the church twenty-eight years ago last March, and into the reorganized church four years ago last spring. I was baptized by Nathan Foster, and have not seen an Elder of the reorganized church since. There is a

number of the members of the old church scattered about here, and I think there could be considerable of a branch raised up here, if there were some of the servants of Christ to preach to us. There are many wanting to hear who never heard our faith preached. If you know of any of the Elders travelling this way, tell them to call at Eden, if possible."

Bro. J. M. Wait, of Binghampton, Wis., writes:—"The work of the Lord is prospering in this part of the land; may it prosper in all the land till the Lord bring in everlasting righteousness."

Bro. Joseph Parsons, of Pittsburgh, Pa., writes:—"We have now permission from the Deputy Mayor and signed by the Mayor of the city to hold out-door meetings whenever we choose, and we are very much in want of tracts for free distribution."

A. G. Weeks, of Casey, Adair Co., Iowa, writes:—"I live at Casey, which is a R. R. station, fifty-two miles west of Des Moines, on the C., R. I., and Pacific R. R., the only R. R. that runs west from Des Moines. It would confer a great favor on us here, if you will bear this in mind, and when any of the brethren are going west, to give us a call. Enquire at Casey P. O. for A. G. Weeks, 'the Mormon Elder.'"

John Taylor, of Hannibal, Mo., writes:—"All is well, and the work of God is on the increase here."

John Taylor, of Nevada City, Montana Ter., writes:—"I think there could be a deal of good accomplished in this Territory in behalf of this work, if we had one or two faithful Elders to give themselves to the ministry. I think there is no society in the Territory that could collect so large a congregation as they could, provided they could come. May God bless the work and its followers."

Wm. H. Kelly, of Mantorville, Minn., writes:—"All is well, and additions to the church here occur almost daily."

Marietta Trowbridge, of Waukegan, Ill., writes:—"We hear of the Elders all around us, but not one comes to visit us. If some of the good Elders would call on us, we should take it to be a great blessing; for we wish to hear the gospel again in its fulness."

Jacob Huntsman, of Albion, Noble Co., Ind., writes:—"I want you to be sure and send us a preacher this fall. Bro's. Lanphear and Stone were here last January, and a good many here want to have them come back, commence where they left off, finish what they undertook and satisfy the minds of the people. Please send us Bros. Stone and Lander's address."

Bro. Stone's address is Amboy, Lee Co., Ill., and Bro. Landers, Rochelle, Ogle Co., Ill.—[Ed.]

Bro. T. W. Smith, writes from Machias, Maine, "Prospect of a glorious work at Mason's Bay, and Machiasport. Jonesport is bright indeed. Pray for us much. Some will obey here, one at least to-day."

GEMS FROM MY SCRAP-BOOK.

BY H. A. S.

ALL'S WELL.

The day is ended. Ere I sink to sleep,
My weary spirit seeks repose in thine;
Father, forgive my trespasses, and keep
This little life of mine.

With loving-kindness curtain thou my bed,
And cool in rest my burning pilgrim feet;
Thy pardon be the pillow of my head—
So shall my sleep be sweet.

At peace with all the world, dear Lord, and thee,
No fears my soul's unwavering faith can shake;
All's well! which ever side the grave for me,
The morning light may break.

Conferences.

WANT of space compels us to epitomize the Minutes of the various Conferences, received for insertion.

Quarterly Conference, held in San Bernardino, Cal., June 5th, 6th, 1869. Richard Varley, pres.; A. Whitlock, vice pres. Henry Goodcell, clerk; J. Brown, ass't.

Elders and priests reported.

Joseph Brown requested to be released from the book agency, and recommended H. Goodcell, jun., as his successor. Richard Varley resigning, E. P. Prothero was chosen to preside in district.

Bro. A. Whitlock was chosen president of San Bernardino branch, in place of M. Mackenzie, resigned. Various other officers were released, for reasons shown. The officers present reported their labors and desires. Much business of strictly local character was transacted, and the conference adjourned to meet on the first Saturday in September next, at San Bernardino, Cal.

Original Poetry.

OUR DEPARTED BROTHER.

The following lines on the death of Bro. Joseph Ritchie, a member of Zion's Hope Sabbath School, St. Louis, Mo., who died at the residence of Bro. Elvin, Nebraska City, Neb., May 3d, 1869, after a lingering illness of ten months. He left his home, and went to Nebraska City, with the hope that a change of climate would improve his health. He died soon after his arrival, and was buried on his twentieth birth-day. Calmness and resignation characterized his last moments. He passed off without a struggle or regret.

We missed our brother from the place
Where he was wont to be;
Assembled with our joyous throng,
To pray, to read, and join the song,
Of children happily.

We saw him oft from time to time,
Our brother, young and fair,
We looked upon his pensive face,
And could his painful sufferings trace,
In plainest outlines there.

The winter passed, so cold and drear,
Our hopes were that the spring,
With sunny days, so warm and fair,
And budding flower, and balmy air,
Would soon recov'ry bring.

Alas! Alas! our hopes were vain;
To earth he was not wed.
The day's return that gave him birth,
Consigned his corse to "mother earth;"
His gentle spirit fled.

God bless the friends, who, far from home,
His interest made their care,
Did for his every want provide,
And waited on him till he died,
Then did our sorrows share.

O! dearest brother, fond and true,
A long, a sad farewell!
A father's hope of years has fled,
A mother's treasure's with the dead;
Can tongue our sorrows tell!

But father, mother, look aloft,
Your treasure's gone before;
First comes the bitter, then the sweet,
Our loved, our lost one, we will meet,
On life's eternal shore.

JOHNNY.

Selections.

A FLAME WIND.

The most curious phenomenon which we have ever heard of occurred in Cheatham county on Wednesday last. The day, it will be remembered, was remarkably hot, so that most people in the county had to seek the shade about noon. At this hour, on the farm of Ed. Sharp, five miles from Ashland, a sort of whirlwind came along over the neighboring woods, taking up small branches and leaves of trees and

burning them in a sort of a flaming cylinder that traveled at the rate of about five miles an hour, and developing size as it traveled. It passed directly over the spot where a team of horses were feeding and singed their manes and tails up to the roots; it then swept toward the house, taking a stack of hay in its course, which it set on fire. It seemed to increase in heat as it went, and by the time it reached the house, it immediately fired the shingles from end to end of the building, so that in ten minutes the whole dwelling was wrapped in flames. The tall column of traveling caloric then continued its course over a wheat field that had been recently cradled, setting fire to all the stacks which happened to be in its course. Passing from the field, its path lay over a stretch of woods which reached to the river. The green leaves on the trees were crisped to a cinder for a breadth of twenty yards, in a straight line to the Cumberland. When the "pillar of fire" reached the water, it suddenly changed its route down the river, raising a column of steam which went up to the clouds for about half a mile, when it finally died out. Not less than 200 people witnessed this strangest of strange phenomena and all of them tell substantially the same story about it. The farmer Sharp was left houseless by the devouring element, and his two horses were so affected that no good is expected to be got of them in the future. Several withered trees in the woods through which it passed were set on fire, and continue burning still.—*Chicago Republican.*

THE PASSOVER IN JERUSALEM.

By the kindly offices of a friend—a Christian Israelite—we gained admission to the houses of several Hebrew families on the night of the Passover. The same general order of things was observed in them all. A long table was arranged for the sacred meal in the centre or chief

room of the house, and both chamber and table were adorned according to the wealth and taste of the occupier. In the centre of the table was a basket containing unleavened bread. Dishes containing hard-boiled eggs and salads were scattered about—the salads representing the bitter herbs of old; and wine from the vineyard of Bethlehem, sweetened with raisins, was plentifully supplied. At sunset the entire family, old and young, gathered around the frugal board, the men at one end and the women at the other, while the children occupied places between. In front of the male members of the family was set a platter, containing a piece of roast lamb, usually a cutlet from the loin. Before the repast commenced, the narrative of the Exodus was read in Hebrew by one of the younger sons; and the patriarch of the group now and then interrupted the reader by throwing in some explanation of the text, or answering questions which were proposed. The narrative concluded, the head of the family led the devotions of the evening by reading some liturgical prayers. Then the feast commenced, at which only the males partook of the paschal lamb, while the women contented themselves with eggs and salad. At the conclusion of the repast the ancient psalms of David were sung in their peculiar nasal fashion, which occupation often advances far into the night. To us these Jews displayed courteous hospitality, and pressed upon us their unleavened bread and very excellent wine; and when, in parting from the interesting scene, we asked an aged patriarch whether he still anticipated the advent of the Messiah, a ray of gladness lit up his furrowed face as he replied, "I am expecting his appearance every day." On the following Saturday—the Jewish Sabbath—we repaired at seven o'clock in the morning to the chief synagogue of the Jews in Jerusalem. During the previous night heavy showers had fallen, the "latter rain" of Scripture. This had accumulated in the narrow streets, for want of drainage, until

the huge pools of water and mire rendered locomotion a thing of difficulty. The water had even invaded the floor of the sanctuary; and while we were looking about for a resting-place within, we were politely invited to take seats on the raised platform which occupied the centre of the building.

From this conspicuous position we commanded the entire assembly. On the area some six or seven hundred persons were squatting on benches, with their legs folded under them, the books of Moses or some Hebrew liturgy on their knees, their heads covered (for the symbol of obeisance in the East is the uncovering of the feet), and a thick veil over their faces, as a memorial of the veil worn by Moses when he descended from the mount, and which reminded us of the language of the apostle Paul, "that to this day when Moses is read the veil is upon their hearts." Behind thick lattice-work, in a high-pitched gallery, were to be dimly seen the female portion of the assembly, but to all appearance mere spectators of a formal and feeble service. On the platform near us sat the chief rabbi, who presided in the assembly; but what to us was especially interesting was the presence of a youth called up out of the assembly, as Jesus was at Nazareth, to read the Hebrew Scripture. This exercise concluded, the sacred roll was carried through every part of the edifice, that the worshippers might kiss the heaven-sent law before it was deposited in the archives by the ruler of the synagogue. A few liturgical prayers were then read, or rather nasally intoned by the rabbi, to which responses were made in guttural and boisterous tones. The teaching element was entirely wanting, and the worship appeared to us little more than the formal and punctilious performance of a religious duty.—*Sunday at Home.*

The Egyptian flute was only a cow's horn with three or four holes in it, and

their harp or lyre had only three strings; the Grecian lyre had only seven strings, and was very small, being held in one hand; the Jewish trumpets, I should have said horns, that made the walls of Jericho fall down, were only ram's horns; their flute was the same as the Egyptian. They had no other instrumental music but by percussion, of which the greatest boast made was the psaltry, a small triangular harp or lyre with wire strings, and struck with an iron needle or stick; their sacbut was something like a bagpipe; the timbral was a tambourine; and the dulcimer was a horizontal harp, with wire strings, and struck with a stick like a psaltry. They had no written music, had scarcely a vowel in the language, and yet, according to Josephus, had two hundred thousand musicians playing at the dedication of the temple of Solomon.

SHREDS OF SILVER.

A gentleman, traveling on foot through the rural districts of England, met a boy whistling to himself, who seemed to be perfectly happy, so he asked him what he was whistling for. The boy replied that he was whistling because he had a new shirt made out of an old shirt of his father's, and his father had it made out of an old sheet.

He that is of a merry heart hath a continual feast.

An eccentric English lady, who imagined herself the destined bride of Christ, recently died, and the furniture of her residence, which was fitted up in accordance with her insane idea, is to be sold. In the drawing-room is a large and costly arm-chair, the judgment seat. The room is divided by a curtain from the bridal bed chamber intended for our Lord. The bed alone cost £1,000 and the furniture of the two rooms not less in all than £25,000.

The submarine cable does not transmit signals instantly, but with a velocity that is measurable, and is found between 7,000 and 9,000 miles per second; while on land routes it is 16,000 miles per second. A powerful battery is quite unnecessary. Signals have been sent to Europe by a battery consisting of a percussion cap, a drop of acidulated water, a piece of zinc of the size of a mustard seed.

It is now proposed to throw a dam 2,800 feet long across the north channel of the St. Lawrence, just above Montreal, at the foot of the La Chine rapids. This channel is shut in by a series of islands, which with the north bank of the river, and the dam, would form a vast lake, with a great fall at the outlet, and furnish a water power equal to 2,000,000 horses.

Alaska, our newly acquired territory in north-west America, extends from the British possessions to the Polar sea, one third of it lying north of the Arctic circle, and is about 4,000 miles long. It has a population of 5,000 or 6,000 Russians, and ten times that number of Indians and Esquimaux; the former hunting, fishing, and trapping in the interior, and the latter living on the northern coast. The climate on the south-west coast is mild, with little snow in winter, and heavy fogs in summer. Most of the country is well timbered; the soil repays cultivation, yielding barley and vegetables of many sorts; while gold, copper, iron, and coal are found in various places, and the coast waters swarm with herring, salmon, halibut and cod.

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MARRIED.

By Elder *Charles Derry*, at the residence of the bride's father, at *Bartlett, Fremont Co., Iowa*, *DEXTER P. HARTWELL* and *LUCINDA HENDRICKSON*, on July 29, 1869.

May God give *Dexter* and his wife
A loving, long, and peaceful life;
May brightest links of love be found,
Join'd hand in hand their hearth around.
May prattling tongues new love-tales tell,
To make their hearts with gladness swell;
And crown their union with such love
As only comes from realms above.
And when this life with them shall end,
O, may they dwell with God, their friend.
And O, be this their constant care,
That no love-link be missing there.

DIED.

At *Nebraska City, Neb.*, July 14, 1869, of inflammation of the Groin, *MARY*, only daughter of *Nels P. and Mary Nelson*, aged 1 year, 1 month, 12 days.

In *De Kalb Co., Mo.*, June 26, 1869, of Consumption, *MATILDA WOOD*, wife of *John Wood*, aged 22 y'rs. 5 mo's. 24 days.

In *De Kalb Co., Mo.*, *SARAH ANN WOOD*, daughter of *James and Mary Wood*, July 2, 1869, of Brain Fever, aged 2 years, 4 months, 8 days.

At *Little Sioux, Iowa*, (date not given), of old age, *SOPHIA GAMET*, mother of *Bishop D. M. Gamet*, aged 80 years.

Sister *Gamet* was born at *Hartford, N. Y.*, May 12, 1789, and was baptized into the church by her son, *D. M. Gamet*, in 1849.

"Blessed are the dead that die in the Lord; yea, saith the spirit, they rest from their labors and their works do follow them."

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THE TRUE
LATTER DAY SAINTS'

HERALD.

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

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 5.—Vol. XVI.] PLANO, ILL., SEPTEMBER 1, 1869. [WHOLE No. 185.

EXTRACTS FROM ELDER DAVID H.
SMITH'S JOURNAL.

Salt Lake City, Utah, July 30th.—
After placing our names upon the register, we went down town in search of our cousin's abode. We soon found it, and were made welcome by his estimable lady, our cousin John being absent.

After a time, we went up the street to meet him, and were pleased to see him. We passed the evening in lively chat, after John and Alex. had brought our baggage from the tavern. The next day we went, in company with our cousin John, to visit the Historian.

On the way I had time to view the city, well interspersed with fruit trees and quite nicely built up. Wide streets, with clear running water on each side. This water, the most of it, comes from City Creek, a crystal stream that tumbles down out of the mountains, and is the one beautiful natural object near the city. But the surrounding mountains were so barren, dry, and lonesome looking, the air so hot, dry and rare, that I was unfavorably impressed with the place.

We soon found ourselves at the office of the historian, George A. Smith, a very portly man, on the down hill side of life, a cousin of ours. His son was also present, and promised to do credit to his father in the portly line, though a very genial looking person. There were several other persons present to whom we were introduced, but we had seen so many that morning that these introductions made little impression upon our minds. We were very kindly treated, but there was unavoidably much formality on both sides. I noted three book cases, or desks, lettered A. B. and C, and also a very large globe. We parted with many protestations of friendship in spite of differences in principle. Just across the road was President Young's place, walled in and rather grandly built up; but as his excellency was away we did not call, but went to view the tabernacle and temple basement. The temple basement is extensive and well built to the top of the ground, but no further, and I question its ever being any higher. The Tabernacle is the grandest building in the city, being, in fact, a large oblong arched roof supported upon pilasters, that, in comparison with the great roof, appear

dwarfed. While we were walking through it we noticed that our footsteps echoed and re-echoed in a confused manner through the great dome. We went up on the roof and viewed the city.

Many say that it is difficult preaching in the Tabernacle, and still more difficult to hear the speaker. After this we went out to Camp Douglas, about four miles from the city, although it appears not half that distance. On our return we viewed the President's place more narrowly, and went up City Creek Canon quite a little distance. In the evening we found Bro. Horlick's place, and found friends indeed, being introduced to Sister Thimbleby and others of like faith with us.

The next morning we visited the President. We stopped first for a little time at the Historian's, while he went over to see if we could be received. A favorable answer being obtained, we crossed the road and entering the gate stood upon the porch of Brigham's house. He was at this time receiving Senator Hooper and company. He came out on the porch, however, and shook hands with us, welcoming us into the office, where we were to await his summons. The office joined the room where he and his company were, and here we were presented to a number of bishops, clerks, and other dignitaries, the one half of whom I have forgotten. This was the most awkward, formal, and disagreeable part of our visit. To add to the unpleasantness of it all, a poor, unfortunate, half-crazed man, who came stalking in, was allowed to stand over us, and preach down our throats in a wild, discordant manner. This became so annoying that I spoke to my brother about going, when we were ushered into the presence. The room where the President sat was commodious, with chairs and sofas all round it, and a row of oil portraits hung upon the

walls; among them, those of father and uncle Hyrum were prominent.

Brigham Young appears older and more broken than I had thought to see him. He spoke graciously to us at first, and stated that if we were only on the right track he could almost embrace us.

Alexander stated our mission to the Territory, requesting the use of the Tabernacle for the coming Sunday. Much was said on both sides, but I am happy to state that neither my brother nor myself exhibited any anger, neither did we, although tried severely, once lose control of our language or deportment, while the conference lasted.

The President had much to say in regard to our mother's character that, although it never could diminish the lustre of that character, nor soil one ray of its purity, did not add to Brigham Young's reputation for wisdom, truth nor christian spirit. On the contrary, such slanderous assertions must inevitably work to the detriment of his cause. Why is it not better to talk of *men* and *principle*, and not attack the character of a mother in Israel, whose life is at home, and whose occupation the care of her family.

The upshot of it all was, we were refused the Tabernacle, and went on our way rejoicing.

We have visited the civil authorities, and as many friends and acquaintances in the city as we have had time to do, and through the kindness of the Walker Brothers, influential merchants in the city, have obtained Independence Hall, and held three meetings therein, having the house full to overflowing. Yesterday, being Sunday, Alexander was examining some of the principles advocated here, when he was interrupted by our cousin Joseph F. Smith, who demanded that Alexander should read the whole of a letter he was quoting, from the *Times and Seasons*. Alexander stated his displeasure at his meeting being interrupted, when the interruption was continued This

exasperated the people so that they cried out, "shame!" "put him out!" "silence!" Silence being restored, Alexander continued his remarks, stating that we had been refused the Tabernacle, and that now he regretted sadly that Joseph F. Smith should be the one selected to attend our meetings and oppose us, but that our determination is to hold meetings without interruption, if possible, and treat upon whatever principle we chose to examine. This so delighted the people that they broke out with thunders of applause. Silence again being restored, he finished his discourse, giving polygamy a thorough disapproval. We sang "Let us shake off the coals from our garments," and were dismissed. Alexander attended a meeting of the branch, while Bro. Brand and myself repaired to the water, and I was permitted to baptize eight souls from the Brighamite church into the Reorganization. God has blessed us greatly. May praise and glory be to His holy name.

My letter is over long, but I feel that I must say a few words to the Saints in the States. Many do not realize the truth and freedom of heart and mind that we enjoy in the Reorganization. If they only knew the bondage that the Saints are under here, the things they have to face in coming out, the difficulty of obtaining a living when once severed from the people here, the arrogance and dictation of the authorities; they would use the glorious freedom of the gospel to serve God and to bring to pass His righteousness; and love, and long for, the pure and gentle teaching that they so freely receive from the wise and good permitted us as teachers. God bless them in their safe, pure, green and sunny homes in the free and blessed states of our favored country.

Even while I write, the air is thronging with myriads of grasshoppers, eager to devour the scanty verdure

that irrigation has spread over this otherwise desolate land. These grasshoppers though astonishingly numerous to me, are said to be quite few in number to what have been seen some years; still they are gathering thicker every day, and we may see the strength of the Lord's army of little soldiers yet exhibited.

We have found many and true friends, still there is much to be met. God is our strength. Pray for us.

PUBLISHING DEPARTMENT.

Dear Herald:

I would ask the favor of a short space in your columns again, to express my thoughts more fully upon the Publishing Department subject. Since my suggestion upon the matter, as found in No. 11, Vol. 15, I have been anxiously watching for the many objections which I imagined would be urged against it by your contributors. As several numbers have come, without scarcely a comment upon it, I am at a loss to determine whether this sullen reticence means approval, or contempt.

I congratulate myself, however, on the accession of one openly avowed friend, in the person of Bro. T. W. Smith, residing at the other extreme end of the continent, who has stretched out the long line of friendship to the Pacific shores, where it is properly secured, and as the mutual chord is properly buoyed in the centre, in the person of your magnanimous Editor, and the many more we hope and believe will yet take hold with him, I think we can safely determine, Bro. Smith, to endeavor and "fight it out on this line."

One feature in my suggestion, which I anticipated would prove objectionable, is the church assuming such an indebtedness as the P. D. will necessarily incur. The only one who seems to

manifest any disposition to stagger at such a prospect is Bro. Ells, in England; and it speaks well for him, evincing, as it does, a desire not to see the church involved in financial embarrassment. If I thought the augmenting of the present church indebtedness for this purpose would result in such, it never could be entertained by me, for no person dreads more than myself the contraction of debts without any prospect or ability to pay.

Abstractly, I am of the opinion the church ought not to incur or assume such an indebtedness, because its law of tithing amply provides for every immediate and recurring want. That law, if properly observed according to its intent and purpose, as applicable to the scattered Saints, would provide ample revenue to lay the foundations of Zion; but in the dereliction of those who are continually praying and wishing to see such a happy consummation, the necessity is made apparent, of introducing other means, not setting aside the tithing law, by no means, but as necessary auxiliaries of supply. Bro. Ells says, "The cause of God demands action, action, action." I acquiesce in the opinion, readily. That the cause is languishing through the apathy of its members, in failing to provide revenue, none can deny. Spiritual emergencies are springing into existence, as much so as are temporal ones overtaking the great nations of the world. Why should we refrain to call to our aid those well known measures which promise relief, and avert disaster? The dangers that beset them, prompt them to vigorous action also; and because their revenues as provided for by law are insufficient, loans are invariably the remedies to provide the means for action. Shall we prove less enterprising than others, by allowing the horrid fears of an imaginary inability to pay, deter us from a slight inconvenience, to accomplish so de-

sirable an object? I think such immobility of mind unbecoming us as a people, and should the plan fail upon this ground, in my opinion, there will be a display of an utter lack of that dauntless and progressive spirit of enterprise that marks the present day and age.

While conversing with a brother upon the merit of the plan offered, an objection, similar to that of Bro. Ells, was raised, the objector saying, "he thought voluntary contributions would be a much better plan." I agree with the brother, decidedly so, but here is the difficulty, the voluntary contributions do not appear sufficiently. Bro. Joseph has been soliciting until his pen has grown weary and "worn, and his repeated approval of the suggestion ought to satisfy this and all other objectors, that the voluntary system will not do.

The plan contemplates no complications; its provisions provide against them, and this was intended when maturing it. The loan subscribed to and the church is secure, as not a single certificate becomes redeemable until the church, through its committee, is able to redeem its "promise to pay." The only illegal complication that could arise, would be in case an holder or holders of certificates should repent of the aid they have rendered, and leave the church, desiring a liquidation of such amounts. In that case let them "hand in their checks," and, without doubt, some one could be found to accommodate them.

From Bro. Smith's article I discover some muttering about security at the "extreme end." It has also been said, "Not a word said about security; everything is on the side of the church." Exactly so; and so it was intended it should be, and without any intention of wrong towards the second party.

Not but what money is worth, and worthy of a proper collateral, especially in these uncertain times when there

are good reasons for doubting the veracity of strangers; but when in the present instance, when a member of this church allows this consideration to stand between him and the obligation the cause demands of him, what judgment might not be passed upon him?

What collateral can any person expect of this church, clothed as it is, in "poverty and rags," but nobly struggling with humble dignity to reach its proper position of greatness. What collateral, I ask, do the nations furnish in return for their loans? Simply a "promise to pay." And for this there is no hesitation in furnishing countless millions of treasure for unholy purposes, especially the destruction of human life.

The church offers no other security than this, with the assurance of no possibility of failure, neither is there any danger of repudiation. All it asks is an indulgence for a short time, to enable it to effectually establish an institution, without which its interests must still languish, and the advancement it ought to make be sadly retarded. To prove it, let us look at Utah for one moment. David and Alexander are there, laboring with untiring zeal; and, thank God, their efforts are sapping the foundations of that towering shame to its downfall. They call for tracts, because they can see plainly a dissemination of the word is the most effectual wedge that can be driven, to expose its miserable rotten core. If Bro. Joseph had it in his power to respond to their call, and flood the whole Territory with suitable tracts, what might we not expect as a result? Why, a complete tumbling of the whole fabric, and the addition of thousands to our numbers, called from darkness into the marvelous light of God.

Security indeed! The establishing of a good, permanent publishing department for the church use, and the satisfaction it would give to every

member, is the best security that can be given. It is true it does not come, at present, in hard dollars and cents, but it will prove the most effectual means to bring to pass a consummation of events in which the brightest hopes of every member are centered, and who is so blind as not to see at once, it will prove the most profitable investment that we can make?

To return to the voluntary system, the plan offered creates no impediment to its observance. It accommodates the one who feels so disposed to give, equally so with those who rightfully retain their certificates for redemption. The former can return his certificate properly cancelled, by his endorsement on its back, and the church would be benefitted and the committee gratified by a lessening of the burden.

With all due respect to the suggestion of Bro. Ells, and all others that might be presented, I would ask that mine have its share of attention at the coming General Conference. Upon the matter I feel like one who has said, "It matters not to me who conceive the plans, or who operate them, only that we have one that will succeed." T. J. A.

THE RESURRECTION.

(Continued from Page 110.)

Men feel their mental incapacity,—they thirst for new acquisitions of knowledge and wisdom. They desire to know all of the past, the present, and the future that relates to the wonderful works of God; and they desire suitable wisdom in order to use that knowledge aright. There are many, no doubt, who like Newton, have devoted a lifetime in investigating natural philosophy, and who have felt as that great man did when he said, that with all his research he was like the man who walked upon the shore of a boundless sea, pick-

ing up a pebble here and there. Man searches, and learns, from his cradle to his grave; and when he has done this, and looks to the immensity of God's works,—the vast, unexplored, ocean of intelligence before him which the mind of man hath never comprehended, nor conceived of,—he feels that he is but a child. His soul is not satisfied. He desires an amount and kind of knowledge that he has capacity to neither receive nor use. Shall it always be so? Shall man when redeemed and bearing "the image of the heavenly," still go with these desires unsatisfied? or shall the capacities and powers of his soul be so enlarged, purified, and exalted, that he can read and fully comprehend *all* the works of his Maker,—their history and their purpose? David evidently saw the time, through the Holy Spirit, when all the longings of a righteous soul should be fully gratified. He says, "As for me, I will behold thy face in righteousness; I shall be *satisfied*, when I awake in thy likeness." Ps. 17: 15. And so doubtless it will be with *all* who attain unto the resurrection of the just,—they will "be satisfied," when they "awake" in the "likeness." of their Lord and Savior.

THE GLORY.

The glory of the resurrected saints will be the glory of Christ.—and His glory is that of His Father.

When I now speak of the glory of the saints, I refer to that heavenly splendor, beauty, and grandeur, that will distinguish their personal presence. Ezekiel describes the glory of God as follows: "From the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the

likeness of the glory of God." Ezek. 1: 27, 28.

John the Revelator says he saw the throne in heaven, and him that sat on it, and gives the following description of his personal glory: "And he that sat there was to look upon like a jasper and a sardine-stone; and there was a rainbow round about the throne, in sight like unto an emerald." Rev. 4: 3.

When Christ was transfigured upon the mount, and clothed with the glory which shall attend him at His second appearing, "His face did shine as the sun, and his raiment was white as the light." Matt. 17: 1. And when he appeared to Paul on the plains of Damascus, there was manifested "a light from heaven, above the brightness of the sun." Acts 26: 13. And when He appeared unto John upon the Isle of Patmos, He was "Clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; * * and his countenance as the sun shining in his strength." Rev. 1: 13-16.

Joseph the Martyr has given us his testimony as to the appearance of the Lord, when he, by vision, saw him, in at least a measure of His glory. He says, when in his fifteenth year, his mind became greatly exercised upon religion. He read the teaching of James, which says, that if any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not and it shall be given him;—he felt encouraged to pray, and accordingly retired to ask the Lord for grace and guidance. He wrestled in prayer before the Lord until, he says, "I saw a pillar of light exactly, over my head, above the brightness of the sun, which descended gradually until it fell upon me. * * When the light rested upon me I saw two personages, whose bright-

ness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other, "This is my beloved Son, hear him."—Mill. Star 14: 2. He also says that in the month of January, 1836, he, in a vision, saw the Father and the Son, and the *glory* of the celestial kingdom. He says, "The heavens were opened unto us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold." Mill. Star, 15: 620. In April following, both Joseph and Oliver, had a vision of our Savior, in the Temple, in which is vividly portrayed, His glorious personal appearance. He says: "In the afternoon I assisted the other presidents in distributing the elements of the Lord's supper to the church, receiving them from the Twelve, whose privilege it was to officiate in the sacred desk this day.

After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us: The veil was taken from our minds, and the eyes of our understanding opened. We saw the Lord standing upon the breastwork of the pulpit, before us, and under His feet was a paved work of pure gold, in color like amber. His eyes were as a flame of fire, the hair of His head was white like the pure snow, His countenance shone above the brightness of the sun, and His voice was as the sound of the rushing of great waters." p. 729.

In all the foregoing passages the

wonderful glory of God, and of Christ, is presented to us in a striking manner. The angels appeared at times, clothed with the glory of God. John the Revelator says, "And I saw another mighty angel come down from heaven, clothed with a cloud, [probably of light] and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." Rev. x. 1.

"And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow." Matt. xxvii. 2, 3.

The language of mortals is inadequate to describe their dignity, beauty, and splendor. Jesus has said, "They who shall be accounted worthy to obtain that world, [the resurrection world] through resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more: for they are *equal unto the angels*; and are the children of God, being the children of the resurrection." Luke xx. 35, 36.

Joseph the Martyr says, "And thus we saw the glory of the celestial, which excels in all things; where God, even the Father, reigns upon his throne forever and ever, before whose throne all things bow in humble reverence and give him glory forever and ever. They who dwell in his presence are the church of the first-born; and they see as they are seen, and know as they are known, having received of his fullness and of his grace; and he makes them *equal* in power, and in might, and in dominion." lxxvi. (92) 7. "And *then* [when Christ comes] shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritance and be made *equal* with him."—lxxxv. (7) 33.

"Dear reader, have you a well-founded hope of attaining unto this, the glory of angels, of Christ, and of the Father!

If you have been "baptized into Christ," and are living in the Spirit and walking in the Spirit, then you have that hope, and also the "earnest" of that blessed inheritance.

THE HAPPINESS OF THE SAINTS IN THE RESURRECTION.

We may readily conclude that the joys of the resurrected saints would be quite indescribable, where "eye hath not seen nor ear heard, nor hath it entered into the heart of man the things that God hath prepared for them that love him." When we consider the dominion, the power, the enlarged capacity of mind, and the wondrous glory the saints are to possess, we must think that their joys will be ineffable,—their happiness above measure. Their position will demand that all their mental faculties, including their senses, be infinitely enlarged, purified, refined, and exalted.

Some people seem to think that the saved will not need to use the senses in their future state. They hold that such an idea derogates from the excellency of heavenly joys; and yet they fail to bring one good argument to sustain their objection. Their objection is neither sensible nor scriptural. What can men or angels know, or how can they enjoy, except it is through the exercise of the senses, in connection with the mind?

The senses are the avenues, the means, through which joy or sorrow, pain or pleasure, grief or gladness, is received by the person. The scriptures give account of no other means.—our minds can conceive of no other; hence, we are not justified in looking for any other, either here or in the world to come. The Holy Spirit, which is the power of the world to come,—the first fruits of which,—a mere *foretaste* of which, we obtain in this life,—strengthens, purifies, enlarges, and capacitates the senses, but it does not supersede, or set them aside. It enlarges, exalts,

guides, instructs, and qualifies the mind, but does not suspend its office or prevent its action. "They who shall be accounted worthy to attain to that world, through resurrection from the dead, * * are equal unto the angels." Angels eat, and angels drink, Abraham entertained them at one time on "butter and milk, and the calf which he had dressed," as also with the "cakes upon the hearth," which Sarah did bake.—Gen. xviii. 1-7. "Man did eat angels' food." Ps. lxxviii. 25. "Be not forgetful to entertain strangers; for some have thereby entertained angels unawares." Heb. xiii. 2. To entertain strangers in the sense alluded to here, one would have, no doubt, to give them both food and drink.

After Jesus was raised from the dead, He both ate and drank. Peter says, "Us, who did *eat* and *drink* with him after he rose from the dead." Acts x. 41. Immediately after His resurrection He appeared to His disciples, and "He showed them his hands and his feet.—And while they yet wondered and believed not for joy, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and a honey comb. And he took it and did eat before them." Luke xxiv. 39-42. If Jesus after His resurrection did eat, and angels eat and drink, and the saints become "like them," then they will eat and drink also. This view of the matter is both reasonable and scriptural, and must be the hope of every enlightened child of God.

We read that angels, and the sanctified in heaven, sing: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev. v. 9. "And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their fore-

heads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." xiv. 1-3. "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee, for thy judgments are made manifest." xv. 2-4.

If the sense of taste is to be gratified with food and drink, and the sense of hearing gratified and delighted with the electrifying strains of heavenly music,—transporting, rapturous music,—such as mortals never hear,—may we not, nay, *must* we not conclude, that all the senses, tasting, smelling, hearing, seeing, and feeling, will, in their purified, and exalted state, be exercised with substantial, holy, heavenly pleasures? It is inevitable; common sense, and common experience in life, as well as the scriptures, go to show that it must be so. God has created man to be ultimately and entirely happy; and it must be obtained in that way which is ordained of God; and man will fail of this happiness only by his own neglect and disobedience.

THE HOPE OF THE RESURRECTION.

The hope of the resurrection has always been the hope of God's people,

except when they have transgressed, and wandered away into great spiritual darkness. All to whom the principles of life and salvation were taught, understood concerning the Messiah,—the Redeemer,—His life, sufferings, crucifixion, resurrection and ascension into glory. Christ, in His life, death, and final triumph, is the "chief corner stone," "the foundation," and the *only* foundation upon which any, anciently or modernly, could build, and have eternal life. The gospel of Christ, and that only, brings "life and immortality to light," and that gospel always has, and always must, embrace the literal resurrection of the dead. Paul, that wonderful man of God, teaches that the resurrection, is a vital, all-essential, part of the gospel; and that without the resurrection the hope of all is vain. He says: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 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 the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you."

He further says: "I protest [declare] unto you the resurrection of the dead; and this is my rejoicing which I have in Christ Jesus my Lord daily, though I die. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die." 1 Cor. xv. 31, 32. By this we learn that the resurrection was his chief hope,—his daily joy,—and the ground, and the all-important ground, upon which he based his hope for future rewards and glory.

He knew that "to depart and be with Christ," was "far better" for him, than to remain in this life, yet he knew that the glory, the power, the dominion, and the eternal rewards, could be received only after the resurrection, and after the coming of the Lord Jesus in glory. Hence, he says: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the just." Phil. iii. 7-11. His hope was fully and entirely in the resurrection. If that failed, the scheme of redemption failed. If that failed, his faith was vain,—he was yet in his sins,—and all that had fallen asleep in Christ must perish. But Paul knew that his faith was not in vain; he *knew* the wondrous doctrine of the resurrection was true; and that was the means appointed of God, and the absolutely indispensable means, by which mortals could attain salvation and glory, knowing this he reasons as ye have seen, and then gives the following words of instruction and comfort: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.—For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are

asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words." 1 Thes. iv. 13-18.

The resurrection was the hope of Enoch, Gen. vii. 6; of Abraham, Gen. xv. 9-12; of Moses, Luke xx. 37, 38; of Job, xix. 23-27; of David, Ps. xvi. 9, 10, xvii. 15; of Isaiah, xxvi. 19; of Hosea, xiii. 14; of Ezekiel, xxxvii. 1-14; of Daniel, xii. 2; of Martha, Jno. xi. 34; of Israel, Acts xxiv. 15, xxiii. 6, xxvi. 6, xxviii. 20, and by the Saints, Col. i. v, 23; Tit. ii. 13; 1 Pet. i. 3. And the hope of the Saints in the resurrection, as in all things that pertain to salvation, is "one hope," (Eph. iv. 4,) and not a variety, or diversity of hopes. If men's hopes are founded on the promises and appointments of God, they are safe; but, if they are founded on the theories and doctrines of men or devils, they will fail; and they will suffer disappointment and loss.

Dear reader; are you hungering and thirsting for the joys of God's salvation? Do you desire to possess dominion in the new heavens and new earth? and have a body that is "incorruptible," "raised in power," "raised in glory," "like unto his [Christ's] glorious body?" Do you desire to meet, and dwell with Jesus, and all they who are saved in Christ?—to be clothed with the same glory, and to receive the same rewards?—to have all your powers and faculties purified, enlarged, and exalted, so as to receive a fulness with the Father, and the Son? If you do, then humbly follow Christ, He is "the resurrection and the life."

W. W. B.

HEALTH, HINTS CONCERNING.

"And again, hot drinks are not for the body or belly." D. C., Sec. lxxxii.

Reader, If you are a Latter Day Saint, I do not place this sentence before you thinking it will be new to you, by any means; but to "stir up your pure minds by way of remembrance." To you, I need use no arguments to substantiate this proposition, it being sufficient that God hath said it. That the sentence means more than it seems to express, I presume you are aware of. That is, "*hot drinks*" in the revelation given through Joseph Smith, alludes to something more than the temperature of the beverages, it alludes to the substance thereof; tea and coffee in particular, at least, so Hiram the Patriarch was wont to say.

Many, while admitting what is asserted in the text, are skeptical respecting that which is asserted of it; namely, that Joseph Smith wrote it by divine inspiration. Why do you doubt this? Simply because all which is asserted in the revelation in question, about "*hot drinks*" &c., had been published by hygienists in nearly every nation long before Joseph Smith gave to the world his revelation? If this be your argument, and it prove anything, it proves too much; because Job taught the doctrine of the resurrection of the body, it does not follow that God, through His incarnate Son, could not proclaim it to the Jews 1500 years subsequently; no more the inspiration and the divinity of Christ are rendered questionable by proving that Confucius taught his disciples, "Do unto others as ye would that others should do unto you," hundreds of years anterior to the Christian era.

That tea and coffee are narcotics, like unto opium, tobacco, &c., is admitted by all medical men, and denied by none. Therefore, I will

neither weary you with arguments or surfeit you with quotations, as the question is but one-sided, and discussed by hundreds of writers, in as many different books.

Writers on materia medica speak of tea and coffee not only as narcotics, but as being both stimulant and sedative. The stimulant effect is their first, and that for which they are nearly always used. The sedative, or depressing, is their secondary or final effect; and as the vibrations of the pendulum are equal on both sides of the centre of suspension; and the angle of reflexion always equal to the angle of incidence; so sure is the secondary or depressing effect of the articles in question, equal to their primary or stimulating effect. Hence the need for continually increasing the temperature, strength, or quantity of tea and coffee in order to produce the requisite amount of stimulation. But the knowledge of this fact is hoary, nor have I any new discovery to disclose or new theory to advocate.

Why do I write, then, having nothing to say?

I am not the only person in the world who writes and says nothing. I have read many articles and listened to many discourses, at the close of which I have found myself wondering, "Why can't folks keep quiet when they have nothing to say?"

But I will tell you why I am troubling you. A few evenings back, we had a children's sociable, at which I enjoyed myself *first rate* for awhile, but having a pressing invitation to join a party of friends, who were having "a good time generally," I changed my latitude and longitude for the remainder of the evening. I enjoyed myself deliciously, and, true as preaching, was home before the orb of day reached the nadir. I retired to bed "in due and ancient form." But not to sleep; not by any means. Had I gone to dream-land, you would

never have seen these "hints," because they wouldn't have been penned.

You want to know why I didn't go to sleep? For the best of all reasons: I couldn't. My pillow was too hard, I shook it up; it was too low, I raised it. The room was too warm, I opened the window; and becoming chilly, I closed it again. I counted a hundred, and might have counted ten times that number for all the effect it produced, I thought of the seven sleepers, and wondered whether father Adam dreamed or not while his better, but weaker half, was being formed. I thought of wonder working persons and their questionable arts, and, fixing my stubborn gaze on the flickering lamp, endeavored to stare myself into unconsciousness, Talk about moonshine! Trying to stare one's self to sleep is worse than moonshine, it is downright foolishness! At least it failed in my case.

I was tired lying abed. I got up and walked the floor awhile; and tiring of that, went to bed again. I felt fidgety; I could hear everybody in the house breathe as plainly as could be. I went down stairs, turned the cat out, and told Prince to "hush up!" But all to no purpose. There must be something wrong in the house. [There was.] I looked in every nook and corner, but nothing could I find to complain of, except my own head and throat, and fancying them at a higher temperature than was needful, I used up a bucket of water, got in over night in order to settle for use in the morning. But don't misunderstand me. I didn't drink it all; O, no, I swallowed all I could, and *popped* my head into the remainder.

By and by the cat and dog were quieter. The children didn't breathe so loudly as before. Everything was more serene. I again mounted up stairs. The atmosphere was less oppressive. I began to lose my interest in all surrounding objects. I laid me

down, just for a change. The pillow was softer, and just about the right height. The stars were fast retiring. The old rooster's larum had long since gone off. Teamsters and newsmen were astir; and not wishing to be in the way while breakfast was being prepared, I migrated to the land of "Nod." How long Morpheus would have retained me captive, I cannot tell, but for the "Get up! If you can disturb folks all night, you've got to be disturbed a-day-time!" I have unbounded confidence in my better half. When she says a thing she means it. I stood not on the order of my rising, but just *riz* right up.

What did it all mean? Just the very question I put to a disciple of Esculapius that very morning; which aforesaid disciple is more noted for his jocundity than for his erudition; but which does not, however, prevent my being bound to him by a threefold tie. He is my friend, my confessor, and my physician; in which latter office, I prize his counsel more than his drugs; though he tells me there are many who begrudge not a dollar for a picayune's worth of *stuff*, but murmur at a dollar for most valuable advice.

Well, after telling him all about my being wide awake, I told him all about the children's pleasant sociable; the judiciously got up programme, funny dialogues, sweet singing, and some melting and some thrilling recitations. "Go on, go on, that don't account for it," said he. Then I explained all about the "*good time generally*." "Now I've got it! You had wine—champaign, and that sort of thing. That accounts for all!"

Now, he never was further *out* in his life, and so I told him. Wine, indeed! Why, we were all temperate, and a many, temperance personified! The Temple of Honor, Good Templars, and Sons of Temperance, each of those crystal fountain orders had its representatives present. No, sir; not one

gill of spirituous liquors of any kind, was tasted within the illumined precinct, that night!

"Coffee! coffee! Did you drink any strong coffee late at night to go to bed on?" came from Mr. M. D.

"Didn't we though! But we did!"

"And there was no need of a man's having two chairs, one for himself and one for his coffee; it was, I doubt not, strong enough to stand upon its own dignity?" was the sarcastic, exclamatory interrogation of my triple friend. "I thought you knew better," he continued, "than to be guilty of such suicidal forgetfulness. How many years is it since you couldn't sleep at nights on account of cramps in the calves of your legs and the soles of your feet? When you told me that you had used up liniment a plenty, as you thought, to relieve the cramps in the finances without any appreciable effect on your stubborn muscles. How much medicine or liniment did I prescribe for you? Not a particle! I told you to quit coffee. Drink milk, or water, or any other nutritious or harmless thing you chose; but quit coffee! And what was the result? You, very shortly, had a pair of legs as well as feet, neither to be complained or ashamed of.

"Furthermore, when you wrote me during the war, that, in spite of your peregrine life, your old tormentor had found you out; and that the well meaning hospital steward had fed you on milk of assafetida until you were as scentible as a skunk; and that you were afraid to stir from camp, day or night, lest you be beset by either dogs or wolves, what did I send you in reply? Simply this, '*Let Uncle Sam's beans and coffee alone!*' What did I tell you about tea and coffee, three years ago this spring. As medicine, when in skilful hands, they are useful; but as beverages, they are best left alone; they are worse than wine, cider, or lager beer.' And I hold the same

view now. Could a fair estimate be made in the United States, of the loss of health, the consequence of tea and coffee drinking; and a similar estimate be made of the loss of health, the result of spirituous liquors, I doubt not but the latter would be found not to exceed a tithe of the former. I speak, mind you, of the body, and leave the moral and spiritual features of the question to be discussed by those of another cloth.

"Have you forgotten having the chills, when I sent you three powders, with instructions, after taking the powders, be sure to drink plenty of hot, strong coffee and lap up warm in bed about the time for another chill? You remembered it six months after, when you had another attack; although you forgot to send for the powders, but trusted to the coffee and missed your chill, as I did my fee."

"I thought," I replied, "that as I had paid you for the information about the coffee once, that that was sufficient; and as for the powders, they were not the most delicious morsels ever tasted; and I did not know but they might, possibly, be as inefficacious as they were unpalatable."

"Never mind the powders; we are talking about coffee. You knew that the coffee broke your chill; and you ought to know that an article powerful enough to postpone a chill, is too powerful, as a beverage, to be conducive to health.

"But tell me, pray, why didn't you have a little Teneriffe? or even a little good brandy would have been better than coffee."

Now, that touched me a little, and so I at him: "Don't you know that wine empties the pocket, muddles the brain, and engendereth carnal mindedness? Go to our prisons and ask the inmates, 'What led you to so far forget your loyalty to your neighbors and God, that you must needs be confined here?' What, my friend,

think you, will be the answer? "Strong drink!" in nine cases out of ten. You may be right in your assertion, that 'tea and coffee annually send thousands to a premature grave.' Yet I think you will not deny that your brandy &c., annually send thousands, not only to 'states' prisons, but to a prison beyond the grave!"

"Well, well, I must away. I am not very orthodox you know. I do not, however, profess to be more wise than Solomon, or more righteous than the apostles. But that tea and coffee would be best, left outside your door, I do know!" was the emphatically expressed judgment of my triple friend as, with hat and cane in hand, he politely backed himself out of the room.

You, dear reader, not being as well acquainted with the Doctor as I am, may not, perhaps, appreciate his opinion as fully as your humble servant; but I assure you, I shall try not again to poison myself with coffee, even though it be not forbidden in the Pentateuch. Nor do I think that I should stupidly abstain from wine, if, like Timothy, my stomach should *need it*. But, I do not really think that any of the articles in question are likely, very soon, to be *needed* by

X.

There are several substitutes for temperance and exercise, but there is nothing so good as the things themselves.

It is better to be a tortoise on the right track, than a racer on the wrong.

Be at all times truthful and patient, for truth and virtue can never die.

He who never changes any of his opinions, never corrects any of his mistakes.

He is a wise man who labors for that wealth that comes with a contented mind.

If a man cultivates a spirit of kindness, he is sure to win affection and esteem.

To admit that we have been in the wrong, is a proof that we are wiser than we were.

ANSWER TO "THOUGHTS BY THE WAYSIDE."

BY SISTER MARY S. WEEKS.

"Train up a child in the way he should go: and when he is old, he will not depart from it."

Who is it that is to do this work? "Frances" says, "the mother."

I will try to show you that the training of children belongs to both father and mother.

Frances says, "If the Jews were required with such strictness to teach their children the law of Moses, and the dealings of God with their fathers, shall the children of Zion utterly fail to do their duty in this respect?" I answer, no.

Who are the children of Zion?—Are not fathers as well as mothers?

"Children, obey your parents in the Lord, for this is right." This passage goes to prove that both have a right to command them. "And ye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." This shows that the father is commanded to teach his children the gospel.

Paul says: "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence."

The wise man says, "My son, hear the instruction of thy father, and forsake not the law of thy mother." The mother must have a law, but the instruction is from the father.

"My son, if thou wilt receive my words, and hide my commandments with thee: so that thou incline thine ear unto wisdom, and apply thine heart to understanding; if thou seekest her as silver, and searchest for her as for hid treasure; then thou shalt understand the fear of the Lord, and find the knowledge of God." See what a promise he gives to his son if he receives his words and keeps his commandments.

"My son, forget not my law; but let thine heart keep my commandments; for length of days, and long life, and peace, shall they add to thee;" is another promise to the obedient son.

"Hear, ye children, the instruction of a father and attend to know understanding, for I give you good doctrine, forsake ye not my law, for I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, let thine heart retain my words: keep my commandments and live." "Hear, O my son, and receive my sayings; and the years of thy life shall be many." "My son, keep thy father's commandments, and forsake not the law of thy mother." This is another text that shows that the mother must have a law for her children to go by, and common sense would teach us, that it should be a good one. But we have not been able to find where the mother was to teach them the gospel. "A wise son heareth his father's instruction; but a scorner heareth not rebuke."

Sister F. says, in one place: "what its mother says is all the law it wants on its side." How often do we hear the word, "Father said so, and I know it is so because he said so." More than that, the scriptures say: "Children's children are the crown of old men; and the glory of children are their fathers." This passage shows that children have glory in their fathers as well as their mothers.

I think this is sufficient proof that the father's shoulders are to bear half the burden.

"I, Nephi, have been born of goodly parents, therefore I was taught somewhat in all the learning of my father." Nephi 1: 1.

"Behold it came to pass that I, Enos, knowing my father, that he was a just man: for he taught me in his language, and also in the nurture and admonition of the Lord." We here find the fathers teaching their sons, on this conti-

nent, as well as the other. Alma taught his son Shiblon, and also his son Corianton. To Corianton he says: "Thou didst not give so much heed unto my words as did thy brother."

Sister F. says: "Christian mother, how are you performing this heaven-allotted task?" I will ask: Christian fathers and mothers, how are you training your children?

Paul seems to think that if a man cannot rule his house well, having his children in subjection with all gravity; that he is not fit for a bishop or deacon.

I can conceive but one way that Sister F. could bring the whole duty of instruction upon mothers. The Scripture says: "Wives, submit yourselves to your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the church." If the husband should command his wife to take the training of the children upon herself; then it would be her duty to train them, for it is the law of the Lord for her to obey him, and also the law of the country. She takes an oath when they two are made one, that she will obey him.—This makes a double responsibility upon her, but I presume that there will be no father so cruel as to do so; for we read: "Husbands, love your wives, even as Christ also loved the church." We presume they will love them well enough to take half the burden. If they do not do their part, they may be assured that it will be them that will answer at the bar of God, in the place of the mother.

Sister F. says: "Was there ever a great, a truly noble man, who did not hold enshrined the memory of his mother, next in sanctity to that of his God?" If we should answer, no, what would that prove? I will tell you what it will not prove. It will not prove that the whole duty belongs to the mother, but it does go to show that as a general thing, the mother performs

(Continued on page 146.)

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Wednesday, Sept. 1, 1869.

PLEASANT CHAT.

We are requested by some to urge more definitely, and persistently, the establishment of places where the saints may gather, and become a "holy people."

From peculiar constitutional organization, we have ever shrunk from making an imperative demand for that, which reason and the polity of the church seemed to point out as necessary and of superlative value.

A community of interests, has long been a theory of reformers, and many an Utopia has arisen in thought, to be executed upon paper, which grave experience has proven impracticable, and thorough trial has sent its devotees disappointed away.

Whether these successive failures have resulted from faults in the conception of the schemes devised, or inaccuracies in the carrying out of the details, is a question, which is differently claimed. It is sufficient for the occasion, for us to say, they have failed.

Nor are the various "isms" of modern Israel, void of these peculiarly discouraging landmarks, which point to human weakness, cupidity and lack of discipline, as parts of the ideal structure rendering success uncertain and destruction inevitable.

It is with great regret that we have

witnessed the various conflicting opinions, which, from time to time, have been urged as the *true* doctrine of a community of interests, or as many delight to term it, a oneness in all things, temporal and spiritual. All are clamorous for the law, yet very few indeed, even yield a comparative obedience to their own conceptions of what the law requires.

Faith in any given construction of the law, lies not in the persistence with which the view is urged; but in the energy and confidence with which the advocate practices what is taught. And, with all the wisdom which we manifest in relation to Zion, and the establishment of *truth* in these last days, we are lamentably ignorant concerning the practice of this law which so many hold to be the paramount law and the sole key with which to unlock the doors of redemption to temporal Zion.

Having in the past given the view in which we received this express commandment, we have seen no better way than to wait, either a building thereupon, or an outright rejection of the teaching. We begin to see the latter. It remains, therefore, for us to bide the issue, and to learn from its results that which wisdom may teach.

We have been trying to reduce to practice a theory of religion which had in it "God manifest in the flesh;" not only in Christ, but in His followers.— This religion contemplates the establishment of systems having for their object mutual instruction, benefit and advancement. It seems, so far, that mutual distrust has paralyzed the motions of those who feel the most in-

tensely that our welfare depends upon this particular item of law.

For our part, we consider the gospel taught by the Savior, and its purifying effect upon the individual character of its recipients the first in importance; the temporal advancement of the saints the secondary result, of the same gospel, not the primary object.

We are aware that many, and as they think with good reason, put the temporal disenthralment of those who obey the gospel as the first and immediate result. For instance, the poor to become immediately rich, the rich poor. From what particular clause of the law, as found in the scriptures, or the revelations, this deduction is made we do not know.

We can easily see that if the spirit of the work pervades the breasts of its devotees, all that they have of spiritual or temporal means or power, will at once be made available for that cause in which they have embarked; but as the stewards to whom the five and ten pounds were confided, not only presented to their Lord the pounds originally entrusted, but returned the usury which had accrued, we believe the gospel adherents must not destroy that which has been entrusted to them, nor foolishly throw it away.

A spendthrift is the extreme of the miser, and should be equally condemned.

The Saints should be a nation of workers; and whatever may be said of the wickedness and folly of those who bide, under the spiritual control of Brigham Young, their industry deserves praise.

Hence, when we advocated the cul-

tivation of the soil in concert, we thought it the surest method of mutual advancement.

We cannot say, build factories, establish mills, manufactories and such like, from this stringent fact, wealth is required. We hold no purse strings but our own, and we shall never be robbed for our money and enrich the spoiler. We control no church fund, except as an integral portion of the body, and from present indications we shall not be likely to mispend the money of others, to any great extent. This then preventing our personal leadership, coupled with the patent legal fact (according to our law) that *property of the church* must be held by the Bishopric, and used for public outlay by the voice of the church, we can see no reason why there should be much murmuring against a failure upon the part of a few poor men to enrich a host of equally poor ones.

The gospel is not the ancient philosopher's stone that turns to gold every thing of earthly dross which it touches; but is the spirit of true philosophy, by which contentment flows like a river, and the rich man is but as a poor one, and the poor man is rich indeed.

Through all the trouble of the lost years, when it must seem that honest men would be submerged in the whirlpool of corruption in which many thought to be true men were whelmed, there have been some who have ever cherished a hope that good would ultimately grow out of that "oneness" talked of, dreamed of, prayed for.

If the effort should ever be made,

by those brethren who dare to move for other's good, in a temporal movement, we predict, with a certainty of fulfillment, that there will be a number of those now the most anxious for the unity of interests, who will throw distrust and doubt upon that effort, by crying speculation, speculation.

We therefore charge such as desire to work for the good of the church in the direction indicated, to put on the whole armor of faith and be callous to those flankers, who would, with a cup full of doubt try to drown a deluge of benefit.

Companies of ten, five or more may be created and moving together, do good; if not so universally at the start, as they could wish, their influence will continually widen until an aggregate shall be reached that shall astonish the doubters in Israel, and put the indolently faithful to shame.

Who works for Zion?

(Concluded from page 143.)

her duty better than the father; it does not screen the father for not doing his duty.

Again she says, "Our church are wont to look with pride upon the three brothers—Joseph, Alexander and David." She says further: "Where might they be to-day but for the guiding hand of a God-fearing mother?"

I ask, where would their mother have obtained the gospel, if it had not been given to the father first?—Where might they be to-day but for the instructions of a God-fearing father?

How often have I heard a mother say: "My child is spoiled, so that I cannot do any thing with it." When asked why she allows it, she answers:

"I cannot help it, it's father will spoil it; I beg of him not to, but he thinks it looks so cunning in his little one to be saucy. I have to whip it sometimes before I can get along with it."

O! cruel father, to teach your little ones any thing that they will have to be punished for. Christ said they were fit subjects for the kingdom of heaven. Shall that mother answer for what the father did? We think not. If the father tries to train them right, and the mother hinders, then the punishment will come upon her. We have a just God.

Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Sister F. says: "Years of after toil may never accomplish for your child, what in the days of its earlier years, might have been but the labor of an hour." Can any person suppose for a moment, that a child could be taught, even the first principle of the gospel in one hour? I answer they cannot; the training of a child commences the very hour of its birth.

Fathers and mothers in Zion; let us beware how we train up our little ones that God has trusted in our care; for we, as parents, will have to answer to the charges, if we do not do our duties.

The following is a receipt for making a Tattler. It is rather an odd dish, and we submit it because thereof:

"Take of the vine called *runabout*, and the root of *nimble tongue*, of each six hands full; fifteen ounces of *ambition*, the same quantity of *nonsense*—bruise in the mortar of misapprehension, boil them over the fire of wild surmises, strain through the cloth of misconstruction, cork tight in the bottle of malignity, suck now and then a draught through the quill of envy, and you will be prepared to speak all manner of evil against your neighbor."—*Morning Chronicle*.

Correspondence.

SACRAMENTO, Cal.,

July 29th, 1869.

Pres. Joseph Smith:

I reached here on last Sunday morning, and at two p.m. preached in the Assembly Rooms. Some of the elders are doing quite well, though this is the worst season of the year for preaching.

San Francisco, Cal., Aug. 2d, 1869.—On reaching this city yesterday morning, I found your favor of July 26th, all right. Am pleased to hear that Bro. Banta is gathering in a few souls, and that you have encouraging prospects at Fox River, and at the Partridge school-house.

I saw, yesterday, for the first time ZION'S HOPE. It is a decided success. Do you send specimen copies to the HERALD subscribers? If such a course was adopted, I think it would greatly increase your subscription list. All our travelling elders should have at least the first and second numbers for specimen copies, to aid them in getting subscribers. The new regime in California has delayed subscriptions for the HERALD, but they are coming along. I received the licenses you sent me per Bro. Andrews, all right. Bro. Alexander wrote me, under date July 30th. I think it would be a fine thing to get a permanent location in Salt Lake City, as the people wish. I suppose you will keep that mission abundantly supplied with books, tracts, etc.

We are still gaining ground slowly, but hope to see the work take a start this fall and winter. A better feeling is had among the saints, all classes, and I have the assurance from Bros. Roger, Dungan, Adams, Green, &c., &c., that the work was never in so good a condition, internally, as now. Elder E. Penrod writes to me encouragingly from Nevada.

The papers here are commenting favorably on Alexander's and David's move-

ments in Utah: They need to be well sustained and encouraged in their mission. It should not lack for means, nor printed matter.

Your brother in Christ,

W. W. BLAIR.

STEAMER "WAR EAGLE,"

On Lake Pepin, Miss. River,
August 12th, 1869.

Bro. Joseph:

Having procured the needed articles of raiment, recovered a better state of health, and overcome or got past hindrances that some power put in my way, I am thus far on my way to the mission given me.

In company with Bro. O. N. Dutton, I filled my last appointment about Janesville, and left their hospitable home and kind care, August 1st. Arriving at Prairie du Chien, I found Bro. Ackerly and the Saints awaiting me, as one sent who had been foreseen. I felt directed to remain over Sunday. They are very faithful and constant in prayer, and have been promised a branch; also, that an elder should come to do a work, or lay the foundation for the gathering out of several, or more honest souls. I preached twice on Sunday, and the Saints met together five out of the seven evenings that I was there. My strength and the spirit of this special mission greatly increased with me, and the promises given through yourself and others were confirmed with the word; also, concerning that place and the real mission upon which I came, light and blessings were received, after prayerful continuance in seeking the will of the Lord.

Far from having the feelings that some have had in preaching there, I can say that life and the spirit seemed to enter me more than ever before. Bro. and Sister Ackerly learned what faith was, years ago in England, and with their converts, have such firm hold as to constantly realize its blessings. I go to my work, knowing

their interest, in and unity for me, cemented by the word of the Lord which they received. How constantly they uphold yourself, Alexander, and the deliverance of the honest in Utah, among whom they were once numbered. Truly the light of the better day is growing brighter, and blessed indeed are "they who shall seek to bring forth Zion at that day." I wish the HERALD readers could enjoy the fine scenery of the Father of Waters, for it is grand and sublime, almost speaking audibly of the ages gone by. My regards to all. Yours in Christ,

HENRY A. STEBBINS.

MACHIAS, Maine,
August 3d, 1869.

Brethren and Sisters:

The Saints here, who are as yet babes in Christ, are sadly in need of a convenient place to meet for worship. The school-house is refused us with oaths and cursing, and we are forbidden to occupy it by a higher power. The only place we have is a private house, very inconvenient to many of the Saints, and on one side; no other house belonging to Saints is at all large enough for more than one half the people who wish to come in our public meetings. The disadvantages in winter would be far greater than now. The prosperity of the work here, and the word of the Lord also requires of us, the erection of a plain, substantial building. Different friends offer us central and convenient building lots, free, and will give us a warranty deed. This being a lumber region, we can build a house quite cheap, far cheaper than in most places in the West. The Saints here will contribute every dollar that they can, and will do all the work on it. Others offer to help; and being requested by the voice of the Spirit, we write to you, asking you to help us. We can build us a good house with about \$150 help from you. We desire to have it enclosed by the coming conference.

Donations of any amount gladly accepted. Please address the president, Bro. Emery C. Foss, Machias, Maine. Register your letters. Brethren, help us right away.

In behalf of the Church,
THOS. W. SMITH.

WILTON CENTER, Will Co., Ill.,
July 29th, 1869.

Bro. Joseph:

Since last writing, we have held the sessions of meetings at Cazenovia and Lawrence, according to previous appointments. Good was surely done; three dear souls at Cazenovia declared their intention of uniting with the "Church of the Lamb;" one was baptized on the 5th inst.

In the Hopkins church, at the house of the presiding elder, we held meeting on the 7th, when Bros. J. E. Hopper and Norman Smith were ordained officers of said Church, teacher and deacon.

At Lawrence, nine more whose hearts had been fired with the gospel love, declared their hopes of soon being permitted to enlist in the army of King Immanuel; and on the 11th we met at the house of Bro. H. C. Smith, and organized a church of eight members. Bro. H. C. Smith was chosen presiding elder. The next morning two more were baptized, hence the little church now numbers ten. For three weeks we have held meetings every evening except Thursday, and considering the rain and the muddy roads, we were astonished to see such well-filled houses of interested listeners.

Bros. Prettyman and Scott will please circulate the appointments of our two days' meetings at the Parker's school-house, and in Knox, Stark County, Ind., commencing Saturday 8th and 9th of October next, instead of in September. The good Saints of Hopkins, Allegan Co., Mich., will not forget to make preparations for October Conference, commencing the 16th. Bro. S. Powers, of the Twelve, with many elders, are expected to be in attendance.

E. C. BRIGGS.

WEST MERYSTON, Scotland,

August 1st, 1869.

Bro. Patrick:

I am not disheartened, although it looks discouraging, having labored all this spring and summer, and have yet baptized none; yet I do not know what good may be done, in my weak efforts to spread the truth. I am sowing the seed, some other persons may be the reapers, but this consoles me through all, God is at the head of affairs, hence my mind is at peace.

The confidence of the people is completely lost in everything bearing the name of Latter Day Saint. The actions of those who have been called by that noble name have been such, that the world believe that all so called are alike, hence I have come to the conclusion to sit me down in a place and (as I have to work to support myself) try and get among the people, reading, preaching and exhorting all that I come amongst, so that I may have power given me to convince them that although called Latter Day Saint, my actions are not those of the evil one; at the same time I am always ready to go at a moment's warning to visit any of the Saints who may desire. I have no one here to take me by the hand, I cannot even get a meal of food unless I have got money to pay for it, for those that would assist the mission, and those that would believe the gospel, are all too poor to give much to help to roll on the cause of God. This is my experience of Scotland for the last twelve months; but this I will add to what I have already said, it is no use, nor manner of use, of men coming here who do not intend to stay here at the least two or three years, and to make up their minds to suffer severe troubles for the gospel's sake, for should any one think of coming, and expect to get over with their mission sooner than I have mentioned, and get off without suffering as I have stated, I am greatly mistaken; but should you hear of any who have a desire to come, I pray Bro. Joseph and the Church may allow them; as for me I will

receive them with open arms, and thank the Lord that I have a fellow-laborer in Scotland. It is extremely dull for me here; the only comfort I receive is the HERALD, and the few letters I receive from Bros. Jason and Josiah.

Your brother in the gospel.

GEORGE M. RUSH.

JOLIET, Will Co., Ill.,

August 14, 1869.

Bro. Joseph:

Quite an interest is manifest by some to hear our hope more fully explained, and we think you would add to the interest by coming to our help.

We are in receipt of letters from Bro. Wm. H. Kelly, giving a cheering account of the work.

Yours in the kingdom organized in 1830 for the last time. E. C. BRIGGS.

WAYNESBURGH, Stark Co., Ohio,

August 14th, 1869.

Bro. Joseph:

The prospect bids fair for good. I have preached regularly through the week, and on the Sabbath. All seem to be excited and in an uproar at this time, in this place. On Tuesday evening I preached, and told the congregation before the setting of another sun, they should know I was a servant of the Lord, and that the Lord would show His power. I visited a woman by the name of Thankful Spence, who was sick, and talked with her, told her that I was a servant of the Lord, and had come here in His name; that if she desired me to pray for her, and anoint her with oil, and lay hands on her, I would do so. I found her to be intelligent, and free to converse. I prayed for her, gave her some oil to take in the name of Jesus Christ, put some on her head, and prayed, and laid hands on her, and rebuked the disease, told her she should mend from that moment, and should walk. Thank

God she does so. The devil is in a rage here, for some one is going to receive the truth. I have four places for preaching, and a good feeling is manifested to the cause. My prayer is that the Lord will bless a poor, weak creature as I am, and give me souls for my labors, and I shall be happy in Christ my Savior.

GORDON E. DEUEL.

AMBOY, Illinois,
August 10, 1869.

Bro. Joseph:

I have been to Rochelle, and done something for the cause of my Master. Bro. Nobles and myself have been holding meetings west of Amboy, and in places where there has been no preaching. We have had meetings every Sabbath this summer, and intend to continue, if the Lord will.

Your brother in the bonds of the gospel of the Son of God.

CHARLES WILLIAMS.

BANDERA, Texas,
July 19, 1859.

Bro. Mark H. Forscutt:

If there is any young elder that wishes to learn the Spanish language send him to this country. There is a fine opening in Mexico to preach the word. I learn that the Mexicans are joining the Protestants, since the revolution, and I think they might join the church of Christ. No elders that would not face Brigham Young in Utah, need go to Mexico. There are some of the Mexicans white, and well educated; some of them are only a shade lighter than the Indians. There are many Americans in Mexico. I have been there several times. If there is any one who wishes to try Mexico, send him to me, and I will give him all the assistance in my power. Your brother,

GEORGE HAY.

[An Elder wanted for Mexico! Who will go?]

MONTROSE, Iowa,
August 16th, 1869.

Bro. Joseph:

For a long time I have been silent, not one scratch of my pen has appeared in the columns of your valuable paper. This omission has not been because I did not want to write, but because I do not feel myself competent for the task. But, believe me, kind sir, I am glad when I find, in the *Herald* a long, kind, interesting letter, from some good, enterprising brother, whose heart is in the work. It is as refreshing showers to the soul.

But should all do as I have done, what a dry sheet the *Herald* would be. I confess freely there are some more devoted to the cause than myself, this is to my shame.

I have thought, in times past, that those that had means would have to carry on this great work; but my mind has materially changed; I now believe all will have to lend a helping hand, the widow with her mite, and the rich with their wealth. Just so, in a literary point of view. It certainly is a duty enjoined upon each one, to send to the office of distribution all the scraps of information, and all news of importance.

I can say for this part of the vineyard we are in good spirits; the cause is still onward, not many added, but growing in grace. Many calls for preaching, but few filled.

Zion's Hope is received with gladness by some, others raise objections; they think the picture of the angels should not have wings, but I have thought if you would send a copy gratuitously, they would not say a word about it. I feel to ask God to enable His servants to push it into every household. And also to inspire those kind and able contributors with wisdom and knowledge of the truths of God's kingdom, that it be a mighty messenger in conveying God's designs to the rising youth. It is a good paper, and should receive a liberal support.

WM. ANDERSON,
www.LatterDayTruth.org

SALT LAKE CITY, Utah,
August 3d, 1869.

Bro. Joseph :

Events as they occur here would be news to you, and all of importance we try to send you. Joseph F. has armed himself with the affidavits of some twenty-five or thirty (so I am told) women in the Territory, who declare they belonged to our Father, etc., and these are the weapons they expect to use against us; also, the rumor now is, that there are some children who make affidavit that they are his. But the plan will work their own confusion; almost every step of their head center of late has resulted disastrously, and the people are fearing for the result.

Bro. E. C. Briggs, certainly deserves a great deal more credit than is generally given him for this mission. His fearlessness in coming when he did, is certainly a matter worthy a due consideration. Bro. Briggs did a good work here

Our work seems to be in this city, and here we shall spend the most of our time. There are many who are dissatisfied, and are seeking truth, but the first who take hold of the work are the poor.

Remember us to all the folks and in your prayers.

ALEX. H. SMITH.

MANTI, Fremont Co., Iowa,
August 18th, 1869.

Bro. Joseph :

The work in this district is on the increase; there is a flattering prospect of some uniting to the faith where I have been, and am, laboring, in the vicinity of Mill Creek. In reading the "Pleasant Chat" of the last HERALD, there were several things that struck my mind: one was a settlement for the Saints; I gather the idea, a holy place, a kind of gathering for the pure in heart; nothing on earth would meet my mind better, and, Brother Joseph, I suggest that you urge the thing a little harder and plainer. There are

many Saints that are abundantly able to purchase lands, and let those that are not able to get homes, have homes, and when they can, refund the amount the land cost; but man is so selfish, he is so fearful that he won't get value received for every dime he expends, with usury. I feel to exclaim: "O Lord wilt thou purify our hearts, that we may be pure; that our long, long looked for land might be redeemed for the habitation of the faithful." I also see in the HERALD that seven only answer to the call for 144,000.

J. R. BADHAM.

GALESBURG, Jasper Co., Mo.,
August 1, 1869.

Bro. Joseph :

All is health and peace in this part. The work is prospering slowly, but surely. Some are believing, and ready to be baptized; others are investigating.

As a general thing, prejudice is giving way. A week ago last Sabbath, I baptized two young men who arrived from the "salt land," to procure homes for themselves and friends. They like the country well.

Crops are fine. Wheat is now seventy-five cents per bushel; apples the same price. I saw a potato to-day that weighed one pound six ounces; it was young, and not fully matured. This is a cheap country to live in; and land that can now be had cheap, in a few years will not be accessible to the poor.

S. MALONEY.

DENNISON, Iowa, Aug. 1869.

Bro. Joseph :

I have just returned from Carroll Co., Iowa. The interest in our Redeemer's cause is increasing. On last Sunday I had the privilege of baptizing one, a lady by the name of Jane Hirons, formerly a member of the Disciple church. She is an elderly lady, quite intelligent, and posses-

ses to a great degree the confidence and esteem of her neighbors and friends. By the blessing of God, I expect to baptize several more in that neighborhood. I feel to thank God that the good work has just commenced in that locality. There are more calls for preaching than I can possibly fill, and everywhere large congregations. I am preaching every Sunday from four to forty miles from home. I expect to do some baptizing soon in Carroll Co.

THOS. DOBSON.

Extracts from Letters.

S. M. Hurd, of Darlington, Wis., writes:—"We are in one of the neglected corners of God's vineyard. We are starving for the want of the word, and we are very willing to do any thing to have a good man, a man of God come and stay awhile with us."

Wm. Redfield, writes from Manti, Iowa:—"Not a dissenting voice in all our business matters in our Conference past. The Spirit of God was powerful in our midst. The gifts were made manifest, such as the spirit of prophecy, the gift and interpretation of tongues. Two added during the Conference. Two added lately to the Plum Creek branch. The prospects are very flattering in our district."

Laura David, writes from Easton, Adams Co., Wis.:—"I hope in due time, with my husband, to unite with the Church of Christ. There is no gospel preaching here. We would like to have an Elder come out here. We live one mile east of Easton."

Henry J. Hudson, of Columbus, Neb., writes:—"We have just had one of the best and most encouraging Conferences ever held in Central Nebraska."

J. J. Kaster, of Manti, Iowa, writes:—"Our Branch is improving."

N. H. Ditterline, of Philadelphia, writes:—"The work in this city is still onward. Since I last wrote, three have been baptized, and others have signified their intention of uniting with us."

E. N. Stadden, of Jacksonville, Kansas, writes:—"If any of the elders should pass this way, I would be glad to have them call. If there is any branch near, please inform me. I live one mile east of Jacksonville, on the Base line road."

Brethren, gather the scattered sheep into your folds.—[Ed.]

Wm. M. White, of Milford, Oakland Co., Mich., writes:—"I wish some good Elder or Elders would come this way. Can't you use your influence in that direction? I think some would obey the truth. I want to become more active in the latter day work, get my intellect brightened up as in former years, and at least be one of the *little horns* of Ephraim to push the people together. I embraced 'Mormonism' in your father's lifetime, and from that time have contended for the faith of the saints."

Dr. J. W. Matthews, of Keokuk, Iowa, writes, Aug. 7th:—"This place, so far as I am able to judge, is in a prospering condition. Good feeling among the members: each one trying to live the life of a Christian. We had two names added to our number last week, and one this, and fair prospects for more soon."

T. W. Smith writes from Machias, Me.:—"I baptized three at Jonesport on Sabbath, and four yesterday. New field entirely. Prospect good for a number more. Will organize soon. The S. S. paper is as good in mechanical execution as any I

have seen, and the matter of course is *ne plus ultra*."

OUR PUBLICATIONS.

ZION'S HOPE is growing in favor, and extending in circulation.

M. J. Stiles writes:—"Zion's Hope came all right. It is a beautiful paper."

Z. Moore writes:—"Myself and sister are very much pleased with Zion's Hope, and we feel to bid you 'God speed.' May suitable contributions never fail you from the friends of the little ones."

A. E. Corless writes—"The children take great interest in their paper. They study all the enigmas out."

J. X. Allen writes:—"I think the *Herald* gets better all the while; and everybody—old and young—is highly pleased with *Zion's Hope*. For *Herald* and *Zion's Hope*, the subscription list is bound to swell."

W. W. Blair writes:—"I saw yesterday, for the first time, *Zion's Hope*. It is a decided success."

H. C. Smith writes:—"The *Hope* gives good satisfaction. May the Lord bless you, and all zealously connected with this glorious latter day work."

C. Derry writes:—"I saw the first two numbers of *Zion's Hope* when I was at the Bluffs. I was more than pleased with them. I am happy to inform you that wherever *Zion's Hope* has come, it has met with unqualified praise. The *Herald* is smoothing down its kinks to my satisfaction."

There is no greater obstacle to success than trusting in something to turn up, instead of going to work to turn up something.

Curiosity is a thing that makes us look over other people's affairs, and overlook our own. Xenocrates, reprehending curiosity, said it is as rude to intrude into another man's house with your eyes, as with your feet.

Conferences.

WANT of space compels us to epitomize the Minutes of the various Conferences, received for insertion.

Southern Nebraska District Conference, held in the Camp Creek School House, Aug: 8, 9, 1869; Bro. J. W. Waldsmith presiding.

Preaching by the President from Matt. vi. 33, followed by James Kemp and Robt. M. Elvin, in behalf of the Sunday School cause.

Afternoon session, passed in prayer and testimony.

Morning session, 9th: Officials present, elders, 8; priests, 2; teachers, 1; Deacons, 1. Total 12.

Camp Creek Branch: no change.

Nebraska City: present strength, 100; scattered, 43.

Neb. City Sunday School Report:

Number of officers and scholars on the books at the last report, 39; admitted since, 12; aggregate, 51; left the school since last report, 8; present number on the books, 43; average attendance, 29; verses recited since last report, 3130; number of books in library, 153. R. C. Elvin, Superintendent; John Ritchie, Clerk and Librarian. The school is striving to sustain the Sunday school cause by the scholars writing essays, every two weeks, for publication in *Zion's Hope*.

It was *Resolved*, That we each buy fifty cents worth of tracts. That we pay the money to the Book Agent. That James Kemp and John Jamieson be appointed a mission to Martin's School House. That all priests, teachers and deacons, not discharging their duties, stand as lay members. That Robt. M. Elvin carry up the report, and represent this District at the Semi-Annual Conference. The authorities of the Church and of the District were sustained by vote.

Adjourned to meet at Nebraska City, at 11 a. m., Nov. 14, 1869.

Conference held in Plum Creek Branch, Iowa, Aug. 7, 1869. Wm. Redfield, President. Plum Creek Branch reported 45 members; Fremont Branch 64 members; Farm Creek 27 members; Elm Creek 15 members. The following missions were given: Bro. W. Baldwin sustained on the same mission assigned him last Conference, and Bro. E. B. Gaylord to assist him, also to open new fields of labor; Bro. E. Briggs labor at Eastport; Bro. G. Z. Redfield and J. R. Badham, continue laboring on Mill Creek; Bro. S. S. Wilcox and F. Collins labor between the rivers; Bros. Wm. Ledingham and M. H. Bond open a work at Kinion's Grove; Bros. Wm. and M. Gaylord open a work in Pleasant Grove.

Resolved, That we invite R. W. Briggs to labor in our District until next Conference. That Bro. Wm. Redfield visit the Nephi Branch, and set it in order. That we sustain all the spiritual authorities in righteousness.

Official members present: 2 high priests, 17 elders, 1 of the seventy, 1 priest, 2 teachers.

Sunday, 9 a. m. Saints met in testimony meeting. Preaching at 11 A. M. and 2 p. m., by Bro. R. W. Briggs.

Resolved, That Clerk, J. R. Badham be appointed Historian for the District. That the presidents of the several branches transmit to the Historian, all spiritual manifestations that would be of interest to the District or the Church in general, such as prophecy, healings, miracles, visions, dreams, natural phenomena, &c., that may come within their jurisdiction. That we recommend each branch to organize an elders' council. During intermission baptism was administered to Thomas and Catharine Nutt.

Adjourned to meet at Manti, on Friday, Nov. 5, 1869, at 1 o'clock p. m.

Conference of the Northern District of Illinois, held at Plano, Aug. 14, 15, 1869. Isaac Sheen, President; W. Vickery, Clerk.

Burlington reported thirty-eight members. Batavia, nineteen members. Leland, nine members. Boone County, twenty-two members; children in Sunday School, thirteen; teachers, 2; Curtis Refadal, Superintendent. Mission, fifty-six members. Marengo, sixteen members. Fox River, seventy-nine members. Amboy, sixty-seven members; children in Sunday School, twenty-four. Plano, seventy-two members; children in Sunday School, thirty; teachers, two; *Zion's Hope* taken, thirty-nine; books in library, 150. Sandwich, thirty-five members; children in Sunday School, 32; teachers, 3; books, 227; Testaments, 14.

Official members present: apostles, 1; high priests, 6; of the seventy, 1; elders, 13; priests, 1; teachers, 1.

Resolved, That this Conference recommends that reports of branches to be sent to the District Conference, be presented to the branch for acceptance.

AFTERNOON SESSION.

Moved, That the practice of propagating the gospel by the distribution of tracts is reprehensible, being sectarian in its origin and tendency.

Resolution lost.

Resolved, That this Conference recommends the publishing and circulation of tracts as an effective means of forwarding the interests of the cause, and that every branch and member of the church in this District use every means in their power to furnish tracts for the elders and for themselves, for gratuitous distribution.

That this District be divided into two districts; the first to be called the Burlington District, and comprise the branches of Burlington, Boone, Marengo, Janesville and Batavia; the second to be called the Plano District, and comprise the branches of Mission, Fox River, Sandwich, Amboy, Leland and Plano.

That this be laid over until the next Conference of this District.

Evening session passed in prayer and testimony.

Two-days' meetings appointed, as follows:

Mission, LaSalle Co., Ill.,	Aug. 28, 29.
Amboy, Lee " "	Sept. 5, 6.
Fox River, Kendall " "	" 11, 12.
Batavia, Kane " "	" 18, 19.
Burlington, Racine " Wis.	" 25, 26.
Janesville, " "	Oct. 2, 3.
Capron, Boone " Ill.	" 9, 10.
Marengo, McHenry " "	" 16, 17.
Wilton Centre, Will " "	" 23, 24.
Plano, Kendall " "	" 30, 31.
Sandwich, DeKalb " "	Nov. 6, 7.

Sunday: Preaching at 10½ a. m., by Father John Landers; at 2 p. m. by Bro. Joseph Smith; at 7 p. m., by Bro. M. H. Forscutt.

Baptism was administered at 5 p. m. by Elders Banta and Forscutt, when seven souls made covenant with God.

Adjourned to meet at Mission, LaSalle Co., Ill., Nov. 13, 14, 1869.

Alabama Conference, held at _____ Escambia Co., Ala., Aug. 7, 8, 1869. G. R. Scogin, President; D. C. McArthur, Clerk. Officials present, 7 elders, 2 priests, 1 deacon.

Sunday morning: *Resolved*, That Bro. G. R. Scogin be chosen as Presiding Elder over the District extending from Monroe Co., Ala., to Black-water River, Santa Rosa Co., Fla.

Preaching by Bros. G. R. Scogin and Leonard F. Weeks, on the principles and restoration of the gospel.

Afternoon session: Preaching by Bros. S. G. Mayo and G. R. Scogin.

Evening session: Prayer meeting, in which we were greatly blessed of the Lord, with His Spirit.

Sunday morning: Conference listened to a cheering discourse by Bro. J. R. Scogin; also to Bro. Leonard F. Green.

Good order and strict attention was maintained by the many present.

Sunday evening: Preaching by Bro. G. R. Scogin, to a large congregation.

The following branches were reported: Evening Star, 31 members; S. G. Mayo, President and Clerk. Coldwater, 61 members; Alex. Reynolds, President. Santa Rosa, 25 members; James Calhoun, President.

Resolved, That all the elders of the District be requested to visit the several branches once a month, or oftener if possible. That, inasmuch as Bro. G. R. Scogin has been appointed to act as Presiding Elder of the District, that he be released from the mission given him by last Conference held in Lone Star Branch.

Adjourned to meet again at Coldwater Branch, Nov. 6, 7, 1869.

Original Poetry.

WHO ARE THE SAINTS?

BY BRO. DAVID ECCLES.

I'm now a Saint, Oh! joyous hope, I said,
When being born of water I arose;
And unto Christ forevermore I'm wed
And in His love I seek a sweet repose.

Not yet, my child, the Elder softly spoke,
For to be number'd with that heavenly host,
One greater blessing we must yet invoke,
One powerful gift from heaven,—the Holy Ghost.

It came; incomprehensible to me,
Unseen, but felt that hallowed influence there,
And truth joined in with thrilling harmony
Proclaiming loudly: "God is everywhere."

Am I a Saint? my mind inquired again,
Again received a firm but kind rebuke;
For through the air the answer startling came:
"All are not Saints who that high name have took."

What is a Saint? I then asked in surprise,
For I would be one in my every look,
"Then learn," that unknown voice again replies,
"Learn from the scripture and each sacred book."

Time still keeps rolling on since then, and I,
Have I acquired the knowledge, once I asked;

know not: but I now will testify
 I'm learning daily from that lesson past.

"All are not Saints that take that holy name."
 I've found, indeed, that answer but too true;
 For they who would that noble name attain,
 Must bear the cross with those choicé honored few.

He is no Saint, who joins that little band
 And will not strive his brother to assist;
 Who will not lend with all a helping hand,
 His name will ne'er appear on that grand list.

They are not Saints, who work but for awhile
 Then overcome by Satan, sink despond,
 Forget the blessing, which, for years they've tolléd,
 And yearly, faint; the treasure just beyond.

It is not those who crying "Lord, dear Lord,"
 Will enter through that gate, among the just,
 But they who keep the Heavenly Father's word,
 Walk in the light, and hourly on him trust.

Those are the Saints who keep the Savior's word,
 And love themselves no more than love another,
 Reject the ways of men so base, absurd,
 And greet each fellow-man as more than brother.

Who would not be a Saint?—now I will ask,
 Receive the priceless treasure to be given?
 And run the race faith makes an easy task,
 Then find a happy resting place in heaven.

To be a Saint then, we must watch and pray,
 Become one with the Lord and His elect,
 Look for His coming in a future day,
 And be a Saint in truth, in word, and act.

Selections.

DISCOVERIES IN UTAH.

Aside from the elaborate reports of Gen. G. M. Dodge and others, engineers of the Union Pacific Railroad, by which valuable and hitherto unknown data in reference to the topography, soil, minerals and climatology of the Great West have been given the public from time to time, we have, on repeated occasions, been shown articles represented to us to have been either found in possession of the Indians or lying on the Plains, that pointed most certainly toward the establishment of archæological facts that would prove vastly interesting to the civilized world. Heretofore we have

refrained from noticing any of these reported ancient vessels, weapons, medicines, stones, etc., because we knew that if such things did exist, it would not be long ere hundreds of our scientific men would, through the medium of the Union Pacific Railroad, seek that vast and inexhaustible region and through the proper channels make such contributions to science as would prove eminently satisfactory.

About six weeks ago, our old and esteemed friend and former Professor, Henry L. Scott, LL. D., Georgetown, Kentucky, passed through Omaha on a scientific tour. One of his letters to the Manchester (England) *Chronicle*, is perhaps, the only attempted analyzation and description of the now celebrated obsidian beds of the Middle and North Parks of Colorado. For the first time, on the appearance of that letter, we learned what a moss-agate was; that it was simply a piece of glass made through the fusion of sand and pyrites by volcanic action.

Having thoroughly explored that section, and having acquired many valuable additions to science—which will shortly be described in the Smithsonian Reports. Prof. Scott entered Utah for the purpose of furthering, if possible, the discoveries of Squier and Davis in reference to the existence of a superior race of people on this continent long before the advent of the present aboriginal inhabitants. The report of the investigations of Squier and Davis was not brought down later than 1846, and only embraced the country lying between the Great Lakes and the Gulf of Mexico. Prof. Scott, like every scholar, accepted as true the evidence produced by these gentlemen, but at the same time felt confident in his own mind that the people who had genius and skill enough to erect the vast mounds of Newark, and Little Miami, Ohio, and the elaborate and skillful defenses in and about Cahokia, Ills., were certainly competent to find one other route to Mexico and Central America than down the Valley of the Mississippi. Act-

ing upon this impression, he early communicated with us and others in reference to the probable existence of traces of the march of these people to the gulf of California. Fortunately we were enabled to offer him encouragement, and on the 24th of June he left the Union Pacific Railroad at Evanston station, Shelby county, Utah, and commenced his explorations. Evanston lies in the upper valley of Bear River, at the foot of the northwestern slope of the Uintah mountains, and has an elevation of 7,000 feet above tide water.

Having secured the help of some half dozen men, Prof. Scott immediately directed his course toward the south, where a bastard canon starts out from one of the Uintah spurs. Fortunately he had with him a half breed who could converse with the Shoshonees who range all through that section, and through the interpreter he learned from Wa-pa-on-ta (stag), a sub-chief of the Shoshonees, that about fifteen miles from Evanston was a mound of extraordinary dimensions. The Professor immediately repaired to the place, and to his great gratification, discovered a tumulus of as fair and positive proportions as any described by Squier and Davis. He immediately commenced the work of excavation, and in three days had the inexpressible pleasure of laying bare what was certainly a vault. He found a cavity about eight feet long, three wide, and four deep. Its bottom, sides and ends were made of triangular shaped stones, evidently quarried from the red granite of the Wasatch range. There was no top or covering to the vault, but from the nature and color of the earth immediately over it, the Professor thinks that an arch of burned clay had been used. With the exception of some unimportant pieces of obsidian, evidently having been used for lapidary's purposes. Professor Scott brought away everything found in the vault. But one skeleton was found, which, on exposure to the air, immediately crumbled into dust; it appeared to indicate that of a man not

over five feet ten inches. The bones lay East and West—the skull East. At the foot, and apparently between the feet, was found an ordinary shaped earthen pot, with a capacity, perhaps, of half a gallon; cone-shaped, and without any mark or engraving whatever, on it. Along the left side lay an iron bracelet, with a spring clasp, perfectly preserved. On each side of the skull were two medicine stones—shaped like a cigar, full of holes, and of half pound weight. The stones were very similar to Tennessee marble, or Scotch granite. On the right side of the skeleton the Professor found a silver plate, about the size and exactly the shape of an artist's pallet. No mark, whatever, was distinguishable on this piece, but it is of the purest silver. It may have been used as a shield, though the Professor inclines to the belief that it was a "charm," and that the skeleton was that of some medicine man or Priest.

The value to science of this discovery of Professor Scott's, we are glad to say, does not consist in the supposed antiquity of the articles exhumed. Other and more positive evidence corroborates his impression that the vault he laid bare is of more than 1,500 years' existence. This excavation, to be speedily followed by others under the direction of the Smithsonian Institute, we feel confident will establish the fact that the mound builders crossed the Missouri river, and passing over the plains of the Great West, found—a portion of them—their way into Central America *via* the Gulf of California.

Professor Scott left last night for his home in Kentucky, and we shall anxiously look for his report of these discoveries.—*Omaha Herald.*

A good man who has seen much of the world and is not tired of it, says: "The grand essentials to happiness in this life, are something to do, something to love, and something to hope for."

INTERVIEW with BRIGHAM YOUNG.

At the interview of the Chicago commercial party with Brigham Young, which recently took place at Salt Lake City, the Mormon President informed U. S. Senator Trumbull that "great lies" had been printed about the Latter Day Saints by two vile men sent out from Washington as Government officers. "Now," said he, "we intend to send out some of the same sort, and when we do, don't believe more'n half you hear. We have been lied about enough, and will not stand it any longer. If the Government send bad men here we shall just politely conduct them on a little trip to the boundary line of the Territory, and bid them go, never to return."

Senator Trumbull—"Well, now Mr. Young, allow me to suggest to you, that before you do this, before you take such decided steps, that you communicate with President Grant and advise him of your intentions. I am satisfied that the President, who is a good man, will do you justice, and it would be better first to lay any grievances you may have before him."

Brigham Young—"Yes, and perhaps get the same treatment we have always received. Why, what did Mr. Douglas do, when King James (M. Buchanan) sent him to us at Nauvoo? He made, as it were, a treaty with us, as the Government does with England or any foreign country: promised, if we would go away beyond civilization, we would not be molested. The result was, we were set upon coming here, and 5,000 of our men forced into a legioun of soldiers to fight the Mexicans and leave our women and children to starve. and Buchanan said, 'Let them die.'"

Senator Trumbull—"You can depend upon a fair hearing in Congress."

Brigham Young—"What! take our papers and throw them under the table. Send more—under the table they go." [This was said with energetic gesticulation]. "As to our institutions, we know we are right, and polygamy, which you object to,

was not originally a part of our system, but was adopted by us as a necessity, after we came here."

Senator Trumbull—"I have no doubt that Congress has a right to legislate upon the subject of the marriage relation, and to regulate it."

Brigham Young—"Then why not legislate about the intercourse of the [unmarried] sexes?" Here he went off into the question of slavery, saying: "Congress ought to have made a law compelling the master to treat his slaves well, and then I believe it would have been better than to abolish it."

Brigham then again spoke of the men sent out to them, and it was interpreted that he alluded to present officials; but said: "It's all right; we can take care of ourselves; Cummings was good enough in his way, for you know he was simply Governor of the Territory, while I was and am Governor of the people."

Senator Trumbull—"Mr. Young, may I say to the President that you intend to observe the laws, under the Constitution?"

Brigham Young—"Well—yes—we intend to."

Senator Trumbull—"But may I say to him *that you will do so!*"

Brigham Young—"Yes, yes: so far as the laws are just, certainly."

The Rev. E. B. Tuttle, Post Chaplain. U. S. A., then said: "Mr. Young, may I ask you a question?"

B. Y.—"Yes, sir."

Mr. T.—"I would like to know how you came to settle just here and not at some other place?"

B. Y.—"Well, we knew just where we were coming to before we came. We had heard of it through Fremont's account, where, you know, he speaks of losing a glass out of his telescope; it was just back of here, on Mt. —; and miners told us of it. It was supposed we were going to Vancouvers Island; we had no such intention. We sent a colony round to California, with a view to locate there

also. But we came here to Mexican territory, planted the American flag, and conquered us a home, and here we mean to stay." "Sirs," said he, "I expect to live to see the time we can go back to Missouri as freely as any body and be undisturbed."—*Alta California*.

SHREDS OF SILVER.

We should choose a friend endued with virtue, as a thing in itself lovely and desirable; which consists in a sweet and obliging temper of mind, and a lively readiness in doing good offices.

Nothing is more silly than the pleasure some people take in—"speaking their minds." A man of this make will say rude things for the mere pleasure of saying them, when opposite behavior, full as innocent, might have preserved his friend or made his fortune.

If any one speak ill of you, flee home to your own conscience and examine your heart; if you be guilty, it is a just correction; if not guilty, it is a fair instruction, make use of both; so shall you distil honey out of gall, and out of an open enemy make a secret friend.

In all your transactions through life keep up courage, and go to work manfully. A man who goes into a fight with pluck is half winner ere he strikes a blow, while the backward and cowardly are whipped before they receive any punishment.

To mistake difficulties for impossibilities, may determine whether we will succeed or not.

ZION'S HOPE

IS published semi-monthly at the Herald Office. Subscription price, 50 cents per year. Ten copies to one address, or fifteen to separate addresses, 10 per cent discount, or 45 cents per copy. First and second numbers, all sold.

Every child in Israel should be supplied with the HOPE. It is designed specially to qualify them for the great future, in which we anticipate their performing so important a part.

MARRIED.

In DeSoto, Neb., July 22, 1869, at the residence of the bride's father, by Elder THOS. J. SMITH, Elder GEORGE W. MARTIN to Sister ALICE J. SPRINGER.

May George protect and cherish her,
And love through future life;
And Alice ever be to him
A true and loving wife.

DIED.

At Mission, Lasalle Co., Ill., May 28, 1869, THOMAS E., son of Austin and Ann Hayer, aged 7 years, 1 month, and 28 days.

At Wadsworth, Nevada, July 10, 1869, of epilepsy, Sister SARAH FRANCES BRYAN, wife of Bro. Archibald Bryan, aged 29 years. She had witnessed a good confession, and rests in hope.

"Death Loves a Shining Mark."

It is with sorrow, (yet not that sorrow that others have which have no hope,) that we write of the death of one of the best of saints—Bro. HENRY C. FOSS, of Little Kennebec, Maine, who died on the 16th of July, aged 42 years and 10 months, in consequence of an accident while fishing. In attempting to spear a fish, he lost his balance and fell on the gunwale of his boat and injured himself internally, and although administered to soon after and experiencing great ease therefrom, yet the hour of his departure had come. Shortly after his baptism he was chosen Teacher of the branch, the duties of which office he performed with fidelity and zeal. He would walk four miles after a hard day's work, to attend every meeting of the church, never missing one. The branch was kept in excellent order through his faithfulness. He was beloved by the saints and respected by his foes. He gave the strongest proofs of the virtue and power of this work in his last moments, and many who had been crying delusion and humbug, were compelled to admit that there was a reality in his religion. A discourse was preached at the grave by Elder Thos. W. Smith, from 1 Thess. iv. 13, 14.

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Agents—Thomas R Davis \$9.00; Henry Halliday \$7.50; James Stuart \$3.00; Albert Hawes \$6.48; A H Smith \$3.00; R M Elvin (R M) \$1.00; George P Slayton (gold) \$15.00; T J Andrews (gold) \$32.70.

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THE TRUE
LATTER DAY SAINTS'

HERALD

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

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

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ARE THESE THE LAST DAYS?

Are we living in the last days, or in other words, the days of the second coming of Christ?

This is a question fraught with the most momentous importance. It is the question of the hour; and cannot be treated lightly by any, without danger of infinite loss. The divine injunction, "Be ye also ready for ye know not the day, neither the hour, when the Son of man cometh," should impress us with the importance of the question, and the necessity for early preparation.

We do not ask to know the day, or hour; but are these the days, or times; or, is this the generation in which the second coming will take place? In trying to find an answer we premise that the terms, "last days," and "latter times," as used in many instances by the apostles, are synonymous with the expression, "second coming of the Son of man," and hence, mean the same.

When Jesus was upon the earth, He expressed himself thus: "When the Son of man cometh, will he find faith on the earth?" It is evident that the idea that pervaded His mind was, that

there would be but little faith on the earth; in fact, that it would hardly be found. The direct assertion is not in the words, but is plainly implied.—Hence, we are warranted in the conclusion, that when the Son of man cometh, He will find but little faith on the earth. Receiving this as an indirect prediction, and remembering the character and position of the speaker, and then judging from the appearance of things around us, we might be led to the conclusion that these are not the last days, or the days of the coming of the Son of man. I say, "judging from the appearance," for we are told that man judgeth from appearances, but God looketh at the heart.

On the continents of Europe and America, alone, are four hundred millions who profess faith in God, and in Jesus Christ; or rather, are claimed as part of the christian church militant.

If we look for the evidences of their faith, we find them in thousands of heaven-pointing domes, or grand and imposing temples, decorated within and without, with all the grandeur and beauty that the highest architectural skill can devise—millions of copies of the sacred record scattered, broad-cast over the world—mighty armies of men

educated and sent forth to declare the faith of Jesus; and in the mightiest efforts of humanity to proselyte the whole world to that faith. Is not this a mighty exhibition of faith? Can there be any doubt of the faith of these mighty millions? See how readily they squander their wealth to propagate their faith—how earnest in their devotion; how energetic in their efforts—how they vie with each other in gaining numbers to their cause, surely, there is faith on the earth, if all this is real, and these are not the “last days,” or the “days of the coming of the Son of man,” or Jesus Christ was very short sighted when He intimated that there would be but little faith on the earth when He should come again.

Judging from appearances, we must come to one of the above conclusions. The character and position of the speaker—His nature—His life, forbids us to conclude that He was mistaken. What then shall we do? Shall we say that this is not the day of His second coming? This we dare not do, until we have looked below the surface, and examined closely the signs of the times.

It will be well for us to look at faith—the faith of God. I sometimes think that it has not been so clearly defined as it might have been—yet it is impossible for me to find words to give a better definition. Paul says, it is the assurance of things hoped for—the evidence of things not seen. Taking this, in connection with the sayings of Jesus, “He that believeth on me shall have everlasting life,” “He that believeth and is baptized shall be saved,” assures me that it is something more than a mere assent of the mind—a formal recognition of the fact that Jesus is the Christ, the Redeemer of the world; and that it implies an earnest, actual embracing of the truth, and compliance with all His requirements; or, in other words, a willing and earnest obedience to His word. It seems to be an impelling power, pressing us on in

the direction in which it points. It is possible that we may resist its force; but by so doing, we wrong our own consciences, arouse its chidings in our bosoms, and grieve the spirit of truth, rendering ourselves miserable.

Faith is truly the abiding assurance we have in God, even in every word,—a child-like confidence whose happiness hangs on every word, and every act of the parent; it is the bond of union between the creature and the Creator; it is the parent of our love,—the creator of our hopes and the light of the same,—it is the fountain of good in our souls. It points us to the excellencies which adorn alike the Creator, and the Redeemer of the world; it inspires us with a desire to imitate them—nay more, to be clothed upon with excellencies—to be like God, and Jesus Christ, His Son.

This is the nature and character of faith. If this faith abounds in the hearts of men, the result must be universal love. As far as this faith prevails, love will prevail. If four hundred millions of souls have this faith, love will abound in their hearts—good will to all men will be the watchword on every tongue. To do good will be their one grand aim, and peace and happiness will be the grand result among them.

Faith in God always brings faith in man. Where the first is not, the latter cannot be found in perfection. So, also, the love of God inspires our love for man. If we “love not man whom we have seen, how shall we love God whom we have not seen?” “If a man say I love God, and hateth his brother, he is a liar.” Then let us try the world by this test of faith. In order to do so, let us hear Paul again:

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared as with a hot iron; forbidding to marry, and com-

manding to abstain from meats." 1 Tim. 4: 1-3.

Mark, this was to be in the latter times. Do we find any who have departed from *the faith*, etc., who forbid to marry? If we do, then we have one at least of the signs of the last days.—But read further, the same apostle says:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts." 2 Tim. 3: 1-6.

Here is a picture portrayed by the pen of prophecy. Can we find the original? Are men lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, etc.? If they are not, then the press throughout the world has conspired to frame one huge, gigantic lie, and pile up one vast mountain of slander upon the whole; for we cannot take up a paper but the damning evidences of these things are on every page.

Either the world is corrupt, from the highest seat of power to the lowest den of poverty and wretchedness, or the newspapers are continually heaping slander upon their heads.

One apostacy from the faith, was marked by forbidding the divine ordinance of marriage. Another apostacy, was marked with a positive desecration of that sacred right, in the corrupt practice of polygamy, and other forms of human pollution.

We see these gigantic evils, in our

midst, with all their degrading tendencies, as an evidence that men have departed from the faith; one of the signs of the "last days"—"the days of the coming of the Son of man."

If these prophetic pictures are true, what becomes of the faith of four hundred millions of professors? With respect to a great many of them, the apostle says, "they teach lies in hypocrisy," "having a form of godliness but deny the power thereof." Not only this, but open and avowed infidelity is declaring itself upon the house tops.—Yes, infidelity is marshalling its forces, and preparing to drive faith from the face of the earth. Human creeds give way before the searching eye of criticism, and the blighting breath of skepticism withers them away. The little faith they had in God vanishes, and with it their love for God and man.—Selfishness, covetousness, and all the black train of errors are stalking through the earth.

On the continent of Europe men are banding together, binding themselves by awful oaths that they will acknowledge no God, nor bow in any form of worship, profess no faith, abjure all creeds, and forms of religion; and the few who are sincere among professors, fear and tremble for the safety of their creeds and churches.

In our own land, with all our pretences, faith in God and man is on the wane.

It is an infallible rule that when men lose faith in God, they lose faith in each other; because when they have lost faith in God, they lose sight of all good, they see no good, hence they have no desire to practice any; consequently, their practices are evil, selfishness leads them to envy, and this leads to usurpation and encroachment upon other men's rights and privileges; retaliation manifests itself; hatred, slander, false accusations on every side; murder—in fine, universal anarchy and destruction is the dread result.

If the trumpet (newspapers) does not give an uncertain sound, this state of things has commenced, and is on the increase to-day.

The holiest ties of humanity are snapped in twain by the demon of infidelity. Hearts that should have been inseparably bound are forever estranged; and children imbibe the spirit of demoniac hatred with their mother's milk. Spiritualism, bogus christianity, and the various shades of false, corrupt, apostate Mormonism, are sapping the foundation of men's faith who once were good and true. These, I regard, as indubitable evidences that we are living in the last days, the days of the second coming of the Son of God. But be assured that God will not leave himself without a witness. A remnant will be preserved, faithful in all things, watching and waiting for the appearance of the Son of God, they will be gathered out from the various churches and creeds, from the ranks of infidelity, from heathenism, and from idolatry; for among all these, will be found some who are sincere and honest in their motives, but misled by the priests of error. When they hear the shepherd's voice in the gospel sound, which is going through the earth, they will recognize it and follow him, but hirelings they will no longer follow. And when the gospel of the kingdom (the preaching of which is one of the signs of the times) has gone through the earth, the Son of God will come to give rest to His believing children, sweep away all things that offend, and establish righteousness upon all the face of the earth. "For this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come, or the destruction of the wicked." Matt. 24: 14. This gospel of the kingdom is being preached as it is found in the holy word, and many of its blessings are enjoyed by the obedient; which is an additional evidence of our living in

the day when the coming of the Lord is near. "Blessed and holy is he who when his Lord cometh shall be found watching."

PILGRIM.

IMPERIALISM IN AMERICA.

A Republican Monarchy versus a Democratic Republic.

BY ELDER T. W. SMITH.

Perhaps the readers of the *Herald* are not aware, or but few of them, of the existence of an organized scheme in this country to establish a new order of things, or a government similar to that of Napoleon III., of France—an emperor, to be voted in by the people. That there are men of intelligence, wealth, and influence, who are tired of the present form of government, and believe that in a "Republican Monarchy," their idea of a perfect government will be demonstrated, is clearly evident from the following extracts from the *Imperialist*, a new radical paper, published in New York, as well as the sentiments of other journals. We shall copy largely from the *World's Crisis*, an Advent paper, of Boston, a live sheet, fully awake to the "signs of the times," and which is keeping a sharp watch on the tricks and tendencies of Spiritualists, and other restless, uneasy, and revolutionizing beings of the present age of "progress and purification." (?)

The world is being lulled to sleep on the very verge of a volcano, by the self constituted clergy of the day, who, if shepherds at all, are *idle* ones, caring for the fleece, but little for the flock, only as the security of the fleece may make it a matter of policy to care for the flocks, who cry "peace and safety,

when sudden destruction cometh upon them."

Napoleon III. says, "*L' Empire, c'est la paix*," "the Empire is peace," and the probable Emperor of the Republican Monarchy of the U. S., responds, "Let us have peace;" and the pretended watchmen on the walls of Zion, cry from Maine to California, "Peace, peace," when secret combinations, organized and disciplined, are preparing in secret chambers, to establish a "one man power," whose inspiration comes from the unseen world of spirits, when coercion will be the order, the rule, and liberty, political or religious, will be the exception, if not numbered among the things of the past. Truly "in the last days perilous times shall come." It is criminal, it is reprehensible to a high degree, to be ignorant of, and indifferent to, the present aspect of things in the political world. But as our extracts may occupy all the space we should lawfully claim in the *Herald*, we will introduce the subject more definitely, by quotations from the *Imperialist*, published by the "Imperial Publishing Co.," New York, and from other papers in commendation and endorsement of the sentiments of the *Imperialist*.

"The people of the United States are to-day living under a government as weak and inefficient as that of France during the last days of the Republic. The hour is nearly at hand when the words, 'the Empire is Peace,' proclaimed by a leader in whose patriotism, ability and fearlessness all can confide, will meet with enthusiastic approval.

"Does not America need peace to-day, precisely in the sense in which France needed it seventeen years ago? Shall we endure the anarchy of mob-rule until the nation is ruined past all hope of redemption? Shall we practically await the time when the Presidency shall become a prize to be

fought for by miserable military adventurers, and submit in silence to the ignorant despotism of the successful contestant? Or shall we not escape from anarchy on the one hand, and an unchanging succession of military despots on the other, by adopting, voluntarily, and cheerfully, a strong, permanent, intelligent Imperial government?

"Never was there a nation that needed more sorely, a firm and enduring government. Never was there a people that longed more earnestly for domestic peace. The grim soldier who recently succeeded to the chief place in our national government, rode into power on the wave of popular enthusiasm, aroused by his famous sentence, 'Let us have Peace.' Can he give us peace while the power of the government is committed to the ignorant and vicious mob? If so, he is greater than Cromwell or the First or Third Napoleon. If so, the age of miracles has returned, and a greater than Elijah is here.

"The Empire will bring us peace. Shall we refuse it because we like not the name of the giver? To-day the *Imperialist* raises the banner of the Empire against the red flag of Republican anarchy. Those who are governed by names and prejudice will cling to the Republic; those who prize law and order and government, will gladly await the Empire. The hour of its advent is not far distant. And when the hour has struck, the leader will be found ready."

"In our social system, every form of vice is rampant; secretly, in our home circles, any by the domestic fireside; publicly and openly, flaunting in the streets, and paraded in the columns of the press, in the form of prostitution; hasty marriages, followed by brutality, license and divorce; abortion notoriously prosecuted as a profession, and advertized in the daily newspapers; robbery, murder, suicide, and every

conceivable form of wickedness and demoralization never before known in the history of civilization. * * * * Bribery and corruption in high places, are the only road to success, and to him who will not stoop to these, success is impossible. By this false system of universal suffrage, we have elected to rule over us men who squander the public moneys, deprave the nation's honor, and make the name of an American a hissing and a by-word among men. Abroad we are known as a nation of boasters and robbers. At home we are daily and hourly proving that we are entitled to the appellation."

"The warm welcome which this journal has met with, is quite sufficient evidence that its publication does but supply an already existing demand. Holding as we do that the grave evils of our present system, which men of all parties fairly and openly recognize, can only be remedied by a thorough and radical change, we propose to plainly and openly urge upon our fellow-citizens the prompt adoption of such measures as to us seem wise and efficient."

"While well aware that it ever required a reasonable time to open the eyes of men to even the most simple and self-evident truths, we fear that a too prolonged delay will surely result in anarchy, to be succeeded in its turn by an irresponsible despotism."

"We look forward to the establishment of an Imperial Executive, based upon such free institutions as shall restore to us as a people, the peace, the prosperity, and the genuine personal liberty, which we have lost. We desire to see a return to legislative honesty, and legislative purity. We are in favor of the preservation of the national honor, as pledged for the payment of the public indebtedness."

"We believe that but a small per centage of the American people can be considered fit, by character, or educa-

tion, for the unrestricted exercise of self-government, and that, conscious of this truth, they have already resigned the absurd theory which is advanced in their behalf. They have, moreover, wilfully and recklessly permitted the reins of government to pass into the hands of a class of politicians whose unblushing venality has made the present state of things no longer tolerable by a free and enlightened people!"

A correspondent from Wilmington, Del., says: "Our National and State Legislature to-day are a disgrace to the American people. The most successful 'Statesman,' to-day, is the man who is the most skilful villain, and the little minority of honest and honorable men that still have a voice in the councils of the nation are powerless to check the corruption that has already eaten the heart out of our republican institutions. The once proud temple of our national liberties has become a den of thieves, and my only hope is that I may live to see the day when a strong hand shall scourge them from the sanctuary."

Another says: "Instead of securing universal liberty, we have granted universal license; instead of guaranteeing freedom and security to all, we have relinquished all political power into the hands of a few shrewd, ambitious demagogues, who by skilfully managing the ignorant and unthinking masses, and keeping up an active party strife by liberal expenditures of time and means, have managed to control for half a century the affairs of the greatest empire in the world."

Some paper having announced that the *Imperialist* was dead, the *Imperialist* replies, "We have come to stay, and as our enterprize is not likely to prove a failure in any sense, we have no present intention of abandoning it. The liberal support and encouragement extended to us from the first, and the warm sympathy expressed by many correspondents in all parts of the

country, assures us that we have many friends. And until the purpose for which the *Imperialist* started shall have been fully accomplished, its publication will not be abandoned. We have lighted our torch, and until it has fired the popular heart, or kindled the funeral pyre of a dead Democracy, it will not be extinguished."

A correspondent from the "Department of State, Washington, D. C.," says: "Gentlemen, I have read with much pleasure, in the *Republican* of to-day, your 'platform.' If you adhere to the doctrines therein professed, I bid you 'God speed.' * * * Although in the civil service of the present government, and therefore likely to run some risk in openly avowing monarchical sympathies, I am willing to take my chances in the matter."

A correspondent from the South says: "The people of the South * * * believe the Republic destroyed; and they dread the period of tradition; not the Imperialism which they believe inevitable, and would gladly welcome. Four newspapers in this State have repeatedly said as much, and not one man has dared to rebuke them. I was a Secessionist of 1861, fought under the 'stars and bars' four years, and since the war, until recently, was the Editor of a leading Alabama daily newspaper; and I know that in one year the white men of this State can be united almost to a man on your platform. I believe the feeling in other Southern States is substantially the same."

"Absurdest of all things," says the *New York Citizen*, "is it to say, in the very face of facts, that a change in the present form, or even a sudden and violent overthrow of our present form of government is impossible. It has been done already. The government which Radicalism, within a very brief period, has fastened upon the nation, is no more the government founded by our fathers and written in the Consti-

tution, than military despotism is mild republicanism. It is idle to attempt to disguise the danger that now lies at the very door, or to ignore the impending shock which may shatter the very last of our liberties. Nor will it do to turn up our noses in disdain at the presumed weakness and incompetency of 'The Man on Horseback!' Up to the very hour of the *coup d'etat* half the world and all France thought Louis Napoleon a fool. In the past eight years the people of this country have been unwittingly, but steadily, preparing themselves for imperial rule. Prop. after prop. has been knocked from under the broad Republican platform, on which our whole rights rest, and, when the final fall comes, the staging has been so weakened, and the people have so gradually sunk, that the shock will be slight."

From Moscow, Kentucky, a correspondent writes: "The people as a unit will sustain you throughout this whole section of country." One from Brookline, Mass., remarks: "Editors of *Imperialist*.—I received your specimen copy on Monday, and am very much obliged. I shall endeavor to circulate it among my friends. It just suits my sentiments and those of a large number of educated people." A correspondent from Washington, D. C., says: "Gentlemen, I thank you for the copy of the *Imperialist* you sent me. It is an able paper, and is pointing with the finger of destiny the course which this government is rapidly drifting. We shall have either 1st, A moneyed monopoly that absorbs all industries. 2d, A dishonest abandonment of all principles, and a repudiation of all honest obligations. 3d, A military despotism. 4th, An Imperial Government, or 5th, Another disintegration and segregation of states, which will leave the United States of America—once so great, so happy, and so free—in the same pitiable condition that Mexico now presents to the world."

A writer from Boston says: "I am a native of Massachusetts, and I am of Puritan ancestry, but have never identified myself with any political party, from an innate conviction that Republicanism, or rather Democracy, was a mistake, and a life long belief that a Monarchical Government is the only kind which can inspire pure patriotism and sincere loyalty, and I hail the issue of the *Imperialist* as designed to disseminate these truths. I am convinced that ideas of this nature have long lain dormant in many breasts, and can be developed into a practical working power by such high toned, logical, and vigorous essays as I infer from what I have seen, will characterize your paper."

The *Tarboro* (N. C.) *Southerner* says: "It is a great mistake for journals professing to represent public sentiment to make light of this important movement, and say 'it is all bosh,' for it is a stern and undeniable fact that the idea *has* taken root, and whether it is to produce fruit in this generation or not, remains yet to be seen. Any change from the present disorganized and oppressive form of government cannot but be hailed by the whole country as a lasting benefit."

The *Grand Rapids Journal* remarks: "A prominent Republican, who is an officer of the United States, remarked in the presence of a gentleman in this city, only a few days since, 'that there was no use of battling against such a movement, and that he, though an officer under the party in power, believes that in General Grant, we behold the last President, and perhaps the first Emperor for the people.'"

The *Cincinnati Enquirer*, when speaking of the *Imperialist*, says: "It is put forth as an organ of the moneyed power, and urges as its chief reason for change in the form of our government, the rights and privileges of our national creditors. We should not attach much

importance to the appearance of such a journal, did not the signs of the times give it great significance. In its plea for the bondholding aristocrats it but echoes the sentiments expressed by General Grant in his inaugural address, and contained in the speeches of the leading Republican Senators and Representatives of Congress. It is useless to multiply words for the purpose of concealing the truth on this question. The issue is between the debt on the one hand, and the Republic on the other; and every citizen will soon have to make up his mind and tell where he stands. Dodging-time is rapidly approaching."

The *Canton* (Miss.) *Citizen*, when speaking of the *Imperialist* and its publishers, says: "Now as all know it takes a good deal of outside support to establish and maintain a first-class newspaper in either of these cities—and the Union League, together with many officers, both civil and military, are pledged to their support, so long as they will advocate the claims of Grant to be Emperor."

We have thus given the opinions of men from various quarters, as to the necessity and feasibility of a new form of government, in the stead of the present republican or democratic one. That corruption and bribery, misrule and thirst for power, is alarmingly rampant in the legislative halls; that dissipation, licentiousness, and crime of all sorts, is fast becoming the rule instead of the exception in many places, and Infidelity of the rankest and most poisonous kind is spreading like wild-fire over the land, is clearly susceptible of complete demonstration, by a glance at the passing history of each day. It is doubtful whether there is another civilized country on the globe where more depravity, crime, and infidelity exists; it pervades all shades of society, religious and political. The very religious atmosphere is becoming filled with the poison of unbelief, and

disregard for truth. Thousands of religious people, clergy and laymen, practically ignore the Bible; and yet the cry of the multitude as they are hurrying along with constantly accelerating pace on the road to ruin, and with the yawning abyss of spiritual darkness and destruction but a step ahead, is "peace and safety!" But as it was in the days of Noah they *knew not* till the flood took them all away. So it will be now. They will not heed the warning. They stagger with the drunkenness of the wine of spiritual fornication; and, in their inebriation, kiss the poisoned lips of Babylon's harlots, and reel into the grave—with the song of the syren lulling to sleep their susceptibilities to danger—and find in the pit that the "empire" there is not "peace," nor their cry of "let us have peace," availing.

THOUGHTS BY THE WAYSIDE.

"What e'er the eyes may see
Of good beneath the sun,
What e'er the hands may do
In patience should be done.
However small the task,
If nought else be at hand,
Do it, nor idly ask
For something great and grand.
These *small beads* strung at last
Shining will be the strand."

The open letter of a friend lies before me, these lines met my eye, and through the secret places of my soul they went reverberating, striking against the granite walls of many a stubborn fact, and throwing back echoes in wave upon wave.

"In patience should be done."—Oh! how many times my patience had been tried, how many times had it utterly failed me, when the daily recurring "labor for the meat which perisheth" had demanded my time, taxed my energies to the utmost, when I would so gladly have labored in another field—would have searched out food for the

mind, cared for its wants instead of providing for the wants of the body.—It seemed so impossible to realize that there was any thing truly good or noble in the performance of such work. It was so wearisome from day to day—the same work—the same cares. Breakfast to prepare for sleepy ones in the morning—dinner for hungry ones at noon—supper for weary ones at night, to say nothing of cleaning, sweeping, dusting, washing and mending, together with the thousand and one daily duties devolving upon wife and mother.

Now I sat looking at these words of comfort, and in my calmer mood, confessed my error. I recalled the words of inspiration, "Whatsoever ye do, whether ye eat or drink, do all to the glory of God," and felt that even in work such as this I might serve Him. Not when done in a complaining spirit, but with the spirit of christian love and faith which throws its halo of glory around all that claims its attention.

"These small beads strung at last
Shining will be the strand."

I have watched others stringing them, and I wish now to speak of a few that glitter along their life-thread. I love to think of them for my own encouragement, I love to speak of them that others may take courage; nay, that we may together strive to emulate their good works. I have seen those who despite all obstacles of weather, never fail to be at the house of prayer; and still better, never fail when there to have a word of cheer and encouragement for the people of God.

I have seen a mother with two little ones at her knee, a cherub baby in her arms and three older ones to care for, preparing and having in readiness her little ones for the Sunday School by the hour of nine, and have known her in the absence of a teacher to be there at that hour herself to take the teacher's place. Such beads as these—think you not they will glitter in the day when the Master comes to reward those who

have ministered to His brethren here? Ah! He knows every sacrifice, and if a sparrow fall not to the ground without His notice, will He be unmindful of the weary steps, the anxious cares—the labor of love, which love for Him shall hallow and make glorious, though now it seem so weary and forbidding.

“Martha, Martha, thou art cumbered with many cares, but Mary hath chosen that better part which shall never be taken from her.” I have many times pondered these words of our Savior, and have felt that Mary was not justified in thus leaving her sister to serve alone; but I never could fully understand the words of Jesus, which seemingly implied censure of Martha’s industry and commendation of Mary’s want of it. In the *Mother’s Journal* for February a writer refers to it on this wise. Jesus did not prefer Mary, nor did His words imply censure of Martha’s care, but seeing the deficiency in Mary’s character, He strove to draw her sister’s attention to her redeeming virtues—her good qualities, that she might forgive her for her neglect of other matters. There are those who seem incapable of serving as Martha served, and while their hands are full of labor, lifting their souls above the things of this life, that they may as it were “sit at the feet of Jesus and learn of Him,” but like Mary they must sit there free from care, or fail to be with Him. Sisters, let us learn the lesson of Mary, while we are called to labor and are cumbered with cares as was Martha, and be assured our reward will be certain. We shall each stand in our lot in the day appointed, then let us stand in it here also, filling the destiny God hath allotted us.

“Still achieving still pursuing,
Learn to labor and to wait.”

FRANCES.

A sure mode of never succeeding with your own plans is to give too much attention to those of other people.

ON TITHING.

BY ELDER JAMES KEMP.

“Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming).” B. of C. 64: (21) 5.

In reading this revelation we find that it was the will of the Lord for His people to pay tithing as early as Sept. 1831, and if they would do so, they should escape the day of burning, and where is there a Latter Day Saint but what has a desire to escape the fire?—We all wish to escape the dreadful day of the Lord, but still we are not so willing to do what He requires at our hands. But some of my readers will say, “stop a while my good brother until we get to Zion, then we shall pay our tithing and do all the Lord wants us.” This is the cry of a great many of the saints. They can do all their Master wishes if He will only let them go to Zion, but they say, I can’t do it here. O, how vain and foolish for us to think that the Lord will ever suffer the saints to go to the land of Zion while they have such feelings. I think we have to learn to be obedient servants to our Master, whether we are in Zion or out. It should be all the same to a saint of God, for if we keep the commandments of God before going to Zion, there is some proof that we shall keep them after we get there. But some good brother will say, “Where is there a house built to the Lord, or is the church building any temple?” We answer, no. And while the saints feel as they do at the present will there ever be a house built for the Lord to come to? Not until we as a people keep this commandment of tithing.—But some will say, that the tithing is for the building of the temple. That is not all that the Lord said it was for,

it was for the "support of the priesthood, and for the presidency of His church," and when the Lord gave this revelation He said it was the beginning of the tithing of His people. This was the time then that the Latter Day Saints were to commence paying their tithing; and I have never seen a revelation to tell them not to do it, and as long as we have a priesthood, and a presidency of the church, surely it is a law that we ought to observe, and a commandment which we should keep, seeing it is the plan by which the work of the Lord is to be carried on. A great many will pray to their heavenly Father, that the glorious news of the gospel may spread far and near; but while we are praying, we should not forget that the gospel has to be carried to the nations of the earth by men holding the priesthood, and it requires means to send them, as well as the faith and prayers of the saints. So now, dear saints, let us step forward and prove the Lord, for He declares in Malachi 3: 10, that He would open the windows of heaven and pour out a blessing that there should not be room enough to receive it. If we wish to receive the blessing of heaven, and of the earth, and escape the day of burning, let us keep this grand commandment, and rob not God. "But ye say wherein have we robbed the Lord," in tithes and offerings. Here is, a whole nation that the Lord said had robbed Him, and they were cursed with a curse, but still the Lord was willing to bless them if they would repent and bring in their tithing and their offerings. Let this be an example unto us, for I realize that the coming of our Lord is near at hand.

If you call a man ungrateful, you can impute to him no more detestable act. One ungrateful man does an injury to all who stand in need of aid. The animal with long ears seldom leaves his trough without kicking it.

ACTION NEEDED.

"The water which to-day mingled with dust, is the trampled mire of the street, to-morrow, through the sun's kindly influence, may be wafted aloft as vapor, and shine as the rainbow, glorious in the heavens; and these, having made glad and hopeful a thousand sad hearts, return to the earth again with refreshing to drooping flowers and seared fields. Even so there are souls—to human eyes hopeless and ruined, dwelling in dark abodes of sin, and trampled like the mire of the street: if the Sun of Righteousness can but shine upon them, they shall rise higher than the clouds; they shall shine more glorious than the rainbow; they shall refresh and save better than wilted flowers and thirsty fields—even other dying souls. And while the first is but transitory—the last is eternal. Who will open the window of wretchedness and let in the sun?"—*Mother's Journal*.

We are living in an age of rapid developments. An age wherein the wavering—the doubtful—the timid are quickly pushed aside by the bold, fearless and confident among the children of men. Do you stand to-day hesitating and doubtful in regard to a certain work, to-morrow it will be taken in hand by one less wavering, who while fully appreciating the difficulties in the way of its accomplishment, has yet the nerve to meet them, and the strength of will to overcome them, and ten to one he triumphs where you had not the courage to go. This is not confined alone to the fields of science—of mechanical genius—of the various arts; but it permeates, as it were, the whole fabric of society, entering not only every avenue of trade—every business of life, but manifests itself in the worship of God in the religions of the day. Latter Day Saints, are you willing to look the matter squarely in the face? Have you the truth, and if you have are you ready to defend it? You have only to fold your hands and boast of being in possession of greater light than your neighbors, and while you recline at your ease, they will not only gather

into their folds many of the honest in heart, from among the world (sheaves which you might have had for the asking) but they will invade your very homes—snatch from your hearth-stones as devotees to their man-made systems of religion, the children God has given you. “A little more slumber, a little more sleep, a little more folding of the hands”—and suddenly like the voice of the arch-angel will be heard the cry, “Behold the Bridegroom cometh, go ye out to meet Him.” “Z.”

INFLUENCE OF SUNDAY SCHOOLS.

The Sunday School influence is extensive and powerful. It exists almost everywhere. In civilized countries its influence is very potent and almost universal. In the United States there is no town or city of any size or age, of importance, that the Sunday School has not established itself in, and there are but few hamlets that its influence has not reached.

Without any question, all liberal-minded, thoughtful, and good men, acknowledge the Sunday School, and help to spread its influence. Nor is this influence a weak one. On the contrary, it is powerful, and in many cases, irresistible.

With most powers, we are often apt to unite, in imagination, the thought of force and fear. But with the Sunday School, this would be wrong. The power of artillery is often accompanied by terrific peals of thunder. The power of the elements around us, when displayed, cause us to fear and tremble; But the power of the Sunday School, works quietly and without any frightening attendants. It works on the principles of love and union, exercising none but moral force; infusing no fear; yet demonstrating itself in the happiest manner, and producing heavenly results.

The influence of the Sunday School, reaches the heart through the medium of enticing kindnesses, so that its establishment is final and firm. That the Sunday School's influence is good I hope none will doubt. Good institutions exercise good influences, corrupt ones, corrupting influences.

Upon one principle, nearly, if not all rational men agree; and that is, that the impressions and thoughts of childhood are the most lasting received during life. Admitting this, we must admit the greatness of the Sunday School's power; for the Sunday School works with the children; *it is the children's.*

Teaching the gospel of Christ; encouraging love, kindness, truth, and every virtue, the beneficial influence of the Sunday School is apparent on every hand.

Remove, for one year, the growing Sunday School, and what would be the result? The children who now compose it, would be open to other and impure influences—would be engaged in wrong and falsehood; and though many would undoubtedly continue true, the enjoyment and cheer of the Sunday School would be gone, and all be dull and inactive.

As it is, the Sunday School furnishes a pleasant field for the employment of good and talented men and women, and an unlimited amount of good and enjoyment to the numberless children, who make happy the homes that are spread over our country.

In the mind of every child attending Sunday School, its influence is working good. It cannot be otherwise. Let a boy be never so wicked, if he comes in the society of the Sunday School children, his heart begins to change, and the influence works out the evil and substitutes good.

To close, let us look at the good wrought by the Sunday School in the family. I shall not attempt a description; for all may look at the reality.

The home circle is made happy through the Sunday School influence. Parents hopes are fostered by its power. The future stay of our country is built up in right and principle, and by the quiet, yet powerful influence of the Sunday School is the nation itself strengthened in the integrity of its growing youth. SAMUEL.

FALSE PROPHECIES OF BRIGHAM YOUNG.

BY ELDER ISAAC SHEEN.

[Continued from page 165, vol. xiii.]

The next false prophecy of Brigham Young which I shall quote is in the *Deseret News* of February 19, 1862, and is part of a sermon which Brigham preached in the Tabernacle at Great Salt Lake City, January 19, 1862. It is not only a false prophecy but a threat that he will "take" the *State of Missouri*, and will then "want" the *State of Illinois*. He said:

"If you wish to obtain wealth, power, glory, excellency, and exaltation of every kind, be for God and truth, and he will give to you more than your hearts can conceive of. We are not going to be satisfied with a few paltry picayunes. We are not going to be satisfied with a mere pre-emption right on the soil in this Territory. Should the government grant to every head of a family six hundred and forty acres of land, and to each wife and child their portion, as was done in Oregon Territory, that would give to me and to my sons and daughters quite a scope of country, and the whole people would swallow up all the land in this Territory. But shall we be satisfied with that? No, I am going to have a larger pre-emption than the Territory of Utah. *In a few years this Territory will not contain my own posterity. In twenty years from now this spacious hall will*

not hold them, and in twenty years more they will more than fill this Territory. I cannot put up with this small possession. I have always said to the thieves, wait until I tell you to steal. *The first thing I mean to take is the State of Missouri, and then I shall not be satisfied; next I shall want the State of Illinois.* All this Territory, Missouri and Illinois are not going to be sufficient territory for Heber and me, to say nothing of Bros. Wells, Taylor, Woodruff, and all the faithful brethren."

The foregoing is a specimen of the "great swelling words" of this false prophet. Nearly two-fifths of twenty years have passed away since this prophecy was delivered, and even if his posterity consisted of three hundred adults they would have to increase ten fold in twelve years and four months from this time, or this prophecy will be proven false, for I am informed that the tabernacle would hold three thousand persons.

Sometimes Brigham makes professions of loyalty to the government of the United States, but at other times he manifests his disloyalty and hostility to the government, as in this case he declares his intention to wage war against it.

After the late rebellion against the United States commenced, Brigham made the following declaration concerning the government of the United States:

"Can they better the condition of our country? No, they will make it worse every time they attempt to do so."—Remarks by Brigham Young in the Tabernacle, Feb. 10, 1861, published in the *Deseret News*, Feb. 27, 1861.

The attempts to improve the condition of the country have not been abortive, but successful hitherto. Peace has been restored to the country, excepting those outrages which are yet perpetrated by secret bands of desperadoes in the south. The horrors of war

have ceased, and the blessings of peace have been restored. It is claimed that one-fifth part of the national debt incurred by the war has been paid since the end of the war, consequently Brigham's prophecy concerning it, is false. That this season of peace and prosperity will not continue long is very probable, but there would have been no *temporary* season of prosperity, nor any improvement in the condition of the country since the rebellion, if Brigham had been a *true* prophet.

REFLECTIONS.

While we pause and reflect upon the scenes we have passed through in a few years, since we united with the Reorganized Church of Jesus Christ, we find we have learned many lessons, that experience only could teach us, and, when once learned, can never be effaced from the memory. Among the lessons, we have learned many plain and precious truths, which cause us to rejoice in the goodness of God. And, as the light of the gospel dawns upon our mind, what do we behold? Many prophecies being literally fulfilled.

Luke says, xxi. 24-26: "And then his disciples asked him, saying, Master, tell us concerning thy coming? And he answered them and said, In the generation in which the times of the Gentiles shall be fulfilled, there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, like the sea and the waves roaring. The earth also shall be troubled, and the waters of the great deep; men's hearts failing them for fear, and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken."

There are many persons now living on the earth who have witnessed

many of these signs, spoken of in this prophecy, literally fulfilling the Scriptures. Then, when we behold these things, what are we to do? "And when these things begin to come to pass, then look up and lift up your heads, for the day of your redemption draweth nigh." "Let my disciples therefore take heed to themselves, lest at any time their hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come upon them unawares. For as a snare shall it come on all them who dwell on the face of the whole earth. And what I say unto one, I say unto all, Watch ye, therefore, and pray always, and keep my commandments, that ye may be accounted worthy to escape all these things which shall come to pass, and to stand before the Son of Man when he shall come clothed in the glory of his Father." When we reflect upon these things, we see very many things to comfort and encourage us, in the hope that is set before us. And we know assuredly, that a great reward awaits us, if we are only faithful in keeping the commandments of God. Jesus says: "If ye love me, ye will keep my commandments." "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is brought unto you, at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Pet. i. 13-16.

Again, when we see those things that were spoken by the prophets being literally fulfilled, it is another great evidence of this latter day work, and we feel to rejoice, and praise the Lord, that our eyes were ever opened, that we might see the truth; and be guided by that Spirit that leads into all truth.

On the other hand, what do we see? Darkness upon the whole face of the earth. Thousands belonging to different churches, read these things that are spoken by the prophets in their Bibles, as plain as language can tell it, but they cannot see it in the light that we do, so they think that we, of course, must be deluded. We often feel to say in our hearts, why is it thus, that people will be so prejudiced as to fight against their soul's best interests? Why will they not do as Paul exhorts them, "Prove all things, and hold fast that which is good?" "For the Lord of Hosts hath proposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" "Hear ye deaf, and look, ye blind, that ye may see. For I will send my servant unto you who are blind; yea, a messenger to open the eyes of the blind, and unstop the ears of the deaf; and they shall be made perfect notwithstanding their blindness, if they will but hearken unto the messenger, the Lord's servant. Thou art a people seeing many things, but thou observest not. The Lord is not well pleased with such a people, but for his righteousness sake he will magnify the law and make it honorable." Isa. xlii. 18-22.

"For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, to-day, and forever; and I work not among the children of men, save it be according to their faith." 2 Nephi xi. 16. E. C.

The pleasantest things in this world are pleasant thoughts, and the greatest art in this life to have as many of them as possible.

There are forms of greatness, and of excellence, which "die and make no sign;" there are martyrs that miss the palm, but not the stake; heroes without the laurel; and conquerors without the triumph

Address of Elders,

Joseph Smith, William Marks, Isaac Sheen, Mark H. Forscutt, Plano, Kendall Co., Ill.

Jason W. Briggs, No. 8, Mount Pleasant, Balsal Heath Road, Birmingham, England
Zenos H. Gurley, Israel L. Rogers, Sandwich, DeKalb Co., Ill.

Wm. W. Blair, Box 513, San Francisco, Cal.

Samuel Powers, Box 278, Beloit, Wis.
Reuben Newkirk, Lloyd, Richland Co., Wis.

E. C. Briggs, Box 76, Joliett, Will Co., Ill.

Josiah Ells, No. 8, Mount Pleasant, Balsal Heath Road, Birmingham, England.

C. Derry, Manteno, Shelby Co., Iowa.

Alex. H. Smith, David H. Smith, E. C. Brand, G. S. L. City, Utah.

W. H. Kelly, Northfield, Rice Co., Minn.

Wm. H. Hazzledine, 2413, Broadway, St. Louis, Mo.

Isaac N. Beebe, care of S. G. Mayo, Pollard Station, Escambia Co., Alabama.

Benj. H. Ballowe, Johnsonville P. O., Humphrey's Co., Tennessee.

Charles W. Lange, Viola, Richland Co., Wis.

H. A. Stebbins, Hudson, St. Croix Co., Wis.

Thomas W. Smith, Machias, Maine.

E. Banta, Sandwich, De Kalb Co., Ill.

He who is never decided has no confidence in himself, is always asking advice of every man he may chance to meet, is generally looked upon with distrust, and seldom succeeds in any enterprise, for, having no decision of his own, he knows not whose advice to follow, but drifts around like a cloud driven by the wind.

If you ask an obstinate man to incline his ears to reason, he is very likely to incline backwards like a horse bent on mischief.

L. D. S. Herald

JOSEPH SMITH, EDITOR.

Plano, Wednesday, Sept. 15, 1869.

PLEASANT CHAT.

“Pray ye therefore that the Lord of the harvest will send laborers into his harvest.”

This injunction to pray, with the instruction what to pray for, comes into our memory with strange pertinacity, of late.

In examining the condition of the work, we find many things, which point to the conclusion that, in comparison with the need for laborers the supply is very, very limited.

If the newness of the work of the ministry made it a necessity that the disciples should pray the Lord of the harvest for more help, while they were laboring under such favorable circumstances of power, as the presence of the Master made available; how much more imperative now must that necessity be.

If the wickedness and corruption then manifest to the minds of those wise and good men, plead for an earnest and thoroughly effective corps of laborers in the harvest field of the world, far surpassing the intensity of that pleading is the cry from the present sin-laden generation.

We tell you brothers, and co-workers, there is a need for laborers more, such as the world and the work has never known before. The enquiry is, can you not send us aid, we want help?

From every organized district, from every active branch, comes the cheering news, “the gospel wins its way.” We pray therefore that there may be laborers sent into the harvest field.

The Semi-Annual Conference convenes Oct. 6, at Galland’s Grove. We expect to attend if not prevented, and shall be pleased to meet as many as possible of those who intend laboring this coming winter.

There is a field open in Texas and New Mexico, which offers inducements for a faithful young man, who can labor in patience, in hope, in privation, care and anxiety; being energetic, active and full of faith.

Bro. C. G. Lanphear will welcome laborers in the south, just as soon as he can get there himself.

The work in England, Wales and Scotland, is being carried on at great disadvantage, and should be sustained by the church in America to the utmost possible extent.

It is easy to see that no effort is to be left untried to defeat the object of our labors in Utah and California. The brethren who have started and carried on the work there, are entitled to the lasting esteem and confidence of the church, for the perseverance and faithful devotion with which they labored there under so many, and so discouraging, adverse conditions.

Bro. Edmund C. Briggs joined Bro. W. H. Kelly, laboring in Minnesota, last week, for the purpose of aiding him in the good work lately fruiting there. Bro. B. once labored there, and the confidence of the people is such that they requested him to visit

them again. It is anticipated that some additions will be made by baptism before Bro. Briggs returns. Bro. Kelly deserves credit for the faithful manner in which he has wrought in his mission.

Bro. Thomas W. Smith is now laboring in Maine, in the region from which the colony to Joppa, Palestine, under George J. Adams, emigrated. He writes very encouragingly. See his letter in correspondent's column.

We attended the session of the Kewanee Conference, held at Princeville, Peoria Co., Ill., on the 4th and 5th inst. The Saints were made happy by a remarkably peaceful session. Bro. John S. Patterson and ourself, were permitted to stand up in defense of the cause, and to declare the truth as it is in Christ.

Bro. Z. H. Gurley addressed the Saints at Kewanee, on Sunday the 5th, and they testify that the Spirit gave him utterance, and to them comfort and peace. Bro. Isaac Sheen addressed the people of Batavia, Ill., twice on the same day. He had spoken to the Saints in the forenoon, at the house of Sr. Philo Howard. He also attended the two days meeting held at Mission, LaSalle Co., Ill., on the 28th and 29th ult. This will answer the assertion made in California that Brothers Gurley and Sheen were doing nothing. Both these brethren still bear as strong testimony as any that have ever been engaged in the work.

Bro. M. H. Forscutt was with the Saints at Amboy, during the two days' meeting at that place. The work of the ministry was ably done. Two

witnessed the profession of their faith and were received by baptism.

The HERALD list still increases. Brethren, give it another lift. If it is worth sustaining, it is worth canvassing for. Help us. Every one, if they try, can do something.

Our tract fund is growing in strength. We expect to put just a little more steam on, as soon as possible, that the elders may have a supply of tracts, to assist them in the work of the ministry. So let us have a healthy action in behalf of this work.

There is also wanted at this office, a number of well written tracts, by different writers, upon the various points of our faith, that a complete series may be obtained. These tracts should contain from two to twelve pages, of HERALD size. Larger ones are more costly, and not so well adapted for general distribution.

ANSWERS TO CORRESPONDENTS.

J. S.—Elders who, by transgression, have lost the confidence of the churches to which they belong, by a continuation of their transgression, after frequent forgiveness, may be retained as members, and their licenses be withheld from them until, by steadfast lives, they have proven themselves worthy to be trusted with their stewardship. It must be done by vote.

Continual drunkenness is warrant for disfellowshipping. True repentance is a turning away from, and a ceasing to practice evil. It is not for us to say that a man should not be forgiven

"seventy times seven," if repentant; but we question the sincerity of him who "continueth in sin." Forbearance must cease to such, by and bye.

Correspondence.

COUNCIL BLUFFS, Iowa,

July 31, 1869.

Dear Herald :

It is a long time since I communicated directly with you, and knowing the interest which your readers take in the general news as conveyed in the letters of the elders, I thought I would break the silence, by narrating some of my labors; which, by the way, are not very extensive.

On the 4th of July I attended a meeting in Six Mile Grove, held in the open air. The meeting was presided over by Elder Hugh Lytle. Elders Sweet, Halliday, and your correspondent, assisted in the exercises of the day. The national flag was waving over us, which seemed to call some thoughts and words suited to the occasion. The mind was led to reflect upon the great principles of liberty which had struggled for six thousand years against the overwhelming odds of the tyrant's power; the noble efforts of the noble and true, in all ages, to establish those principles upon every land, and bequeath to posterity the untold joys and blessings of the same. Their labors have not been entirely in vain. If they failed to accomplish their purpose, they have, at least, implanted in the breasts of their successors, the same holy aspirations, the same burning thirst for liberty; and inspired them with the same holy zeal and godlike purpose to take up the work, and sow the seeds of liberty broadcast throughout the world, filled with the undying hope that a full and glorious harvest would yet be reaped—if not by them, by their posterity, who should rejoice in

its golden fruits. It was shown, however, that high and noble as were their aims and efforts, human efforts were too feeble, and human wisdom too limited, to devise the means and perfect the work.

Man, in his greatest heights of intelligence, and with his profoundest wisdom, had but a shallow view, a very limited knowledge, of the real condition and wants of humanity. He was also ignorant, to a great extent, of the means to be used. He lacked the power to organize the vast mass of material, and to marshall the grand army of truths that must be hurled against the ramparts of tyranny and error. And although much has been done, (considering the wisdom and means employed,) yet even in this land, under the cap-stone of human wisdom, the highest pinnacle of civilization and liberty known to man, man groans under the yoke, and the fetters gail and torture his every limb. The iron of the tyrant pierces his soul, and he drags out his existence a very slave. "The bed is too short for him to stretch himself on, and the covering too narrow for him to wrap himself in." One has thought if religious liberty could be obtained, mankind would be perfectly free. Another, if social equality was secured, the human race would be one happy family. A third considers, or seems to consider, that the great end can be obtained by the possession of political right, while the fact is, that neither of these alone, nor yet all of them combined, can secure to us the desire of all nations, the great want of man.

The audience was directed to look higher than man. Who was so likely to understand the wants of man, as He who know his nature? Who was so likely to understand his nature as He who formed him? That Being knew his nature, condition, and surroundings. Every want was plain to His mind, and He alone was capable of devising a plan, the fruits of which should be universal liberty. Liberty—religious, social and political; or,

in other words, bodily and spiritually, temporally and eternally.

Here the speaker reads the Declaration of Independence, as drawn up by Divine wisdom. It was not so replete with words as that drawn up by the founders of the Republic; but it was infinitely more replete with wisdom. It was higher, deeper, broader. It comprehended all the conditions and wants of universal man. It was so simple that men turned away from it with contempt. They had been accustomed to delve after the mysteries, not knowing that mystery confuses and confounds, rather than enlightens the mind; while plainness and simplicity instructs and makes wise the simple.

In all ages, the greatest good has been accomplished by the simplest of means. Men can understand this in relation to science; but when they seek the way to obtain the "*one thing needful*," they look for some complicated, mysterious system, shrouded in darkness, instead of a simple, plain, and open path, radiant with light and truth. "He that believeth, and is baptized shall be saved," was the declaration of the great Liberator of mankind—the Great Teacher—the Son of God! He then declared some of the blessings to be enjoyed by those who avail themselves of these terms, or obey them.

It will be seen, by the reading of this declaration, (Mark xvi. 15-19,) that the liberty to be enjoyed is not only a spiritual, but also a physical liberty; a temporal and an eternal one; in which no clanking chains, no galling fetters, no dismal dungeons, no racking tortures, shall have power; even the great Tyrant shall be subject to those who partake of this liberty. The bonds of death are broken, the portals of the grave are open, and death reigns no more as the King of Terrors; for *life eternal* is given unto all those who accept this declaration of man's independence, or deliverance from sin. Who can measure the heights, or fathom the depths of this saying, "Life

Eternal!" It comprehends the full and perfect enjoyment of all things in heaven above, or on the earth beneath, that can happily or bless mankind; and that not for a day or year, or three score years and ten, but for an unceasing, a never ending eternity; ever increasing in the possession of these glorious gifts until we have attained to all the fulness of God. Oh! the heights, the depths, the lengths, and breadths of the love of God!

Elders Sweet, Lytle and Halliday, earnestly testified to the great truths of the gospel, and besought all to come and enlist under the great standard of eternal truth.

On the next Sabbath I preached at home, in the old meeting house, on the necessity for the establishment of the kingdom of God. Audience all attentive—good feeling prevailed.

On the 18th, visited, according to the earnest request of the people, the school house in Bro. Halliday's neighborhood. On account of bad roads, did not get there until the morning service was near its close. In the afternoon, I preached on the kingdom of God, felt well; the people paid undivided attention. Last Sabbath I went, by invitation, to Harris's Grove, and preached at a place called "Hard Scrabble." Saw no reason to change its name; concluded that name would stick to it until the valleys are exalted, and the hills brought low, and that rough place is at least made smoother than it is.

A Methodist minister, "Rev. Brown," occupied the school house in the morning. His text was 2 Cor. viii. 9. He opened his Bible, of course, but covered it with his note book, from which he delivered an eloquent, and on the whole, a very wholesome discourse on the grace of our Lord Jesus Christ. He seemed earnest, and while I listened, I wondered if he would be as earnest if he did not expect to receive the needed amount of "green backs;" but I concluded the Lord would judge.

One man I remarked, much affected, wept under his remarks, and when called upon to pray, commenced quietly, perhaps humbly; but soon his voice shot up like a sky rocket, to the highest pitch of his vocal powers, until every muscle of his neck and face was swollen to the utmost intensity, and a violent burst be sieged the ears of the audience, if it did not those of the Almighty, "that all error might be stopped and put down." I felt, at least, that it would be well to have that prayer answered; but I confess I was not sure but he, poor fellow, might suffer in the wreck as well as some of the rest of us, whom he thought so heavily laden. In the afternoon, I preached in the same place, from the same text, to a crowded audience, showing how the grace of our Lord Jesus Christ could be made available to us; and how we might retain that favor. The audience were all very attentive, and seemed seriously impressed, except this weeping, praying soul of the morning, whose face wore a contemptuous smile, or rather grin, of disapprobation, until his pious soul could endure the pressure no longer, and he abruptly left the house. We indulged in no criticism of men or creeds, but simply declared the gospel of Jesus as we find it in the word; and we could see no good reason why it should hurt, but some people are so sensitive.

To-morrow, God willing, I visit Union Branch, and in the evening Bluff City; then return home. I find most of the branches are getting up clubs for *Zion's Hope*. Non-members take it.

Yours, &c., C. DERRY.

ROUND EAU, Canada West,

August 26, 1869.

Editor *Herald*:

The last General Conference I attended, was in April, 1867. Since that time I have experienced great trouble in mind, both spiritually and temporally,

caused by events which have transpired, some over which I had no control, and others might have been prevented had it not been for the lack of wisdom on my part.

I was expelled from the church, as is shown by the minutes of the April Conference of 1868, and have wandered like a lone sheep upon the barren mountains; yet I have not forgotten the great work of God in the latter days. I have ever acknowledged Joseph, the present prophet, to be the legal successor of his martyred father, and still know the work to be true; for, as I used to say, while in the pulpit, if we knew the work to be true while in the Spirit, it was true when we were out of the Spirit; and while in my lonely meditations I have said in my heart, "How beautiful are thy gates, O Zion!" and my prayer to God has been for the redemption of Zion and my reunion with the church; I also used to say, while speaking of those who left the church, or were expelled from it, that if they were sheep they would bleat around the fold until they got in again; but if they were wolves, they would run away to the woods, turn around, look back towards the fold, show their teeth and howl.

I have noticed that most all who have been cut off from the church, holding office, turned against the prophet, and denied his right to lead the church. Such has not been the case with me; although I have said that the prophet might err, as other men, except while inspired by the Holy Spirit; and perhaps, while talking on such matters, I have said too much; if so, I ask pardon. And not only in this, but in all other cases wherein I have done wrong. I here make public confession, and ask forgiveness of all whom I have in anywise offended; and desire to be again united with the church; and ask baptism at the hands of the priesthood, and the prayers of all the faithful saints to sustain me in well doing. JOHN SHIPPY.

Big Suamico, Wisconsin,

August 9, 1869.

And Still they come! I have just returned from Winneconne, where I have been preaching two weeks, baptized two, and organized a branch of six members, to be known as the "Winneconne Branch." I have preached in the country near by, and the prospect is good for a great work, if carried on in righteousness.

I have more calls than I can fill, and the people are beginning to say, "You must not leave us; we will try and help support your family," &c. But at present my circumstances are such that I can spend but a few days in the field at a time. But I am laboring with all my might to gather up a little, that I may leave my family for a season, and thrust in my sickle, though it be but a rusty one, and reap while the day lasts.

My heart and soul are in this work. Can there not be an elder sent here to labor with me. Although I have preached every night, what time I have been out, till harvest, still I cannot fill half the calls I have made upon me.

Your brother in Christ,

WM. SAVAGE.

Salem, Oregon,

August 12, 1869.

Bro. Joseph:

As it has been sometime since I wrote to you concerning the prosperity of Zion's cause in this Land of Red Apples, I thought it might be gratifying to you to know that the work is in good condition in this district.

The Sweet Home Branch, once in a bad condition, is now in a healthy condition. There is a great call for preaching all over this State; and as yet I have no help. People are beginning to wake up. I have been told by several that the doctrine was true; but the name spoiled it all. I apprehend that this barrier will not always be in the way. Some have already con-

cluded to obey the gospel, let the world call them by whatever name they choose.

I have baptized eleven since the April Conference. And there are many more that are not far from the kingdom. Twenty elders could not more than respond to all the calls for preaching in Oregon. I do all I can, and the Lord is with me, confirming the word with signs and gifts of the Holy Ghost. I have much opposition, and have had a few public investigations with the priests of error. The arguments brought against the saints, are of about as much consequence as those brought against Paul in Ephesus—"Great is Diana of the Ephesians!"

I desire the prayers of the saints, that I may be enabled to faithfully discharge my duty as a messenger of truth unto this people.

Your brother in the kingdom of God.

J. C. CLAPP.

Fairfield, Utah,

August 19, 1869.

[ANN THOMAS TO HER FATHER.]

Dear Father:

I came home from the City with my heart full of joy and praise to God, to think that I was not like the heath in the desert, that the good is come, and I can see it. On Sunday I was at meeting, and heard Bro. David. The hall was crowded. Such a sermon I never heard before. He preached from the Bible, Book of Mormon, and Book of Covenants, and read a letter in the *Times and Seasons*. Everybody was still. I shall never forget how he looked; he was so full of love and truth.

In the evening there was a sacrament meeting. I looked all round for Bro. Alexander, as I was very wishful to see him. After meeting, Bro. David walked with me to see Bro. Alexander. He was sick in bed. He remembered you when I told him that I was Bro. Bona's daughter, and wished, when I wrote to you, to remember him to you.

When I left the City I felt lonely and sad, to think I could not stay to the next meeting, and thought I must go no more. I cannot hear the voice of those men of God. I cannot tell you how I wished to be at the City last night, to the meeting.

David gave me some books. The "Address to the Saints;" the "Legal Succession of Joseph Smith," and the "Mountain of the Lord's House;" all good preachers.

I give the *Herald* to all the honest in heart. I received three of the Holy Scriptures, and sold two. I try to do all the good I can. May God help me to do His will and keep His commandments, is the prayer of

Your loving daughter,
ANN THOMAS.

BIRMINGHAM, England,
August 7, 1869.

Bro. Joseph :

With this, I enclose a few lines from Bro. Jenkins; by which you will see, as I stated in a former letter, that his health will not admit of his travelling and preaching; and I think the work in Wales needs not only an able man, but an able bodied man. From what I learned when last there, I think the brother referred to, is perhaps the man for Wales, and would meet a cordial reception. The Cambrians say, "Come over and help us, Bro. Davis."

Yours in faith,
J. W. BRIGGS.

PONT LOTYN, Rhymney, Wales,
July 30, 1869.

Bro. Briggs :

Inasmuch as I cannot fulfill my duties, as one in charge of the Welsh Mission, as well as I would wish to do it, through weakness of the body, I wish you would advise the authorities of the Church in America to send some good man here to take charge of the work.

I would recommend to their notice Bro. John Davies, who joined the Reorganiza-

tion in the Goshen Branch, Utah Territory. I have been told that he has returned to the States. He is a good man, and was, before he left Wales, the President of Glamorganshire Conference, and Counsellor to Benjamin Evans, in the Presidency of Wales, in the Brighamite Church. If he or any other good man was sent here, I shall do all that I can to assist them.

Yours,
THOS. E. JENKINS.

SAVANNAH, Wayne Co., N. Y.,
July 16, 1869.

Bro. Joseph :

I came up to Bro. Seeley's one week ago yesterday, and found him sick and confined to his bed, but he is now better, and is around again.

I will go into Onondaga Co. to-morrow, and stop over Sunday at Sister L. Smith's, and Bro. and Sister Cummings. From thence back into Chemung Co., and from there into Steuben Co., near Andover, Alleghany Co., my former Post Office address.

This country is the land once noted for the congregating together of the Nephites and Lamanites for their last and terrible battle; the hill Cumorah being about twenty-five miles west of this, and it also being a land of many waters, rivers, and fountains, spoken of in the Book of Mormon.

South of this a short distance, is the Seneca Lake, from thirty to forty miles in length; and nine miles east of that is the Cayuga Lake, of about the same length. The outlets of each, running together and into each other, forming a channel of slow moving waters that course their way northerly to Lake Ontario. West of Seneca Lake is the Canandagua Lake and its outlet; and not very far away, are also several other smaller lakes and their outlets. Finally it is the land of many waters, rivers, and fountains, as is said in the writings of Mormon; for such does it present to view.

I hope and trust that my efforts in the east, though feeble, will eventually result in some good to the cause of Zion, and for the salvation of souls. Bro. and Sister Seelye, as also others of the saints and friends in this country, have, by their acts of kindly assistance to me, fulfilled the law wherein it is said, "Ye shall know my disciples." May the blessings and peace of the Lord be with you.

Yours in the gospel,

C. G. LANPHEAR.

LAFAYETTE, Doniphan Co., Kan.,

August 13, 1869.

Pres. Joseph Smith :

I write to inform you that the work is onward in this part of the vineyard, although I have not devoted more than one fifth of my time in preaching, this summer; in fact I have not been able to do anything like justice to the work in the District. But there is one thing that greatly encourages me, and that is, the Saints here are alive to the great responsibilities resting upon them, as members of one common body. They say they will, (notwithstanding their infancy in the work,) keep at least one laborer in the field; and their actions speak louder than their words; for they have already presented your unworthy servant with a piece of land, sufficiently large to make him a comfortable home, and are intending to help him build on it, &c. So you can very readily see that the Saints in this District are intending to do something to assist in rolling forth the great work of the last days. I do not speak thus of them boastingly, but because I think them worthy of the sacred name they bear, and to inform you of their desire to co-operate with the Church at large for the redemption of God's afflicted people. May the good Lord of the vineyard help His people to honor the cause they have espoused, is my continual prayer.

DAVIS H. BAYS.

MACHIAS, Maine,

September 1, 1869.

Bro. Joseph :

I went, last Sabbath, to Jonesport, and preached twice in the Union Meeting House, to good congregations, composed mainly of G. J. Adams' followers. I was cordially received and endorsed thus far. It will be a peculiar work there, and I shall need extra wisdom and power. The main conflict will be on the Adams theory of the natural generation of Christ. Will you not pray for me earnestly. I expect to go there again next Sabbath.

I baptized five at Mason's Bay—all men—on Tuesday, and, by the assistance of Bro. H. W. Robinson, organized a branch of thirteen members; Andrew D. McCaleb, president; Geo. Wm. Foss, priest; Otis Anthony, teacher; A. A. McCaleb, deacon. Last week I baptized four here at Little Kennebec.

I am yours for the Lord's work,

THOS. W. SMITH.

MALAD CITY, Idaho,

August 20, 1869.

Bro. Joseph :

Your esteemed favor of August 2d, reached me here, last night. I also, I think, have, ere this, informed you, with many thanks, of the safe arrival of the shower of tracts. Yes, dear brother, if it does not rain, I feel it sprinkling, and it is truly refreshing.

This place is 106 miles from Salt Lake City. I expect Bros. Alexander and David up here next week to hold Conference. I preached here last night, and preach again next Sunday. I enclose you account of Corinne, and preaching; how received. Should I prove faithful to the end of this mission, when honorably released, shall I, shall not we, be able to say, understandingly, like the Apostle of old, We have fought the fight? The "boys" are doing their very best. The Lord is with them, and the leaven works, and

the lump is leavening. Many are running to and fro, and knowledge is increasing. Malad Branch is healthy. Saints united. They are kind to me, and prove themselves disciples. I am sick in body; like Job, afflicted with boils.

While England supports the temple of Juggernaut in the East Indies, so the United States do the same in Utah, inasmuch as they retain, as Post Masters, Polygamists in nearly all the settlements. Victory is certain—only a question of time. When I leave here, I intend to go through Box Elder and Ogden. Shall use tracts as fast as you send them.

Your brother in Christ,

E. C. BRAND.

Extracts from Letters.

Solomon Tripp, of Nashville, Iowa, writes, "We are still holding meetings at Sonora, and have good attendance. The hearers pay good attention to what is said, and I hope there will be those that will receive the word, and obey the gospel of Christ Jesus."

L. A. Scott, of Knox, Ind., writes:—"Our Elders and Priests are trying to preach the word in this part of the land. Prejudice seems to be giving way. Some are made to exclaim that they never saw the gospel in this light before."

H. Bemis, of Winneconne, Wis., writes:—"Brother Savage has been here, stayed a week, baptized two, and organized a branch. The prospect is glorious in this region."

Bro. Hervey Green, of Stockton, Cal., writes:—"Having obtained a few subscribers for the *Herald*, and also for the precious little Sabbath School paper, *Zion's Hope*, that I wish you to send to the address of Wm. Cunningham, I write you.

Bro. J. W. Gillen is with me at present, and is well. We expect to leave to-morrow for a visit the Liberty Branch, and then to Sacramento, and then perhaps one or both of us will visit San Jose, which will consume the time until conference. As a general thing the Saints in the central district of California are striving to live their religion, and the spirit of God is with them to unite them together, and although every impediment is thrown in their path that Satan can invent, yet, with very few exceptions, the Saints are firm and steadfast. Bro. Blair is at Santa Rosa, or was at last accounts. Bros. Rodger and Dungan are in the northern part of the state, with a prospect of doing good. Bro. J. C. Clapp is in Oregon doing a good work there. It is very cheering to us that the prospects of A. H. and David H. Smith, in Utah, are flattering. I pray God that they may do a good work there; in gathering out the honest in heart. There are but few Elders actively employed in the ministry in California, although the field is large, and in many places the people want to investigate our principles, if they had a chance. Truly the harvest is great and the laborers are few, and the coming of the Lord is near at hand. O! how important for every servant of God to labor with their might, that they may rid their garments of the blood of this generation."

Brethren W. L. Booker and E. L. Cato, of Dover, Lafayette Co., Missouri, writes: "Since we emigrated to Lafayette Co., we have found the people are so prejudiced against us, that we can seldom find one that will talk upon the principles of the gospel. If you know of any brethren, or a brother in this country, or should hear of any, you will confer a favor upon us if you will let us know of their whereabouts." [We would advise the brethren in charge of the St. Louis District and the Sub-District, where Brethren Booker and Cato reside, to correspond with them.]—Ed.

Sister S. M. Hurd, of Darlington, Wis., wishes to have her name placed among the 144,000, who can read their title clear to an eternal inheritance.

Conferences.

Conference held at New Canton, Pittsfield District, Aug. 14, 15, 1869. T. Williamson, President; H. B. Huffman, Clerk. 5 elders, 1 priest, 1 deacon.

Branches: Pittsfield, 16 members; Lamoine, 28 members; New Canton, 16 members.

T. Williamson, C. Mills, D Weatherbee, H. B. Huffman, J Goodale reported.

Resolved, That the President visit the Elkhorn Branch, and call for the minutes of the February Conference.

Evening session: The time was occupied by the Saints bearing their testimony; the gifts of the Spirit were manifested.

Sunday morning session: *Resolved*, That each branch in the District report to their Quarterly Conferences their financial condition, how much collected, how much paid out, and for what purpose.

Resolved, That the Atlas Branch be dissolved.

Resolved, That in accordance with a resolution of the last Annual Conference, this Conference request the attendance of the elders at their Quarterly Conferences.

Resolved, That Thos. Williamson be chosen to preside over this District for the next quarter.

Preaching by Darius Weatherbee and Jackson Goodale.

Adjourned to meet at the Lamoine Branch, November 13, 14, 1869.

Conference held at Columbus, Nebraska, August 7, 8, 1869. H. J. Hudson, President; B. V. Springer, Clerk.

Officials present: Seventies, 2; Elders, 11; Priests, 1; Teacher, 1.

Branches: DeSoto, 46 members; Omaha, 32; Scandinavian, (Omaha,) 43; Columbus, 42; Florence, 13.

Evening session: B. V. Springer, G. W. Martin, C. G. Phelps, G. Hatt, E. B. Webb, P. Murie, G. W. Galley, G. Derry, Thos. Galley and Chas. Brindley reported.

Charles Thrush was ordained to the office of elder. One was baptized and confirmed. The sacrament was then administered, after which, the Saints spent a happy hour in prayer and testimony.

Evening session, Aug. 8: On motion *Resolved*, That the President request all the elders who have failed to report themselves at this Conference, according to a previous resolution to appear at the next quarterly conference, to show cause why their licenses should not be demanded.

Resolved, That the Scandinavian Branch, at Omaha, be dissolved.

President appointed Elders B. V. Springer and G. W. Martin, in connection with G. Hatt to visit said branch, and endeavor to reorganize and set it in order.

Resolved, That the elders who have reported at this Conference have their licenses renewed.

The general spiritual authorities were sustained, H. J. Hudson, President of the District.

Adjourned to meet at DeSoto, Neb., on the first Saturday in November next.

Wisdom does not show itself so much in precept, as in life—in firmness of mind and a mastery of appetite. It teaches us to do, as well as to talk; and to make our words and actions all of a color.

The individual who carefully makes up his mind to do a thing, and then follows out strictly his plans, will generally succeed; and thereby gain the esteem of all who know him.

True eloquence consists in saying all that is necessary, and nothing but what is necessary.

Politeness of mind consists in the conception of honorable and delicate thoughts.

Original Poetry.

A VISION OF JUDGMENT.

Beneath a company of old elm trees,
Whose spreading, pensile branches, swept the ground,

A handful of meek Saints had met to please
The King of Glory,—may his praise abound.
The stream that wandered near was summer-dry;
Along its bed the drooping grasses grew;
While snow-white, fleecy clouds, across the sky,
As on important errands, swiftly flew.

The cheering hymn was sung; the prayer was said;
The preacher rose, his discourse to unfold;
When, suddenly! all outward objects fled;
Before mine inner eyes this vision was unrolled.

In the vast, upper space, appeared a throne
Of marble whiteness, solemnly upheld
On mighty pillars.—Lustrously they shone,
As types of purity. My soul beheld
Above the throne, floating in ambient air;
A rainbow; radiant with colors fair.

Upon this throne, beneath the rainbow's span,
Appeared a form divine, with brow serene.
I knew him. Son at once of God and man,
The once despised—ill-treated Nazarene,
Light was his raiment. His glorious face
Expressed the language of great majesty;
Beauty unspeakable—surpassing grace—
Wrought by acquaintance with eternity.
There was a look, that gave me much surprise,
Of pure unbending justice, stern and firm;
Most holy rectitude;—and yet His eyes
Were full of gentle mercy, kind and warm.
If there were multitudes before His throne,
They were not shown to me. He seemed alone.

Upon the left, below, appeared a cloud
Which, rolling upward, formed a mighty wall,
Whose semblance was of granite, cold and proud,
Traced with the straightest seam,—and, mountain
tall.
Lo! horizontally with this, a beam, which hung,
Chained to a bracket which sprang out above,
From either end, on pendant chains, there swung
A brazen balance, which man's deeds could prove.
An emblem of true justice, level did they stand,
The broad round discs trembling on either hand.

Upon the right, before the throne, there stood
An Elder of the Church, with humble mien,
Expecting to be tried,—if bad, or good,
Most prominent in his life—work, had been.
My spirit held communion with his own;
I saw the great anxiety within his mind.
Fair hope, with fell despair contrasted shone;

While faith, with resignation seemed combined.
He glanced up at the Judge, but could not bear
The searching look of judgment right and pure.
So offering for mercy inward prayer,
He bravely strove the trial to endure.
His soul was wrought by a most keen suspense,
While brooded round solemnity intense.

Anon, appeared a band of angels, four,
Clad in white robes, and beautiful with love,
Approaching near the scales, in one they pour
Deeds of the elder's life they could approve.
And there were prayers in golden vials kept,—
Alms and assistance given to the poor,—
Vigils with suffering, while hard-hearts slept;
Hopes, thoughts, desires, and actions pure.
Thus heaped they up,—well, quite a little mound
Of deeds of purity. My heart grew glad
To see the look of hope and joy profound,
Lighting the elder's visage. Now the bad
Was laid upon the other waiting scale.

Evil desires,—actions of darker stain;
Alas! how quickly did assurance fail;
The evil, far outweighing, sank again.
Again the Elder's eyes sought out the face
Of Him who sat upon the spotless throne;
The looks of mercy kind, had given place
To one of utter justice! Then was shown
A land of dreariness and banishment,
To whose precincts the elder must away.—
Though I saw nought of fiery punishment—
But absence from the Lord of light, for aye,
Then the dead weight of sorrow o'er him came,
And sadness, black as night, oppressed his frame.

He waited till the judgment should be said.—
Anon! behind the scale that held the good,
A door upon its hinges backward fled.
Forth thence advanced a goodly multitude;
Women and men, the Elder by his word
Converted and baptized unto the Lord.
Filling the scale of good,—the evil, now made light,
Flew up as chaff, and vanished from the sight.
The Elder, singing, gazed upon his Lord,
Whose looks of unmatched mercy was restored;
And bending forward with a smile of love,
Beckoned His servant to come up above.
The Elder spread his arms toward his King,
And now, behold! appeared a wondrous thing;
His darkened, earth-stained robes, became snow-
white,
As he rose up to Christ with swift delight—
As on our Savior's breast he laid his joy-crowned
head,
The angels made acclaim, and Lo!—the vision fled.

The preacher's words came stealing to my ear;
The trees,—their shade,—the saints once more appear.
Oh! let us preach the word, and holy be, beside,
Souls won to Christ full many a sin shall hide.

AORIUL.

Selections.

THE UNITY OF THE RACE.

The original publication in the *Journal of Commerce*, some time ago, of the remarkable discoveries of Captain Fast in Alaska, supplied another important link in the chain of evidence going to show that migration to a large extent had taken place from Asia to this continent, and furnished fresh confirmation of the unity of the human race. In the article to which we refer we simply stated the facts, leaving to others the task of constructing theories to explain them. A gentleman of this city, who is an experienced archæologist, and is familiar with the products of Japanese art, having carefully examined the ivory and bone and wood carvings in Captain Fast's possession, expresses the confident opinion that the art of making them came from Japan, and that many of the articles themselves were fabricated in that distant country and brought over to Alaska by the original settlers.

That such a migration could be accomplished without difficulty by some adventurous race from Japan, will be apparent to any person who will look at the map of the North Pacific. From the northernmost coast of Japan a strong current sweeps in a northeasterly direction against that long row of islands, the Aleutian. A canoe blown out to sea on the track of this current would almost surely strike one of those islands, if it was not carried south of them, in which event it would at last land on the California coast. This Aleutian chain of islands we have called "stepping stones" between the upper parts of the two continents; and the natural tendency of persons cast upon any of them would be to make their way from one to another, wind and current favoring, until they would reach the Alaska coast. Another practicable route across would be from Japan, by

way of the Kunile Islands to Kamchatka, and thence to the Aleutian Islands, and so on. The present Alaskians, though they have utterly lost the art of carving delicate and beautiful objects in wood and ivory, are intrepid and skillful navigators. They make nothing of going hundreds of miles to sea in open boats. The same courage and venturesomeness on the part of their ancestors (the subjects now only of tradition), might have impelled the founders of the race to make the voyage from Japan deliberately for the purposes of exploration and aggrandizement. Either this hypothesis or that of the accidental blowing or drifting of a Japanese family to Alaska would explain the phenomena found there.

This interesting subject is brought anew to our notice by a paper in the *Princeton Review* for January, on Agassiz's book relating to the "Provinces of Creation." The author makes no use of the Alaska discoveries, of which, perhaps, he had not heard at the time of his writing, but he groups, in a striking and convincing manner facts and arguments, some of them of recent origin, to prove that there is no necessity of supposing, as Agassiz does, that all American Indians, save the Esquimaux, were aboriginal to this continent, like our indigenous trees and plants. Agassiz holds that mankind sprang from a number of distinct stocks in parts of the world separated by natural (but by no means impassible) boundaries, which he calls "Provinces of Creation." The *Princeton Review* maintains that history, so far as we have any, and science and the probabilities confirm the Bible statement of the origin of the whole human family from one pair. Agassiz makes what amounts to a test case out of this continent. The *Princeton Review* joins issue with him there. At this time we will only glance at a few of the points made by the *Review*.

The north American Indians are not alike, as the Agassiz theory assumes. They are as various in structure, appearance

and habits as the people of the other continents. The notion that the so-called science of craniology proves their unity is purely fanciful. The best naturalists—Owen, Morton and Nott—are unable accurately to distinguish races of men by the shape of their skulls. The test is empirical—as the *Review* proves by quoted instances of its failure. Dr. Cabell, Colonel Hamilton Smith, Maury, Schoolcraft, Pickering, and other eminent authorities are cited to show that this Continent was peopled of old, as it is being peopled now, by immigration from Europe, Asia and Africa. The mixture of races and the climatic peculiarities of different parts of the Continent account for the differences in the physical appearance of the various supposed aboriginal tribes. Maury says of the possibility of rude people navigating the Pacific: “If you had a supply of provisions, you could run down on the trades on a log.” The currents and prevailing winds (as in the case of Alaska) favor crossing the Pacific at many points along the western coast. There are well authenticated instances of Japanese mariners having been brought across in disabled vessels. Schoolcraft alludes to the traditions of the origin of the old Mexican Empire, from bands of adventurers who came from the “seven caves.” It is now considered probable that these caves were situated in the Aleutian chain of islands, where, according to Maury, the inhabitants actually live in caves or subterranean apartments, which they enter through a hole in the top. The peculiar Aztec termination in “fly” has been noticed at Nootka Sound and in the languages of Oregon. Mr. Schoolcraft sums up the evidence as follows:

“Thus we have traditionary gleams of a foreign origin of the race of North American Indians, from separate stocks of nations, extending at intervals from the Arctic circle to the valley of Mexico. Dim as these studies are, they shed some light on the thick historical darkness which shrouds

that period. They point decidedly to a foreign—to an Oriental, if not a Shemitic origin. Such an origin has been from the first inferred. At whatever point the investigation has been made, the eastern hemisphere has been found to contain the physical and mental prototypes of the race. Language, mythology, religious dogmas—the very style of architecture—and their calendar, as far as it is developed, point to the fruitful and central source, of dispersion and nationality.”

Pickering makes the acute remark:

“To persons living around the Atlantic shores the source of the aboriginal population of America seems mysterious, and volumes have been written on the subject. Had the authors made the voyage to the North Pacific, I cannot but think that much of the discussion would have been spared.”

The existence of an ancient, quite civilized race in the Polynesian Islands, the Lake Superior copper regions and Central America, is now incontestibly established. The race which built the ruined cities of the Ladrone Islands, in the North Pacific (more half-way houses, or stopping places, on the way over), could easily have constructed the monuments of architectural skill and taste, the remains of which abound in Central America and Mexico. Chinese scholars assert that America was known by the name of Fuh Sang in their annals down to the fifth century of the Christian era. In the traditions, language, religion, and customs of most of the Indian tribes, the ethnologist finds conclusive proof of Asiatic origin and of their navigation, as Schoolcraft indicates, by various routes, principally by the Aleutian Islands and Behring Straits, about the time of the Mongolian migration in Asia.

Turning from the Pacific to the Atlantic coast, the *Review* adduces abundant documentary evidence (not new, however) establishing the probability that Scandinavian, Venetian and other navigators visited the eastern shores of this continent

long before Columbus discovered it. Elements are still extant of a Semitic dialect in certain tribes of South America, and of Celtic in the North. Cortes found in Mexico the legend of Quetzalcoatl, a Toltecian legislator, with Budhistic, perhaps Christian, doctrines. The author attaches credence to the reported discovery in 1867 by Raffinsson of the Runic inscription declared by the Lkahlolt Saga to have been made in A. D. 1051, on a rock near the Great Falls of the Potomac, by Heryardur and his men; and of the bones and trinkets of a lady of their tribe buried near it. This inscription (translated) and the circumstances attending its discovery were published in the papers at the time. It is regarded as attesting in the most remarkable manner, the genuineness of the Skalholt Saga, found in the ruins of the ancient college of Skalholt, and bearing date A. D. 1117, which work gives an account of the explorations of the Icelanders in the new found Vinland, and in the country to the south and west.

This subject, considering its importance and interest, has been examined but little by American students. There is a rich field here for ethnological research.—*New York Journal of Commerce.*

TRUTH THE BEST.

[From Voice of the West.]

The following was sent to the *Religio-Philosophical Journal*, a Spiritualist paper published in Chicago:

To the Editor of the *Religio-Philosophical Journal*.—Dear Sir: I write to ask a favor, which I feel confident you will be pleased to grant, as I am sure you do not wish to put me in a false light before your readers. In the *Journal* of Feb. 27, "Frontier Department," I find the following:

Keep it before the people that Elder Miles Grant said at Dansville, N. Y. on Wednesday evening, Jan. 27, 1869: "If I am compelled to follow the Bible, confine

myself to it, then I may as well close the discussion at once; for I cannot maintain my defense from the Bible."

Allow me to say, with all due respect to Mr. Wilson, that *I did not make the foregoing statement.* The facts are as follows: I attempted to give the different uses and renderings of some of the original words in the Hebrew Scriptures, for the purpose of throwing light upon the subject under discussion, to which Mr. Wilson objected, and insisted that I should confine myself to King James' version of the Bible. I then remarked, if he would not allow me to do anything but simply *read* the Bible, we might as well close the discussion; meaning by my remark, that *merely reading* from the Bible, or any other book, could not be considered a discussion. I made the remark to show, as I thought, the unreasonableness of his objection against the explanation I attempted to give; for, in debating any subject involving the Bible, I understand it to be proper for either disputant to show by *argument* the connection between the Scripture and the subject under consideration; which could not be done, if we were only to *read* from the Bible without remarks. But I never said, "If I am compelled to follow the Bible, * * * I cannot maintain my defense" from it; for I believe without a doubt that I can; and am ready at any proper time, with suitable preliminaries, to meet Mr. Wilson, or any other able defendant of Spiritualism, and undertake to show that the entire Bible is opposed to Spiritualism in all its teachings.

MILES GRANT,

Boston, March 10, 1869.

WORLDS ON FIRE.

On the 12th of May, 1866, a great conflagration, infinitely larger than that of London or Moscow, was announced. To use the expression of a distinguished astronomer, a world was found to be on fire. A

star, which till then had shone meekly and unobtrusively in the Corona Borealis, suddenly blazed up into a luminary of the second magnitude. In the course of three days from its discovery in this new character by Mr. Birmingham, at Tuam, it had declined to a third or even fourth order of brilliancy. In twelve days, dating from its first apparition in the Irish heavens, it has sunk to the eighth rank, and it went on waning until the 26th of June, when it ceased to be discernible, except through the medium of the telescope. This was a remarkable, though certainly not unprecedented, proceeding on the part of a star; but one singular circumstance in its behavior was that, after the lapse of nearly two months it began to blaze up again, though not with equal ardor, and after maintaining its glow for a few weeks and passing through sundry phases of color, it gradually paled its fires and returned to its former insignificance.

How many years had elapsed since this awful conflagration took place it would be presumptuous to guess; but it must be remembered that news from the heavens, though carried by the fleetest of messengers, light, reach us long after the event has transpired, and that the same celestial courier is still dropping the tidings at each station it reaches in space, until it sinks exhausted by the length of its flight. Now when this object was examined, as it was promptly and eagerly by Prof. Miller and Mr. Huggins, they found to their great wonder that it yielded two spectra—the one imposed upon the other, though obviously independent. There was the prismatic ribbon crossed by dark lines, which belongs to the sun and stars generally, but there was another in which four bright lines figured; and these, according to the canons of interpretation previously mentioned, indicated that some luminous gas (or gases) was also pouring out its light from the surface of the orb.

Two of the lines spelled out hydrogen in the spectral language. What the other

two signified did not then appear; but, inasmuch as those four streaks were brighter than the rest of the spectrum, the source from which they came must obviously have been more intensely heated than the underlying parts, or phosphore, from which the normal stellar light proceeded. And as the star had suddenly flamed up, was it not a natural supposition that it had become enveloped in burning hydrogen, which, in consequence of some great convulsion, had been liberated in prodigious quantities, and then combining with other elements, had set this hapless world on fire? In such a fierce conflagration the combustible gas would soon be consumed, and the glow would, therefore, begin to decline, subject, as in this case, to a second eruption, which occasioned the renewed outburst of light on the 20th of August.

By such a catastrophe it is not wholly impossible that our own globe may some time be ravaged, for if a word from the Almighty were to unloose for a few moments the bonds of affinity which unite the elements of water—of the ocean, on the land, and the moisture in the air—a single spark would bring them together with a fury which would kindle the funeral pyre of the human race, and be fatal to the planet and all the works that are therein. It cannot but be a startling fact for us that in yonder doomed and distant world we have, probably, seen in our own day a realization of the fearful picture sketched by Peter, "when the heavens [or atmosphere] being on fire shall be dissolved, and the elements shall melt with fervent heat." And if we regard it as the centre of a system, it is impossible to think without horror of the fate of the numerous globes around it when overwhelmed by this sudden deluge of light and calorific.—*British Quarterly Review*.

The best way to train up a child in the way he should go, is for the parent to travel there himself.

The wicked enjoy this world, and the righteous the next.

If ever life should seem
To thee a toilsome way,
And gladness cease to beam
Upon its clouded day:—
If, like the weary dove,
O'er shoreless ocean driven,
Raise thour'line eyes above—
There's rest for thee in Heaven.

No one has greater need of a determined will, than those engaged in the work of reform.

Miscellaneous.

NOTICE.—Request is hereby made, that the Saints in the various branches of the Church, will observe Sunday, Oct. 3, 1869, as a day of fasting and prayer, that the Lord will bless the assembling of the Saints at the Semi-Annual Conference to convene at Galland's Grove, Iowa, on the 6th day of October, and the Semi-Annual Conferences of the churches in England, Utah, and California, to convene the same day.

JOSEPH SMITH.

President of the Church.

NOTICE.—District Conference adjourned to the last Saturday and Sunday in September, to meet at Six Mile Grove, Harrison Co., Iowa.

By order of

ISAAC ELLISON, PRES.

TRACT FUND.

Bro. Joseph:

Thankful for the countless blessings which God in His goodness has ever bestowed upon us, I feel a desire to do what little I can do in helping to advance His cause.

I notice in our *Herald* a pressing demand for tracts and other publications, and do what I sincerely wish all the saints

would do, viz, cast in my mite, accompanied by my prayers. I know that it is at some sacrifice that most of us Latter Day Saints, (who are obliged to labor continually, and be economical to make a living,) can spare "the needful;" but *it can be done*, and "sacrifice brings forth the blessings of heaven."

Enclosed please find ten dollars. Send one Book of Mormon, one Voice of Warning, and use the balance where it is most needed.

Our *Zion's Hope* is a beautiful little paper; wishing that and all God's messengers success. A. SISTER.

RECEIPTS FOR HERALD,

Up to September 10th, 1869.

To find how your account stands.

The present Number of the HERALD is 186. The No. which follows your name, is the No. to which you have paid. If the No. paid to is greater than the present No. the difference shows how many No's. you have paid for in *advance*. If the No. paid to is less than the present No. the difference shows how many No's. you *owe* for.

When any person has sent money for the HERALD which has not been receipted in it at the proper time, they should write to us concerning it *without delay*.

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\$0.50 each—Wm. Nirks 212, L W Bab-

bitt 196, (Bro. Babbitt's credit in No. 178 is erroneous,) Moses M Baker 192.

Various sums—\$5,00 Geo. A Blakeslee 202; \$2,50 John McCauley 234; \$1,35 R T Nichols 191.

Agents—R M Elvin \$3,50 & \$2,00; Joseph Brown \$2,50; E Penrod (gold) \$44,20; \$26,75 (before credited in "Pleasant Chat" as \$35, greenbacks, not assigned;) John A Cooper \$15,00; Wm. Anderson, St Louis, \$3,00.

DIED.

At Boomer, Dodge Co., Iowa, May 31, 1869, Bro. ISAAC SMITH, aged 77 years.

Bro. Smith was a native of England, and emigrated to America that he might mingle more freely and fully with the saints who had made the religion of Christ their choice. He died in the full and bright hope of a glorious resurrection.

At Scranton, Luzerne Co., Pa., August 12, 1869, Elder DAVID EDWARDS, from a shot in the coal mines, aged 49 years and 5 months. Born in Cardiganshire, Wales. He was a faithful brother, a kind father, and an affectionate husband, and was universally beloved by his neighbors.

At the residence of his brother at San Bernardino, Cal., on July 22, 1869, of cholera morbus, JOSHUA L. MILLER, aged 42 years, 7 months and 18 days.

Bro. Miller was born in Monroe Co., Tennessee, baptized by Don Carlos Smith, brother of the martyrs, in 1840; and was among the first to renew his covenant in uniting with the reorganized church, under the ministry of Elders Falk and Morgan, in Cal., in 1864. An unassuming man, beloved by his acquaintances both in and out of the church, a faithful advocate of truth, his loss is deeply felt by the many who sympathize with his large family in their bereavement. Weep not friends as those who have no hope. He has but gone a little before.

At Mission, La Salle Co., Ill., Aug 12, 1869, ANTHONY, son of Andrew B. and Martha Anderson. Aged 4 years, 11 months and 1 day.

PRICE LIST OF HOLY SCRIPTURES.

Inspired Translation by Joseph the Martyr.

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Tracts of Twelve Pages.—Plan of Salvation; Letter on the Latter Day Work; Fullness of the Atonement;	- - - -	5 copies for 10 cents, 15 for 25 cents; 100 for \$1,50.
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Books, etc., for Sale by Isaac Sheen, at Plano.

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THE TRUE
LATTER DAY SAINTS'

HERALD

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

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 7.—Vol. XVI.] PLANO, ILL., OCTOBER 1, 1869. [WHOLE No. 187.

LONG SERMONS.

BY ELDER T. J. ANDREWS.

"Keep it before the people,—not the long sermons, but the disapproval of them; and if they are abated, there must be a public sentiment created in relation to this subject. And while we are upon it, we may as well include long prayers and exhortations, for they are about as injurious, and as great a hindrance to the prosperity of religion as long sermons.

"According to the statistics of the Congregational denomination, there are seven hundred vacant pulpits in the New England States; and if we should visit the churches where these are located, we should undoubtedly find that the sermons, and prayers, and exhortations, have been long, and cold, and dead; and there is nothing attractive to the young or old in these meetings, and the revival spirit has died out. To speak plain upon this subject, some of these churches have been preached and prayed out of existence, and they, perhaps, wonder why it is so."—*World's Crisis.*

The above clipping coming to my notice, I thought might be worthy of a place in the columns of the *Herald*, containing, as I believe it does, something worthy of its readers' attention.

Long sermons and prayers are considered by the writer as the causes of

the rapid decline of modern christianity in New England, on the ground, I presume, that they are destitute of sufficient force to earnestly engage attention.

Undoubtedly the writer is partially correct in his conclusions, for none can deny that the present method or style of delivery, observed by a majority of spiritual leaders is "very dry," very much so indeed; not only in delivery, but in subject, which at once fail to meet the general want of a thinking generation like the present one.

At second thought I am almost inclined to think that the style and subject of the modern orthodox (?) preachers, do not materially differ from those observed in the antecedent ages. Fine rhetorical effort and a purely sensational subject, picturing out in vivid colors the fallen sinner and his final sufferings in the "bottomless pit" is; and ever has been, the necessary weapons, so considered, to properly advance the interests of christianity.

We have theologies in abundance now, and if they can be called a luxury, the world, from time immemorial, has enjoyed it, as well as we. Some of them, as well as now, I have no doubt,

were erroneously dogmatical; but no matter how absurd in theory a man's theology might be, for when practically reduced, by its advocate, it amounted simply to the fallen sinner and eternal punishment, consequently, in the dark ages, all were received with a share of grace, as an integral portion necessary to a whole.

Excepting those stormy times when Protestantism and Catholicism were waging bitter war for supremacy, the integral portions of the former and the latter have moved along harmoniously together, then, with but very few exceptions, none chose nor cared to question another's spiritual theology, nor the claims of their authors to divine authenticity. In fact, all seemed willing to accept the situation of things as agreeable, and evidently were willing that those matters should have other's attention than their own, and I very much doubt, if long sermons and prayers disturbed the tranquility and confidence of theological votaries in those days, attendance at the shrine of Baal being considered their crowning virtues.

We now come to a very distinguishing feature in modern christianity, which I fail to discover in the preceding ages, *i. e.*, that growing apathy and dissatisfaction toward theology, everywhere so plainly manifest to the observing mind. Not desiring to be considered presumptive, I would ask the most profound reader of religious history of the past, if there can be found upon its extensive pages, such statistics as are presented touching the condition of christianity in New England. "Seven hundred vacant pulpits." For the want of congregations, I infer. What a commentary might here be made upon either the preachers or the people. Who is to blame? The writer stamps the ignominy upon the former, through his unbridled disposition to indulge in long sermons and prayers. If the blame is rightfully

attached they must be disgustingly "long and dry." If otherwise, the people betray a growing indifference and depravity of mind, towards modern theology, that must at once strike with horror the minds of professional teachers in that section.

Here is a point worthy of all men's sincere attention. And if it can be solved satisfactorily, those that have eyes and do see, may feel encouraged and double their diligence to good works.

I apprehend *the gospel truths*, uttered wisely and in the power promised which should attend them, would never produce such an utter disregard in the minds of men, as stated by the writer. They may be unwisely spoken, or delivered in such a disorderly manner as not to be commendable to the stranger; but to those who have received them and their witness, the fallibilities of man, whether displayed in an exceedingly long sermon or a long, repetitious prayer, will not drive them away from their duty towards God.

"Seven hundred vacant pulpits, and the spirit of revival dead!" I have no doubt they greatly wonder at the strange phenomenon, and may attribute it to long sermons and prayers; but to the spiritual beholder, and the student, other causes are operating to produce the wonder, that our christian friends may have failed to discover.

The dark ages, I trust, have passed away forever, by which I mean the time when humanity was quietly and willingly lulled to apathy, as touching the great vital principles of human existence, religious and political government. It is to be hoped that the time will never again dawn upon the earth, when men will willingly, as they have done before, consent to allow others to think and act for them in those things. The great issues of the present time, as they are being unfolded to our gaze, admonish us that an era of liberty has happily dawned upon the world, bringing wonderful changes to

pass in an incredibly short time, to the utter discomfiture of the "old fogies" of the old school, who are put to their wit's ends to keep their constituents confined to those narrow limits which held them securely a few years ago.

To a most remarkable degree we see a spirit abroad, engendering in the hearts of men an intense desire for the full exercise of the powers of self government, and many of the old dynasties of Europe, which had their origin in the days when man's noble powers lay dormant within him, are appalled at the irresistible march of liberty's sons, bearing the insignia of self government and the free worship of God.

As the spirit of freedom and reform spreads in the world, we should not be unmindful of the great radical changes that occur in its troubled wake. So sudden and numerous are they, that the mind of the observer is lost in astonishment, and when so sudden and complete as recently seen in the kingdom of old Spain, where the follies of men have been perpetuated for ages, and deemed by the submissive mass as eminently divine; can be overturned and destroyed in a few days, what great changes might we not expect to see in the affairs of man.

The spirit of reform is not confined to the limits of what is termed the civilized world, but even in the heathen lands, the inhabitants seem awakening from their long night of sluggish, superstitious slumber, and are breathing, with a keen appetite, the same pleasant elixir that is invigorating the entire world. We might with propriety say that the entire race of mankind now living is arriving at a knowledge, and a proper sense of shame, of their enslaved condition, religious and political.

Let us, for a moment, take a glance at China, with a population of 300,000,000 souls, and a dynasty, most probably the oldest in the world, with a religion of the most superstitious

character, which, undoubtedly, has preserved their isolation during the thousands of years, it has been almost a stranger to the outside world. Both are now undergoing radical changes. Internecine war is sapping the former, and thereby the way is being prepared for a friendly intercourse with civilization; as that intercourse becomes more and more extended and European, ideas are inculcated by its inhabitants, that religious superstition, which has swayed its sceptre so long in the hearts of those fettered millions, must relax its hold, and enlightened views, more suited to this progressive age, take its place.

Japan also! Surly and superstitious, and as much unknown to the world as its neighbor, is undergoing similar internal changes. The barriers are being broken down that have kept her a stranger to civilization for unknown ages, revealing her abject barbarity and gross religious superstition. In this land also we see a mighty struggle going on. A general unrest has inspired internecine war also; and that united and universal reverence and loyalty for the ancient dynasty which has ruled for unknown ages with unrelenting barbarity, is broken, and to-day she presents a discordant, passionate mass, struggling for changes that must bring freedom and reforms.

Turkey not excepted! It is beginning to breathe the fragrant breath of freedom, for her monarch but recently declared that she must not stand in the way of progress, but at once forego her long cherished and contracted policies, and accept those of the great powers of the world, if she wishes to prosper.

Already Mahomedanism, her strength, with its lusts, ambition and cruelty, is in decadency, and when that dreadful superstitious chain which has bound millions in servitude to error is completely broken, we can hope to see the banner of eternal truth march triumphantly through those dark realms.

We may turn our eyes to the civilized portions of the world, and their political horizons are pregnant with commotions, and a general unrest pervades their communities. Political agitators, (modern "Van Winkles,") seem aroused from their long sleep, and like the shepherds of the Alps, whose silvery notes in unison break forth, proclaiming the dawn of day to the slumbering multitudes in the vales beneath, are with clarion notes of tongue and pen arousing the sleeping millions in bondage, to the assertion of those inalienable rights of humanity, self government, and the free worship of God.

Italy, the great stronghold of bigotry and monarchial abuses, is partially redeemed, by the unflinching patriotism of her sons, led by the unyielding patriot who still declares her freedom is not, nor cannot be complete, until that towering monument of religious infatuation which produced her abject bondage is uprooted, and driven forever from her soil.

In France also we see the elements in commotion which must in time work mighty changes of incalculable worth to the millions groaning under despotic power. Her watchmen are at their posts in solid phalanx urging her claims to reforms, religious and political, the recent union and co-operative efforts of her sons who are opposed to her present administration and general conditions, it seems cannot fail to arouse that impulsive nation to speedy action, which must result in a more general improvement and greater liberty than what is now enjoyed.

Austria! her recent disastrous feat in arms has worked quietly a reform that unites and endears its subjects to each other, her very liberal concessions political and religious, in answer to the prayers of her subjects, has removed the heavy pressure of threatened disintegration, proving most positively that monarchial power is not so absolute as

formerly, but susceptible to the withering touch of freedom's flame which is now abroad convulsing the works of despotic man.

The condition of Great Britain deserves a passing notice, as in her, above all others, we can plainly see the onward march of progressive idea. Her whole population seems inspired to action, and having gained one victory in suffrage, are putting forth their united strength, to secure complete the inalienable right of self-government, who can doubt their complete triumph? And when once achieved, those institutions of folly and bondage, "established church and entailed estate laws," will instantly disappear, bringing liberties, without which no people can be free and happy.

Let us now look at the religious world, and its powers that have ruled so long in the hearts of men. Paganism in every portion of the earth where it has flourished in peaceful tranquility for many generations, leading millions in abject submission to its dogmas, without minds capable of reflecting upon its errors, or hearts to murmur at its cruelties, is suddenly become convulsed, its unity broken, and the great powers of the earth greedy for territorial domain, are making rapid approaches into those dark priest-ridden regions, carrying a degree of light and freedom as preparatory to another that will sweep away the last remaining vestige forever.

Catholicism is not to-day, what it was fifty years ago. Her most devoted supporters have watched with painful anxiety the gradual approaching causes that have sapped her power, and as early as 1832, the Pope, (Gregory the 16th), in his encyclical letter to all his bishops thus bemoans her deplorable condition:

"We speak, venerable brethren, that which ye behold with your own eyes, which therefore we deplore with united tears. An unrestrained wickedness, a shameless science, a dissolute licen-

tiousness, are triumphant. The sanctity of holy things is despised, and the majesty of divine worship, which possesses such great power, and is of so great necessity, is blamed, profaned, derided by wicked men. Hence sound doctrine is prevented, and errors of all kinds are daringly disseminated. The laws of sacred things, the institutions, the very holiest discipline are not safe from the audacity of those who speak unrighteously. This our See, of the most blessed Peter, in which Christ laid the foundation of his church, is *most grievously assailed, and the bonds of unity are daily more weakened and broken.* The divine authority of the church is impugned, and her right being torn away, she is subjected to earthly considerations, and *reduced to a base servitude*, she is most unjustly exposed to the hatred of the people. The obedience due to bishops is infringed, and their rights are trampled on. The academies and schools resound in a dreadful manner with new and monstrous opinions by which the Catholic faith is no longer assailed secretly and by mining, but a horrible and impious war is waged against it."

The Rev. Augustus Clisswold also viewed with abhorrence the changes creeping over his cherished cause, and in his bitter despair writes the following picture of Catholicism in its decline:

"And here we wish to excite your constancy for religion, against a most shameful conspiracy, formed against clerical celibacy, which you know every day to become more vehement, some even of the ecclesiastical order, uniting with the most abandoned philosophers of our age, and who, forgetful of their character and office, carried away by the blandishments of pleasure, have proceeded to such a pitch of license, that in some places they have dared to address public and reiterated petitions to princes, to destroy this holy discipline. Such is the state of the Roman church, full of infidelity, immorality,

division, uneasiness, innovations, enslaved by the civil powers, and rent internally by heresy, schism, and indifference. If she alone constituted the Catholic church, christianity would indeed be at its lowest ebb, and the gates of hell would almost have prevailed against it."

That Catholicism is on the decline is beyond controversy, the recent indignities offered it in Mexico, Spain, Italy and Austria, and the approaching dissolution of its last vestige of temporal power, are plain signs to the casual observer that those absurd doctrines of purgatory, indulgences, repentance at the point of death; equivocations, mental reservations, vain repetitions, and idolatrous worship of saints and images, have lost their charm upon the credulity of the masses. But the most significant fact that points to its sure and speedy fall, may be seen in the recent convention of its bishops, where they passed a resolution to recommend those very changes Clisswold saw approaching and dreaded, in fact that convention saw the necessity of great changes in Catholicism, if it expected to retain that firm hold upon the mind it had held for so many long years, and the changes there recommended would produce a new church entirely.

That protestantism is in her decay cannot be questioned with safety, the views of an eminent and rarely gifted writer might be cited as evidence, he says:

"Have its members that undaunted faith, that burning zeal, which animated the primitive christians? That they have not is evident from the slightest examination, and so far from protestantism exhibiting that zeal, that faith, which caused the followers of the Savior to leave father, mother, brother, and sister for truth's sake, to sacrifice all, and even endure the most agonizing deaths, we see the contrary; we see lukewarmness, and irreligion; we see members of the church keeping their

religion for the Sabbath, and on other days exhibiting their real character.— We behold magnificent temples erected, which are wholly inaccessible to the indigent and worthy. We see theological students entering the ministry from the same motives which would lead them to pursue any other profession.— We see one of the most eminent members of the church confess, 'There never was a time when a doubt or denial of the inspiration of the scriptures was so slight a barrier to admission to the ministry.' We see another confessing and publicly declaring that, 'In all his experience, he can scarcely recollect a case in which a minister of the gospel has made a change, except it was from lower to higher salaries, from less cultivated to more fashionable communities.' We see the church without unity, divided into numerous sects, the number of which is increasing, and who each claim the pre-eminence. We see our religious journals affirming; that the peace of God has gone, that office-bearers are at their business, that the prayer meeting is chilly and thin, that devotion is at its lowest ebb, that the ministry are, with few exceptions, cold and intellectual, and that there is almost a perfect agreement, an undivided sentiment that 'Zion mourns, and all her interests languish.'"

The facts as found above cannot be disputed, her ministry has a financial value, and instead of witnessing in its bearers that self-abnegation so remarkable in the lives of Christ and those who labored for Him, the very quintessence of self-aggrandisement is remarkably apparent in the lives of this modern ministry.

Protestantism like unto Catholicism with its array of inconsistent follies has ceased in a measure to be seductive, the darkness of the past ages, like distance to the traveller, "gave enchantment to the view," but now where those clouds of superstitious error are being chased

away, and the whole fabric is viewed with an ordinary degree of common sense; men turn away and indulge in that perfect apathy and unconcern, as seen in New England and described by the writer in the clipping at the head of this article.

The many changes now appearing in matters religious and political in every part of the world, show that the spiritual and political down-trodden are moved upon with more than the ordinary promptings of the human heart. Those numerous theologies that have chained the reason and blunted the fine intellectual powers of man so long, are now cast aside by millions, as suitable only for unthinking minds, and are shocked to realize the deep labyrinth of folly that has so long engulfed them.

In turn the theologian is shocked at the unusual imperative demand from all sides, for evidence, positive proof, of his supposed divine calling, and greater confused still to find his orthodox doctrine boldly confronted, and controverted by the plain word of God. If pulpits have become vacant and the masses have become woefully indifferent towards spiritual harangues. If the dividing wedges are being driven in every portion of protestantism, and every other religious power, separating and dividing to the core, causing it to appear as a disintegrated and unwieldy mass, we believe we know the reason why.

If kingdoms are being convulsed with deliberate action for reforms. If narrow contracted systems of government, destitute of the very elements of justice and equity, without which no people can be happy, are being shaken as violently as a reed in the summer wind.— If crowns are being cast down and their owners driven into exile into foreign lands, and all things political wear such a disturbed aspect as to cause the statesman, the philosopher, and the wise savants of the world to tremble with fear, for what may be coming upon

the earth. We believe we can answer why these things are so.

The answer can be given in a few plain words, and can be practically demonstrated by all who wish to do so.

We are living in a gospel dispensation, when men are divinely called and commissioned to bear the glad tidings of the approaching Kingdom of God; those tidings are to be declared unto every nation, kindred, tongue, and people, a consummation that never could be achieved only by an intervention of Divine power to clear away the many obstacles that have stood in the way; those obstacles are found in the many systems of bad government in the world that would prevent ingress of the divine word, and above all other things is the great obstacle of human superstition and bigotry, produced by the unwarrantable course of a worldly and false priesthood. All these obstacles are being invisibly moved upon by the power of Him who has declared that all things shall be shaken that can be, to bring His marvellous work and a wonder to pass in the world. If all nations are clamoring for liberal reforms in government and the free worship of God, it is the result of Divine power operating invisibly upon them, inspiring them to action. Changes and reforms will never cease until the last vestige of despotism with all its train of evils, are driven from the earth. If a million hearts to-day have cast off superstition and error, the number will continue to increase until the dark cloud is chased away forever, and the light of truth as it emanates from God, *shines in every heart*, and His kingdom now being proclaimed shall have triumphed in a complete conquest of the entire world.

Go to bed with the lamb and rise with the lark.

The fall of the leaf is a whisper to the living.

Angst is better than a word.

MIRACLES IN THE LAST DAYS.

BY KILDER WM. W. WAGONER.

We propose to examine the prophecies in regard to the gathering of Israel, and attempt thereby to discover some of the great and notable events of the last days. For, in this age of the world, men are taught to believe as a biblical truth, that the wondrous power of God, as manifested in former ages, has forever ceased. And, if any one is bold enough to stem the tide of popular opinion, and declare otherwise, the vials of wrath are opened upon him, and he will behold a multitude, with pious hands extended as though they would keep off some vile blasphemer, crying, "Mormonism," "delusion," &c. We intend to prove it to be a biblical fact that the glorious events of the last days, as foretold by the prophets, will far surpass all former manifestations, popular opinion to the contrary notwithstanding. But as the commentators and theological students of the day either cannot, or will not determine the manner of a prophetic fulfillment, we will endeavor to lay down some rule by which we may be governed in our examination.

Let us examine a few of the prophecies of the Bible, relating to the past, and see if we can discover a rule by which we may determine that which relates to the future.

The Bible informs us that Belshazzar, the king, made a great feast, and with his nobles and concubines was drinking wine from the vessels which his father had brought from the temple at Jerusalem; and when the banquet was at its highest, when mirth was in every heart, and the song and jest upon every tongue, a hand appears, and over against the candlestick upon the plaster of the wall, these mysterious words were written, "MENE, MENE, TEKEL, UPHARSIN." It sent terror to every

heart. The king's knees smote together with fear.

What is the meaning of the hand-writing on the wall? His wise men, soothsayers, and magicians, failed to tell him. Daniel was called in, and proceeded to tell the king the meaning thereof. "MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. UPHARSIN; Thy kingdom is divided, and given to the Medes and Persians." Already Cyrus was without the gates, and the city became an easy prey to the Medes and Persians.

In this instance, did not the Almighty adhere strictly to the declaration made by Daniel? Was it not fulfilled to the very letter of his interpretation? Does it not prove a *literal* fulfillment of prophecy?

Witness the predictions of the prophets in regard to the dispersion of the Jews, and the destruction of Jerusalem. Was it spiritual only? Does not their condition to-day, prove a *literal* fulfillment of prophecy?

Notice the prophecies of the coming of our Savior. Were they not literally fulfilled?

We will now quote Gen. vi. 17. "And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven: and every thing that is in the earth shall die." Noah is then commanded to build an ark, wherein some of all God's creation should find safety. Did Noah worry his mind with conjectures as to what the Lord meant? Did he contemplate a spiritual flood? Did he conjure up a myth, a something called spiritual, that would represent an ark? Nay, verily. For, says the 22d verse, "Thus did Noah; according to all that God commanded him, so did he." Here, then, we find a rule by which we must be governed, *viz.*, the *literal* fulfillment of prophecy.

If space would permit, we might enumerate instance after instance of the literal fulfillment of prophecy, but the above quotations prove conclusively a literal fulfillment.

The gathering of the children of Israel, and restoration to their former greatness, will certainly and surely take place. We will briefly notice some of the prophecies relating to this subject.

Jeremiah says, in the 16th chapter of his prophecy, from the 14th to the 17th verse inclusive, speaking of what shall take place in the last days, as follows: "Therefore behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that that brought up the children of Israel out of the land of Egypt; but The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

The work of these fishers and hunters must be very glorious, for the mighty works of God, wrought by the hand of Moses, that attended the exit of the Jews from Egypt, will be cast into momentary forgetfulness; for they will cease referring to that time and period to prove the greatness of their God, and will refer to one of a more recent date; and yet we are told, by the modern D. D's., that the mighty display of God's power will never again be witnessed; that God will no more reveal himself to the world!

How are the fishers and hunters to be called, without revelation?

What wise doctor of the law will determine who and where Israel is, and when the time has arrived for their

gathering? The Lord hath put this work altogether out of their reach, for He says, "I will send for many fishers," &c.

We are told that the voice of a living prophet will no more be heard, heralding the decrees of the great Creator to the human family, that they are no longer needed. Amos, in the 3d chapter and 7th verse, says: "Surely the Lord God will do nothing until he revealeth his secret unto his servants the prophets."

The gathering of Israel is a work involving a great secret, namely, who and what Israel is, with the set time for their deliverance. Where is the prophet to whom God will reveal this secret? Or shall this mighty work of God go unaccomplished because modern christianity says, "there can be no more prophets?" O God, roll on thy work in conquering majesty, and let the nations know that thou art God!

We will next quote Ezek. xx. 33-38: "As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord."

If the Jews have not been gathered, we have a mighty display of God's power in fury poured out, yet to be

made manifest, and that too in the wilderness of the people.

How did God plead with Israel in the wilderness of Egypt? By the mouth of Moses the Prophet. Then by the mouth of a prophet will He plead with them in the wilderness of the people, when He makes bare His arm for their gathering in the last days.

We will now quote Isa. xi. 11-16: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. * * * * And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be a highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."

Was the dividing of the Red Sea by Moses a great event? Was it a miracle? Was it literally done? If it was then, so it will be again; for, says the 15th verse, "like as it was to Israel in the day when he came up out of the land of Egypt." Who will say that the dividing of the river Nile, which empties itself into the Mediterranean by seven principal mouths, will not be a miracle? Again, Zechariah, x. 11, says, "And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the rivers shall dry up." When the waves of the sea are smitten, and the deeps of the rivers dried up, to make a highway for the remnant of Israel to pass over, will it not be as great a miracle as when Moses stretched his rod over the sea? And yet, with the Bible in their hands, containing these declarations, the

priests and people of this day tell us, "There will be no more miracles!"

We might produce more evidence upon this subject, but we think there is sufficient to answer our purpose, and prove to every honest mind, that there will yet be wonderful displays of God's power.

And now, brethren, knowing the purposes of God as we do, let us awake to our duty, ever ready to do and dare all things for the excellency of the great work of the last days. Let us thrust in our sickles and reap. A redeemed Zion, and a triumphant shout from the camp of a gathered Israel, will be the fruit of our labors.

FAITH.

BY BRO. J. G. VASSAR.

Suppose that a number of the subjects of a wise and good king were, without any just cause, to rebel against him, and take up arms to dethrone him, they would by that act forfeit their lives.—Still the sovereign in his great clemency is disposed to pardon them, and for that purpose, sends out a proclamation, declaring that all those who would come to him before a fixed time, lay down their arms, confess their offence, and sue for mercy, should be spared and restored to all their privileges as citizens; but that all found under arms, and who did not come and cast themselves upon the mercy of their sovereign, should be put to death. What, in this case, is the state of mind and act required in those who would be saved? The answer is,—Faith.

They must believe the proclamation to have been issued by the monarch, and that he will really fulfill his word. They must not only believe the edict itself, but they must confide in the monarch. This is faith in him.

What is their encouragement to go

to him? His proclamation of mercy, and that alone, and not any convictions or desires of their own.

If any one of the rebels were desirous of returning, he would not say, I am greatly encouraged, and truly want to go, and expect forgiveness, because I am very anxious to be forgiven; for his desire of pardon of itself is no warrant upon which to expect forgiveness; but he would say, My sovereign has bidden me to return, and promised me pardon; I have his word and I can trust him; I will go therefore, and confidently expect mercy.

He goes, and although he knows that he has forfeited his life and deserves death, and brought himself under condemnation, yet he is assured that he shall be spared; because the king has promised it and he trusts in his word. This is faith.

Does his faith merit forgiveness?—No; but it insures it. Can the man boast that his works have saved him? No; he is saved by grace, through faith. Suppose that when he heard the proclamation of mercy, he was merely convinced of sin, and in some measure was sorry for it, and desired forgiveness, but did not go to his sovereign; saying to himself, I am afraid to go; the prince is powerful, surrounded by his guards who could destroy me in a moment; and I have been such a ringleader in the rebellion that I cannot hope for mercy, although I long for it, and would do any thing to obtain it. The time of mercy expires, the man is taken with arms in his hands, and is put to death. Does he deserve to die? Yes; twice over. First; for his rebellion; and secondly, for his unbelief.

His want of faith, not his rebellion, was the actual cause of his death. His sin would have been pardoned, had he believed. His sorrow, his tears, his desire for pardon could not save him. He had insulted his sovereign afresh, by doubting his word, and disobeying his command.

Sinner, take heed that this is not your case.

It is the case of many. They are rebels against God. They are guilty of many sins. "For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John 3: 16. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1: 15. You must repent of sin, believe on Christ and His commands, and be saved.

There are many who know that they are sinners. They desire pardon, and seem even willing to obey. But they do not believe in Christ. They do not return to God by faith in His Son.—They are afraid to go, saying that their sins are too many to be forgiven. Or, they are contented to remain as they are, or before they have trusted in Christ and experienced a real change wrought through faith, some earthly object draws their attention away from the Savior, and they sink into a state of carelessness and go back into the world.

Whatever may have been your tears, prayers, or exercise of mind, you are under the sentence of the law, and exposed to the wrath of God till you believe. If death come upon you before you have faith, you will as certainly perish as the rebel, who, though he had expressed his sorrow for his treason, had not come in and cast down his arms and accepted mercy.

Can we be saved if we are not justified? No. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1.

Can we be saved unless we are the children of God? No. "For ye are all the children of God by faith in Jesus Christ." Gal. 3: 26.

Then our hearts are purified by faith. The Jailor at Philippi asked, with fear and trembling, the question; "What shall I do to be saved?" Paul replied,

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 31.

When our Lord sent out His disciples, he said unto them, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." Mark 16: 15, 16.

It is also said in another place, "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed on the name of the Only Begotten Son of God, which before was preached by the mouth of the holy prophets, for they testified of me, and he who believeth on the Son, hath everlasting life, and shall receive of his fulness. But he who believeth not the Son, shall not receive of his fulness, for the wrath of God is upon him." John 3: 18, 36.

EXTRACTS FROM ELDER DAVID H. SMITH'S JOURNAL.

Malad, Idaho, Aug. 30, 1869.—Since last writing, we have continued our labors in the city, preaching in Independence Hall, and visiting about among the brethren in the city, preaching by the fireside, or by the place where the fire is wont to be made in winter, distributing tracts, refuting doctrine, and contradicting the thousand and one rumors continually set afloat by the laborers in the other camp.

Since my recovery from the slight attack of sore throat, my health has been better than before, and my visits to the water more numerous, so that in all I have baptized in the city fifteen since writing last. And the best of it is, they are of the readers, the steadfast, upright, and refined people, for which I thank God, praying that they

may stand firmly against all evil forever.

While in the city, our meals are prepared in a nice upper room, by our good Sister Thimbleby, the brethren and friends of the city and country contributing flour, fish, (mountain trout,) cheese and fruit, with many other useful commodities and luxuries. This room is rented of Bro. Horlick, who displays a very kind and accommodating spirit towards us. We generally sleep in a very neat, comfortable bed room, given to our use by Bro. Browning, whose excellent lady was among the number baptized, and I pray that he may soon be. We are nicely accommodated for writing and study at either place, at liberty to entertain visitors, run to the post office to receive the welcome epistles from home, (or go back crest fallen without,) to visit our numerous friends and sympathizers, and otherwise prosecute our mission, so that notwithstanding many trials, our work is being *happily* accomplished.

Bro. Atkins and myself, made one toilsome ascent to the summit of one of the mountain peaks, near the city, and were abundantly repaid. By the wide view across the valley, the city and the distant mountains. We returned by a different route, down along a beautiful stream, feasting on *service berries*, and camping under a clump of small trees of the maple tribe. Building a fire, we enjoyed a rasher of bacon and slice of bread, listening to the music of the murmuring brook that spoke like pleasant voices of friends afar off.

Alexander received a letter inviting him to go to Malad, to attend a conference of the Saints of that district. In answer to Alexander's letter of consent, Bro. Moore, of Malad, made his appearance in the city on the 22d, and quite late in the afternoon of the 23d we left the city on our trip north. We stopped to take a look at the hot springs gushing out from under the mountain near the city. We could not bear our hands in the water, it was so

hot. Being impregnated with sulphur, its odor was very unpleasant, reminding one of the stories of that horrid land of punishment.

Our trip to Malad was very pleasant. I was glad to get out of the close city. The fresh free breezes, the wide valleys, undulating hills; lofty, craggy, cloud-capped mountains, covered with their cedars and pines, were a continual delight. The impulsive kindness, and generous hospitality of the Josephites with whom we lodged, made the trip doubly enjoyable.

We arrived at Malad the afternoon before the conference. Conference convening the next day, was attended by the Spirit of God, Bro. Moore presiding ably and well. I presume you will have the minutes.

Since our arrival, I have been permitted to baptize three. Bro. Brand, who is with us, has baptized nine. So you see the work is onward, though it has been, by some, pompously pronounced dead; they but cover up the fire with straw.

We are holding meetings nightly in Malad. Alexander, with his skill in the law, and freedom among the revelations, makes error shake. The Saints here call him Paul, and me Apollos.

A word of the country. In spring, the rains descend upon the land, and the mountain slopes and level valleys are clothed with fresh green grass; summer coming, brings months of dry weather, causing the grass to cure, and the cattle *begin to grow fat* on this standing hay. Autumn late, brings rain and fresh grass, and the cattle are not so fat. The people obtain wood from the cañons and mountains, cedar and pine, dragging it down the slopes and drawing it home. Their cultivation, to us, seems very laborious. Locating upon some mountain stream, they turn the water from its bed, and, by a system of ditching and damming, they spread it over their fields at will, when required. But this can only be

done on a small scale, and the broad, ample, well clad fields of Illinois and Iowa, would send up a merry sound of laughter, could they see the little patches called fields here. These small fields yield abundantly to the acre though, but were the same pains taken in more eastern fields, perhaps they might come up with their western neighbors, even in this.

The air is pure and dry, but there is another drawback; much of the water is tinctured with unwholesome minerals; and no where does it seem so good to us as the water at home. Building materials are neither good, accessible, nor plentiful; and the log and sun-dried brick houses are difficult to keep clear of insects, so one often has the pleasure of entertaining *big bugs*. On the whole, I think I would rather live in a land where even the weeds look thrifty and careless, and not wear a look as if they were clinging to dear life, and that they would die any how, if once they gave up their desperate hold, as they do here. Malad is about 115 miles from Salt Lake City, and is in Idaho.

ZION'S HOPE SUNDAY SCHOOL.

Recently we had the pleasure of visiting the Sunday School in St. Louis, Mo., which we were pleased to find very ably conducted by Bro. George Bellamy the Superintendent, whose affability and indefatigable zeal render him peculiarly adapted for his holy calling, and wins for him the love of the children, as well as the esteem of their parents.

The Sisters of Dorcas, we are informed, are a valuable auxiliary to the Sunday School, many of them being as unremitting in their efforts to gather lambs into the fold, as they are in feeding them with the bread of life when there.

The attendance, we were pleased to find, was large; the proceedings, methodical, instructive and interesting.

Two strokes on the bell calls the school to order. The Superintendent then gives out a hymn, which is sung with that warmth peculiar, alone, to innocent vivacity. A very beautiful Cabinet Organ, played by Miss J. A. Bellamy, sends forth a rich accompaniment to the children's voices, and supplies, in some measure, the evident deficiency in the bass. After prayer, the singing is repeated. The library, which is moderate in size (400 vols.) and well selected, is opened, and appropriate books distributed to the classes—Holy Scriptures, New Testament, Voice of Warning, and the new Scripture Question Book, &c., &c.

After a half hour's reading, a stroke of the bell apprises the teachers that it is time to take up the books, which being done, the organ breaks forth a prelude to a lively temperance song, which, I am happy to say, the *young folks* love to sing. Then a call is made for verses of scripture, poetry, hymns, and recitations, which one must hear for one's self in order to fully appreciate.

Then comes an exercise in singing, which is conducted by Mr. Wm. Ashton, who, although not a member in the church, appears to take as much pleasure in teaching "the heavenly art" as the pretty "Birdies" do in the vocal exercise.

When the allotted time for singing is expired, then comes the distribution of the Sunday school paper, *Zion's Hope*, concerning which, on the occasion of our visit, none manifested indifference to, but every one, great and small, evinced an eagerness which must have been very gratifying to the *Editor and staff*, could they have had the pleasure of witnessing it. No family should be without this paper. It is a welcome visitor in every Sunday school into which it has been introduced.

Next comes the collection box, into which the pretty eager fingers drop the nickle or dime; and with those mites, aided by collections taken up at the Sunday school sociables, I am informed, the very beautiful organ has been purchased.

Lastly, comes the closing, which is but a repetition of the opening ceremony.

To parents, teachers and children everywhere; I wish you had as good a school as the Saints have in St. Louis. Dont you wish you had? Do you? Then go to and get one. God helps those who help themselves. Dont be discouraged; faith and works will accomplish all things.

That the Father of mercy will bless the little "Birdies," and continue to prosper the heavenward movement of the Sunday school, is the unceasing prayer of
"X"

THE DEATH OF THE RIGHTEOUS.

The other Sabbath I was sitting by the bed-side of an old man, who had tottered past the threshold of threescore years and ten. His feeble frame was stretched by the hand of affliction upon his bed. I was fanning the flies from his pallid face while he reviewed the years that were forever gone—reflected upon his present feeble state—and contemplated the glorious future.

He raised his head from his snow-white pillow, and his dim eyes peered out through the window, and lit upon an object just coming through the wicket gate. It was a man in the prime of life, with upright form and elastic step. "Is that my son yonder?" trembled on the lips of the aged father. "I am glad he is come."

By this time the son had entered the door of the house, and soon he grasped his father's palsied hand.

I arose, and gave place for the son,

knowing it would be sweet to the old man to have the kind services of one over whom he had watched many, many hours, in his childish helplessness. As I sat in an adjoining room, I could hear distinctly the feeble tones of his voice bearing this testimony: "My son, I am not afraid to meet death; I believe in God."

This old man had more than filled his threescore years and ten. Thirty-five years of that number he had passed in communion with the Church of Jesus Christ of Latter Day Saints.—Had passed through the mobbings and drivings, through which the church had travelled. Had seen the great apostacy from the truth; had stood still in the dark hour of sin; refused the baits held out by the Arch Apostate; waited in hope (yet sometimes trembling with fear) for the voice of the Good Shepherd, and when its heavenly accents greeted his ear, with pleasure he drank in the sound and followed in the direction it pointed out. Many times I have heard his voice ringing out in clear silvery tones in testimony of the truth; but never did it sound sweeter than on this occasion, when its feebler tones fell upon the ears of his son. Did it sink deep into the heart? Could it do otherwise than thrill into the depths of his very soul? Eternity must tell.

Imagine the poor old man standing on the verge of the grave, face to face with the king of terrors, and calmly bearing this testimony, "I fear not death, I believe in God." Could it do otherwise than engrave itself on his heart of hearts? If so, that heart must have been of flint instead of flesh.

The one great desire of my soul is, that when I shall meet the king of terrors face to face, I may be able to say, as fearlessly, firmly, and as truthfully as this my aged brother, "I fear not to meet death, I believe in God." Then I shall have the satisfaction to know that my life has not all been a blank;

that I have not lived for myself alone; that my cause has been the cause of God—the cause of humanity.

He only, fears death, who has lived simply and only for himself; who has not lived for God, and for his fellow-man; such a man's life cannot be said to be a blank, it is worse, far worse; it is one huge blot on the page of existence; one dark stain of corruption and folly, looming up before his terrified vision; causing his knees to smite together and his heart to sink within him for fear, as he awaits the stealthy step of the skeleton king; and his only exclamation will be, "I am afraid to die, I have not believed in God."

Fellow pilgrims on life's pathway.—Do you believe in God, in deed and in truth? Does your faith shine in your outward lives? Is it manifest by obedience to the divine precepts of the gospel? Are you living for God? Are you living for the interest of your fellow man—despising mortal praise, or earthly fame and sordid gold, trusting alone in God for the recompense of reward. If so, happy shall be your closing hours; blissful shall be your departure, for you will have this testimony that you have believed in God, and you will be able to smile at the summons of the monster, Death.

He alone, can have faith in God, who has loved and served him. He has confidence to approach him. He has tried and proved him, and can truthfully rely on him. He has contemplated His character; tasted of His goodness; and is inspired by His love, and longs to be with him that he may learn to know and praise him better, that he may bask in the light of His glory; and seeing him as He is, be like him.

Such is the high destiny of every one, young or old, rich or poor, black or white, bond or free, who has believed in God—enduring to the end.

Well might old Balaam exclaim,—
"Let me die the death of the righteous,

and let my last end be like his."

To ensure this, live the life of the righteous, and you will find his ways are ways of pleasantness, and all his paths are peace. PILGRIM.

ADMISSION.

In No. 1, Vol. 16, p. 6, of the *Herald*, we find a criticism by "J. W. B."

"For instance on the first page for the current year, you say, 'it is universally admitted that mind is the result of the organization of matter.' Now I am not aware that this is admitted universally; but, rather, by a very few Materialists, Atheists, &c."

We admit the criticism to be correct; and wonder why we did not make the class referred to distinctly clear; we mean the natural man; the man that entirely discards the idea of revelation in all ages, etc., to whom alone, we felt to be addressing our remarks; and if we made any argument at all, it was to show the position of *mind* being the result of the organization of matter, to be untenable. We propose to amend by inserting after "mind is universally admitted," *by a certain class*, which we believe would rectify the discrepancy. Our design and desire was to benefit the natural man—and now we would like to inquire if Bro. J. W. B. by associating Materialism with Atheism, wishes to be understood to be an Immaterialist? We suppose not, yet by using the terms in connection, such an inference might obtain.

We feel very much like trying to adopt hereafter one of Dr. Franklin's proverbs:

"Vessels large may venture more,
But little boats should keep near shore."
T. D.

He who serves well need not be afraid,
to ask his wages.

Past services should never be forgotten.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Friday, October 1, 1869.

PLEASANT CHAT.

Messrs. Walker Brothers, and other citizens of Salt Lake City, have placed in the hands of Brother Alexander H. Smith, missionary in Utah, the sum of one hundred and sixty-two dollars, to be used for the good of the cause there.

For this act of kindness to our brethren laboring in Utah, we feel grateful, and thank the Father of all good that the righteous are not forsaken, nor their seed wanting bread.

Elder Joseph Snively, passed through Plano on the 17th ult., on his way to the field in Canada, to labor with Elder John H. Lake, by appointment of the Spring Conference.

May the blessings of the Spirit attend them both.

Brethren Joseph and Henry W. Robinson, and Peter Billings, from Maine, arrived on the same day.

Two were baptized at the two days' meeting at Batavia, on the 18th and 19th ult.

CHANGE, NOT PROGRESS.

It is somewhat curious to note the extent to which man will serve his prejudices.

While seeming to himself to be the fairest and most liberal to the thoughts

and principles of others, it appears to be almost impossible for man to prevent the bias which prejudice gives, from warping the judgment, to the detracting from the actual worth and merit of those differing from him in social, political, or religious views.

One man, in the exercise of that which he claims to be his privilege, critically examines the social opinions held by his neighbor; and, finding them to be out of the square, tried by his rule, and his plumb, sets about rectifying the incorrectness which he finds.

The privilege to examine every social principle undoubtedly exists, and should be exercised by all who value the intelligence with which the Creator has endowed them. But while men ask that others shall receive and examine without prejudice, the theories upon which they believe society should be founded and perpetuated; it follows, as a just conclusion, that they should be equally willing to examine, without prejudice, those presented to them for their examination.

Another, in the exercise of the same privilege to examine, overhauls his neighbor's political views, with the intent of revolutionizing to his own way of thought, the heresies of political government which he finds him to possess.

Political knowledge is good. A true conception of the powers of the governing and the governed is essential, and should, if at all practicable, be acquired by every one feeling an interest in that particular branch of human knowledge.

Nor is it practicable, in a country

like ours, where the man who is to-day a laborer or mechanic; merchant or farmer; lawyer or preacher; may, to-morrow, be the chief magistrate of the nation, to repress the tendency for the acquirement of that knowledge which is requisite to fit a man for the position to which he may legally aspire.

In the contest which arises between this, or that line of political thought, the surest way to arrive at an agreement, is to weigh without prejudice, if possible, each principle held by either contending party.

Still another, in the best exercise of this privilege, finds either the greatest delight, or the highest duty, to strive in an especial manner, to disabuse the mind of his neighbor, of those religious tenets and dogmas to which he has been educated, or has imbibed with maturer years, in the hearing of, and judgment upon, those which are presented to him by others.

It is in the exercise of this privilege that men request of others, that they shall hear with complacency, judge without prejudice, and adopt truthfully.

In no other class of principles is there so wide, or so acrimonious a war prosecuted as in that which is waged between the advocates of differing religious notions, nor is there in political or social differences such intolerant prejudice shown.

The boast of the saint thirty-five years ago, was that the days of bigotry, superstition and priestcraft were numbered; that before the advancing light of the gospel restored, the shades of the dark night of error would surely and

rapidly recede, that upon the ruins of those errors whose strength had long bound the best energies of man's intellect, there should be built a house of religious freedom and toleration, resplendent in the light of truth and liberty.

This hope seemed to be founded upon the fact, then universally taught by the elders, and enforced by all the saints, that "God was the same yesterday, to-day and forever," "without variable-ness, or shadow of turning."

It was declared, that as God had promised to Abraham, confirmed it unto Isaac and Jacob, so would He as surely fulfill that promise. As He had promised to reveal himself in the last days, so had He revealed himself, giving unto man the "everlasting gospel," the same which offered man "life and salvation," in the years of Christ's immediate ministry, and that of His immediately ordained apostles.

When the Book of Mormon was preached, when it obtained the name of the "Golden Bible," the "Mormon Bible," it was taught that in it was contained the *fullness* of the gospel.—The revelations of God as given to the church through the channel ordained by himself, were then held to be in strict accordance with the principle of his unchangeability. Nor can we find any written evidence that this principle was ever denied during the preaching of that restored gospel prior to 1844.

That it was given to man to progress from a state of sin and alienation from God, to that of unity with the Father and the Son, was the inducement held out to those to whom the message was

declared; but that God should so *progress*, as to deny through the same medium of communication, that which He had formerly enunciated as His will, with this oath of confirmation, "I am from everlasting to everlasting," "I change not," seems to be left for more modern times, than when God sent the "everlasting gospel," in the last days.

It is because of the adherence of the members composing the Reorganization, to this early principle of their cherished faith, that they are forced to meet so varied and so persistent opposition from numbers who have thought that progression involved, or resulted in change.

We confess to being prejudiced, and any thing presented to us, that requires us first to divest ourselves of the belief in God's unchangeableness before we can receive and entertain that which is presented, finds a difficult lodgment with us.

Nor can we accept the idea that God, by reason of his progression, should at once sweep out of existence, the landmarks of that which He in the Book of Mormon and Book of Covenants calls His gospel, by which He authorizes His servants to declare that all men may be saved, and in its place, or appended to it, make the belief in and practice of some other principle, the salvation of man.

We had heard that it was urged, by those whom we claim have departed from the faith, that it was time that the notion that God must continue to reveal himself in accordance with former revelations, was exploded; that it was fit to amuse the Gentiles with, to feed babes and sucklings; but was un-

becoming men, and should now be discarded.

If this statement be true, what have we left of the grand bulwark of the work, "faith in God?" What is there left to warrant man in holding to the worship of God, or trusting to His published rule of law for safety and for exaltation. It follows, that the "everlasting gospel," the "fullness of the gospel," "my gospel," may at any time be superseded by any scheme that may enter the mind of a vascillating, weak and irresponsible despôt, who may make man's salvation depend upon the practice of that for which he has neither guide, nor precedent. And if this be a legal deduction, by what rule of even human reasoning are we authorized to say, that God has the power to keep clear of injustice and cruelty, in the enforcement of these varying decrees, when the day of final judgment should come; if, indeed, under such a state of things, a final judgment were possible.

God's thoughts are not as man's thoughts. Nor are His ways unequal, as are those of man. How then can it be said, that if there be a revelation, and that revelation be consistent with man's nature, it is a revelation from God? or that it is not essential that it shall coincide, or be in harmony with what He has revealed before?

This is the position assumed by those to whom we have before alluded; and at the risk of eliciting another groan from those whose prejudices are touched by every distant, or direct reference to the subject, we hereby declare that, when that which purports to be a revelation from God bears the character of

a contradiction, conflict, or inharmony with those revelations of himself given as anchors to those who trust him, we shall dare at every hazard to deny their alleged authenticity, and dispute the tenets, dogmas or theories, deduced therefrom.

If revelations are to be decided as coming from God, because they are in accordance with man's nature, then is the natural man not at enmity with God, and the whole structure of christianity, built upon the alienation of man, interposition and atonement by Christ, a clear and decided mistake; and man is the arbiter of his own salvation, and his natural prejudices save him, and with as various kinds and degrees of salvations as multitudes of creeds point out.

If, says one writer, the reorganization came to us with a new revelation, we would have tried that revelation by the tests provided, to see whether it would bear the investigation. But, says another, if a revelation be in accordance with man's nature, it is sufficient for us, whether it agrees with former revelations or not; they served their day, but as men advance, they must give way for new ideas, new theories, new principles.

These to us are opposite reasonings, inducing antagonistic conclusions, and choosing by reason of our prejudices to adopt the first, we say, let the light of the tests in upon the new revelations which contravene the terms of the old, and let the force and efficacy of these new ones, for the salvation of the men of our own day, be determined by the terms promised in the commission au-

thorizing the preaching of Christ, both in His day and in the day of the restoration of the gospel.

If the new abrogates the old, then is the gospel changed. He who is the author of it is changed. Man in his nature, has remained unchanged, and now bids God to make His laws for the salvation of the human race in accordance with man's carnal nature.

Correspondence.

LOUISVILLE, C. W.,

August 31st, 1869.

Bro. Joseph:

I write to inform you of my whereabouts, and of some of my labors since I came to Canada. After I parted with you at Plano, I came to the Lindsey Branch, and remained there till after the conference. From the conference I went with Bro. Davis, who lives near Port Sarnia, and in Moor township, and near where Moses and Daniel, the Indian brethren, live. I commenced holding meetings in Bro. Davis' house; and there was a large congregation. They paid good attention, and some said it was truth that I preach, and others went forth and were baptized. On the 25th of June I organized a branch of seven members, to be known by the name of the Olive branch. Bro. Robert Davis, president. By request I went and preached in a school-house about three miles from Bro. Davis'. The people were very kind, and paid good attention to the preaching, and I hope the Lord will bless the word. On the morning of the 2d of August, I went to Moore town, and took boat for Windsor; from there I took the cars on the Great Western R. R. to Bell-river, and from there I walked to the Puce river. There I met with the Saints of that

place, six in number. I commenced holding meetings in Bro. H. Gawley's house. The Lord blessed my labors, and on Sunday, 15th, I baptized two, and organized a branch of eight members, to be known by the name of the Puce branch, now containing sixteen members. Hector Gawley, president; Bro. Ralph Mathers, priest; Bro. R. Gawley, clerk. I continued my meetings, from time to time, in Bro. Gawley's house, and, also, in a Baptist church near there. On the 22d I baptized two, on the 24th three, and that evening we had meeting in the church. After meeting there was a man came and told me that he and his wife wanted to be baptized, and on Sunday, the 29th, I baptised them. We had a meeting at Bro. Gawley's house, and I spoke to the people on the principles of eternal life, as the Lord gave me utterance. I arrived at Chatham, and from there I went to Bro. Traxler's, where I am now writing. I have given you a short synopsis of my travels and labors in Canada. I feel at this time quite feeble. I hope you will remember me to our Father, that he will bless me and my labors in Canada. Your brother in the gospel of Christ.

JOHN H. LAKE.

JEFFERSONVILLE, Wayne Co., Ill.

August 14th, 1869.

Bro. Forscutt:

We still live in the hope of the gospel. I have been laboring in the work of the Lord, what I could, since I last saw you. The saints are in good spirits, generally. Father Green is working faithfully, and the Lord is blessing him in the work. I am working just wherever he sends me, generally together.

We have had three days' meeting on Brush Creek and Garden Prairie. The Lord blessed us. Eight were baptized, and many more convinced of the truth. Some acknowledged it.

I have visited all the branches in this dis-

trict. I find a spirit of inquiry after the truth, everywhere. The branch officers are doing the best they can. I have agreed to hold a discussion with a "Campbellite," in Fairfield, on the first Saturday in October, to commence at ten a.m. Pray for me.

GEO. H. HILLIARD.

PITTSFIELD, Illinois,

August 29, 1869.

Bro. Joseph:

The little ant would not have completed its toils for winter's wants, had it not made a start. The world would not have been, had not the Lord, its Creator, made a beginning. So too, the Saint may not be perfect without a beginning. I have begun. Thanks be to God, the Eternal Father, the vision of my intellect has been brightened to behold the glorious light of the gospel in its sacred purity, and may the time swiftly come, in which others, who have persecuted it, (the church and the gospel,) investigate and believe. For he who will investigate, without prejudice and with prayer, must believe. Even the clouds which hung over my mind have been made to disperse, by the hearing of, and faith in the everlasting gospel, the introduction into the world of which is the grandest event ever committed to man in his entire history.

Its foundation is another grand theme for thought. O how great a work committed to man! The foundation of empires, kingdoms, and republics, their revolutions and downfall, hold no comparison in point of magnitude, with this one grand and transcendently sublime event of again founding this, at present new institution of religion, the gospel in its ancient purity and power; and as it is from God, I pray that He may bless its future progress. And it only needs the obedience of all the members to the requirements of Him, who has given us the gospel, and who will give us Jesus, blessed Jesus, to reign with us, if we are true and faithful.

As the car of christianity rolls onward, may many be gathered in, through faith in its virtue. O may the Lord cause His gospel to be sounded loudly, and with power, in the ears of every living man, that the world may know the Lord still reigns.

Bro. Joseph, I am a young man, and young in the new religion, although I have before tried to serve my Master. I will work in my Master's vineyard. I will do what I can. My prayer, fervent prayer is, that I may be able to live in purity of life and purpose, that I may take the glory of God for my object, His will for my law, His words for my rule, His Spirit for my guide. If we all had this, God's Zion would be built soon.

I was in Carrol Co., Mo., for three months, associated with Bro. G. Hayward, of Odin, Ill., who has been holding a series of meetings at Carrolton. He has been very successful there. Many came to hear him, and sheaves were gathered into the harvest. As a result of the harvest, I trust he will be able to establish a church there. The people seemed to manifest a great desire to know of our doctrine. It was during one of these meetings that Bro. Hayward ordained me to assist him. I went to work the night after being ordained. It is my desire to labor faithfully in the cause of my Master. And oh! my heart's prayer is, that the Eternal Father may hold me up, and cause me to walk in His ways, with wisdom and understanding.

Bro. Mills, elder here, has been holding meetings some distance from town. He meets with a good deal of opposition; but I think he may accomplish something yet.

Bro. Hayward, in Missouri, is in a country of good soil for the planting of the gospel. Our branch is very small; only four male members. We are beginning to wake up, and I trust we may soon increase our number.

I read in the last *Herald* that a young elder is wanted to go to Mexico. I am

willing, and want to go, but I fear I am not qualified enough yet. I trust I may be by spring. Let me know if I may go in the spring.

ALBERT BENSON.

FARMINGTON, Iowa,

September 9th, 1869.

Bro. Joseph:

The Saints of this district never feasted so well as they did at Keokuk, on the 4th and 5th inst. Such a shower of the spirit of God I had not witnessed during the four years I have been here. The Rock Creek brethren, from beyond the river, were with us, and manifested their love for the cause in words of soberness. The gifts of healing, of tongues, interpretation, prophecy, wisdom, forbearance, determination for good, never was better to my knowledge in any meeting. We all rejoice to know that the spirit is yet willing to bless the Saints.

Yours truly,

F. REYNOLDS.

PREPARATION, Manona Co., Iowa,

August 23d, 1869.

Bro. Joseph:

We have had a great deal of rain here this season, but crops are most excellent. I cannot remember when there has been so much produce in the country as there is now. Brethren coming west, in search of homes, would do well to give us a call. There are good opportunities here. Prairie land can be had at \$5 to \$6 per acre, in large or small tracts. There is, also, a great deal of railroad land in the country, that can be got on time. We are between two railroads, twelve miles to each; also, twelve miles from the Missouri river.

For further particulars, write to brother Elijah Cobb, Little Sioux, Harrison Co., Iowa.

Your brother in Christ,

B. L. LEWIS.

PORT PERRY, Alleghany Co., Pa.,
September 10th, 1869.

Bro. Joseph:

Our conference is over, and what shall I say of it,—it was one such as the Saints in this vicinity have not enjoyed for some time, hence, a conference long to be remembered.

Bro. G. E. Deuel and Bro. James Wagoner preached, followed by Bro. James Brown. Time cannot erase from my memory the feelings of my soul, as I sat and listened to the divine truths uttered by these brethren. The living, burning eloquence of the spirit, given for the edification of the body of Christ, was such as has seldom been my lot to witness.

We have established a fund for the aid of travelling elders, which, I believe, will do more to further the cause in this district than anything we have done before. There has been but a small portion of this district visited by our elders, and yet we have able elders in this conference, who are willing to go forth, but are kept back for the want of means. The Saints in Pittsburg are a good people, ready and willing to aid the work, and when a proper understanding of the wants of the Church strikes their minds, their mites will roll in thick and fast. My prayer is for the onward march of truth, and the prosperity of Israel.

Yours in Christ,
WM. W. WAGONER.

KNOX, Stark Co., Ind.,
August 23d, 1869.

Bro. Joseph:

Our branch is small, but we are striving to keep the union of the spirit in the bonds of peace. Our elders and priest are trying to preach the word in this part of the land. Prejudice seems to be giving way. Some are made to exclaim that they never saw the gospel in this light before. Oh, my dear brothers and sisters in Christ, let us look about ourselves, and see if we

appreciate the day in which we live. And inasmuch as we know God has again commenced a work in the land, to prepare a people for His second coming, let all who have named the name of Christ, try, with the assisting grace of God, to redeem ourselves by righteousness, that we may be worthy of the plaudit, "Well done thou good and faithful servant, enter thou into the joys of thy Lord." As one who desires the welfare of all the saints of latter days, and a hope of a glorious resurrection in Christ our Lord,

I am your sister in Christ,
JULIA A. SCOTT.

CASEY, Iowa,
September 7, 1869.

Bro. Joseph:

I am filled with joy as I write. The work is prospering at present, and bids fair to bring many to a knowledge of the truth. My father has many more calls than he can fill. The school houses for miles around are opened at his wish, and some of the people even invite him to preach at their school-houses. Last Sabbath two persons were admitted into the kingdom, one by rebaptism. The branch is in a good condition at present. We expect to organize a Sabbath school next Sabbath. My father held a discussion last Sabbath, with a denier of baptism, and came off victorious.

Yours in the gospel of Christ,
JOHN SETH WEEKS.

DENNISON, Iowa,
September 8th, 1869.

Bro. Joseph:

I am happy to inform you that the Lord has been pleased to bless my labors, by the addition of two more by baptism, in Carroll county. Many others are investigating, and new calls for preaching to the right and left of us, are sending in earnest petitions for the word of life.

THOS. DOBSON.

Extracts from Letters.

E. Penrod of Carson City, Nevada, writes: "I have just baptized three good members, and organized another branch. May the Lord keep them in the narrow path forever. Nearly all the elders in this district are preaching now; they are gaining courage, and increasing in favor with the hearers. Our monthly councils are working well. At them, we appoint preachers for one month, who *all fill their appointments*. We are beginning to have pretty full houses."

L. W. Babbitt, of Union Ridge, Ill., writes: "We have a good [Sunday] school commenced here, and all are pleased with the Sunday school paper"

John Gilbert, of Fall River, Mass., writes: "A few of the young Saints have organized themselves into a society to be known as the 'Fall River Latter Day Saint's Tract Society.' The object is to raise money for the purpose of purchasing tracts for distribution in and round about the place. They have been successful thus far, and I am authorized to send for \$7 worth of tracts for a beginning. Money enclosed."

A sister writing from Pennsylvania, and enclosing for 'Publication and Missionary' Funds the sum of \$10, which she wishes to be accepted as the widow's mite, writes: "Our conference was one of harmony, and the peace of God prevailed. The Lord was with us in power, and the gifts of the gospel have been brought forth in those that have not before enjoyed them."

J. W. Johnson, of Knoxville, Ray Co. Mo., writes: "Send an elder to Tinney's Grove as soon as you can. We need one.

Bro. Wm. C. Kenyon lives four miles south of that place. I pray the Lord to send forth the laborers, for the harvest is great indeed."

[Brethren of Missouri, can you not place and sustain one or two elders in the field. The demand from different portions of Missouri is very great.—Ed.]

Bro. T. W. Smith, of Machias, Maine, writes: "We have the frame of our meeting house about ready, and await the help we need from the brethren to go on with it. We cannot look for fifty dollars from this district, the Saints are so poor. We need about \$150 or \$175 help from the churches outside of this section. The brethren here will do everything possible, and in time, say six months or so, will raise even the balance; but I shall certainly feel ashamed if the work has to stop through failure of the brethren to help. We have got a splendid frame without cost, except our own labor. But we must do our best, and look to the Lord for help."

Bro. Joseph Parsons, of Pittsburgh, Pa. writes:—"The brethren here are all alive to the work, and I hope, before long, there will be quite an addition to the branches. "Out-door meetings are still continued, and will continue, while the weather continues fine."

A CURIOUS STONE.—A stone, about three or four feet square, and six or eight inches thick, has been quarried near Salamanca, N. Y., having on its top an impression of horses' hoofs, one impression of an ox's hoof, two marks of a dog's foot, and one impression of the naked left foot of a man,—the ball of the foot and several toes being very distinct. The stone is very hard, and resembles blue clay, or potters' clay in color. The bottom is covered with a coating of greenish moss. The stone has been sent to Prof. James Hall, to be deposited in the State Museum of Natural History, at Albany.

Conferences.

Conference held at Decatur, Iowa, Aug. 28, 29, 1869. Geo. Morey, president.

Officers present: 1 high priest, 8 elders, 2 priests, 2 teachers, 1 deacon.

Little River Branch reports 67 members. Several of the elders reported.

Sunday morning session: Discourse by Bro. Geo. Morey, from Doc. and Cov. xlii. 12, followed by Elder Geo. Hall, on the principles of love, mercy and long-suffering.

Resolved, That all the authorities of the church be sustained in righteousness.

Adjourned to meet on the last Saturday of November next.

Conference held at Malad City, Oneida Co., Idaho. Amos B. Moore, president; John Van der Wood, clerk.

Elders Amos B. Moore, Edward B. Bowen, A. W. Van der Wood, E. C. Brand, John Van der Wood, Wm. Richards and David Smith reported.

Priest, John Pritchard reported.

Afternoon session: Officers present—1 high priest, 9 elders, 1 priest, 1 teacher.

Resolved, That we sustain Joseph Smith, his counsellor; the twelve, as far as organized, and all the quorums, by our faith and prayers.

Resolved, That we sustain Elder W. W. Blair as president of the Pacific Slope, and the elders traveling on missions in Utah, Idaho and California.

Resolved, That we sustain Amos B. Moore as president of the Malad District Conference.

WHEREAS, It being contrary to the church covenants to use as a beverage, or to buy or to sell intoxicating or strong drinks, (except in partaking of the sacrament,) be it

Resolved, By this conference and in this district, that the church discountenances the use, sale, or purchase, of intoxicating liquors of every nature, except for sacra-

mental purposes; and any one infringing this law, should be dealt with according to the law of Christ.

Resolved, That we look upon the sale or purchase of merchandise on the Sabbath, unless in case of sickness or other emergency, as an infringement of the divine law to keep holy the Sabbath day.

Evening session.—An able discourse was delivered by Elder David H. Smith, from Isa. iii. 20.

Morning session, Aug. 29.—A discourse from Elder Alex. H. Smith, from 2 Tim. ii.

Afternoon session.—Sacrament administered, 2 children blessed, and the Spirit copiously poured out.

During intermission six were baptized.

Evening session.—A discourse by David H. Smith, followed by Alex. H. Smith on the rejection of the church.

Adjourned to meet the last Saturday and Sunday in November, at Malad City, 10 a. m.

A special conference of the C. of J. C. of L. D. S., was held at Princeville, Ill., Sept. 4, 5, 1869. J. S. Patterson, presiden; E. Stafford, clerk.

Branch reports.—Kewanee, 77 members; Victoria, 17; Buffalo Prairie, 93; Wilton, 14; Princeville, 17.

Elders P. Bronson and Wm. Gould were continued in the mission before given. Elder Hiram Bronson was requested to labor in this district.

Afternoon session.—*Resolved*, That all elders in this district, who are desirous of magnifying their calling, are requested by this conference to renew their licenses forthwith, and afterwards every six months, all failing to comply, will be considered as delinquents, and be counted unworthy of holding a license; and that the presidents notify all elders in their respective branches to this effect.

Evening session.—J. Smith preached a discourse on Orthodoxy, which was listened to by a large and attentive audience.

Sunday morning session.—*Resolved*, That Bro. J. S. Patterson be appointed our delegate to the Semi-Annual Conference, held at Galland's Grove, Shelby Co., Iowa, Oct. 6, 1869.

The sacrament was here administered. An excellent feeling prevailed. Elder J. S. Patterson preached from, "Go ye into all the world, and preach the gospel."

Preaching at 3 and at 7½ p. m. on Sunday.

Adjourned to meet at Canton, Fulton Co., Ill., Dec. 11, 12, 1869.

Order, peace and harmony prevailed throughout the entire conference, and it is to be hoped that much good was done to advance our Master's kingdom in that place.

North Kansas District Conference convened in the Wolf River Branch, Doniphan Co., Kansas, Saturday, Sept. 4, 1869. Davis H. Bays, president; Walter Brownlee, clerk.

Officials present.—7 elders, 1 priest, 1 teacher.

Reports of branches.—Atchison, 20 members; Tarkeo, (Holt Co., Mo.), 12; Wolf River 19. Total membership of district, 51. Six children were then blessed by Elders Williams, Thomas, and Bays.

Appointments.—Brethren Williams, Thomas, and others, to Atchison and vicinity. Brethren Brownlee, Willey and Gurwell to their respective branches and vicinity. Bro. D. H. Bays chosen District Book Agent.

Resolved, That we deprecate all acrimony, either in lay or official members, toward other denominations, and that such a course is, by this conference, considered highly detrimental to the work of God.

That, in accordance with the request of the Annual Conference held at St. Louis, Mo., April 6, 1869, we report to the Semi-Annual Conference, to be held at Galland's Grove, Shelby Co., Iowa, Oct. 6, 1869, our willingness and ability to keep constantly in the field an efficient laborer, to work

for the upbuilding of the cause of truth in the North Kansas District.

That Bro. Davis H. Bays represent this district at the October Conference.

That we sustain all the authorities in righteousness; also Bro. D. H. Bays as President of the North Kansas District.

Sunday, Sept. 5.—Preaching in the forenoon by Elder D. H. Bays, from 1 Thess. i. 5; in the afternoon by the same, followed by Elders David Williams and Geo. Thomas. At 5 o'clock, p. m., the Saints partook of the Lord's Supper, and bore their testimony to the truth of the work. All were made to rejoice in the goodness of God.

Adjourned to meet in the Wolf River Branch, December 4, 1869, at 2 p. m.

Conference held at Little Kennebec, Washington Co., Maine, Aug. 20-22, 1869. The Saints assembled at the house of Bro. Charles Foss on the evening of the 20th, but in consequence of expecting other delegates to be in attendance, the organization of the conference was deferred until the next day. The evening was occupied in preaching, by T. W. Smith, there being a goodly number in attendance, who listened with great attention.

Sessions of the 21st.—The Saints met at the above place, in the afternoon, and organized by choosing Thomas W. Smith president, and Henry W. Robinson, clerk.

Branch reports.—Bear Isle, 18 members, Little Deer Isle, 29 members, 24 Sunday school scholars, 3 classes, Otis C. Eaton, superintendent; Brooksville, 21 members; Grand Manan 24 members; Little Kennebec, 34.

In the evening, Henry W. Robinson preached from Rev. xvi. 13, 14, enjoying great liberty in speaking. The audience was large and attentive.

Sessions of 22d.—Forenoon, preaching by H. W. Robinson. Afternoon and evening, preaching by T. W. Smith. The congregations were large and attentive. After preaching in the evening, the sacra-

ment was administered. The sessions passed off harmoniously, and a rich effusion of the Spirit, was enjoyed throughout.

Adjourned to meet at Grand Manan, N. B., November 19, 20, 21, 1869.

Conference held at the North Star Branch, Iowa, Aug. 28, 1869. J. M. Putney, president; J. H. Hansen, clerk. Forenoon devoted to social meeting.

Afternoon.—Branch reports: Casey, 14 members; Union 35; Council Bluffs 98; North Star 98.

Resolved, That this conference hereafter prohibits all business, not brought before it on Saturday, from being acted upon on Sunday.

Officers present.—Elders, 10; priests, 4. Sunday Aug. 29.—Lord's supper administered.

Reports of presidents of branches.—Bro. J. Cook reports the most of the members of North Star Branch are trying to do good. J. Caffal reports Council Bluffs Branch doing well. J. M. Putney reports Union Branch doing well. Some parts of the district are not doing as well as might be expected.

Missions given.—Elder W. L. Graybill at Eight Mile Grove. Elder A. Weeks in Adair county.

Resolved, That this conference sustain the constituted authorities of the church in righteousness.

Afternoon session.—Preaching by Elder Caffal.

Adjourned to meet at Wheeler's Grove on the last Saturday in November 1869, at 11 a. m.

Happiness lies in the taste, and not in the things; it is from having what we desire that we are happy—not from having what others think desirable.

We are far from knowing what our passions make us do.

The sweetest rose grows upon the sharpest thorns.

Original Poetry.

AN ANGEL CHOIR.

BY "PERLA WILD."

Brain too busy to be sleeping,
I,—my nightly vigil keeping,—
Watch the rays of moonlight creeping
Silently around my bed.
Lighter grows my little chamber,
Lighter than the moon-lit amber
That in silence seems to clamber,
Through the window by my head.

Then a gentle sweet resounding,—
Idealities confounding,—
Scatters every thought—surrounding.
Brings me back to life again.
Eager list I to another
Strain far richer than the other;
Sweeter than a tender mother
Sings to soothe her infant's pain.

Gently stole the music round me,
And in blissful rapture bound me,
Heavenly light did then surround me.
Unalloyed felicity!
Round each fair angelic singer,
Listening heaven seemed to bring her.
Softest zephyrs, as each finger
Touched the harp in melody!

Through the air their voices ringing.
Then to earth their music flinging,
Every ray of moonlight bringing
Sweetest music to my ear!
Then in one heart-swelling chorus,
Thrilling, sweet, divinely glorious,
They repeat their wondrous stories,
Such as mortals seldom hear!

Mortal tongue however willing,
Cannot picture joys so thrilling;—
And unlawful were the telling
All the power of endless love!
Seraph-fingers swiftly gliding
O'er their harps, and coinciding
With their voices, sweet, confiding,
Singing of the home above!

How my heart with joy is swelling;
Every vain emotion quelling,
Listening to the angels telling
What I have not power to tell!
But the music now decreases!—
Gently, sweetly, slowly, ceases,—
'Till there's only gentle breezes,
Wafted through the peaceful dell!

Selections.

VOLTAIRE.

In the Archives of Moscow has been found a despatch addressed by the Russian Ambassador at Paris, in 1778, to Catharine II. It contains details hitherto unprinted concerning the disposal of Voltaire's body, and it is to this effect: Exhausted by a debate at the *Academie*, in which he had taken an active and eloquent part, Voltaire, on returning home, was smitten by excruciating internal pain, which he sought to alleviate by large doses of opium. Growing worse, Tronchin was sent for, and the doctor, not being acquainted with what Voltaire had taken, ordered that opium should be administered. The remedy was fatal to the philosopher. While he was dying, the Duchess of Nivernois and Madame de Gisors, her daughter, extracted a promise from the Cure of St. Sulpice that after Voltaire's death the Cure would publicly refuse to bury him. This refusal would be illegal, as Voltaire, when indisposed two months previously, and at the request of his family, had made a formal confession to the Abbe Gautier, and had been reconciled to the Church by the Cure of St. Sulpice, the parish in which Voltaire resided. The Cure and Abbe visited Voltaire in his last moments. The dying man put his arm around the Cure, assuring him of his respect for him. "Sir," said the Cure, "do you believe in the divinity of Jesus Christ?"—"I beg that you will let me die in peace!" replied Voltaire. The Cure turned away and intimated to the friends present that he *abandoned* the dying philosopher. Three or four hours later in the night Voltaire breathed his last, and then his friends and relatives understood that when a dying man was "abandoned" by his priest, he could not be buried in consecrated ground, and might be cast out of any grave, where-

soever dug for him. Voltaire's body was at once embalmed. The heart was given to the Marquis de Villette, who placed it in his private residence. Voltaire's nephew, the Abbe Mignot, contrived to smuggle the body itself out of Paris. It was decked in the dressing-gown and night-cap of the defunct, and laid at length in a carriage, so that it might pass for an invalid being transported to the country. A servant sat in the carriage with it. The corpse was thus conveyed to the Abbey of Cellieres, belonging to the Abbe Mignot, who with another nephew of Voltaire's, M. d'Ornoy, and some friends, were on the spot, which is a few miles from Nogent-sur-Seine. Into a grave eight feet deep the uncoffined body was let down. Quicklime two feet deep was cast upon it, and in a few hours the body was entirely consumed. Thus the end was gained of burying Voltaire in consecrated ground, and preventing the possibility of the body being cast out of the grave. The prior of the abbey had a funeral service celebrated in honor of the deceased in the abbey where he was interred, and similar services were celebrated in neighboring churches. The diocesan Bishop of Troyes published his anger at this step; but the prior remarked that he could not legally refuse the rites of sepulture to the body of a man who had duly confessed so shortly before his death. It was reported that the Bishop might have prevented what he only thought fit to censure. Such is the summary of a very long document, the authenticity of which is apparently guaranteed. Out of it arises a question of some historical interest. On the 30th of May, 1791, a coffin was carried from Cellieres to Paris, which was said to contain the body of Voltaire. It was conveyed to the "Pantheon," into which the Church of Ste. Genevieve had just been converted, with such circumstance of pomp as has probably never been awarded to the most exalted of mortal men. In 1806 the Church was restored to its first purpose; but it was not

till 1822 that, it was reconsecrated and divine worship again performed in it. Five years ago the present Marquis de Villette presented the Emperor with Voltaire's heart. His Majesty thought that such a relic might be placed where Voltaire's body lay, in the Church of Ste.-Genevieve. The Archbishop was consulted; but he smiled as he hinted a doubt whether the remains of Voltaire could be found in the above church. The tomb was opened and proved to be empty. Then old men remembered a story of the coffin that had been carried thither from Cellieres having been carried away by the priests of Ste. Genevieve, and buried in some unconsecrated hole. The heart is now, we believe, in the Imperial Library. The document sent to Catherine by her Ambassador in France would seem to show that Voltaire's body could never have rested in the Pantheon at all. All the sentimental pilgrimages made thither were made to a shrine without a hero. The two feet of quicklime thrown on the body at its burial at Cellieres disposed of what was mortal of the hero. The "Apotheosis" of Voltaire, in 1791, was a splendid farce, and Monseigneur l'Archeveque Darbois probably knew "all about it" when he quietly smiled at the application to have Voltaire's heart placed near Voltaire's body.—*Athenaeum*.

EDUCATED MAN AND WOMAN.

The educated man—the educated woman—how noble a spectacle do they present! Behold him in the majestic beauty of his well-built and carefully-developed form—his senses true and rapid—his strength unweakened by low indulgences, and undiminished by laziness and neglect—his sleep is sound and dreamless.

He wakes with the sun, and gazes with a never ceasing wonder at the splendid miracle of his rising. The morning song of birds is music to his ear. He steps forth

from his chamber, and treads with delight upon the freshened earth. The early breezes salute his keen senses with a healthy thrill. The blue heavens breathe a tranquil joy into his uncontaminated soul. The hum of the wakening world rouses his energies, and draws attraction to his customary labors. If he till the earth, he walks afield with braye and vigorous step. If he be a professional man, he takes up his unfinished task with a happy conscience that good work shall be done to day. If he be a teacher, he goes gladly and hopefully to the scene of his appointed duties, and with ever-renewing interest and hope, watches over the daily growth of those—the young promise of the land—whose minds and characters are intrusted to his oversight and conscientious care.

Behold her, too, the paragon of intellectual, moral, and physical beauty—the educated woman—the queen of the earth—the charm of society—the best adviser, guide, and friend of man—the better half of humanity. Culture has added to her natural delicacy a refinement. Letters have clothed her womanly graces with a charm, taste, and intellect. She moves in her destined path of duty, as if she had descended from a higher sphere, to adorn, delight, instruct, and elevate society. The imputed weakness of her sex is transformed into strength, whose gentle power is mightier than the boasted strength of man. In prosperity she turns her affluences to the noblest uses, and becomes the almoner of Heaven. Her presence sheds upon the splendors of wealth a grace and charm, without which riches are a vulgar show. She calls around her the creation of art and poetry—herself the loveliest creation of them both. She summons order out of chaos—she turns discord into harmony—she scatters moral darkness by the genial sunshine of the soul. In adversity her virtues shine out with the most lustre. Her brave soul refuses to be cast down. Here, certainly, she rises to a conspicuous

high above him who is sometimes called her lord and master. With what uncompromising firmness she encounters privation—with what courageous devotion she bows her noble beauty to the toils and hardships which sudden poverty, like a cruel conqueror, lays upon her. With what meekness and soul-subduing submission she accepts the most burdensome condition of existence, and without a murmur, leaves the enchanted bowers in which her youth was passed, to tread the rugged ways of duty, through the stern realities of life, leaving to those who survive her, the blessing of her spotless example, and the undying memory of her dying smile.—
Saturday Night.

WHAT SPIRITUALISTS PROFESS.

One of the last acts of the Spiritualists, at their Convention lately held at Boston, was the passage of a series of resolutions which seem to be the embodiment of the principles, objects and purposes of the denomination. We append some of the more important:

Whereas, The present systems of civility, ecclesiasticism, trade, commerce, education, social life, science and philosophy are radically defective, in ignoring the elements and principles now being unfolded in the light of the congregated intelligence of the eternal world; therefore

Resolved, That the time has come, amid the revolutions now agitating our country, when spiritualists, and all who can cooperate with them, should come into council to discuss the best methods of action or organization whereby these elements and principles may be effectually applied and carried out to the reconstruction of church, State and society in every department, and to the adoption of new systems, to take the place of the "old earth" and "old heavens," destined to pass away.

Resolved, That spiritualism adopts and republishes all that is true in the religion

of the Indian, the Egyptian, the Hebrew, the Mohammedan and the Christian, and demonstrates again and anew the brotherhood of the race, the immortality of the soul, and the actuality of spirit intercourse.

Resolved, That science, "not theology," interprets the nature and constitution of the mind, the health and beauty of the body, and fittingly translates the wealth and nature, the poverty of the ages and the best methods of making reform sure, charity practical, and civilization human.

Resolved, That we recognize in works like those of Colenso, Renan, and other theological agitators, both in Europe and America, and in the improving tone of literature in every department, signs of encouragement in the great cause of ecclesiastical freedom.

Resolved, That individual conscience, under the quickening and illuminating influences of angel intelligence, is the only reliable guide of faith and life; and spiritualists, therefore, ignore the authority of sects and institutions, in seeking to erect arbitrary standards of creed and discipline.

EFFECTS OF TOBACCO.

Rev. Geo. Trask, the anti-tobacco champion, writes the following letter to the *Springfield Republican*:

Now and then we hear of little gibes in your paper at our expense. We do not complain, because they subserve a good end—they promote discussion. Agitation we must have in order to fasten attention on the great evil we battle. You will concede, however, that the gibes should not all be on one side—occasionally we should be permitted to occupy a little space in your columns. It seems that the one hundredth birthday of Mrs. Hannah Pettingill, of Belchertown, was celebrated a few days since, and among the presents on the occasion, says your correspondent, "there was a new style of pipe, to take the place of the old one, which has lasted her a genera-

tion; for this good old centenarian smokes, Mr. Trask!" and adds: "the old lady possesses all her faculties." Well, Mr. Editor, we congratulate the worthy old lady and her children that she has lived so long in spite of her pipe. If rightly reported, she is an exception to the general rule. We are sometimes at our wits' end to solve such cases, as they occasionally occur—great longevity and the use of rank poison. About fifteen years ago we gave a lecture on the South Shore, in which we aimed to show that, as the common use of tobacco diminished appetite, diminished blood, muscle, health and strength, it must necessarily abridge life, and if so, the habit amounted to suicide in the constructive sense; hence it was a violation of the sixth commandment, which says: "Thou shalt not kill," and hence a sin! As we closed a clergyman rose and observed: "I believe the argument in this lecture conclusive; I believe that thousands of tobacco-users are poisoned to death, and are chargeable with cutting short their lives. But I have a difficult case to solve, and I wish the lecturer to solve it. I know a man within ten miles of this place who smoked his pipe to the day of his death, and he lived to be one hundred and four years of age!"

We confess we were puzzled; the question was much to the point, and the audience laughed at our expense. At last we hit upon the Socratic style of argument, and interrogations helped us out of a dilemma, where grave argument had been of little or no avail. "Sir," we inquired, "are you sure the old man lived and smoked till he was a hundred and four?" "Yes," he replied. "How did he look?" "He looked like an Egyptian mummy." "Had he moral sensibilities?" "Oh, no; he appeared to have no sense of God or religion whatever." "Did he manifest any public spirit? Did he like good schools, good roads, good order and the like?" "O, no; no more than a mud-turtle or an oyster." "Had he a family?" "Yes, a large one and a mean one—altogether too

large." "Did he love his family?" "No, I think not." "Did he hate his family?" "No, I think not." "All, in a word—did he love anybody, dead or alive, in this world, or in any world?" "No, I think not." "Well, well, brother, the conclusion of the whole matter is simply this: the old man was dead fifty years ago, only you didn't bury him!"—*Chicago Evening Journal.*

VALUABLE TABLE.

The following table will be found valuable to many of our readers:

A box twenty-four inches by sixteen inches square, and twenty-eight inches deep, will contain a barrel.

A box twenty-six by fifteen and one-half inches square, and eight inches deep, will hold a bushel.

A box twelve by eleven and a half inches square, and nine inches deep, will hold a half bushel.

A box eight by eight inches square, and eight inches deep, will hold a peck.

A box eight by eight inches square, and four and one eighth inches deep, will contain one gallon.

A box seven by eight inches square, and four and one eighth inches deep, will contain half a gallon.

A box four by four inches square, and four and one fourth inches deep, will contain a quart.

The best physicians, Christ excepted, are Dr. Diet, Dr. Quiet, and Dr. Merryman.

A good child is the brightest day in the sunshine of a parent's heart.

Revenge is the only debt which it is wrong to pay.

Better go to bed supperless than to rise in debt.

There are none poor but such as God disowns.

Miscellaneous.

ADDRESSES.—Many of our correspondents have formed the habit of writing us without furnishing their post office address. Having sent it once, they seem to suppose that we shall be able to always remember it. This is a mistake, brethren. Others writing at their homes, or at the house of some friend, head their letters with the name of the place where they write, instead of their post office address. We cannot expedite business while we are compelled to either copy out every address, or hunt through files of letters to find it.

Brethren, whoever or however well known to us you may be, let this request be hereafter complied with, viz:—

Begin every Letter with your full Post Office Address.

HYMN BOOKS.—The committee is employing all their spare time upon them, and hope to have their selections and arrangements completed in about a month. If the funds are then on hand to publish, we shall immediately put them into the publisher's hands. It is not probable that they will be printed and bound in less than a month after the publisher receives them—it may be longer. We cannot therefore entertain the hope of furnishing the new Hymn Book in less than three months, under favorable circumstances; but, if not prevented by financial disability, we will push the publication through as early as possible. Let our friends not grow impatient.

LICENSES AND CERTIFICATES.—Elder's, Priest's, Teacher's and Deacon's licences of the new series authorized by the Annual Conference of 1868, also Certificates of Removal, are now on hand, and will be supplied to order at one dollar per hundred.

PUBLICATION FUND.—Several individuals have manifested their interest in the movement suggested by Bro. T. J. Andrews and others, and if the church shall take some active step by which the office can employ another compositor, establish a book-bindery, and complete our work in the office, we shall be able to fill orders more expeditiously, more satisfactorily, and at diminished cost to purchasers.

THE MINISTRY.—At the last General Conference, a resolution was passed that each district be requested to furnish one man for and sustain his family while he is in the ministry. Are the churches prepared to carry out this resolution? The Semi-Annual Conference is near at hand. Let us hear from you brethren. Address JOSEPH SMITH, care of C. Derry, Manteno, Shelby Co., Iowa.

VOICE OF WARNING.—We have about a hundred copies in process of binding; these we shall send to those who have sent in orders, so soon as they are bound.

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E. C. Briggs, Box 76, Joliett, Will Co., Ill.

Josiah Ells, No. 8, Mount Pleasant, Balsal Heath Road, Birmingham, England.
C. Derry, Manteno, Shelby Co., Iowa.

DIED.

At St. David, Fulton Co., Ill., Sept. 10, 1869, SARAH, daughter of Thomas and Elizabeth Williams, aged 3 years, 1 month, and 29 years. Funeral sermon by Bro. J. Jeremiah from 1 Cor. xv. 12.

At Knoxville, Ray Co., Mo., August 23d, 1869, infant child of J. W. and N. L. Johnson, aged 1 year and 10 days.

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Be merry, but be wise.

Honesty is the best policy.

A slothful man is a beggar's brother.

Economy is the easy chair of old age.

THE TRUE
LATTER DAY SAINTS'

HERALD

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

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 8.—Vol. XVI.] PLANO, ILL., OCTOBER 15, 1869. [WHOLE No. 188.

THE TEMPLE OF GOD.

BY ELDER PETER RAY.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. iii. 16, 17.

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." 1 Cor. vi. 19, 20.

Now are not all who have been baptized into Christ, and have received his Holy Spirit as the seal of their adoption, become living temples of God, as the Corinthians were? Will it not be better for us to glorify God in our bodies, and our spirits, by keeping our bodies pure and undefiled? How can our bodies be defiled? In various ways, namely, by eating, drinking, or inhaling anything into them which causes disease, for when the body is diseased in any way it is de-

filed. As it is written in the Book of D. & C., sec. lxxx. par. 1: "And again, tobacco is not for the body, neither for the belly; and is not good for man; but is an herb for bruises, and sick cattle, to be used with judgment and skill." How can any Saint use tobacco with such impunity as many do? If they will only think seriously, they will know at once that they are defiling their temple, and by so doing they are liable to destruction, for God says he will destroy that temple.

According to the greatest medical skill in our day, the following symptoms result from the habitual use of tobacco in any form. Though all these symptoms may never occur in any one case, yet they are the aggregate of the symptoms in different cases. Dizziness or pain in the head, dimness of sight, and occasional temporary loss of sight. It is true that when the nervous energy is wasted in expelling poisons, the circulation of the blood is impeded, and congestion of the brain and pain in the head is a very common consequence. There is also neuralgia, or nervous pain in the head.

Dimness of sight and sometimes temporary loss of sight.—The optic nerve suffers from the poison with all

the other nerves, and hence one reason for the large number of spectacles we see every-where.

Paleness or sallowness of complexion.—The skin becomes clouded and sallow, for the reasons that the nervous power which should make it clear, fresh, and healthful, is struggling with or lying prone under poison, and cannot do its legitimate work.

Sinking, or pain at the pit of the stomach.—Few persons seem to be aware that digestion is a nervous process—that health of the nervous system is needed to carry on healthy and painless digestion. If the nerves are exhausted of their vital energy, and diseased by any means, by excessive labor, by dissipation, or poisoning, the stomach being largely supplied with nerves and digesting our food by means of the vitality of these nerves, fails in its work, and gives notice of its failure by pain or sinking faintness. An enfeebled state of the voluntary muscles, manifested sometimes by trembling of the hands, sometimes by weakness or hoarseness of the voice. The nerves govern our motions, and also the voice, hence disease of the nerves will affect both.

Another symptom is disturbed sleep and a starting from the early slumbers with a sense of suffocation. Men bargain for restlessness and nightmare, and pay for it by the use of tobacco, and then go to the doctor to cure them of the poison by a worse one perhaps, if a worse can be found.

Epileptic and convulsive fits are caused by tobacco. These are diseases entirely nervous.

Confusion, or weakness of the mental faculties, peevishness or irritability of purpose, are given as consequences of the use of tobacco, by honest medical men; whether the users will be honest enough to plead guilty to these effects, I am unable to guess.

Seasons of great depression of spirits, long fits of melancholy and despondency,

and in some cases entire and permanent mental derangement, have been caused by the habitual use of tobacco. Indeed it is to be feared that the buoyant springing life of health, which bears one up with an ever sustaining rest in the midst of arduous effort, is unknown to the tobacco user. They may have delicious dreams at times amid the intoxication of the weed, but they pay dearly for them in the ills we are enumerating. The steady, even flow of health cannot depend on a hatful of cigars or tobacco.

There is another consequence of the use of tobacco that is frequently seen, and this is palsy—and this is emphatically the disease of a nervous system. The nerves, in their struggle with the poison, become exhausted, and loaded with it; the consequence is paralysis, in its various forms, from a palsied limb to complete helplessness.

The mode in which people accustom themselves to use tobacco is one of its strong proofs of its poisonous nature. It is only by stealing into the system by little and little, gradually debauching the powers of life, that any one can take it. When tobacco is taken, in small quantities, the vital energy is not alarmed, and the strong effort is not made to expel, that is made when the quantity is large. Thus grain after grain is introduced, and remains in the system, oppressing the nerves, diseasing all the tissues, clouding the mind, causing different kinds of illness, and a craving for more, with an appetite as insatiable as the grave. And the people who use tobacco will assure us that they enjoy perfect health. In their dictionary, perfect health is defined as having headache, dizziness, dyspepsia, low spirits, numbness of the limbs, perhaps with a prickling sensation, sure forerunner of palsy, and a great many other troubles.

If this is not the way to defile the temple of God, I don't know what is. I think sometimes, that if Jesus Christ

was to come and tell some saints, that they would not give it up, they are so much addicted to the vile stuff, and their bodies so saturated with it that, in warm weather, when in the meeting places, their whole body scents awful enough to make delicate people sick. How can the Holy Spirit dwell in such unholy temples, with power!

When writing to the Romans, Paul tells them not to be conformed to this world. Do not all worldly people smoke? I would be very glad if I never saw nor heard of another person, calling themselves Saints, using tobacco for the human body, neither chewing nor smoking. And I pray God I never may; but instead, let all the Saints give more heed and diligence to glorify God in their bodies from henceforth and forever. Amen.

Again, in the same paragraph of the D. and C., reads thus: "Hot drinks are not for the body or belly." And I will add that hot meats of any kind are not good for either, they also defile the body with disease. Meats of all kinds should not be above milk warm when eaten, if you want a clean and pure body, free from disease. Let all your drink be pure, soft, cold water always; on no account whatever take any intoxicating liquors, of any description, for they will defile your bodies, most assuredly. Always strive to have a sound body and then you will have a sound mind in the same, wherewith to glorify God and his Son Jesus Christ. The body may also be defiled by eating anything that is forbidden, such as swine's flesh, hares, and rabbits.

If you will turn to Deut. xiv. 8, you will perceive at once, that God has forbidden swine's flesh, and I sooner believe God than man. And according to Drs. Nichols, Trall, Miller, Wood, Holbrook, and a host of others, they all pronounce it unfit for the human body, causing more disease and impurity than any other kind of meat. It causes scrofula in its worst forms,

indigestion, &c. There are many Saints who eat a great quantity of it, being ignorant of its effects; and many do not know that it is mentioned in the Bible at all. They seem quite surprised when one tells them of it. I believe if the Saints, as a people, would fall back on the bill of fare mentioned in the 14th chapter of Deuteronomy, and live on it altogether, there would not be so much sickness amongst them as there is betimes. Turn to the 3d chap. of Leviticus, 17th verse; chap. 7th same book and 23d verse, and observe them likewise; they will be better in health and stronger, and be more enabled to glorify God with their bodies, which are his. Be temperate in all things they eat and drink.

Jesus Christ, the scriptures say, went about doing good all the time he was on the earth, and I believe it. But how about those two thousand swine that he permitted the devils to enter, and they were all drowned in the sea? Do you think if they had been good for human food he would have done it? I say, Nay. He would not. What did Peter say, when all manner of forbidden beasts were presented to him, and a command to rise and eat. He said, "Not so, Lord; for I have never eaten anything that is common or unclean." How many Saints can say the same? I trust the time is not far distant when every Saint, from the least to the greatest, can say so in very deed, and of a truth. For, depend upon it, we must keep our bodies undefiled, and ourselves unspotted from the sins of the world, if we intend to glorify God, and have our bodies living temples for the Holy Ghost to dwell in. We must be holy and pure before him continually; keeping his commandments and walking in his statutes continually, or we cannot have a very large portion of his Holy Spirit to dwell in us and abide with us. "Know ye not, that so many of us as were baptized into Jesus Christ were

baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newness of life. 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. If we be dead with Christ, we believe that we shall also live with him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

My prayer to God is that we may all keep ourselves unspotted from the world, and our bodies undefiled, and be saints in very deed. Amen.

GOOD NEWS.

Praying God the Eternal Father, in the name of Jesus Christ his Son, for the quickening power, and holy influence of his Spirit, I take this opportunity to pen a few words—Good News; everybody likes to hear it. It cheers, it consoles, it comforts. When the prisoner hears the news that he is to be released, his heart leaps for joy, his mind turns immediately to the joyous scenes and prospects before him. When the soldier hears the news that he is to be discharged, to return to his long wished for home, his heart leaps and bounds for joy. A halo of glory and peace bursts upon his before disconsolate mind, and he feels and sees fresh beauty in every thing around him, no matter of what name or nature. When

the sweet little innocent child hears that its papa has brought it a doll, or some thing else loved and cherished by the little innocent, it gives vent to its joyful thoughts by shouts of childish joy, and tones of joyful mirth.

But hark, dear reader, the sound is heard in these last days,—a proclamation from the eternal heavens above,—that fills with greater joy, greater comfort, greater peace and more glorious prospects, than any thing we have mentioned. It is the gospel, an angel has flown through the midst of heaven, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

While the world sat in darkness, and nothing but gospels of men were taught by which to be saved. Behold; and lo! a bright messenger from the regions of eternal light and glory, bears to earth the gospel, the glad tidings of salvation, good and joyous news to the honest in heart.

Why is it good news? Because it brings to the sons and daughters of Adam a promise, that through it "life and immortality is brought to light." That through obedience to its promises they may secure unto themselves "a crown of righteousness, which Christ the righteous judge shall give at his appearing;" also, "peace in this life, and eternal life in the world to come."

What is this gospel? "It is the power of God unto salvation to all them that believe." What are its principles? Faith, repentance, baptism, laying on of hands for the gift of the Holy Ghost, the resurrection of the dead, and eternal judgment. See Heb. 6: 1, 2.

The person wishing to obey this message of good news, must first have faith, for "without faith it is impossible

to please God, for he that cometh unto him must believe that he is, and that he is a rewarder of them that diligently seek him." After this principle is obtained, a practical repentance is required, *i. e.*, a forsaking of all sin, or as Paul says, "repentance, [turning] toward God." Baptism is the next principle, the mode and object of which is much disputed, and perverted. Some say it is nothing but an initiatory ordinance, to answer a good conscience towards God, and is not essential to salvation. But we find, when Jesus came to John to be baptized of him, John forbade him, saying I have need to be baptized of thee, and comest thou to me? Jesus answered and said, suffer it to be so now, for thus it becometh us to fulfill all righteousness. O, ye that say it is not necessary, tell me, is it necessary to fulfill all righteousness? If so, "why tarriest thou, arise and be baptized and wash away thy sins."

When the multitude on the day of Pentecost cried, men and brethren what shall we do? Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost.

"John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins." Mark 1: 4.

From the foregoing it is very evident that baptism is for "the remission of sins." Now for the mode: "John baptized in Enon near to Salim, because there was much water there." Does it take "much water" to pour or sprinkle? We answer, No! Then John undoubtedly baptized by immersion.

Paul compares it to a burial, to being "planted together in the likeness of his death, that like as Christ was raised up by the glory of the Father, even so we should walk in newness of life." He also says, "that in Christ, neither circumcision or uncircumcision availeth any thing, but a new creature," not by works of righteousness which we have

done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Jesus said to his apostles; You that have followed me in the regeneration, shall sit upon twelve thrones, judging the twelve tribes of Israel." He also said to Nicodemus, "Except a man be born of water, and of the Spirit, he cannot enter the kingdom of God."

Now we have the whole matter before us, we are to become "new creatures" in Christ, by being born of water and of the Spirit. Hence we conclude most assuredly that baptism by immersion, is the only proper and legitimate mode, for we cannot be born of water, unless we are buried in it.

Now we inquire how we are to be born of the Spirit—what is the ordinance through which we receive this spirit by which we cry, "abba, Father."

In the 8th chapter of Acts, we find that the people of Samaria had received the word of God, and been baptized, through the instrumentality of Philip. But was this all that was necessary?—Verily; No! "For 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, prayed for them that they might receive the Holy Ghost, (for as yet he had fallen upon none of them, only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost."

In the 17th chapter of Acts, we find that Paul found some disciples at Ephesus, and he asked them if they had received the Holy Ghost since they believed? They told him they had not so much as heard whether there be any Holy Ghost. After some more inquiry he preached Christ unto them, and they were baptized, after which he laid his hands on them, and they received the Holy Ghost and spake with tongues and prophesied. Paul calls it one of "the principles of the doctrine of

Christ," and as the word of the Lord informs us that out of the mouth of two or three witnesses, shall every word be established, we readily conclude that the laying on of hands for the reception of the Holy Ghost, is an ordinance of the true, perfect, and unchangeable gospel of the Son of God.

Paul pronounces a fearful curse upon any man that should teach any other gospel. He says, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1: 8, 9.

AMMON.

STEPS ON THE PATH OF LIFE.

The old saying is still true, "Where there's a will there's a way."

After receiving the faith of the Reorganized Church, and before becoming a member, I became interested in trying to make it known to those who lived around my house, but the mind had to plan the way in order to carry this into effect.

Preaching was out of the question; for I had no authority to preach. I had not yet renewed the covenant with God by confessing my sins, and giving myself to be buried in the waters of baptism; yet there was a conviction in my heart that brought forth love for the cause conceived by God and revealed in his eternal plan for the salvation of man. This conviction and love revealed a sympathy for this great work. The Spirit of God wrestles with the spirit of man; it wrestles with mine. With some it works remarkable changes in a short time, while it silently worketh in others without being manifested outwardly for months and years.

We should never become discouraged because the prospect of the future appears dark to us; at such times "let patience have her perfect work."

The only benefit I could be to the church, under the circumstances, and until a convenient time to unite with the church should be offered me, was to distribute the little pure, preaching tracts around in the neighborhood. That was done to some extent. Then I watched for some result; but no one would confess to me that they were benefitted in the least through my endeavors; still they seemed to have liberality enough to act as gentlemen. I thought some had their eyes opened to see the truth; but, alas, they loved the popularity of the world more than the treasure that God had just permitted them to see. They would not sacrifice interest for truth. Weighed in the balances, they were found wanting.

My next effort was to send for an elder from far away; for there were none near. I thought that the preaching would be the very thing at this time, and I could join the church through the ministration of one having authority. Some elders came, and I went around and succeeded in inducing a good congregation to come together. A number of meetings were held around my home. This all passed away again without any one but myself obeying, or even manifesting any inclination to do so; rather to the contrary, if it be safe to judge from circumstantial evidence.

At this time I was ordained to teach, and though seeking no office, I consented, fearing to offend the great Judge.

After this, knowing my weakness and realizing my inability to do justice to such a great and worthy cause, I was slow to make any attempt at public teaching.

I succeeded again in obtaining able elders to represent the latter day work;

but to my sorrow, our good people would not come out to hear. A kind invitation was given to them. School room and court room were granted cheerfully. The ability was there to preach the gospel as plain as men could preach it; but the powers of darkness prevailed, through some means, to hinder men from coming out to hear.

It was to me a serious time. What can be done? Shall we say that all hope is lost, that all is done that can be done, and give up in despair? Tracts, *Heralds*, books, elders, a moral and peaceable example for years; all this would not avail, was not sufficient force.

Ah! there is something yet to be done. There is yet a way, if there is but a will. But the task is great. Its magnitude puts all former acts in the shade. A poor humble man, daring to assume the high position of a teacher to people who, to all appearance, were better qualified to teach him, than he was to teach them. This was to me like reversing nature, a kind of revolution of moral elements. All the excuses that had seemed to be sufficient to serve in the past, were now brought together, as it were, in a very small package; all to be tried in the balances against my duty to fulfill the law that saith, "*Every man shall warn his neighbor.*"

Not only the letter of the law required this; but there was so deep an impression made, upon my mind, by the Spirit of him who gave the law, that I dare no longer shift the task from my own shoulders to those of some one else. So I went to the authorities, and obtained permission to hold meetings in the school house, and gave out an appointment. The people that would not come any more to hear strangers, at this time came again to hear their old friend who lived among them, saying, "We are acquainted with him; we can have more reliance on what he says than on strangers, come

let's go and hear."

The first lesson taught was on faith, according to the scripture. The Lord sustained me to do better than expected, because I had trusted in him. I thought many of my hearers saw plainly for the time that we had the truth, because the influences present, and the evidences expressed upon their countenances, bore witness to me that God's mighty truth, tempered with love, had entered into their hearts.

The time of its stay must be determined by them. Responsible beings having their agency, can embrace and cultivate the celestial plant, or reject and cast it away, and remain forever deprived of its precious fruits.

I continued my work time after time, until all the fundamental principles of the gospel were explained or made known. I do not yet know the full result to the hearers; for me the result is good,—a growth in faith and the approval of a good conscience.

"A BEGINNER."

THOUGHTS AND REFLECTIONS.

BY SISTER MARY RUBY.

When we contemplate the cunning devices of Satan to overthrow, if possible, the designs, purposes and will of God, we wonder—are astonished, and realize the necessity and importance, of watching and praying, on the part of those who have set out to do His will, lest they be overcome by the machinations of this evil one, and lose the recompense promised to the faithful at "the resurrection of the just!"

To be fore-warned, is to be fore-armed. The Holy Scriptures describe this enemy of our souls and his manner of dealing with men, most faithfully. Having the means then, let us be prepared to "stand fast in the liberty

wherewith Christ hath made us free." This enemy is artful! He is ready to spring upon us in an unguarded moment—when we are not watching—and overcome us, "wherefore, put on the whole armour of God, that you may be able to stand," remembering that you are to be tried, and if found worthy the reward is sure! The zeal manifested by this arch enemy of the truth, is worthy our emulation, and a better cause. He assails us when we least expect him; he is subtle—cunning—sly! He is all things to all men! Like the serpent that lurks in our pathway, he is ready to strike, filling our hearts with a poison that kills our love, destroys our confidence, mars our peace, and, finally, leaves us without that hope which "is an anchor to the soul!"

For protection against these attacks from the enemy in ambush, we have need of the "breast-plate of righteousness!" Are we thus prepared? If not let us hasten, lest we be taken and destroyed!

In the long warfare this enemy has waged against truth and goodness—extending through many centuries—he has acquired much wisdom, and has deceived many! His triumphs have been many, and, even in this Bible age, his votaries are legion! Do we realize, brethren and sisters, how great an enemy we have to contend against? I had almost said: I fear we do not!—It is a fact, patent to every observer of transpiring events, that he is striving with his might to hinder the spread of the gospel—to bar investigation! He is wise enough to see that if the honest, reflective, intelligent man or woman, hears the gospel preached, in its primitive beauty and simplicity, by those having the authority, they will begin to inquire: "Are these things so?" and for an answer; they will search the scriptures! Result: obedience to the truth, and a loss to the enemy!

Have we any friends who are desirous to know the truth? and have we

our "feet shod with the preparation of the gospel of peace," that we may give answer to those who may ask us concerning our hope? If not we have a duty unperformed, and shall not be able to quench the fiery darts of the evil one!

Experience has taught the writer hereof, how tenaciously we cling to preconceived opinions, and also the good done by some trusted friend who aided us by his counsel; by his better knowledge of the truth! "As ye would that men should do to you, do ye even so to them." This should be the rule governing our practice. Do we know the truth? Have we the better way? Then let us give light to our fellow man, by giving him the benefit of our shield of faith and helmet of salvation. The enemy has him! Shall he be lost? No! Then on to the rescue! From the sword of the Spirit, Satan must flee!

The individual convinced that he is in rebellion against God; that he is transgressing His law, determines to obey. Then comes this wicked one and attempts to take away the good seed sown in his heart, by whispering:—"Wait until a more convenient season: do not be in a hurry; there is plenty of time remaining for you to serve the Lord! Besides, if you espouse the cause of Christ now, you will suffer loss; for there is much pleasure—much worldly enjoyment in store for you yet. True you will have to do so ere long, if you would be saved, but your Father in heaven is very merciful, and will, therefore, spare you many years in the enjoyment of the pleasures of sin, and then make you willing in the day of His power."

Aye, God is merciful; but He will "force no man to heaven!" Therefore beware! Give no heed to this "doctrine of devils!" Remember the lesson in the Garden of Eden and profit thereby; lest it be forever too late; the harvest be over, the summer ended;

and you are not saved. Procrastination, in this case, is a thief that will rob you of an eternal inheritance in the kingdom of God, and His dear Son!—Having heard all that the enemy has said, and being still determined to abide by God's law, the tempter tries again. Hear him: "Well, as you seem to have fully made up your mind to be a follower of Him, rather than me, let me advise you to avoid that 'straight and narrow path;' it leads to the kingdom 'tis true, but then it's hard to travel; it requires constant watching in order to keep in it; besides you will get wet—very wet! Indeed, you will have to pass through the water! Think how unpleasant; how very disagreeable, and withal, unnecessary. There are various other ways, wherein go the respectable ones of earth. Each of these ways is broad, and has many resting places, where you may enjoy the society of those who have character and influence. They are the wise ones of earth, and only require that you assist in seeing teachers who suit their 'itching ears,' and be sincere in whatever you do! Some of these ways are a little wet, but not enough to 'make a change of apparel necessary,' nor give you a cold!"

Verily, Satan, thou art a wily foe, subtle and dangerous. How necessary that we be continually upon our guard.

Latter Day Saints, have you your armor on? There is need; for against you this enemy of all righteousness, is waging an uncompromising warfare!—"Tis he who heralds the cry: "deluded fanatics;" "false prophets;" "wolves in sheep's clothing; deceived and deceiving others!" "True, they have more Bible doctrine than all others, and they have the advantage of seeming to be honest; but, if you have respect for yourself and friends, if you desire the good will of men, have no fellowship with them. Their society is dangerous, for they have a 'peculiar knack' of convincing the people of the truths they

advocate!"

Failing, after all his sophism, to mislead the individual who has determined that he and his house would serve the Lord, he thus soliloquises:—"O! these Latter Day Saints! They do exceedingly trouble me! Would I were rid of them! Little did I think, when Joseph Smith first claimed to have received authority from God, and to speak with a prophet's voice, that it would come to this. All the agencies I have been able to employ have failed to prevent them from making and multiplying converts all over the land! I begin to fear the fulfillment of that line in one of their hymns:—

'Like clouds see them fly
To their glorious home!'

"In vain have I brought out all my forces; my artillery, heavily shotted with vituperation and abuse, has failed to intimidate them; my ministers have met them in debate, but have failed to refute—failed to impeach their testimony! Fire, sword and exile, have proven a forlorn hope! I have assailed them where I supposed them weak, only to find them strong! A few short years ago, these Latter Day Saints organized a branch of their church in a small town in Scott Co., Iowa. They were few in numbers, but managed to fit up a comfortable meeting house, hoping to worship God in peace. This was not to my liking. On a dark night—I almost blush to tell it—four of my young, yet faithful servants, applied the torch, and in one short hour, nought remained but a black mass of smoking cinders! Were they overcome? Were they intimidated? No! On the contrary, they still sound the gospel trumpet through the land; they still strive for the prize everlasting, and the happiness which is God's approval!—To-day their course is onward: foreign missions have been established; laborers are in every field; an ably conducted paper, advocating Bible truth, goes semi-monthly to thousands of

homes, full of sound reasons for the hope that is in them. Lately a new piece of ordinance has been brought into position, and is delivering its shot with an effect that, I fear, will rob me of many souls! It is '*Zion's Hope*,' a paper for the little ones, wherein are pleasant lessons given out, teaching the young to honor their parents; to 'remember the Sabbath day, and keep it holy,' and to avoid every thing that is in my line; *i. e.* evil! Interesting stories are published in this *Zion's Hope*, illustrating the greatness and goodness of God, the safety in His love, gained by keeping His commandments, and the certainty of happiness to all who walk in His ways. Sin is represented as dangerous, and its reward eternal death! Verily, my kingdom is in danger, and unless I make a breach in their ranks, and silence some of their terrible guns, I fear that: 'the kingdoms of this world will, indeed, become the kingdom of God and His Son!'"

Brethren and sisters, stand fast, be united and firm, and having on the "harness" of the Latter Day Saints, do earnest work for Zion! The harvest is ripening, there is much to be done. Let us improve the talents He has given us, and gain the promised reward.

HEBREWS VI. 1.

BY J. S. COMSTOCK.

"Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection."

Principles are fundamental truths. What then are the principles of the doctrine of Christ, which the apostle would have the Hebrews to leave? This seems to be the leading question, and the first thing to be settled in this controversy, prior to any further pursuing of this subject, toward perfection. For what kind of perfection should any

people hope to arrive at, independent of the fundamental truths in God's word; or by leaving the principles of the doctrine of Christ?

I answer. It would of course be that same kind of perfection, which the sectarian Jews had arrived at, of whom Paul complains in the preceding chapter, by saying to them, that whereas for the time, they ought to be teachers, yet they had need that one should teach them again the first principles of the oracles of God.

What then, I ask, are we to understand by the first principles of the oracles of God, or synonymously the principles of the doctrine of Christ? Paul, himself, has explained this in his discourse to the Hebrews, in this same epistle. In defence of the priesthood of Jesus Christ, Paul goes back to the holy oracles, and proves that a priesthood had been in existence long before Abraham, and that even Abraham himself, as well as the sons of Levi were subject to it.

But before I proceed any further toward explaining what those principles are, which Paul is here made to say that they should be left, in order to go on to perfection, it is due to this subject to say, that it is a manifest error in the translation. The fact is, that the inspired translation reads the exact reverse of it, viz., "Therefore *not* leaving the principles of the doctrine of Christ, let us go on to perfection." The Hebrews had left them, and had *become* ignorant of those fundamental principles, and were great contenders for holiness, going on to a sort of perfection in their own estimation, contending about certain rites and tenets, having no authority of the priesthood, and consequently were building up to themselves *churches*, in ignorance of the first principles of the oracles of God.

And now I proceed to answer the question, which so naturally arises in the enquiring mind, viz., What are

the principles of the doctrine of Christ?

I have already said that Paul himself had copiously dwelt upon these fundamental principles, in that same Epistle to the Hebrews, and instead of encouraging the Jews in neglecting those principles, he urges it upon them not to leave them, but to go on to perfection in accordance with these principles. For a church perfected independent of priesthood authority, would be built upon the sand, and destined to perish in the gainsaying of Core. The doctrine of Christ teaches that God placed in His church apostles first; and, secondarily, prophets; after that evangelists, (or a quorum of seven,) then pastors and teachers, the working of miracles and gifts of healing, interpretation of tongues, &c., and all these for the work of the ministry, and the perfecting of the saints, and to prevent divisions.

Now does Paul mean to have the church leave all these principles, these fundamentals, which God has placed in His church for the *perfecting* of the saints, and go on to perfection without them? Of course not. For he says, "Obey them whom the Holy Ghost has made overseers over you, whose faith follow," &c. Is it obeying them to leave them, and go on to perfection without these principles? For these are indeed the fundamental truths in the doctrine of Christ.

Now let us enquire how long God designed these apostles, prophets, spiritual gifts, &c., to last in the church. Paul himself tells us, "till we all come in the unity of the Spirit, to the stature of a perfect man in Christ." Has that time gone by? Nay, in verity; for when that time arrives, we shall all see eye to eye, and not be henceforth tossed about by winds of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive.

Now, is it not plain, that by leaving these principles, as the sectarian

churches have done, that instead of going on to a unity of the Spirit, to the stature of a perfect man in Christ, (according to the design of God's order,) that those very things have happened which He foresaw.

One of God's designs in this order of *His*, was to "*prevent* divisions." Another was, "for the perfecting of the *saints*." Not of the Methodists, Presbyterians, or Baptists, but "for the perfecting of the *saints*." The saints, then, cannot be perfected without this *order*, or without the work of such a ministry as God has placed in His church. Because it is said that God has placed *all these* in His church "for the work of the ministry," not a part only, but "*all these*" for the perfecting of the saints; also "*all these* to prevent divisions." Now did God mean for us to leave "*all these*" and go on to perfection? Of course not. For it is said expressly, that this order was designed to last till we of the saints were perfected. Or, in other words, "till we all come together in the unity of the Spirit, unto the stature of a perfect man in Christ."

This, then, is the high standard of perfection, which God himself has designed for His people, in the organization of His church. "To the stature of a *perfect man* in Christ Jesus." Yes, all of the saints. "*Till we all come together*," as one man. Now, nothing is more evident, than that this design of God's purpose has not yet been fulfilled. What believer in God's word, will rise up and say that God will not fulfill all His purposes? Will He ever receive His bride perfected after the manner of present day sectarian divisions? Never, no, never! For they have left all the principles of the doctrine of Christ.

True beauty is but virtue made visible in outward grace. Beauty and vice are disjointed by nature herself.

To slander is to murder.

MISTAKES ABOUT FAITH.

BY ELDER V. WHITE.

Editor Herald.—As it is the common lot of all those who endeavor to establish truth among the children of men, they evidently meet with a great variety of opinions; and as I desire to be one of that class who are endeavoring to establish truth, permit me to submit to the public, through the columns of your paper, the following ideas.

Not long since, while in conversation with a gentleman of the orthodox persuasion, upon the principles of the gospel, and while I was endeavoring to establish the ancient order of the same, with all its gifts and blessings, he remarked, that order of things was not necessary now, and that by *faith* they were done away. What a mistaken idea, that by *true faith* those things were done away! Yet I am compelled to acknowledge, that Methodist, Baptist, Universalist, Presbyterian, Congregationalist, and in fact, all the combined *faith* of the sectarian world have done with these things.

Let us examine for a moment the nature and effect of true faith, that faith that was once delivered to the saints, and see whether it agrees with the kind of faith that the gentleman referred to, speaks of doing away with the gifts and blessings of the gospel.

In the 11th chapter of Hebrews, there is a long catalogue of the effects of true faith, and the Apostle Paul gives us to understand that without it, "it is impossible to please God, for he that cometh to God *must* believe that he is, and that he is a rewarder of them that diligently seek him." Now I ask, what will induce a man to seek to obtain a reward, except he can believe the means is within his reach by which he may obtain it, and the reward will not be withholden from him? Paul declares that by that faith

the ancients "obtained promises," and he was not mistaken in the matter, as is clearly shown in Acts ii. 1, where it says, "they were assembled together waiting for the promise of the Father," (and they must have had faith that they would obtain it,) and when they did obtain it, what were the effects of it? We read that the gift of tongues was poured out in great abundance upon that occasion. And again, if we turn to Matt. 9th chap., we shall find an account of some of the effects of true faith, where Jesus says, "Daughter, be of good comfort: thy *faith* hath made thee whole." And also in the account of the man that was begging at the gate of the temple, Acts 3d chap., and in many other instances had we time and space, we might show the effects of that faith that was once delivered to the saints. Well might Paul say, "Faith is the substance of things hoped for, the evidence of things not seen." But oh, how changed the scene to-day; instead of that faith, is substituted unbelief! "Surely your turning of things upside down shall be esteemed as potter's clay." No wonder the Lord should say, by the mouth of the prophet Isaiah, "They have changed the ordinance and broken the everlasting covenant." It reminds me of the statement of Paul, when speaking of the children of Israel, where he says, "For unto us was the gospel preached as well as unto them; but it did not profit them, not being mixed with faith in them that heard it." Heb. iv. 2. So we may say, that the gospel is preached to-day, but it does not profit many, not being mixed with faith in them that hear it.

And now, kind reader, if God is the same unchangeable being he was in the days of the ancients, Jesus Christ, and the apostles, who can say that the gifts of the gospel are done away? In the 14th chap. 1 Cor. 37th verse, Paul declares; "If any man think himself to be a prophet, or spiritual, let him

acknowledge that the things that I write unto you are the *commandments* of the Lord." And as he has written much upon the subject, and we think we have shown clearly that he was not mistaken in the matter, do not be startled if we should say that Joseph Smith was not mistaken, when he declared to the world, that men might, through faith, obtain like promises! Neither are we mistaken when we say to you that the same faith will produce the same effects, for we are God's witnesses.

One or two quotations more, and I leave the subject, hoping that the Spirit of God may seal instruction upon all to whom this may come.

James says, "For as the body without the spirit is dead, so *faith* without works is dead also." And again, Isa. xxix. 25, (new translation,) "For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same, yesterday, to-day, and forever; and I work not among the children of men, *save it be according to their faith.*"

RETURNING GOOD FOR EVIL.

BY BRO. JOHN RITCHIE.

The day has been, and is yet with some men, when the above sentiment would not enter the mind, and upon first thought it would seem a hard task to the best of us. But as reason rather than impulse should govern man in his actions, it would be well for us to examine the principle, see the foundation on which it rests, and the order or system of things that might be established and sustained by a strict adherence to it.

Though man at present is full of imperfections, I am not of those who would say that man, left to himself, would be the degenerate being some

would proclaim him. I believe there is in every man, I care not how deeply plunged in wickedness, a power to appreciate, measurably at least, the value of good principle, to be disgusted with the operation of every evil one.

The mental and moral capacities of men are not alike. Their sensibilities are not alike. Some perform actions from which others would shrink. Still even those who would do another an injury, have hearts to appreciate a good action towards them. In nine cases out of ten, even these would hesitate to do injury, if they knew that in return they would receive kind words and assistance from the injured one in an hour of need.

Retaliation hardens the hearts of evil doers. I once read a story of a Quaker, who had laid in his winter's store of provisions. He one night heard a footstep in his storehouse, and going cautiously to the place, he seized a thief who was in the act of stealing. Astonished was he to find a near neighbor in his grasp. "Friend," said he, "if thou hadst told me thou wast in want, I would have given thee." He then gave the man what he wanted, and told him, when it should be done, to come for more.

The man was perfectly ashamed of his action, begged the Quaker's forgiveness, which was readily granted, and became a strictly honest man.

Would retaliation have benefitted either party? Had the Quaker seized the man roughly, roused the neighbors, and conducted him to prison, there is no determining to what this one evil action would have led. The man's character would have been ruined, his family disgraced. He might have become reckless, and from this first misstep, a train of evils might have issued, resulting in the end in misery and death.

Does severe punishment stay the onward march of crime? No. Crime has existed and always will exist, while

ignorance holds sway. The every act of a wise man will be to benefit himself and humanity at large. If this were carried out, evil would materially decrease in the world. If evil be done, the aim should be to undo it, if possible, and not to double it by resentment.

If those professing to believe in the principle of returning good for evil would only put it into practice, evil would be ashamed to show its face, and in time, self, redeemed and ennobled, would be the great controlling power for good—retributive law would fade into insignificance.

EXAMPLE.

Nothing has more to do with the prosperity of an organization of any kind, than the example set by those who belong to it. It is upon this important subject that I wish to advance a few ideas.

I have often been troubled, deeply troubled, to see a very bad example set before the world, by those who *profess* to belong to the church of Christ, and who, by their age and experience in life, had ought to know better.

Sin can be committed in many ways, and have as many different results. We may commit sin that will affect ourselves only; we may also commit sin that will affect the whole branch of the church to which we belong, or even the whole church. We may, by an unwise act before the world, or by a word dropped in an angry manner, or by a haughty look and selfishly independent manner of conversing with those with whom we have to deal, create the impression that we are not true Christians, and it may not be, and most certainly is not, an incorrect impression. Therefore, judging the society by those who set such examples, the observers at once conclude, that it

is an organization of unchristian-like men and women.

This judgment is not just, and a part of the condemnation will rest upon those who judge unjustly; but a part will also rest upon those who set the bad examples before them, which causes them thus to judge.

How important then it is, that we should be very careful how we conduct ourselves before the world, and before all men. If we have brothers, sisters, sons, or daughters, who have not embraced the gospel of Christ, how necessary, how all-important it is, that we should deal kindly and gently with them, using patience, forbearance, and long-suffering towards them; and if we do this, great good may result.

But if we are not walking in humility, we are not striving to set a good example before the world; we cannot say if we are scoffed and derided, that it is for righteousness' sake, neither can we have that peace of mind which comes only to those who are striving to let their light so shine that men seeing their good works may be led to glorify their Father who is in heaven.

If a person is honestly investigating the truth, sees one who professes to be a servant of the Lord give vent to vindictive feelings, and not manifest in the least that he is striving to live up to what he professes, he is very likely to go away from that man with such thoughts in his heart as these: "I did think that these people preached the truth, but when I come to see their practice, it completely disgusts me, and I have no sympathy for them whatever. Talk about the principle of love! They might as well try to make me believe that light is darkness, as to make me believe that they possess love. How is it that men preach what they never attempt to practice?"

Evil instead of good is done, unrighteousness instead of righteousness, are established by such unworthy examples. This is one reason why

there are so many skeptics. The adversary knows this, and will most assuredly try to deceive us, and lead us astray into paths of unrighteousness. Let us then be humble, and watchful, and prayerful, always setting a good example, and putting our trust in God. Our sufficiency is not of ourselves, but of God.

"AMMON."

THE THOUGHT OF FOOLISHNESS.

"The thought of foolishness is sin."—*Prov. 24: 9.*

Brethren, how often do we think of this?

I fear that none of us, especially our young brothers and sisters, think of it very often; but permit our thoughts to dwell upon foolish things; which not only weakens our mind, but also keeps away from our thoughts all that is good, and we are led away from our duty; which is to "Fear God, and keep his commandments."

"The foolishness of a man perverteth his way." *Prov. 19: 3.*

Then, how careful we ought to be lest we pervert our way, and be turned again to wickedness, and thereby lose our place in the celestial kingdom.

The scriptures say the thought of foolishness is sin.

If the thought of foolishness is sin, foolishness itself must be a still greater sin; for if the thought of any thing is sin, the thing itself must be a greater sin. Let us be careful at all times to keep our thoughts on things that are good and holy. If our thoughts are thoughts of foolishness, we will be very sure to utter them; for Christ says, "Out of the abundance of the heart the mouth speaketh." If our thoughts be evil, our words will be evil also; or if our thoughts be foolish, our words will be foolish also.

We should never allow our thoughts to wander away from the proper chan-

nel, to things light and trashy, because if our thoughts are of such a character our conversation will be of the same order, and will not edify the most ignorant man in existence.

Our conversation should always be such as would edify our hearers.

"Whoso offereth praise glorifieth me, and to him that ordereth his conversation aright, will I show the salvation of God." It is necessary then for us to order our conversation aright; when by so doing we may see the salvation of God. Can we order our conversation aright, while our minds are filled with foolishness, and our mouths uttering the same? T. STUDIOUS.

PRIDE.

BY BRO. J. S. WEEKS.

Pride is one of the greatest vices that prevails in society. It is among the great sins of which mankind in general are guilty. Pride causes many a poor widow and orphan to starve, for the want of the necessary nourishment, while the rich indulge in all the luxury the world can afford. Because a man is rich he feels himself above his brethren that dame fortune has favored less; not considering that the Lord made the rich and the poor alike. O poor, short sighted man! Why art thou so exalted in thine own estimation? Knowest thou not that thou canst not carry thy riches with thee into the next world?

Then why art thou so proud of thy riches? Why so miserly that thou canst not assist the fatherless and the widow, and "keep thyself unspotted from the world," for this is what St. James says is religion "pure and undefiled." Kind reader, beware of pride, for be sure that pride goes before a fall.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Friday, October 15, 1869.

PLEASANT CHAT.

Four baptized at Kewanee—lately. Bro. C. G. Lanphear arrived on the 22nd ult., well. He is on his way to the south.

Bro. Atkins and family, from Utah, arrived on the 22nd ult. They report Bros. Alexander, David, and Brand, well and busy.

Bro. Wm. Hart brought us some most excellent apples from his orchard on the 25th ult. The thanks of the office are hereby tendered him, with the wish that his orchard may increase in bearing, and his shadow never be less.

Mr. James Hull, one of the Adventist brethren, spent a couple of days with us about the last of September, stopping over the Sunday and attending our meetings. He departed thinking at least that we were a hospitable people, if nothing more.

Bros. Wm. Hart and Jas. Woollams, addressed the Saints at Plano, on the 26th ult., subject, "Why stand ye here idle."

One of the prophecies of Heber C. Kimball, first counselor to Brigham Young, uttered some time prior to his death, is as follows:

"At present the Prophet Joseph's boys lie apparently in a state of slumber, every thing seems to be perfectly

calm with them. But by and by, God will wake them up, and they will roar like the thunders of Mount Sinai."

Can any one fail to see that in the preaching of Alexander and David, two of the sons of Joseph the Martyr, in Utah, there is the fulfillment of at least one of Heber's prophecies.

This prophecy was copied from a private memorandum book owned by Bro. Joseph Vernon, of Sacramento, Cal., who penned it from the lips of H. C. Kimball. It was copied and sent to us by Bro. Vernon at our request.

If Bros. Alexander and David were preaching in favor of the peculiar doctrines of those in Utah, it would not take them long to remember and quote this prophecy of Heber's; but as the voices of both are raised in favor of the truth, it is left for us to call attention to the fulfillment of so strange a prediction.

We leave for Conference, nothing preventing, on the 4th inst., will likely return somewhere about the 25th.

Elder M. H. Forscutt is holding meetings in Janesville, Wis.

144,000.

The attention of all the Saints is called to the following:

"Wanted, at this office, the names of an hundred and forty-four thousand, who can read their titles clear to mansions in the sky."

As the foregoing has created a great deal of speculation, and has given rise to some anxiety on the part of many, who seemed to think there must be

some mystery hidden in its meaning, we will now disclose that mystery, that all surmising and brain-torturing speculation in regard to it may cease.

All persons living upon the earth, who shall reach celestial happiness in a celestial abode, must have a clear and infeasible title to that inheritance.—No matter what their names, occupation, profession, or present abode; when changing earthly localities for heavenly, mortal and perishable tenements for imperishable, fleshly cerements for divine apparel, there must be in their possession a deed of gift or purchase, by virtue of which they shall be invested with those celestial properties.

A careless habit of considering ourselves to be entitled to those things which we earnestly desire, sometimes makes us thieves of earthly possessions, when legal right to their use and enjoyment are beyond our reach; but as there are no heavenly possessions which we can steal, the same careless habit of considering ourselves to be entitled to them must surely result in our never obtaining them; unless we by some honorable means insure their being given to us.

The 144,000 of whom we read, were undefiled. The 144,000 for whom we advertised must be worthy—not only worthy but sure—of their title to an inheritance. The Psalmist asks,—“Lord, who shall abide in thy tabernacle?” Those who shall make up the number referred to as being wanted, are to be of those who shall abide in the tabernacle of the Lord, and dwell in his holy hill.

We do not wonder that out of the

many “called to be saints,” not even a few (eight) sent in their names. Only seven ever answered at all, (except to inquire what it meant), and of these seven, two, we are informed, do not dwell in harmony in the same household. If it be true, how, and by whom was their deed of inheritance given?

This inheritance is not an earthly one, the title to it is not secured by the payment of money for its purchase, as Abraham purchased the cave of Machpelah of Ephron, the son of Zohar, among the children of Heth; but is a gift from God, a celestial and an everlasting abiding place; to which gift every recipient thereof must be entitled, that title secured by works of righteousness wrought through faith, and a firm reliance upon the promise of God.

There is no mystery concealed in the advertisement other than this: it was our design to point the Saints to that bright hope—an inheritance of celestial glory—by means of a familiar process, thinking that, if it excited any thought it would be sure to trend away to that bright realm in which are stored “the houses not made with hands,” and call into being those better affections of the heart and mind; by which the Saints could be enabled to see how frail a tenure they hold upon that celestial land, if their righteousness do not exceed that of the scribes and the Pharisees.

One brother writes and asks, “What does the 144,000 mean? And why are they now to be recorded separately?”

Every name written in the Lamb's Book of Life, is recorded singly; and

the claim upon which the title of eternal life and a celestial abode, is held by each one whose name is thus recorded.

The names of the saints are not recorded in mass; nor can the safety of St. John secure the safety of St. Charles, or St. George. Nor does the title which ensures to St. William or St. Mary, his or her, reception into the glory of the celestial world, and an allotment of an inheritance there, secure the same to any but themselves; hence all will be recorded, but each separately; the inheritances will not be given to the Saints in mass, though dominion may, but to each as their title shall be approved.

It may have excited derision in the minds of some, unnecessary anxiety in the minds of others; and it is possible that with many the desired end was reached.

Saints, what is your title to eternal life?

Answer it, who can.

QUERY COLUMN.

Query.—What does David mean in the last clause of the first verse of the 1st Psalm.

Ans.—He means that the man who avoids the company and habits of the scornful shall be blessed.

Q.—Would it not be wisdom to adopt the scripture language in all our conversation and writings, that is when we are speaking or writing to a particular person, use the singular number and not the plural, as when we address

God, or his Son Jesus Christ, we say to either, thee and thou, and not you?

A.—We think not.

Q.—In scripture I can never see the words Mr. and Mrs. but always the plain name, as Peter, and Peter's wife, &c. If we should adopt these forms we should then be seen and known of all men, but now we are not, for you may meet a hundred saints in a strange town or city and would not know them from the world; there is too much conformity to the world.

A.—We prefer the Mr. and Mrs. for all strangers. Saints we call brother or sister.

Q.—Which papers do the Saints take the most, the *T. L. D. S. Herald*, or the *N. Y. Ledger, Weekly, Mercury*, and such like papers?

A.—We do not know.

Q.—What difference is there between a heathen that worships a god made of wood, and a Sectarian that worships a god that has neither body, parts or passions?

A.—One worships an inanimate, material god; the other an inanimate, immaterial god. The one knows what he worships for he made it. The other can not know, for he was not made material by an immaterial being; nor did he, being material, fashion an immateriality to which to bow down and worship. Both are mistaken, the one being far below, the other far beyond the true conception of that God who made the heavens, the earth, and all things which are therein.

Q.—Why is Solomon's Song left out of the Inspired Translation?

A.—Because the Spirit which gave

the Inspired Translation, declared that the Songs of Solomon were not inspired.

Correspondence.

BELOIT, Wisconsin,
September 14, 1869.

Bro. Joseph Smith:

I have been trying my hand near home for some time back. Many have attended the preaching of the word, and some have paid the best of attention, and, no doubt, are believing the doctrine. But the *religious ones* want me to raise some dead man, or take up a rattle snake, or take poison, or something of the kind, before they will believe but what all the gifts of the gospel are done away, and all things are in grand running order. The world is being rapidly converted, and the millenium will soon be ushered in. Surely, if "ignorance is bliss, 'tis folly to be wise!" I agreed to meet Bro. E. C. Briggs in Chicago on the 29th inst., and travel some with him this fall.

Truly your brother,
SAMUEL POWERS.

PITTSBURGH, Luzerne Co., Pa.
September 17, 1869.

Bro. Joseph:

At this time I wish to inform you that the work of the Lord is onward in this locality. One more has been added to the church, and an old elder has given in his name for baptism. We look forward to a good work in and about Scranton.

As there have been some remarks in the *Herald* about a Press Fund, each one has his views on the subject. I have mine. I would suggest that as there are so many of our brethren who use tobacco, and its cost is more than enough to raise, in one year, a very handsome fund, we lay aside the habit. If each one used, say one

dollar's worth per month, (and many use even more,) and would abandon the habit, and forward the amount to the Editor, monthly, as he would pay it for tobacco, I think that \$1000 would flow into the church fund monthly. This would be a sufficiency to meet all demands for tracts for elders, and other expenses of a like nature. The suggestion is made with a view to practice, and as I have made it, I shall forward the amount each month as it becomes due, and quit the use of the weed. If you think this suggestion worthy of notice, it is at your disposal. I am, dear brother,

Yours in Christ,
HENRY TYLER.

PAWTUCKET, Rhode Island,

[FROM JOHN HOLT TO HIS BROTHER NATHAN.]
Dear Brother:

You say that you would like to talk with me about Brigham. I never saw the man; but I believe he has gone body and soul to the Devil. He may have been a good man in his time, but he is bad enough now.

You will ask, how he could fall if he once was right. It is a long story, and I can't tell you all in a letter; but most of it is answered in one word, *Ambition*; and you will find the rest in 1 Tim. iv. 1, and in 2 Pet. ii. 1, 2, 14, 15. I tell you it was not in my mind to go to Utah while that spiritual wife system was in practice; but you will be ready to ask me why I did not leave them altogether. I send you a tract called *Truth Made Manifest*; and if you will read it about six times, you will find more truth and Bible doctrine than you will hear while you live, if you go to all the churches in England. And should I, because Brigham goes wrong, either follow him or leave the only true church on earth? You may not know that when I was young I read all the Infidel books in England and France, that I could get hold of; I considered, with the closest attention

I was capable of, the arguments for and against Deism, but all I can say in a letter is, If you are bordering on that system, God help you, for man cannot. I always thought you had a leaning towards it, but you were cautious, and did not tell me what you thought about these things. I must say, that I am happy when I lie down at night, and when I get up in the morning. I feel that one year of hope and certainty, is worth any number of years of unbelief and doubt.

You say, "Beware of young Joseph Smith." I tell you that I do not put all my faith in man, nor set of men, but in God, and no one need be deceived. I tell you that there is no counterpart to this fact in the history or origin of any sect which now is or has been organized, which we have any account of; that by human wisdom and learning sects and parties are built up; it was not so with this church. God took an ignorant boy of fifteen years of age to preside over and superintend this work, and yet, strange to say, he taught just the same doctrine as Jesus Christ and his apostles, and organized the same as they. There has been great men, and learned men; good men, and bad men; with all the knowledge that schools and colleges could give them, and they have studied, fasted and prayed, with a strong anxiety to find the truth; but you may see what errors they fall into, and how far, very far, some of our most popular churches are from being true. I have read the life of John Wesley, and Whitefield, and all their early followers. Wesley taught nearer the truth than any man I ever read, among them all; but I never saw one true Wesleyan yet. But for all that he taught so near, he does not tell where he got his command from, for St. Paul says, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Heb. v. 4. Wesley does not say he was called like Aaron. None but the Catholics pretend that they are called like the apostles, and they are fallen very far from the

truth as taught by Jesus Christ. But grant that the Catholics were the true successors of St. Peter, and were not Martin Luther and all the early Protestants, cut off from the Church of Rome; and are they not all in an odd position? They are like the man that went to breaking up the farmer's shrubby field, because he thought it wanted breaking up, and the farmer did not send him. You may be ready to ask, What must people do then? Why, do as I have done. The way is as plain to see as the sun at noon-day; that is, if they want truth; if they don't, they may continue in the dark, and unsatisfactory, and unprofitable way they have gone, and die with disappointment, vexation, sorrow and reproach to themselves. It is not so consoling, but it is so. JOHN HOLT.

ROCK CREEK, Hancock Co., Ill.,
September 20, 1869.

Bro. Joseph:

Since I last wrote you, our branch has been in a prospering condition; we have much reason to thank the Lord for what he has done for us. It is true, since last spring, we have taken six names from the branch record, by their own request, but they are as well off as on, and the branch is in a much better condition. There has also been *added* to the branch, by baptism, two sisters and a brother, and we have the promise of more, if we are faithful in keeping the commandments of God. Bro. Henry Pitt, our president, is to be ordained to the office of an elder soon; he is a good man, and the Lord blesses his labors. We have been favored with a visit from Brothers Alcott and Blakeslee, and we thank the Lord for sending them here. They have done much good, and we cordially invite them, or any of the brethren who love the work of the Lord, to come and see us. The Lord is beginning to show forth his power, to prepare a people that shall be pure in heart. JOSEPH R. LAMBERT.

OMAHA, Nebraska,

July 27, 1869.

Bro. Joseph:

I read many pages in the *Herald* in reply upon this subject: "What is the soul of man?" The conclusion is not satisfactory. The conclusion of the whole matter is this: "*The spirit and the body is the soul of man.*" Like the conclusion of the whole scriptures; "Fear God and keep his commandments, for this is the whole duty of man."

Respectfully yours in the truth,
T. AVONDET de FOURY.

JOHNSONVILLE, Tennessee,

September 18, 1869.

Bro. Joseph:

Arrived home last evening from my circuit, and received the *Herald* and *Zion's Hope*. I find *Zion's Hope* to be the best Sunday school paper that I ever saw.

Since the 15th of August I have been preaching from two to three times on Sabbath, and as often in the week as I could get congregations, which I trust will terminate in much good.

I have plenty of good friends in this country that are not yet numbered with us, but willing to take care of us when we call on them. These men are prominent men of the country, and are considered as such. They took stand with us in 1865, and have proved good to us ever since, and we feel to thank God our heavenly Father for giving us such friends.

Oh Protestantism! Protestantism! consider thy great mother that sitteth upon the scarlet colored beast, the persecutor of God's people of all ages of the world, and boast no longer of thy ancestry, for thou art playing the harlot with her every hour and day that cometh. Oh, we pray you, consider these words, although written with a feeble hand, and return. Oh stop! Consider the position that thou hast taken, count the cost, and return to the covenant that has been made in these last days,

that was spoken of by all the holy prophets and apostles of God since the world began. Enter into the covenant before it be too late for you; is the prayer of one that desires the salvation of the world.

B. H. BALLOWE.

NEWTON, Jasper Co., Iowa,

September 27, 1869.

Bro. Joseph:

I write to inform you how the work is going here. The Saints at Newton are enjoying themselves in the truths of the gospel and the gifts of the Spirit. The Saints in the Independence branch are doing well. I baptized four on the 25th of September, and there is a good feeling among the Saints. We have baptized three in Des Moines since I wrote to you, and I think there will be a good work done there. There are two elders preaching there, from Utah, and they have opened the people's eyes, and they are beginning to see the truth as it is in Christ Jesus. I think we shall be able to do good there, with the help of God.

Yours in the gospel of Christ,

GEORGE WALKER.

MACHIAS, Maine,

September 21, 1869.

Bro. Joseph:

One has been added here since I wrote. The meeting house is progressing quite well, but contributions come in slowly. Yet I am glad that any have felt it a duty to help. We have the frame up and the body of the house boarded in. We have an excellent frame. The material, thus far, has not cost over thirty dollars, and that includes 3000 feet of boards, about 1800 feet of framing timber, and a keg of nails. I have received thirty-nine dollars from different ones. I shall give a proper account of all I receive, in due time, the expenses, &c.

We were instructed by the Spirit to pray

for Alexander and David last Sabbath morning a week, and in immediate obedience thereto, received a great blessing. The Saints very generally remember them in their public, family, and secret prayers. The public are quite interested in affairs there, and are beginning to realize that there is a difference and an antagonism between the Brighamites and us. The mission of the brethren there is doing an immense amount of good in this way. And I believe, next to the publication of the Holy Scriptures, it is the most important move yet made by the Reorganization.

I should have said, when writing about the expenses, that the doors, windows, shingles, lath and plastering, nails, and finishing stuff will be cash, and that will be about \$125 more.

I remain as ever,

Yours in Christ,

T. W. SMITH.

STEAMER "NEW BOSTON,"
September 21, 1869.

Bro. Joseph:

Like Bro. Anderson, I like to see in the *Herald*, a "long, kind, interesting letter, from some good, enterprising brother." Like him I feel my incompetency, and, therefore, hesitate before asking a place in your valuable paper.

It has occurred to me that, as we rejoice to hear from our brethren in other Districts, there may be those who would like to see a line from some one in the vicinity of Davenport and Buffalo. I therefore attempt a letter, that I may do by others as I would have them do by me.

We greatly rejoice and are thankful, for the evidences of the good being done through the efforts of the elders upon the several missions. I have observed that all unite in saying: "The way is clear, the call is *great!*" Among the people in our vicinity, there has been great prejudice, and we have encountered some opposition. The former is fast being removed, and the

latter is conducted in a more christian-like spirit. School-house and church doors are open, and invitations to our elders to preach, are sometimes given. The visit of Bros. J. S. Patterson and John Adams, gave us much pleasure, and did much good.

Those who are of the household of faith, were encouraged, while the already awakened interest in inquiring minds, was increased. This visit was in March, I think, Bro. Patterson has visited us since, giving us good counsel, and earnest exhortations to be active and faithful. He has endeared himself to the saints here; his every return will be an occasion for rejoicing, while in his absence, prayers are offered for his happiness and prosperity in righteousness.

Meetings are held regularly, by the branch in Davenport, in Nichols' Block, S. W. corner of Brady and Second streets, at two o'clock p. m. each Sabbath, under the presidency of Bro. Rowley; good is being done. The members are punctual in their attendance, and the meetings are characterized by a spirit of unity and love. Additions are not frequent, nor yet numerous; but an interest has been awakened, which is on the increase. There is work to be done here, and elders passing, will confer a favor by calling: others, who may have time, would receive a warm welcome if they would favor us with an especial visit. It is an easy matter to find Buffalo—ten miles below Davenport, Iowa—and the brethren there will show you the dwellings, and place of meeting, for those in Davenport.

The great reason why letters and other contributions, from the Saints residing in the above places, do not oftener appear in the columns of the *Herald* is: there are not many scribes—not many ready-writers among them. They are earnest lovers of the Lord, and are trying to do His will.—In the prosperity of the work, they feel a deep interest: they congratulate you and the brethren, on the improved appearance of the *Herald*, and in *Zion's Hope* they

recognize an able effort in the right direction. There are but few children among us, nevertheless an effort will be made to organize a Sabbath School.

For myself I can only say: I am trying to improve every opportunity that presents itself, for speaking in defense of the principles of the gospel. I greatly enjoy meeting with those who belong to the "chosen few," and consider myself greatly privileged in being able to do so almost each Sabbath. That—

"Our Father, who clotheth the lillies,
And giveth the roses their hue,"

may preserve and prosper you and all the dear brethren and sisters, is the earnest prayer of your brother in hope,

JEROME RUBY.

KNOX, Stark Co., Indiana,
September 17, 1869.

Bro. Joseph :

As some time has elapsed since writing to you, I thought I would drop a few lines to inform you that I am making my way westward, to Illinois, and from there to my field of labor south. The Saints here in the Yellow River branch, are mostly well and in good spirits. Bros. James and Joshua B. Prettyman, also Bro. Scott, have sold out, and think to move somewhere west soon. I left York State the 18th of August. I held some meetings in Naverino, Onondaga Co., N. Y. Some very good attendance, others sparsely. I hope it may be for the good of some. I stopped at Brookfield, Ohio. The branch there, in some respects, has somewhat improved; a very good Sabbath school and better feeling among the brethren; though some have left the church. I also stopped at Coldwater, Mich. An excellent Sabbath school there. I was at Galien two days previous to getting here. Some anxiety expressed by some for a better condition of things for their spiritual welfare. My regards to all the Saints.

Yours in the hope of Israel,
C. G. LANPHEAR.

SAN FRANCISCO, California,
September 17, 1869.

Bro. Joseph:

I baptized, near Santa Rosa, five new members and rebaptized one. A few more will likely be gathered in there soon.

Alexander writes me that he will come to Nevada and California as soon as I go to Utah. I do not think I can get there before January 1st.

We feel encouraged at what is being done, also for future prospects.

That 144,000 matter is seriously troubling many. All I can say to the people is, that your father said they were 144,000 high priests.

Your brother in Christ,
W. W. BLAIR.

MONTROSE, Iowa,
September 25, 1869.

Bro. Sheeen :

I have thought to drop you a line to let you know that the united efforts of the brethren at our two days' meeting were not in vain. Three were baptized on Wednesday last, and several more will be on the coming Sabbath. Bros. Patterson and Hendrickson left for West Buffalo Tuesday morning. On the same evening the Saints met for prayer meeting. It pleased God to favor us with his Holy Spirit in a wonderful manner. I was forcibly reminded of our old fashioned prayer meetings, that were enjoyed at the commencement of this reformation. The effect was what it always has been, and always will be. Many were pricked in the heart, whilst the Saints rejoiced exceedingly in the liberty of the gospel of the Son of God, and the prospects of a glorious future. I consider one such meeting worth dozens of these cold and milk and water ones.

I would exhort the Saints to lay aside pride and fashion, and not attempt to imitate the fashions of the world; or, in the language of the old apostle, "be not con-

formed to this world, but be ye transformed by the renewing of your minds." I wish that those worthy sisters composing the Dorcas and Gleaners' societies in Plano and Sandwich, who have been laboring for years for the advancement of this work, would take this matter in hand, and introduce a style of dress and fashion conforming to the law which says, "And again, thou shalt not be proud in thy heart; let *all* [not part] thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me." I wish the sisters would take this matter under advisement, and dare, by example and precept, contend earnestly for the observance of it among their own sex, and thus assist the elders, who are required of God (not to encourage the Saints to imitate their Gentile neighbors in their useless fashions, but) to see that the law is kept; for this law was given that the elders might know how to govern and advise in this matter, and that they may know that they are not at liberty to trifle with it. The Lord has said, "Beware how ye hold them, for they shall be answered upon your heads in the day of judgment. Amen." The apostle tells us how Sarah (the spiritual mother, of course, of all of our sisters) used to adorn herself. 1 Pet. iii. 6. "Let your adorning be not that outward adorning of plaiting the hair, and wearing of gold, or putting on of apparel." Vs. 3.

I can stop in this section of country but a few days. Necessity will compel me to return. The work is progressing in some parts of the district. I have to spend eight or ten days in or near Buffalo Prairie. I hope you got safe home, and may live long upon the earth.

Your brother in Christ,
Z. H. GURLEY.

The lost jewel will always be a jewel, but the one who has lost it—well may he weep.

Conferences.

Conference met pursuant to adjournment, in Carson City, Nev., Sept. 18, 1869, at 2 p. m., Emanuel Penrod presiding, J. Hawkins, clerk.

Branch reports.—Frantown, 21 members; Jack Valley, 21; Empire City, 4; Carson City, 42; Mottville, 15.

Present: 13 elders, 5 priests, 1 teacher, 1 deacon; membership, 103.

Resolved, That we sustain all the authorities of the Church of Jesus Christ of Latter Day Saints in righteousness.

That we continue our monthly council meetings, both in district and branches.

Preaching in the evening by Bro. Twaddle, followed by others.

Four were baptized on Sunday morning. Conference met at 10 o'clock. Preaching by Bro. Smith, followed by others.

Bro. E. T. Williams was confirmed under the hands of Elders E. Penrod, G. Smith, T. Millard, D. R. Jones; J. Twaddle officiating. Ordained a priest by the same brethren, G. Smith officiating. One child blessed.

Resolved, That Geo. Smith be our delegate to the Pacific Slope Conference, to be held on the 6th of October, 1869.

The Saints are steadily improving in preaching by Bro. Smith truth and righteousness.. In the evening,

Adjourned to meet in Carson City, Dec. 18, 1869, at 10 o'clock.

String Prairie District Conference, held at Keokuk, Lee Co., Iowa, Sept. 4, 5, 1869. F. Reynolds, president; R. E. Moore, clerk.

Minutes of last conference read and approved.

Officers present.—high priest, 1; of the seventy, 1; elders, 12; priests, 2; teachers, 2; deacon, 1.

Branch reports.—Farmington, 28 members; Keokuk, 36; (Sabbath school 21;)

String Prairie, 80; Montrose, no change since last reported.

Elders W. R. Durfee, F. Reynolds, B. F. Durfee, Thomas Revel, Joseph Snively, A. Shearer, Robert Warnock, F. Burley, S. Tripp, A. Struthers, John Lambert, Thomas Pitt, S. Ferris, G. Wilson, reported. Priests H. F. Pettit and H. N. Snively reported. Teacher Joseph Lambert reported.

Resolved, That we sustain Bro. F. Reynolds as president of this district; that we sustain all the spiritual authorities in righteousness; that the next conference be held at Farmington, the first Saturday and Sunday in December.

Preaching by F. Reynolds. Testimony meeting. Preaching at 11 a. m. by R. Warnock. Sacrament was administered in the afternoon. Preaching at 7.30 p. m. by W. Anderson. Adjourned.

Original Poetry.

FAITH, HOPE, CHARITY.

BY "PERLA WILD."

Why should a Latter Day Saint become weary?

Why be discouraged, or faint by the way?

What though his pathway be darksome and dreary?

Keeping straight onward, he never can stray!

Look! what a glorious gospel he teacheth!

Taught by the Savior, and Prophets of old!

FAITH he possesses that this world o'erreaches,

Faith, that when tried is more precious than gold!

HOPE, bright and living, that lightens each trial,

Ever exhorting to patience and love,

Promising blessings for each self-denial;

Sweet precious blessings from heaven above!

Then gentle CHARITY, kind and forbearing,

Filling his soul with the pure love of God;

A portion of heaven's sweet peacefulness sharing,

Leading him where the Redeemer hath trod!

With these three bright powers so beautifully
blended,

He may ever go onward through danger and death;
The deepest of trials by man apprehended,

Can be surmounted by patience and faith!

Selections.

THE JEWS.

We glean the following from the London *Jewish Record*.

The whole Jewish family at present known, is but a section of the nation that once inhabited the Holy Land. It is generally supposed that we are descended from those two tribes that constitute the kingdom of Judah. Of the remaining tribes that formed the kingdom of Israel, all trace is lost. "Israel was led away as exiles out of their own land to Assyria even until this day." They went down into captivity, and they vanished at once from the records of history. We will not dwell upon the speculations that have been mooted regarding their fate. There are some who suppose them to have merged into the nationality of their conquerors, and to have lost their distinctive idiosyncracies. There are others who, holding that the Jew is imperishable, believe them to be located in some country, some island, as yet undiscovered. Many suppose them to exist in the heart of the Chinese Empire; not a few have placed them in that mysterious land, which they tell us surrounds the North Pole. But all these surmises have found birth in the brain of those who have enunciated them, and have not rested on the report of a traveler, or on the observations of the fearless discoverer.

It would, no doubt, be interesting to the whole world, but specially interesting to us, could we discover some trace of our lost brethren. Separated from the sister kingdom so many years ago; preserving their own independent traditions, uncolored by the events and thoughts which have influenced those we now possess; observing the Mosaic Law in all its purity, without the assistance of rabbinical gloss, or modern opinion, their reappearance in

the world would solve many a difficulty, allay many a doubt, authoritatively settle many a dispute. Their discovery would be hailed by the Ethnologist, the Historian, the Philologist, the Antiquarian, the Religionist. They would be an unique link between a remote antiquity, and a period which has scarcely anything in common with the ages that are past.

But while the "lost tribes," remain hopelessly hidden from view, all the phenomena, which their reappearance would present, have been realized with striking results. The existence of Jews in the centre of Abyssinia had always been rumored, but no opportunity had been found for entering that barbarous land, to prove the truth or the falsity of the report. No message had ever penetrated to their almost inaccessible abode. A stray word now and again from the mouth or pen of traveler or missionary, were all the data for the belief. Yet the belief has proved true, and we have presented to our readers an account of the Abyssinian Jews—the Falachas, written by a co-religionist, who undertook the mission of visiting them in their adopted land. We believe the perusal of that report has been attended with feelings of the greatest wonder, and of the deepest compassion.

Our own countrymen have been indirectly instrumental in making the Falachas known to the world. The Abyssinian war afforded the first opportunity of entering the very heart of a land hitherto almost inaccessible. The Universally Israelitish Alliance, always the first where Jewish interests are concerned, thought the moment favorable for solving the question, as to the existence of Jewish subjects of the half-crazed Theodorus. They therefore dispatched M. Halevy, charged with the special mission of gaining information concerning the Falachas. We are pleased to state that the expedition has been an entire success.

M. Halevy found scattered through the hamlets of the Amhara country, some hun-

dred and fifty thousand Jews engaged in husbandry and handicraft. True to their earliest instincts, they are not traders; but they till the soil, or engage in the works of the blacksmith, potter, basket maker. Their skin is black, but the wonderful delicacy of their features, and their lively intelligence, prove at once that they have no affinity to negro blood. The tradition of their origin is entangled in a web of fiction, difficult to unravel. They allege that they are descendents of those Jews who accompanied the Queen of Sheba back to her own country, after her famous visit to Solomon. One thing is certain; that expatriation from the Holy Land, took place at a very remote period. They know nothing of the modern or mediæval history, but their sages of Gideon and Judith, of Maqueda and Neulik. They know nothing of the modern teachings of Judaism, but the sacrifice on altars as in days of old. Of Rabbinitism and the Oral Law they have never heard, but they adore the one true God, the God of their ancestors, Abraham, Isaac, and Jacob. Their services differ much from those of all other Jews; there is greater fervor, greater individuality. Passionate outbursts of praise or supplication, are mingled with sighs and tears, with heart-moaning cries of "father, father." Of course "Purim" and "Chanuka" are no feasts of theirs, the events that these celebrate having taken place long after their settlement in Abyssinia. Strangest of all in their religious ceremonial is, that they use no "Talith," and that they are totally unacquainted with "Mezuzoth," and "Tephillin." Can it be possible that the institution of these material symbols of our faith, took place centuries after the death of our lawgiver? And are the enactments as given in the Pentateuch, but symbolical? We trust that this important matter will receive speedy elucidation.

The Falachas, placed among a lawless and demoralized population, have preserved their ancient purity. Their lives

are unstained by vice, and the relations between the sexes, between husbands and wives, between parents and children, are particularly tender and respectful. Polygamy is discountenanced, and concubinage unknown. No better explanation or example of the customs, pursued by our ancestors and sanctioned by our law, could be afforded than is supplied by this interesting people.

The Falachas have, from time to time, endured great persecutions, and their heaviest sufferings may be laid at the door of European conversionists. So insufferable waxed their troubles that they were impressed with the belief that the advent of the Messiah was at hand. "Their minds were elevated. Reflection had given place to an unbridled imagination. An immense crowd, men, women, and children left the domestic hearth. Venerable old men put themselves at the head of this enthusiastic crowd, waving flags and singing hymns. Without any precaution, and even without knowing exactly the road, they set out for the east. They expected to reach the banks of the Red Sea, and there to find a passage on foot."

"But the sea was very far off. The want of food forced the imprudent ones to stop at Anoum, in Tigre. The plan was not abandoned; but the climate and the privations very soon thinned the ranks of these unfortunates. Old men and children succumbed at first. The plan was still adhered to, and it was not till after unheard of efforts for three years, that the object of going to Jerusalem was reluctantly dropped. Their misery was extreme; but it was a consolation to them that they saw no missionaries."

"Europe is ignorant to this day of the floods of tears and blood that the apostles of blood caused to flow in those distant countries."

We have given this rapid sketch of the Falachas, because we wish to bring their claims prominently under the notice of the community. They have claims upon us be-

cause they are Jews; because they are unfortunate; because they desire to regenerate themselves. We cannot allow them to remain, as at present, exposed to the merciless treatment of the petty Abyssinian chiefs, or to the pitiless attacks of hired conversionists. Surely we feel drawn to these, our brethren, so long lost to us, and now discovered in such forlorn condition. Charity, humanity, religion, demands that we must stretch forth a helping hand to the poverty-stricken and afflicted. These Jews must be brought back to the fold of Judaism. They have lost the Hebrew tongue, it must be restored. Their children must be taught of the Lord. Schools must be founded in their midst. The civilization of the west must be fused with the fidelity, the zeal, the glowing imagination of the East. Then may we hope to see this people contented and happy, rewarded for the steadfastness with which they have clung to their ancient faith, and perhaps the means of introducing peace, order, progress and civilization to the barbaric hordes of Abyssinia.—*The Hebrew.*

REMARKABLE SERMON.—A remarkable sermon was preached by the Rector of St. Albans, N. Y., Episcopal Church, September 19, 1869, wherein he declared that the Episcopalian and Catholic beliefs are positively alike, although the members do not commune together, owing to intrigues at the Court of Rome at the time of the reformation.

The preacher boldly asserted that the churches referred to are actually but one, that the members are all Roman Catholics, and he hoped to see the day when they should be united under the latter name and unite in communion.

The sermon created much sensation among the hearers, many of whom were Protestants from other denominations, whose belief he attacked, utterly denying their faith as a religion based on Christ.

PROGRESSION.

Though wars have not yet ceased, we can see the Christianizing and humanizing effects of progress. And we are warranted in supposing that the time will surely come "When the sword shall be beaten into the plowshare, and the spear into the pruning hook." Indeed the holy scriptures abound with prophecy of that glorious era of universal peace and holiness. There is a superintending Providence, an Omnipotent activity, which like the strong undercurrent of a mighty river, is conducting us to the certain issue—the glorious realization of prophetic vision and lofty aspiration. Yes, the doctrine of the millenium, so often, perhaps, misunderstood, is founded on the wisdom of God revealed in the prophets, and demonstrated by the great law of universal progression. All things were made under this law, and are upheld by it. Yes, *all things*, from the invisible animalcule in our food and drink, up to the invisible archangel of the skies, are the subjects of this divine law.

We aver, then, without fear of successful contradiction, that man was not created and placed here simply for trial or probation, but for progression. Probation is incident to the greater law—trial is one of the means of progress or improvement. God's purpose is not to try a man, to see whether he will do, for this he already knows, but to develop the individual responsibility and capacities of the soul. Man was created for endless progression in the heavens of everlasting love. If we discover that progress is a law of nature, have we any authority for thinking the law will ever become annulled? If not, what endless prospects present themselves to the aspiring soul! The more we unveil the mysteries of nature, the more we discover the germs of good, and the more we feel that our own globe will one day become the abode of divine order, and then will God's will be done on earth as it is in heaven. Will Jesus' prayer ever be

answered? We believe it will, for so he teaches us to believe. Let us, then, trust that voice within us, which has ever caused its accents of peace and harmony to be heard in the midst of those appalling discords and that frightful amount of misery which man's ignorance has realized all over the globe. The vivifying sunbeam, the smiling sky, the limpid brook, the verdant turf, the perfume of flowers—all the infinite and unceasing kindnesses of nature, deny that horrible malediction which desponding man has imagined weighs upon his terrestrial and celestial abodes.

How can we help to bring on this good time? By resolving to do nothing against, but every thing for the kingdom of heaven on earth. Happiness for all being the object, let every action during the day spring from such well conceived and well developed thoughts as lead to its attainment. In the evening retire—at peace with yourself—at peace with the divine principles of universal love and wisdom. Be instructed by the past, and by all it has brought you. Be thankful, for the present, and for all its blessings. Be hopeful for the future, and for all it promises to bring you. Observe these rules, and the harmonies, and the angels of Father God will be with you, and "peace on earth and good will toward man" be realized.—Rev. H. C. PIERCE, in *Phrenological Journal*.

THE expulsion of the Jesuits from Spain would seem to be an accomplished fact.—Nearly five hundred years ago, their predecessors exhausted ingenuity in inventing tortures and new forms of persecution against the Israelites of that country, completing their work by drawing from their homes Spain's best citizens, whose only crime was their faith. Justice is tardy, but it is sure. The same penalty the Jesuits exacted of the Jews, is now enforced against the church by the popular government. History tells the story.

WHAT IS GENIUS?

Is it talent? Almost every man is possessed with some peculiar talent, which, if properly exercised, we may turn to account; and we have the authority of Holy Writ to prove that man is held responsible for the cultivation and improvement of his talent or talents; but this general bestowal of mental efficiency is not what is usually regarded as genius. It has been said that "genius is labor;" by which perhaps is understood the education of the talent which may develop genius. But this interpretation sadly clips the wings of that rare inspiration whose flight, like the eagle's, is far above the clouds, and whose eyes are not blinded by gazing on the sun, and puts entirely to flight the almost universally conceded belief, that genius, in the literal and positive acceptation of the term, is an inherent eccentric, extraordinary excellence bestowed by nature, and intended to illustrate the wisdom of nature's God in his dispositions and dispensations to men.

It is true, genius may exist and fail of recognition, unless to excite ridicule and suspicions of insanity. It may exist undiscovered beneath the veil of modesty or the weight of unfortunate or unhappy circumstances. It may exist, and, if unexercised or uncultivated, be as useless for good as the "light under the bushel;" or it may gleam with the fitful and erratic flash of the meteor, and leave no trace by which to mark its track upon the firmament of the mind. But where genius is developed with the energy which will break all bonds, it rises upon the mental horizon in planetary splendor, and around its possessor feebler satellites revolve and borrow brightness. Genius, like the comet, laughing to scorn the established order of intellectual attainment, sometimes astonishes the earth as it mounts to fame's zenith, and pales and hides feebler fixed stars in the glorious effulgence with which

it sweeps across the firmament. Genius, then, is sometimes greatness, but greatness is not consequently genius.

WONDERFUL PHENOMENON.

Your paper having recently taken quite an interest in all that pertains to the growth of the agricultural and mineral resources of Wyoming, will not, I presume, refuse a little space to the feeble description of a meteorological phenomenon that is now transpiring each evening in the skies above the Rocky Mountains in that romantic Territory.

Since the recent solar eclipse, they have, upon the summit of the Rocky Mountain chain, what the inhabitants call a second twilight, so brilliant with colors of mist, shade, and fire lights as to pain the eye in its steady gaze upon them, and to leave an impression on the mind that will never be obliterated.

Just as the sun is about to set, a heavy mist gathers on the mountain, and growing dense and denser, it shuts out entirely the last expiring rays of that luminous body; then all is darkness, or nearly so, for almost thirty minutes; when, all at once, the heavens become lit up from the horizon all around, far up to a small circle in the centre, with a vivid glare of the most dazzling chromatic colors, seeming as though a tremendous bonfire was ablaze below, throwing its glare in clear and steady flame above. The gorgeous and fearfully beautiful scene lasts for nearly an hour, then steals quietly away; and the moon theretofore dimmed by its fiery lustre regains its ascendancy and lights up the balance of the night in pale shadows as it is wont to do in every other clime.

Now, what causes these chromatic twilights? They were never before witnessed by any of the oldest mountaineers. I was in that section at this season last year, and I have never seen so grand and so thrilling twilights, and these have only

occurred since the great solar eclipse of the 7th inst. What does it mean? What does it portend? How does it originate?

Old Sarshay—the learned Ute chief—stands in silence each night gazing at this wonderful phenomenon, and when asked what he thinks about it, replies slowly and sadly: “Ugh! the Great Spirit is mad! He blows fire! His wigwam is in trouble! White man and red man had better feel afraid, for the Great Spirit is mad—he is heap angry!”

French Pete, the old trapper and miner, says: “It is now twenty-three years since I have seen the States. I have been eleven years in these mountains, and I never saw such fiery nights. The winds are damper; they blow milder and the air grows heavier. I don't know how to account for it. It has all happened since the eclipse of the sun. Something dreadful is going to happen. There will be a big fire some of these days that the waters of the world will never drown out and those days are coming rapidly.”

If it be true, as one of the professors of the Cincinnati Observatory says, that immense volumes of hydrogen gas were thrown out from the centre of the sun to the surface during the recent solar eclipse, how long will it be before the oxygen will be thrown out, and the carbon become the ruling and destroying element?

I give these particulars by request, and there are numbers of people in this city who, on last Sabbath and Monday nights, witnessed with me this wonderful phenomenon on the summit of the Rocky Mountain chain, 8,262 feet above the level of the sea. The Cheyenne and Larimie papers will endorse this description.—*Cheyenne Cor. Omaha Herald.*

A man should never boast of his courage, nor a woman of her virtue, lest both be doubted

What makes old age sad is not that our joys, but our hopes, then cease.

A PITHY SERMON TO YOUNG MEN.—You are the architects of your own fortunes. Rely upon your own strength of body and soul. Take for your motto self-reliance, honesty and industry; for your star, faith, perseverance and pluck, and inscribe, on your banner, “Be just, and fear not.” Don't take too much advice; keep at the helm and steer your own ship. Strike out. Think well of yourself. Fire above the mark you intend to hit. Assume your position. Don't practice excessive humility; you can't get above your level, as water don't run up hill—put potatoes in a cart over a rough road and the small potatoes will go to the bottom. Energy, invincible determination, with a right motive, are the levers that rule the world. The great art of commanding is to take a fair share of the work. Civility costs nothing and buys everything. Don't drink; don't smoke; don't swear; don't gamble; don't steal; don't deceive; don't tattle. Be polite; be generous; be kind. Study hard, play hard. Be in earnest. Be self-reliant. Read good books. Love your fellow-men as your God; love your country and obey the laws; love truth; love virtue. Always do what your conscience tells you to be a duty, and leave the consequence with God.

Elijah stood on the mount before the Lord, and the Lord passed by, and a strong wind rent the mountains, and broke to peices the rocks; but the Lord was not in the wind; and after the wind there was an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. And when Elijah heard it, he wrapped his face in his mantle, and went and stood in the door of the cave, for the Lord had spoken. So can the candid reason that in the wind of doctrines that have prevailed for some time; behold the Lord is not there; and in the earthquakes of eloquence that have made the pulpits ring

for years back, the Lord is not there; that in the fiery zeal of one sect against another, the Lord is not there; but when the angel spake at Cumorah, behold, the Lord was nigh, even the Lord, with a recompense; and he will soon come with burning coals at his feet, and scatter the everlasting mountains, and walk through the heaps of great waters, to the joy and deliverance of all his saints.—W. W. PHELPS.

JERUSALEM.—Lieutenant Warren has discovered that the underground passage running from the Huldah Gate, in the south wall of the Haram below the mosque of the Aska, up to the platform itself of the Haram, has no branches. At its northern end there is on the east side a chamber seventeen feet square, and on the west unimportant waterducts, five feet below the present surface, and probably connected with a tank beneath. These ducts he believes to be older than the Aska mosque. He thinks that the Tyropæon Valley will be found to sweep round eastward and to descend to the "Virgin's Fount," and thus divide Morran from Ophel, a fact never before suspected.

The excavations in the upper part of this valley indicate the actual existence of the brook which Hezekiah stopped or concealed when the city was besieged by Sennacherib. This stream would appear to be forcing its way along its old channel, at the depth of more than sixty feet beneath the present surface. A mile west of the city between it and the ancient village of Nephioah, Mr. Warren has explored, at some personal risk, a remarkable cleft which descends into the earth to the depth of more than one hundred and fifty feet, and which may not improbably be one of the sources of the water supply of Jerusalem. On the other hand, in the valley Kedron, a mile and a half south of the city and five hundred yards below the "Well of Joab," a well has been excavated, apparently for the first time, which proves

to contain passages, staircases, and all other contrivances, which Mr. Warren thinks will prove to be connected with the water system of the ancient city.—*The Hebrew.*

TRUE NOBLENES.—True nobleness lies in a deep and pure generosity of the soul, even common humanity pities the wretched. Ordinary attainments in the christian life, may induce men to labor even for the conversion of souls. A great sermon may come out of a heart largely swayed by small ambitions. A deed may be generous only to be called so. A man may be soft to cover himself with the praise of his friends. True nobleness must be unselfish; it must follow in a right cause, even where a personal adversary leads; it must be able to smile from the very heart at the success of a rival; it must not feel itself the poorer for another's riches, nor the meaner for another's exaltation. Such generosity is serenity; it is heavenly sweetness; it is at once royal and lowly; it is divine charity, and, therefore, liberty—"the perfect law of liberty,"—"blessed in its deed."

A GOOD MAXIM.—The more quietly and peaceably we all get on, the better—the better for our neighbors. In nine cases out of ten the wisest policy is, if a man cheats you, quit dealing with him; if he is abusive, quit his company; if he slanders you, take care to live so that nobody will believe him. No matter who he is, or how he misuses you, the wisest way is generally to let him alone, for there is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet.

Time marks the title page of our lives, death the finis, and the grave becomes the binding.

If you covet praise you dont deserve it.

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

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

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THE GATHERING.

BY ELDER EBENEZER ROBINSON.

The subject of the gathering of the Saints preparatory to the redemption and establishment of Zion, is one which has been strongly pressed upon my mind, and some thoughts connected therewith I desire to communicate for the consideration of the Saints.

This is a subject I feel to approach with great caution, inasmuch as several attempts have been made by different parties, ostensibly for the same object, which have not resulted in the bettering the condition of the people, but contrarywise; nevertheless, that a literal gathering of the true believers must take place, of a sufficient number of them to perform a certain preparatory work, before the final redemption and establishment of Zion, is to my mind clearly set forth in the revealed word of God. And inasmuch as the time is hastening when the promises made to the fathers must be fulfilled, I consider it but proper and wise that we should examine carefully, and see if there are not some land-marks laid down in the revelations of divine truth, to govern

those who accomplish this great and glorious work.

We see by reference to our church history, that the angel Moroni, in his communication to the Prophet Joseph on the 22d of September, 1823, used these words:

"Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the rock, will seek to overthrow the church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet, and the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

Thus we see at that early day the idea of the church becoming sanctified, and of receiving an inheritance in some place where the glory of God was to rest upon it, is clearly set forth; and that that work is yet in the future,

no one will deny. And that that place is to be Zion, is also clearly evident from the expression, "And the Redeemer shall come to Zion," &c.

On the 22d day of September, 1827, the angel placed in Joseph's hands the plates from which the Book of Mormon was translated; and in that book we find this language:

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb."

In April, 1829, the Lord said to Oliver Cowdery, by revelation through Joseph the Seer:

"Now, as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion."

Also, in May, 1829, the same commandment was given to Hyrum Smith, and also to Joseph Knight, Sen.

Again, in June, 1829, the following commandment was given to David Whitmer:

"Seek to bring forth and establish my Zion. Keep my commandments in all things; and if you keep my commandments and endure to the end, you shall have eternal life, which gift is the greatest of all the gifts of God."

From the foregoing quotations we learn, that, even before the church was organized, the establishment of Zion was presented as a prominent feature of the great work of the last days.

On the 6th of April, 1830, the day the church was organized, the Lord used this language in a revelation speaking of Joseph Smith:

"For thus saith the Lord God, him 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. For behold, I will bless all those who labor in my vineyard, with a mighty blessing, and they shall believe on his words, which are given him through me, by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world; yea, for the remission of sins unto the contrite heart."

Notwithstanding the repeated mention of the establishment of Zion, still the place of its location was not yet known, and we learn by reference to the following saying of the Lord to Oliver Cowdery, given Sept. 1830:

"And now, behold, I say unto you that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter. Behold I say unto you it shall be on the borders by the Lamanites."

In the revelation given in the presence of six elders, in September, 1830, is the following promise:

"And ye 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; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spake, so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righte-

ousness with man on earth a thousand years, and the wicked shall not stand."

Again, in the New Translation, in the prophecy of Enoch, given in Dec. 1830, we find this declaration:

"And righteousness and truth will I cause to sweep the earth as with a flood; to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem."

Again, in a revelation given in Feb. 1831, is this instruction:

"Therefore, the residue shall be kept in my store-house, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people *may be gathered in one*, in that day when I shall come to my temple. *And this I do for the salvation of my people.*"

Also in par. 17 of the same section it says:

"Thou shalt ask, and it shall be revealed unto you in mine own due time, where the New Jerusalem shall be built."

In a revelation given March 7, 1831, we find this glorious promise:

"Wherefore, I the Lord have said, gather ye out from the eastern lands, assemble ye yourselves together, ye elders of my church; go ye forth unto the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with *one heart* and with *one mind*, gather up your riches, that ye may *purchase* an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusa-

lem, a land of peace, a city of refuge, a place of safety for the Saints of the Most High God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it; and it shall be called Zion.

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

Again, in another revelation given March, 1831, are the following instructions:

"It must needs be necessary that ye save all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase lands for an inheritance, even the city. The place is not yet to be revealed, but after your brethren come from the east, there are to be certain men appointed, and to them it shall be given to know the place, or to them it shall be revealed; and they shall be appointed to purchase the lands, and to make a commencement, *to lay the foundation of the city.*"

In June, 1831, the commandment came as follows:

"Wherefore, verily I say unto you, let my servant Joseph Smith, jr., and Sidney Rigdon, take their journey as soon as preparations can be made to leave their homes, and journey to the land of Missouri. And inasmuch as they are faithful unto me, it shall be made known unto them what they shall

do; and it shall also, inasmuch as they are faithful, be made known *unto them* the land of your inheritance."

Commandment also was given in the same revelation, naming twenty-seven other elders who were to take their journey, mostly two by two, and travel to the same land, preaching by the way. And the revelation closed with these words:

"And thus, even as I have said, if ye are faithful, ye shall assemble yourselves together to rejoice upon the land of Missouri, which is the land of your inheritance, which is now the land of your enemies. But behold, I the Lord will hasten the city *in its time*, and will crown *the faithful* with joy and with rejoicing. Behold, I am Jesus Christ the Son of God, and I will lift them up at the last day. Even so. Amen."

In obedience to the heavenly commandment, those elders took their journey, and in July following, several of them arrived in Jackson county, Missouri, when the following revelation was received by Joseph Smith, jr.

"Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which *I have appointed* and consecrated for the gathering of the Saints: wherefore this is the land of promise, and *the place* for the city of Zion. And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold the place which is now called Independence, is the centre place, and the spot for the temple is lying westward upon a lot which is not far from the court house; wherefore it is wisdom that the land should be purchased by the Saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold this is wisdom, that they may ob-

tain it for an everlasting inheritance."

This revelation also gave instructions pertaining to the settling of the land; and named several families who were to receive their inheritance there; and the land was dedicated by the prayer of faith, and set apart for the gathering of the Saints. The elders purchased several tracts of land and went immediately to work and laid the foundation, and built houses for the families of the Saints; evidently believing that they were to receive and enjoy peaceful possession of their inheritances, and go immediately forward and build up the holy city, the New Jerusalem; but it seems the Lord understood it very differently, judging from a revelation he gave them Aug. 1831, from which we make the following quotation:

"Ye cannot behold with your natural eyes for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow, *after much tribulation*. For after much tribulation cometh the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour *is not yet*, but is nigh at hand.

"Remember this which I tell you before, that you may lay it to heart, and receive that which shall follow.—Behold, verily I say unto you, for this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honored of *laying the foundation*, and of *bearing record* of the land upon which the Zion of God *shall stand*."

Notwithstanding the plainness of this language, yet their eyes were at that time holden that they could not see it in all its fulness, but went forward with joyous and glad hearts, gathering together, purchasing lands, and building habitations, feeling that they had gotten home to Zion. But the scene soon changed, and the tribulation spoken of

began to be endured, for in 1833, the dark cloud of persecution arose, and swept fearfully over the land, so that in November of that year the Saints were entirely driven from Jackson Co., after some had been killed; some tarred and feathered; others sorely scourged and beaten, their houses burned and property destroyed. Thus, empty as it were, and naked, they were driven north of the Missouri river, and compelled to seek a home among strangers.

During these two years in which the Saints were occupying that goodly land, the Lord in his mercy gave much instruction pertaining to the gathering of the Saints, and the establishment of Zion; also the law by which it is to be governed *when established*, and the consecrations to be observed by those who assemble there; which we believe to be in *full force*, and binding upon the Saints to this day, and *will continue* so until the great work is fully consummated. Some of those instructions and commandments we will notice here.

In a revelation given in Kirtland, Ohio, Aug. 1831, (Joseph Smith, jr., Sidney Rigdon and Oliver Cowdery having returned to Kirtland from Missouri), we find these instructions:

"And now, behold, this is the will of the Lord your God concerning his Saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence.— Behold the land of Zion, I, the Lord, holdeth it in mine own hands; nevertheless, I, the Lord, rendereth unto Cæsar the things which are Cæsar's: wherefore, I, the Lord, willeth that you *should purchase* the lands, that you may have advantage of the world, that you may have claim on the world; that they may not be stirred up unto anger; for Satan putteth it into their hearts to anger against you, and to the shedding of blood; wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none

inheritance for you. And if by purchase, behold you are blessed: and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and *but few* shall stand to receive an inheritance."

Again in a revelation given on the 22d and 23d of September, 1832, we find this language:

"A revelation of Jesus Christ unto his servant Joseph Smith, jr., and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his Saints to stand upon Mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, jr., and others, with whom the Lord was well pleased.

"Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the Saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily this generation shall not *all pass away* until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house."

Again in the 8th paragraph of the same revelation we find the following warning:

"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."

In a revelation given August, 1833, we find this additional warning:

"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."

Notwithstanding these warnings, the scourge, and judgment, and sore affliction came upon them to the very letter, so that, as heretofore stated, by the 13th of the following November, they were driven from Jackson county.

In a revelation given December, 1833, the Lord speaking on this subject, says:

"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 the day when I shall come to make up my jewels. Therefore, they must needs be chastened, and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny me, *cannot be sanctified*."

In the fourth paragraph of the same revelation, we find these comforting words:

"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."

Here, allow me to ask, how could the prophets be fulfilled if the Saints had never been driven from Zion? For how could they return to a place which they had never left? The prophet Isaiah says: .

"Therefore the redeemed of the Lord *shall return*, and come with singing unto Zion; and everlasting joy and holiness shall be upon their head."

Again, in the seventh paragraph of this same revelation:

"And the Lord of the vineyard said unto one of his servants—Go and gather together the residue of my servants; and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also among my servants, who are the strength of mine house, save those only whom I have appointed to tarry, and go ye straightway unto the land of my vineyard, and redeem my vineyard, for it is mine, I have bought it with money. Therefore, get ye straightway unto my land; break down the walls of mine enemies, throw down their tower, and scatter their watchmen; and inasmuch as they gather together against you, avenge me of mine enemies; that *by and by* I may come with the residue of mine house and possess the land.

"And the servant said unto his lord, *When shall these things be?* And he said unto his servant, *When I will*; go ye straightway, and do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you; a faithful and wise steward in the midst of mine house; a ruler in my kingdom. And his servant went straightway, and done all things whatsoever his lord commanded him, and af-

ter many days all things were fulfilled."

In the 10th paragraph of this revelation, we find the following:

"Now, verily I say unto you, let all the churches gather together all their moneys; let these things be done in their time, be not in haste; and observe to have all things prepared before you. And let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries when they are built up; if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion."

In obedience to the commandment given in a revelation dated Feb. 1834, and also in the foregoing parable, a goodly number of the young men and middle aged of the strength of the Lord's house, took their journey from Kirtland, Ohio, in May, 1834, and went to the land of Missouri, perhaps thinking they would be permitted to go directly in and take possession of the land which had been purchased by the Saints, but from which they had been driven; losing sight of the answer which the lord of the vineyard made to the servant when he asked, "When shall these things be?" and the reply was, "When I will." Also forgetting the statement, that "after many days all things were fulfilled."

Many were the rumors which preceded the "Camp," as this company of men were called, so that by the time they got into that region of country, a large number of men from Jackson and other counties, had assembled and started east to meet them to oppose their further progress. The two parties came near each other at Fishing River, in Clay Co., Mo. The Missourians were on the west side, and the "Camp" on the east side of that stream, when a great hail storm arose, and the rain poured in torrents, and so great was the flood that it is said that that stream rose fifteen feet that night.

This mercifully prevented a collision, and clearly manifested the kind regard our heavenly Father has for his children.

It was here, directly after this occurrence, that the Lord gave on the 22nd of June, 1834, what is called the Fishing River revelation, from which we make several extracts.

"Verily I say unto you, who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people:

"Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be by the things which they suffer. * * * Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands; * * therefore, it is expedient in me that mine elders should wait for a little season, for the redemption of Zion; for, behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfill, I will fight your battles.

* * * "But inasmuch as there are those who have hearkened unto my

words, I have prepared a blessing and an endowment for them, if they continue faithful. I have heard their prayers, and will accept their offering; and it is expedient in me, that they should be brought thus far, for a trial of their faith. * * *

"And let all my people who dwell in the regions round about, be very faithful, and prayerful, and humble, before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in *one region* as can be consistently with the feelings of the people: * * *

"Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the army of Israel becomes very great; and I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, until my servant Baurak Ale and B. eemy, whom I have appointed, shall have time to gather up the strength of my house, and to have sent wise men, to fulfill that which I have commanded concerning the purchasing of all the lands in Jackson County, that can be purchased, and in the adjoining counties round about; for it is my will that these lands should be purchased; and after they are purchased that my saints should possess them according to the laws of consecration which I have given: * * *

"But firstly, let my army become very great, and let it be sanctified before me; that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws."

From the foregoing quotations, we learn that Zion is to be established, no

more to be thrown down, and also the place of its location; and that it is the will of the Lord that the land should be purchased by wise men appointed and sent for that express purpose, before the Saints shall attempt to take possession of their inheritances there. And further, that the Lord has commanded his people to "carefully gather together as much in *one region* as can be consistently with the feelings of the people," "in the regions round about," and wait for the redemption of Zion until the elders be endowed with power from on high, and the army of Israel becomes very great, and is sanctified before the Lord.

This, beloved brethren, is a great work, nevertheless it is, as I clearly understand it; the work for the Saints of the last days to perform; therefore, inasmuch as we profess to be that people, let us gird on the whole armor of righteousness, and seek wisdom and grace at the hands of our heavenly Father, that we may perform well our part in this glorious work.

Therefore, to the end that we may be united, and be of *one heart* and *one mind* in this matter, I recommend that a special council of elders be called, at such time and place as the Spirit may designate through Bro. Joseph Smith, to take into consideration this whole subject, so that all things pertaining thereto may be done according to the mind and will of the Lord.

It seems to me that the Father's set time to favor Zion is at hand.

Because of the transgressions of Israel, the Lord caused them to wander forty years in the wilderness, after they had attempted to take possession of the goodly land; and only two, Caleb and Joshua, of all that mighty host, that was over twenty years of age, remained to receive their inheritance.

It will soon be forty years since the Saints laid the foundation, and bore record of the land whereon the Zion of God shall stand; and I hope

there will be more than two of those who first entered there, who will remain to receive an inheritance in Zion, when she putteth on her beautiful garments, and shineth forth gloriously.

SYNOPSIS OF A DISCOURSE

DELIVERED BY ELDER W. W. BLAIR, IN MERRIMAN'S HALL, SAN FRANCISCO, CAL.,
OCTOBER 9TH, 1868, (REPORTED
BY E. C. BRAND.)

Subject:—The Organization of the Church of Christ.

BELOVED SAINTS:—Previous to speaking of the Reorganization, it will be well to take a brief retrospect of the rise and progress of the Latter Day Work, its organization, subsequent apostasy, and hence the necessity of its reorganization.

The Church was organized on the 6th of April, 1830, differing from all societies on earth, and enjoying different blessings. During fourteen years it made rapid progress. It was brought into existence by the instrumentality of Joseph Smith and Oliver Cowdery, by the power of God. Since the days of the Savior, no religious body ever made such rapid progress. Organized in 1830 with only six members, in the space of fourteen years and two months it numbered two hundred thousand souls, while the M. E. Church, renowned for its rapid increase, only numbered one hundred and forty-three thousand, in (I think) sixty-three years.

After the martyrdom of Joseph, division and darkness reigned. Apostate leaders sprung up, claiming to be the legal successors of Joseph, leading off factions in various directions. J. J. Strang, to Voree, and Beaver Island, Sidney Rigdon to Pittsburgh, Lyman Wight to Texas, Wm. Smith to Wisconsin, C. B. Thompson to Preparation, etc. A large portion of the members, and of the Twelve, following Brigham Young, who led them from Nauvoo to

Winter Quarters, where, in 1847, Brigham Young reorganized the church, introducing doctrines diametrically opposed to the Book of Mormon and Doctrine and Covenants, and taught that the church instead of being governed by the law, should be governed by the Priesthood, he being the chief authority; thus, in reorganizing the church they virtually acknowledged its disorganization at the Prophet's death.

This leads us to the character of the apostasy. In the apostasy of the church in the days of the Apostles of Jesus, one of its principal features was to teach the doctrine of celibacy; that those who desired to attain to a high degree of glory must not marry at all, "forbidding to marry and abstaining from meats." But in the latter day apostasy, Satan seems to have changed his tactics, going into the other extreme, teaching that a man's glory is to be in proportion to the number of his wives and children; and thus, in putting aside the "books," opened the flood-gates of iniquity. And here, let me remark, that although they have introduced polygamy, they virtually "forbid to marry" as they teach, contrary to the Church of Christ, that all covenants of marriage not ratified by their priests are not valid; that *sealing* is the *only*, true order of God. We find in the law, D. & C. that marriage solemnized according to the law of the land is held sacred, and that God recognizes it.

Previous to Joseph's death, he predicted that the church would be scattered, and saw that the time might come when Brigham Young would lead the church; and that if he did, he would lead it to perdition. He told his wife, Emma, to remain at Nauvoo, or if she left, to go to Kirtland, and not to follow any faction. He also gave Bro. Marks the same counsel, and told him to go into northern Illinois, and wait for the reorganization of the church. Since then, the scattered
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fragments have propagated the first principles of the gospel, and much error, and the numbers that have endorsed a belief in the latter day work has increased to from five hundred thousand to seven hundred thousand. Brigham Young's followers numbering about one hundred thousand, and the Reorganization about fifteen thousand. There is a large number that remain scattered. I should say that in California, Nevada, Oregon and Idaho, there may be one hundred thousand, and in the eastern states large numbers in proportion, comprising judges, lawyers, assembly-men, high-minded and honorable men, who are waiting and looking for the re-establishment of the church; and as soon as they see that such is the case, will unite with it.— They having been deceived by Brigham Young and others, are cautious, and slow to believe. We claim to teach Joseph's doctrines; we believe in the divine authenticity of the Book of Mormon, and Doctrine and Covenants, and that those books, with the Bible, contain the principles of salvation; that the doctrines taught by Jesus and his apostles are the doctrines of eternal life; that men must adhere to them to be saved.

Joseph declares that God has called him; that his father blessed him as his successor, and we believe the church will overcome under his leadership.— This brings a conflict in the views of various factions:

We hold it as the privilege of all men to worship God according to the dictates of their own consciences, and that it is our privilege to express our views and teach them.

Joseph told the church to look to Joseph his son to be the head of the church:

In 1851 the hearts of the saints were cheered concerning the condition of the church. They sought unto the Lord to know his will, and the voice of the Spirit came telling them that

Joseph should come forth. Such has always been the tradition of the church, and also agrees with the law and promises. Again the Spirit whispered that the time was at hand; and in April, 1860, Joseph came to the Church in Conference assembled at Amboy, Ill., and was formally received. Since then the work has rolled forth, missionaries have been sent to Canada, Nova Scotia, the Isles of the Sea, England, Wales, Scotland, etc.

The Saints are distrustful through having been so badly deceived by B. Young, Strang, Rigdon, and others.— I do not blame them. Let them be cautious, and see in whom they trust. In Utah it has been almost impossible to teach. In 1863, B. Young declared he would oppose the work; and he has faithfully kept his word. Notwithstanding this, thousands have gathered away under the teachings of our elders, and their foul fabric is tottering ready to fall. The influence of the Reorganization makes its way to the hearts of the people. General Connor, Judge Waite, and many distinguished visitors coming from Utah, testify that the sound has gone forth under the teachings of our Elders, and that the Lord through Joseph is calling his children. We are organizing branches there, and are prepared to meet their elders; but none of them choose to meet us. Orson Pratt shrinks from discussion, and will not meet us.

We are told in D. & C. sec. 42 par. 5, that "the elders" * * * * "of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon;" and to observe the church articles and covenants. Again we read, par. 7, "Thou shalt not kill," "thou shalt not lie," "thou shalt not commit adultery," "thou shalt not speak evil of thy neighbor or do him any harm," to remember the poor, "thou shalt love thy wife with all thine heart, and cleave to her and none else."

These are the things we are teaching

and from time to time we hear of God confirming the word with signs following, and are made glad with tidings from afar, of the various gifts of tongues, healings, and prophecy, which God is bestowing upon the various branches of his church. Unlike other denominations, we believe that the Lord will bestow these things on those who seek the Lord, even as in the days of the apostles; and to-day the sick are healed (but not all) by the prayer of faith, and the anointing of oil. The Saints enjoy the gift of tongues and prophecy, wherever the word goes.—Elders should teach those things when they go forth. It is not enough to be moral, we must be spiritual. Exhort the Saints to seek after the gifts. B. Young says these things are no longer needed, like the sectarians; that the people are living under the direction of "living oracles," and ridicules the idea of persons having those gifts; but we believe the Bible on this point, that the gifts will continue till the Millennial age. Let the Elders teach the Saints to covet these gifts. God knows who are worthy. Let them, before God, seek them out of a pure heart for the glory of God, the giver. Exhort the Saints to be spiritual. By the gifts we are encouraged and strengthened. All these things are in harmony with the prophets.

The apostacy is also pointed out by prophecy. Paul says, in 1 Tim. 4th chap. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their consciences seared as with a hot iron. Forbidding to marry, and to abstain from meats." We find all the features of this kind of apostacy in the various factions. C. B. Thompson, for instance, teaching to abstain from meats, and B. Young forbidding to marry, in the common acceptation of the term, for he calls all common mar-

riages nothing but living in adultery, and that sealing is the only binding law; that we find in the patriarchal day they took each other to be companions, vouching to be husband and wife, we hear of no especial form in the days of Abraham, yet the covenant was held binding by God, and was legal.

In the D. & C. we find that the elders or priests may marry, or people may be married by judges and others holding authority, and all these marriages were considered valid in the days of the first Joseph. But B. Young says it is not marriage unless performed by the priesthood, hence he virtually "forbids to marry."

Again we read in 2d Thess. 2d chap. speaking of the second coming of Christ. "Let no man deceive you, by any means, for there shall come a falling away first, and that man of sin be revealed, the son of perdition," &c.

We find in Joseph's History, that the man of sin was revealed, the man of sin being Satan; and when he enters a human tabernacle, he enters the temple of God. Brigham Young has fulfilled it in a literal sense; for at the death of Joseph he assumed the manner and voice of Joseph, even causing the people to say, "Why, it is the voice of Joseph." Of this character are the manifestations of modern Spiritualism, one will, for instance, assume the voice of Daniel Webster till you would think you were in his presence; another one, under the control of the spirit of an Indian; another time the supposed spirit of some old lady would enter the tabernacle, with fine toned voice, tremulous like an old woman. In 1855, an individual named Daniel Harkins was said to be possessed by the spirit of his mother. Call him Dan. or any title by which he was accustomed to be addressed, he would pay no attention; but call him Mrs. Harkins, he would answer politely. Ask him to sing, he would do so just like an old woman.—Thus some persons assume the charac-

ter of whomsoever the devil wishes.— This was the spirit that actuated B. Young when he assumed Joseph's voice; the "man of sin" entered into him, assuming the manner and voice of Joseph; and this was a mighty delusion to deceive the saints. The Spirit of God does not change a man to cause him to mimic another; it enlarges and unfolds the faculties of the mind.

The church were warned that Christ could not come till the apostacy first took place. By revelations, given through Joseph, we were warned that great trials should come on the church of God.

In a revelation given in March, 1833, sec. 87, in which the Lord taught Joseph that the keys should never be taken from him, but that the oracles should be given through him to another, the Saints are cautioned in the 2d paragraph, as follows: "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." Did not the storm come? And it was after these things, not before, that Zion was to be redeemed.

In a revelation given in 1831, sec. 58, par. 2. "Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation, for after much tribulation cometh the blessing."

They could not then see that they had to wade through "much tribulation."

Another warning was given them in a revelation given in 1831, sec. 38 par. 4. "And now I show unto you a mystery, a thing which is hid in secret chambers to bring to pass even your destruction in process of time, and ye knew it not." They were thus shown

that the time would come that they would stumble and fall, if they did not save themselves by adhering to the law revealed through Joseph; and if we adhere to his teachings it will be well with us. As a way of escape, we find in the 4th paragraph, "And that ye might escape the power of the enemy and be gathered unto me, a righteous people, without spot and blameless; wherefore, for this cause, I gave unto you the commandment that you should go to the Ohio; and there I will give unto you *my law*," which law we find in section xlii, the observance of which law was, and is designed to spare in the day of tribulation, during the storm. We read in the Book of Mormon what that storm is, Helaman ii. 15, which gives us an account of the storm and the rock of safety.

The Lord says in the revelation on the keys not to be taken, (in substance,) that the church should be preserved by a faithful adherence to the laws. Read it. Sec. lxxxvii. 1, 2. A great trial of the faith of the church was contemplated in this revelation, and the only thing to save them was adherence to the law, and what would have saved them then, is all that will save now or in time to come. Satan seeks the weakest place to destroy the work of God, and the plans of Satan were being concocted when Joseph received the revelation, "Behold I shew you a mystery," &c. When a man stands on the rock, walking in the Spirit, Satan has no power over him. I saw the church in her sorrow, in a vision, before I entered upon my ministry. I saw her as a woman under the influence of Satan, weeping and sobbing. I heard a voice come to that woman, saying, "Come to thy husband," and Satan's power was broken. The church was to be tried, and the only means to save them from apostacy, was firm reliance on the rock. But the priesthood gave way to the pressure, lost the spirit of their mission and

calling; and became the servants of sin. Harsh words, but we are driven to this conclusion.

It is evident that the apostles were also to fall with the balance, for we read in section cv, that "after their temptations and much tribulations, behold, I, the Lord, will feel after them; and if they harden not their hearts, and stiffen not their necks against me, they shall be converted, and I will heal them."

This reorganization was established by the authority and the word of God. God gave the commandment, and the entire conference received the witness, to take the incipient steps to organize; and we read, in section lxxviii. 1, that "whatsoever they [the elders] shall speak when moved upon by the Holy Ghost, shall be scripture; shall be the will of the Lord," &c., &c. The revelation, section xliii, was not intended to restrain the Lord from speaking to whom he thought proper. The Lord thus instructed the church at Zarahemla, and declared that he would bring forth the prophet to it. But some will ask, "Where is your authority to ordain apostles?" We answer that the Lord commanded that seven should be ordained, and that they should take the watchcare. It was witnessed to all present. The Holy Spirit bore witness; and we read, in section xlvi. 3, "And that which the Spirit testifies unto you, even so I would that you should do in all holiness of heart," &c. The ordination of apostles in the Reorganization is strictly in accordance with a precedent given in the Acts of the Apostles, in the case of Saul and Barnabus. We find in Acts xliii, that the Holy Ghost spoke to "teachers and prophets;" (there were no apostles there;) and this was the last ordination that Paul received; hence he was then ordained an apostle. Some might say that this was the less ordaining the greater, but it was not so; God was the power, those who acted

only the instruments. The same thing took place in the ordination of Joseph and Oliver to the Melchisedec priesthood. Here Aaronic priests ordained to the Melchisedec priesthood. In May 15, 1829 Joseph and Oliver were ordained to the Aaronic priesthood, and were told by the angel, that, if faithful, they should hereafter receive the greater priesthood, and said that he acted under the direction of Peter, James and John. See Joseph's History from which we quote. "About thirty days afterward, desirous for the promise, we got together in the chamber of Mr. Whitmer, and we had not been long 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 time as it should be practicable to have our brethren, who had been and 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." They then ordained one another, by command of God, to offices they did not hold. The Lord said in section xix. 3. "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," &c. The Lord said *it behooved him*. I do not know why, unless he desired that cavillers should not see it and stumble.

In section xvii, speaking of the rise of the church, paragraph 1, we find, also, that Oliver was ordained under the hand of Joseph. Here is where he got his apostleship, and eldership.

Section xix. 3: "It behooveth me that he [Joseph] should be ordained by you, Oliver Cowdery." It is true that we read, "also with Peter, James and John, whom I have sent unto you, by whom I have ordained you." God ordained by proxy. They held the keys of ordination to *both* priesthoods. John the Baptist acted under their direction. In this sense it was the ordination of Peter, James and John. What is done by command of God is right. The Saints in Zarahemla knew that God had spoken. They went forth and obeyed. The apostles in the Reorganization *came by command* of God; not through the body that was present. Joseph claims that he was chosen and set apart by his father in 1843; that he was anointed under the hands of his father. The father told the council at the time that his son would finish his work, that he remembered this; and, in 1860, he was received by vote, and ordained to the Melchisedec priesthood and Presidency of the church. From the day that the work first commenced, the Holy Spirit has been poured out, and the work is rolling forth.

AN EVENT IN THE FUTURE.

BY ELDER S. F. WALKER.

In the 38th and 39th chapters of Ezekiel, it is prophesied that there shall come a day when the people of Israel "shall be gathered out of the nations," and shall have "cattle and goods," and dwell safely in the midst of their own land, in unwalled villages. "All of them dwelling without walls and having neither bars nor gates."

While they are thus at rest, they shall be attacked by a mighty army that will "come like a storm." That this army will be comprised of Russians

and their allies, will appear from the following considerations:

It was the common practice with the early writers of the Old Testament, to designate the different countries of the earth by the names of the patriarchs who first occupied them. Many of these names remain unchanged. Many of them are found in the dual or plural number, proving that they have a national reference. Others have a peculiar termination that proves that they represent a tribe.

"Son of Man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal."

Gog, Magog, Meshech, and Tubal, were sons of Japhet, who settled in the regions of the Crimea. Gog and Magog represent nations that lived between the Euxine and Caspian seas, in what is now Russian territory. Meshech is considered, by most commentators, as identical with Moschi, parent of the the Muscovites; founder of Moscow.

With these tribes will be "Gomer and his bands; the house of Togarmah, of the north quarters, and all his bands; and many people with them." Gomer was a grandson of Japhet, and his descendants inhabited the Crimea; and Togarmah settled about Pontus and Cappadocia. "Persia, Ethiopia and Lybia, will be with them."

That this attacking force will come from Russia is further proved by the words, "And thou shalt come from thy place out of the north parts."

They "will cover the land like a cloud." Then there will be a "great shaking in the land of Israel," so that "the fishes of the sea and the fowls of heaven, and all creeping things that creep upon the earth, and all the men that are upon the face of the land, shall shake" at the presence of the Lord, and "the mountains shall be thrown down," and the steep places shall fall, and every wall shall fall to the ground.

And farther, God says, "I will plead against him with pestilence and with

blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone."

This harmonizes with Revelations xx. 8: "And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven, and devoured them."

Ezekiel proceeds, "And they shall be given to ravenous birds of every sort, and to the beasts of the field, to be devoured." "And then they that dwell in the cities of Israel shall go forth and burn the weapons," "and they shall burn them with fire seven years," and shall be seven months burying the dead. After this God will have mercy on the house of Israel, and not hide his face any more from them.

John the Revelator, in describing this event, says it shall occur immediately after the thousand years of peace. It also corresponds with the time when Satan shall be loosed for a little season.

The literal gathering of the Jews is one of the most prominent events prophesied of in the Bible; but is not generally believed in by those who profess to preach the gospel of Christ, To us it is written, "The heavens were again opened to us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four quarters of the earth, and leading the ten tribes from the land of the north." God's providences are preparing the way for the gathering. The land is being restored to fruitfulness by the latter rain, so that these words of Ezekiel may be fulfilled: "And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by."

The emperors of France and Russia are, by their ambitious projects, aiding in the great work; but they do it un-

consciously, for it is written of Gog, "I will turn thee back, and put hooks in thy jaws, and will bring thee forth." The princes of the earth are but puppets playing a committed part.

Prophecy is history in brief. The Bible contains an epitome of the world's story from creation down to the last day of time. This fact is not generally recognized; but it lies at the basis of our creed. We know that all the great events of past ages were foreseen by the prophets, and are therefore willing to believe those same prophets, when speaking of things still in the future.

A GOOD EXAMPLE.—A visitor once went to a Sabbath School, where he saw a little boy and girl on the same seat, who were brother and sister. In a moment of thoughtless passion the little boy struck his sister. The little girl was provoked, and raised her hand to return the blow,— Her face showed that rage was working within, and her clenched fist was aimed at her brother, when her teacher caught her eye. "Stop, my dear," said she, "you had better kiss your brother than strike him." The look and words reached her heart. Her hand dropped. She then threw her arms around his neck and kissed him. The boy was moved. He could have stood against a blow, but he could not withstand a sister's kiss. He compared the provocation he had given her with the return she had made, and the tears rolled down his cheeks: This affected the sister, and with her little handkerchief she wiped away his tears. But the sight of her kindness only made him cry the faster; he was completely subdued. Her teacher then told the children always to return a kiss for a blow, and they would never get any more blows.

It is not strange that when a man becomes fond of his glass, he becomes a tumbler.

L. D. S. Herald

JOSEPH SMITH, EDITOR.

Plano, Monday, November 1, 1869.

PLEASANT CHAT.

The Semi-Annual Conference of 1869 is over. From the first hour of its convening, peace prevailed. The weather from Wednesday morning till Sunday evening, with the exception of Friday, was most excellent.

The business of the Conference was rapidly dispatched, in order that the afternoon of each week day and Sunday might be devoted to the preaching of the word.

Everything went very smoothly until Friday morning, was ushered in wet, rainy and disagreeable. Some few of the brethren became frightened at the prospect for rain, and left the ground for home. The great body of the Saints, however, decided to remain, trusting in the Lord. The rain ceased at noon, and the business proceeded. At the prayer meeting, Friday evening, the Saints, were blessed beyond expectation; indeed those present declare that in their experience, none to surpass it was ever witnessed by them. Tongues, interpretations, prophecies, exhortations by the Spirit were among the exercises of the meeting.

"The gathering" was a subject much talked of; and from indications there will be some practical efforts put forth to realize the hope of the Saints in this direction.

Bro. Andrew Shearer is laboring in Southern central Iowa, and is meeting with evident good success. Brother Shearer seems to have the work deeply at heart, and is capable of presenting ably.

This notice will secure to Brother Shearer the prayers of the Saints, that he may be blessed in his righteous labor for Christ.

We are now prepared to furnish the branches with Elders', Priests', Teachers', and Deacons' Licenses; Certificates of Removal and Certificates of Marriage, in any quantity desired. Organized districts and branches should obtain a supply. Price \$1,00 per hundred.

We have also licenses for the quorum of the Twelve Apostles, the High Priests, the Bishops, and the Seventies, and would recommend that the members of these quorums obtain new licenses from their respective presidents. All of these are of the new series.

We have also Certificates of Baptism and Confirmation, and Certificates of Ordination. These we have bound for the use of the travelling ministry, twenty-five of the former and five of the latter in each book. These also are of the new series, and convenient for the inside coat pocket or satchel. They are printed in the form of a receipt book, having a check attached, on which is to be written all particulars found on the certificate given to the parties baptized, confirmed, or ordained. By these checks each elder will be able to report what he has done, and

furnish necessary items to the Church Recorder in case of certificate being lost. These certificates are intended to supply a long-felt and much needed demand for some means of identifying persons as members or officers, who may be baptized, confirmed, or ordained where there is no organized branch of the church.

By presenting the party with a certificate, the presenting of that by them to any branch they may desire to join, no question of their having been properly qualified for admission can arise, to disturb either others or themselves.

When presenting certificates to parties so situated, however, the ministers of Christ must ever remember their duty is to instruct them in the law which contains the command, "Neglect not the assembling of yourselves together;" advise them to live purely and worthily while under the especial watchcare of no particular branch authority, and enjoin upon them the importance of presenting their certificate, and becoming identified with an organized branch, as soon as possible.

The "Epitome" has been so favorably received, that we have issued another one-page tract, called "The Gospel." These two are excellent treatises to be handed to enquirers. Every branch, and every travelling minister should keep a good supply on hand, and see that strangers visiting their meetings are furnished with one. The handing out of a simple one-page tract, costing less than one-third of a cent, containing a statement of gospel principles, and a few of the scriptural

evidences by which our view of those principles is sustained, may accomplish much for the cause, much towards directing the thoughts of those who are enquiring, "What shall I do to be saved?"

MINISTERIAL LABOR.

The incessant and increasing demand for a spiritual-minded, intelligent and faithful ministry, is everywhere meeting us, and our mind is filled with a troubled anxiety, because there seems to be no adequate means of supply. Never, perhaps, in the history of the Latter Day Work, was the cry for such a ministry more urgent than now.

Thirty-nine years since, when the church of the Latter Day dispensation was organized, there were but a few of the many nationalities of this world, in which the doctrines of the cross could be promulgated, with even a limited degree of toleration; in no land, not even in our own, the land of greater freedom than all, could an ambassador of Christ plant the standard of truth and proclaim its laws, with safety to his person and his property.

As the sturdy oak, the stately elm, the trees of various size and kind, and the scrubby underbrush of the forest, effectually bar the husbandman's progress; so have the despotisms of the old world, as the giant trees of the world's great forest, interwoven here and there with the wild vines, and unseemly underbrush, of a policy-governed and bogus christianity, on both the old and the new continents,

prevented the fulfilling of the Master's will, to have the gospel seed sown in every land, and "by the side of all waters."

But the Lord of the earth is clearing the way. Tree after tree is being felled by his mighty hand. The underbrush is beginning to be valued at its worth, and thousands who were once entangled in its sinuous vinery, are breaking themselves loose. Obstacles once thought insurmountable are being cleared away. The citadel of self-righteousness, the fortress of pride, the battlements of prejudice, through the embrasures of which the artillerists of error directed their deadliest shots, are all crumbling, and giving evidences of serious decay. The cry is reaching us from within the very ramparts of the enemy, "Come and let us hear the King's message of peace from your own lips; we have heard it from the sentinels whom we have placed on duty and liberally paid, but we fear they have deceived us."

Imperial Russia, Moslem Turkey, imperious Austria, manacled Italy, Papal and Protestant Europe, isolated and self-immolating Pagan governments, are all feeling the pulsations of the great heart of moral and religious liberty, whose dominion must extend over all the earth. Even China and Japan are opening their gates, and thence must the influence of her wondrous charms extend. She is the great, the glorious harbinger and handmaid of truth. As the woodman's axe clears the ground before it can be cultivated, so shall Liberty remove existing obstructions, that the gospel

plough may work in the moral soil of every nation, the gospel seed be sown in every land, that there may come to Mount Zion a people to worship the Lord of hosts, from every kindred, tribe, tongue, and people from under the whole heavens.

May no narrow view of God's great scheme warp our conceptions of the great work, inaugurated for the world's restoration; nor a spirit of partizan bigotry render us blind to the sublime truth, that God worketh among the armies of men, and out of every evil bringeth good.

The land of the ensign and of the standard, the Zion of spiritual Israel, is needing culture, and yet, must we write it, some of the husbandmen are standing idle. The soil, the plough, the seed, are furnished, the laborers engaged and appointed by the great Master, and yet much of the soil that might be cultivated is unturned, the plough very insufficiently used, the seed sown but sparingly.

Husbandmen, will you, oh! will you not work. Some of you are the truly faithful of God; but too many, alas! by far too many, are burying their talent in the earth, or using it to no profit.

Let us adjure you by your covenant with the Almighty—by the terrible but gracious sacrifice of Christ—by the obligations of your high calling as ambassadors for the Lord—by the necessity for freeing the church from the stains of sin and error through the setting forth of purity and truth—by the loving-kindness of the Creator in preparing your way among the nations—by the cry of scattered and afflicted

Israel for the rich bread of life they were wont to feed on before they went astray, and which you are sent to bestow—by the Macedonian cry for help from your brethren who are in the field doing the Master's will—by the cry among the sons of men who are tired of the ways of man's invention, and are seeking to know the Lord's way—by the danger of the thousands who are unconsciously serving man under the delusive hope that Christ will acknowledge and reward their servitude—by the hope of the righteous, the fears of the wicked, the assurance of your faith and the testimony of the Spirit that it is of God—by the love of all that is God-like, let us adjure you, husbandmen in the Lord's vineyard, lose no more time; but “work while the day lasts, for the night cometh in which no man can work.”

DISCUSSION.

Elder Isaac Sheen has been to the two days' meetings held at Capron, Ill., October 9th and 10th, and Marengo, Ill., October 16th and 17th. At the former place, the community known as the “Christian Church,” generously granted the use of their very neat and well-furnished meeting-house to the brethren, waiving their own meeting to accommodate the Saints. The minister of this people seems anxious to winnow the wheat thoroughly, and to this end, sent Elder Sheen a challenge for discussion, which has been accepted. The discussion is to be held in the Christian Meeting-House, Capron, Boone Co.,

Ill., commencing on the evening of the 15th of November. Subject for discussion: “The claims of the two churches.”

Correspondence.

GRAVOIS, Missouri,

September 7, 1869.

Bro. Joseph:

I take up my pen to inform you of my labors at Sevier, Macon Co., Mo.

Held eleven meetings during my stay there. One was a private meeting with a Methodist preacher. He was a man that had studied the Scriptures, and he put some deep questions. Our discussion was on the difference between the doctrine of Jesus Christ, and the doctrine of man. All went off peaceably; and when he left us he was very much pleased with the meeting, and said he had got more good than if it had been a public meeting. Our meetings were crowded and especially the night meetings; there were as many listeners outside as there were in, and yet there was the greatest attention paid. All our meetings went off in peace. Not a murmur was heard. Baptists, Methodists, and the world's people were there. All invited me to spend a day with them before I left, but I could not.

Three were baptized that had been to Salt Lake; one had been twice and returned.

I have organized a branch with seventeen members; Daniel Llewelyn, President; Ephraim Rowland, Book Agent. The Saints in that part are a kind, loving people. There is a great work to be done in that part of the vineyard.

Would that God would raise up some God fearing men; men with clean hands and pure hearts, men whose eye is single and body full of light, men whose mind is

weighted with anxieties for the progress and spread of the kingdom.

God is giving us favor in the eyes of the people. The world is famishing for the word of life. When will that time come when elders will rise up and say, "Honor me I, Lord; send me."

The St. Louis Conference was a good one. All went off with a good spirit.

Yours in Christ,

WM. H. HAZZELDINE.

EASTON, Missouri,

September, 24, 1869.

Brother Mark:

Since our last District Conference the elders in this part seem to be more wide awake. Last Sabbath I had the happy privilege of leading one precious soul down into the waters of baptism, one that, according to the testimony of the Spirit, will be an instrument in the hands of God, in helping to establish truth upon the earth. This is the first fruit I have gathered in Missouri. The place of baptism was near Union Mills, in Platte Co.

We held meeting at the residence of Bro. Watson for confirmation, after which, Bro Summerfield organized a branch of six members; Elder Benj. Watson, president.

There are a goodly number of people in Clinton and Buchanan counties, searching after truth, and there are some who have offered themselves for baptism; and if we labor faithfully, we will have considerable increase in our numbers here.

All is not fine and sunshine however. We have our enemies, and they are active. I heard when I was south last week, that Lee the Mormon preacher, had had a revelation, that the Lord had commanded him to take possession of his neighbor's sow. I told them we had not heard anything about it up our way. Next time they hear news, please send us word. Satan is taking the same course with the

people here, that he did in the days of our former persecutions, and it is strange that he can find people in this enlightened age of the world, so ignorant of law and justice as understood and practiced by the reorganized church, as to believe such stories.

I went to hear one of the learned divines preach. His text was "Mormonism." He said that it was every thing that is mean; that the Mormons are all alike. He wanted if there were any of them there, to rise. When he was through, I asked permission to reply. It was positively refused. I challenged him to discuss the matter. He refused; but said if he did, it would be with a ten foot pole. This is the kind of tools the devil is using against us.

I have some good friends here, who treat me well; they are men of means. They give me plenty of work and good pay, so that my family wants nothing in the line of food or clothing. I live in a tent. I pitch my tent wherever my work is, and work at my trade as a builder. I will acknowledge my way of living is not so pleasant as it would be to have a fine house and a good farm, to be somebody, live at home, spend my time in finding the best market for hogs, corn, wheat and cattle, have my horse or carriage to carry me around, and a thousand other things that concerns comforts purchasable with dollars and dimes; but ah! the gospel, I fear, would be the last thing to be occupied with. There is no money in it.

This worldliness may be very fine and enticing to some; but give me my tent, my three or four hard day's work in the week for the support of my family; and leave me then the rest of the week free to wield the sword of truth, in preference to the things of this life, while the world is starving for the bread of life.

I intend visiting the Semi-Annual Conference; and I will be very glad to see my father in the gospel there; shall I be disappointed?

May God bless you, and all those who are laboring in the cause of our Redeemer!

J. S. LEE,

GALIBO, Michigan, and

September 26, 1869.

Bro. Joseph:

I thank you for your letter of Sept. 7th. I am glad to see in the *Herald*, articles pointed on the present state of things that exist in the world.

"Vice is a monster of so frightful mien,
To be bated, needs but to be seen."

While the world is contending for the man-made governments, we trust that the little stone cut from the mountain will roll forth till that kingdom come that Christ prayed to his Father for.

"He is a free man whom the truth makes free,
Through times short cycles, through eternity."

Thanks be to God, I have faith that his saints will eventually triumph over all the sin, wickedness, tyranny and oppression that is now extant in the world.

As it is now, we have to adopt the language of an author:

"For forms of government, let fools contest,
That best administered is best;
Kings forms of faith, let graceless zealots fight,
His can't be wrong whose life is in the right."

Yours in the gospel covenant,

CYRUS THURSTON.

LAFAYETTE, Doniphan Co., Kan.,

September, 17, 1869.

Bro. Mark H. Horsecutt:

Yours of the 1st inst. is received.

Many thanks for *Herald* and *Hope*. The

tracts you sent me are received all right.

Let me here say that the *Hope* fully meets my expectations. It is indeed a "spicy sheet," and well calculated to do much good. May God speed the little truth-

bearer till its mission shall be filled to the glory of the Lord.

I feel that I must give you the outlines of a short visit to Ray county, Mo. I started thither Friday, Sept. 10th, and returned at St. Joseph till 8 o'clock next morning, when I took the train for Camden,

a small river town in Ray county, situated on the North Missouri Railroad, where I arrived the same day, at 6 o'clock, P. M., and was kindly received by Bro. E. M. Shepherd and his excellent lady.

On my way down I stopped at Kansas City. The stupendous iron railroad bridge across the Missouri River, at this point, is a fine display of the artistic and mechanical powers of man. It is a grand piece of work.

In Camden, I preached twice, and it was remarked that such attention and profound interest were never before manifested in the place. The people were astonished. What they heard called "Mormonism," was not what they expected. It savored very strongly of gospel truth.

After meeting Sunday evening, having given liberty for remarks, Bro. Bone, a Methodist circuit preacher, took the stand to show that I was wrong in placing faith before repentance. He quoted a few passages like the following: "Repent and believe the gospel;" "repentance from dead works, and faith toward God," to which I replied, and judging from appearances, to the satisfaction of a majority present. In justice to the man, I will say that he was free from prejudice and malice, monstrous vices which so almost universally characterize the ministers of his denomination, when they come in contact with the Latter Day Work. After meeting, I accepted an invitation to go home with him, where we engaged in a pleasant conversation. He found no fault with the doctrine.

Monday, 13th. I visited Richmond, the county seat of Ray, where, to my surprise, I found Bro. David Whitmer, one of the "three witnesses." He is now 64 years old and somewhat broken. He entertains some ideas of minor importance, which could not be considered orthodox; but so far as his faith in the Latter Day Work is concerned, he remains as firm as the everlasting hills. Our conversation was brought to an abrupt and untimely end by a fit of the ague, to which he had been

subject for some days past. With a promise to return, I departed.

I also had the great pleasure of calling on Sister Oliver Cowdery. She also lives in Richmond with her amiable daughter, Mrs. Johnson. They are both unshaken in the faith.

John Whitmer, one of the "eight witnesses," still lives in Far West, in full faith, looking for the glory of Zion.

Wm. E. McLellan is in Independence. There are living in that vicinity many others who hold to the good old way.

Yours in gospel bonds,

DAVIS H. BAYS.

AUSTIN, Nevada,

September 23, 1868.

Bro. Joseph:

I passed the day, last Sabbath, with Father Bona and family. They were in Nauvoo in 1853, and saw Grandmother Lucy at the Nauvoo House. Sister Bona sung, "Hail to the Prophet." "Grandma" asked them if they *knew* that Joseph Smith was a prophet of God? if they *knew* that Brigham Young was a prophet? and herself responded to the last question, "No, he is not a prophet of God. You have gone as far as the Lord wants you to go. You had better stay here; but if you will go to Utah, God bless you. I know you are honest, but the time will come when you will wish that you had stayed here."

They also relate that at the time of the reformation in Utah, in 1857, a Scotch woman named Watson, at Spanish Fork, spoke in tongues and interpreted, and said, "We have got to be very faithful who go back to Zion. Do not believe that the twelve will go first; but the honest in heart shall go. They will be seen going in their own wagons—a few here and a few there. No good will ever be done in the church until it is reorganized." She was silenced by the bishop.

They also say that Bro. Job used to

tell them, in 1858, that young Joseph was about to take his father's place.

Father Bona, of late, was lying in bed, about nine in the morning, and was awake, and heard a voice say, "The year one thousand eight hundred and seventy, will be an era of great events, and seventy-one, and two, and three, and four also; and seventy-five will be a time of trouble most terrible. Mark it well."

Father B. is quite old, and has been in the church a great many years.

"'Tis the sunset of life gives him mystical lore,
And coming events cast their shadows before."

This communication to Father B. was prior to the appearance, in the *Herald*, of the prophecy concerning 1870.

S. F. WALKER.

The following letter was laid in our drawer, and escaped attention till a few days ago.—ED.

JOHNSONVILLE, Humphreys Co., Tenn.,

June 20, 1869.

Bro. Joseph:

I avail myself of the present opportunity to redeem the promise I made in my last, to write a few lines for the *Herald*.

I have made my way from the Conference through Southern Illinois, Kentucky, and Western Tennessee, to this place, Johnsonville, preaching that gospel which is said, by the Apostle Paul, in Rom. i. 16, to be "the power of God unto salvation," and of which he declares at the same time, he was "not ashamed."

What do we understand the Apostle to mean, when he uttered the above language? We understand that he meant that there was a power as much above the letter of the law as the heavens are above the earth. That this power, when it accompanied the letter of the law, made it the power of God unto the salvation of the creature. Hence he says, in 1 Cor. xv. 1-4, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by

which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 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." It was that Spirit that raised up Jesus from the dead that he had reference to, that made the gospel the power of God unto salvation. We are again assured that "If that Spirit that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Now I think that the above is conclusive evidence to sustain the position that I have taken, if there were no more evidence on record for it. But lest there should be a lingering doubt in the mind of any in regard to this point, I will try to expel it by the authority of the same apostle, who declares, "The letter killeth, but the Spirit maketh alive."

Having demonstrated that it is the Spirit of God that dwells in the creature, that will raise him from the dead, quicken his mortal body, and prepare him for celestial glory, it will be asked, How shall we obtain that Spirit?

In Acts xix. 6, Luke informs us, and the information from him is far better than any comment that uninspired man can make on it, that "When Paul had laid his hands upon them the Holy Ghost came on them, and they spake with tongues and prophesied."

The historian here declares that the people received the Holy Ghost through the laying on of hands.

Follow us again to what is said in Acts viii. 14-19, concerning the apostles who were sent down to Samaria. "Then laid they their hands on them, and they received the Holy Ghost." Here we have the testimony of two witnesses that the Spirit was given through the laying on of

hands. We also find the principle of laying on of hands enumerated among the principles of the gospel in Hebrews vi.

May God enlighten those that are yet out of the ark of safety, by that Spirit that enlighteneth every man that cometh into the world.

BENJ. H. BALLOWE.

Extracts from Letters.

David H. Smith writes: "The *Hope* is a beautiful and instructive sheet for the little ones. Heaven aid you in your good work."

M. Rodger, of Mission San Jose, Cal., writes: "For the first time we have had the pleasure of reading *Zion's Hope*. I for one feel proud that we have such a paper. My children are delighted with it. They could not rest until they had solved nearly all the enigmas, &c."

S. A. Lightkep, of White Marsh, Penn. who has just received copies of the *Hope*, writes: "We consider it a beautiful paper, interesting to all its readers, and hope it may meet with great success."

Bro. T. W. Smith writes: "Please state in *Herald* that those baptisms reported at Jonesport, were performed at Mason's Bay instead."

E. Stafford, of Abingdon, Knox Co., Ill., writes; "I acknowledge receipt of blanks and licenses, admire their form, elegance, and neatness of execution. The form requires the dates, place of ordination, and by whom ordained. Will you please insert a notice in the *Herald* to the effect that all officers in the Kewanee District, desirous of renewing their licenses, should write and send me the above particulars, that I may fill out the blanks in full."

[The brethren in the Kewanee District

will please bear in mind the request of Bro. Stafford.]

P. Tempest, of Nebraska City, writes: "The work at this place is about as usual, progressing slow but sure. We expect Bro. Elvin (R. C. B.) will shortly deliver a course of lectures to the "Otoes." We are about having another of those pleasant gatherings at McLennan's Hall—a festival."

Conferences.

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, October 6 to 10, 1889.

The meeting was called to order by Bishop I. L. Rogers, and Conference organized by calling President Joseph Smith to the chair, and electing R. M. Elvin and Davis H. Bays, as clerks.

Session opened with singing. Prayer by Bishop Rogers, followed by the congregation singing the 111th hymn. The President, in stating the object of the meeting, made some very appropriate and stirring remarks. The minutes of the Annual Conference were called for and read.

On motion of Elder Charles Derry, the minutes were amended so as to read, *Pottawattamie District* instead of "Western Iowa District." Minutes approved as amended.

A letter from Bro. C. E. Brown was read by the President, reporting the Massachusetts District, in which Bro. Brown requests to be released from the presidency of said District.

Reports of Districts.—Kewanee, by letter, J. S. Patterson presiding, 11 branches, 297 members. Four branches not reported.

Pottawattamie, represented by J. M. Putney, president, 8 branches, 365 members, including some 50 or 60 officials,

mostly elders, some of whom are performing the duties of branch officers, and some few are preaching the word.

String Prairie, represented by Frank Reynolds, president. Does not know the exact strength of District. The work not in as good condition as might be.

Northern Illinois, represented by Pres. Joseph Smith, 453 members, including officials. Great call for preaching. Saints trying to live their religion.

Southern Nebraska, represented by R. M. Elvin. Total membership, 148, officials included.

North Kansas, represented by Davis H. Bays, president. Three branches, 51 members, including officials. District in good condition; Saints alive.

Afternoon session.—Little Sioux, represented by Elder Hugh Lytle. 310 members, 32 baptized since last report. Monies subscribed for missionary purposes, \$55.00. Work in good condition.

Galland's Grove, represented by Thomas Dobson, president. 300 members. District in good standing. Prospects fair.

Sub-district No. 3, St. Louis District, represented by J. S. Lee. Wm. Summerfield presiding. The president then read a letter from Bro. Summerfield, requesting the Conference to pass a resolution, authorizing them to organize themselves into a district, that they may report at the General Conference.

Bro. S. Maloney reported the Spring River Branch. 36 members.

Bro. Wm. Hopkins reported the work in California to be prospering. A letter from Elder Blair confirmed the report of Bro. Hopkins.

Elder E. Banta gave a brief but satisfactory report of his labors in California. Much good was done.

Bro. Thos. Standaven of Boone Co., Iowa, reported.

The necessity for the action of the committee appointed by the Annual Conference to settle difficulties then existing in the Nauvoo District, was removed, by

the offending and offended parties having made reconciliation. Committee discharged.

The North Kansas, Little Sioux, and Spring Prairie Districts, each reported their willingness to furnish a laborer to work for the weal of Zion.

Bro. Robert M. Elvin made a statement of Bro. E. Jasper's mission to Holland.

Brethren Geo. W. Congers and Prior L. Stephenson, were associated with Bro. Benj. H. Ballowe on a mission to Tennessee.

Resolved, That we meet on the ground at early candle light for preaching, for the special benefit of the Saints.

On motion, adjourned till 7 P. M.

During the intermission, baptism was administered to Robert A. Marchant, by Pres. Joseph Smith.

Evening session.—Preaching by Elders James Caffal and Davis H. Bays. Subject, Duty of the Saints, respecting a proper use of their time, talents and means. The Spirit of grace was present to cheer and comfort the heart of the Saints. After preaching Bro. Marchant was confirmed by Elder Davis H. Bays and Bishop I. L. Rogers.

Forenoon session, Oct. 7.—On missions, the following resolutions were passed:

That Elder Davis H. Bays be continued in the North Kansas District; and that Elder Hugh Lytle be associated with him.

That Elder Wm. H. Kelly be sustained in his Mission to Minnesota, and that Bro. Robert G. Eccles be associated with him.

That Elder C. G. Lanphear be continued in his mission to the South, as appointed by the last Annual Conference.

That Apostle Wm. W. Blair, H. P. Alexander, H. and Elder David H. Smith, be sustained in their mission to California and Utah; Elder Blair presiding.

That brethren Jason W. Briggs and Josiah Ellis, of the apostles' quorum, be sustained in the European Mission.

That Elder Thomas W. Smith be sustained in the Eastern Mission.

That Elders John H. Lake and Joseph Snively be sustained in their mission to Canada.

That Elder W. W. Wagoner and Gordon E. Deuel be sustained in the West Virginia Mission.

That Elder H. A. Stebbins be sustained in his labors in Wisconsin.

That we sustain H. P. Mark H. Forscutt in his labors under the direction of the First Presidency.

That we sustain Elder S. Maloney in his field of labor.

That we sustain Elder E. C. Brand in his field of labor in the Utah Mission.

Elder E. Jasper was sustained in his mission to Holland.

Elder George M. Rush was sustained in his labors in Scotland.

Releases.—B. V. Springer reported by letter, and was released from his mission to Indiana.

Resolved, That C. W. Lange be released from his mission to Wisconsin.

A motion "That the discussion of the subject respecting the establishment of a Theological School be deferred till the Annual Conference," was presented and lost.

The following was then offered:

Resolved, That the true policy of the church requires the establishment of a school for the purpose of educating the young men of the church with a view to the ministry.

Pending the discussion of this question, Conference adjourned to

Afternoon session.—Preaching by Elder Lytle and J. M. Putney, followed by President Joseph Smith. The Saints were edified and instructed.

Evening session.—Prayer meeting, Bishop I. L. Rogers presiding. The Holy Spirit was given to strengthen the faith and confirm the hope of the Lord's people.

Forenoon session, Oct. 8.—*Resolved*, That Elder A. McCord be associated with Elder C. G. Lanphear on a mission to the South.

On motion, Robert A. Marchant was

ordained to the office of an elder by Bishop I. L. Rogers and J. A. McIntosh, and appointed to labor in North-western Mo.

Resolved, That when this Conference adjourns, it do so to meet at Plano, Kendall Co., Ill., April 6, 1870.

On motion, the First Presidency was sustained, with all the spiritual authorities of the church in righteousness.

On motion, the further discussion of the resolution recommending the establishment of a Theological School was deferred till the April Conference.

Committee on Hymn Books, through President Joseph Smith, Chairman of Committee, stated that the Hymn Books would be forthcoming sometime within the present quarter.

Cold and rainy; prospect for continued bad weather. Motion to adjourn, lost.

On motion, adjourned till rain shall cease.

Afternoon session.—On motion Elder John A. McIntosh was ordained to the office of High Priest, under the hands of High Priests Hugh Lytle and Thomas Dobson.

The committee to select and purchase lands for the establishment of a colony, reported having visited Independence, Mo.; Topeka and Atchison, Kansas; Nebraska City, Neb.; and Council Bluffs, Iowa. A full account was given of the country viewed, and a statement of the plan upon which a colony might be established was briefly made by Bishop I. L. Rogers. A good spirit prevailed.

President Joseph Smith then spoke in plainness and power; proving by the law that wisdom for the management of the temporal affairs of the church belongs especially to the bishoprick, and not to the *spiritual* authorities of the church. He presented to the Saints the only correct manner in which the "gathering" can be successfully brought about.

Forenoon session, Oct. 9.—The following resolutions were passed:

That H. P. John A. McIntosh be appointed

to labor in Southern Illinois, with permission to extend his labors into Kentucky and Tennessee.

That we sustain the committee on Hymn Book.

That *Zion's Hope* be continued and sustained.

That we sustain the *T. L. S. Herald* with all our might, talent, and means.

That President Joseph Smith be continued as Editor of the *Herald* and *Hope*.

That the presidents of branches be requested to make an effort to increase the circulation of the *Restorer*, published in England, and Edited by Elder J. W. Briggs, for the support of the European Mission.

Resolution "that the propagation of the gospel by the distribution of tracts is reprehensible, being sectarian in its origin and tendency, and should be abandoned," was presented and lost.

Resolved, That Bro. Charles Derry be requested to labor in Western Iowa, and other places in the West, as circumstances may permit, and the Spirit direct.

Sister Isabella Hunt was received into the church on her original baptism.

Bro. George W. Crouse was also received by vote. Bro. James Carroll's ordination was referred to Bro. H. Halliday, of the Union Grove Branch.

Afternoon session.—Preaching by President Joseph Smith. Subject, "Who then can be saved?"

On motion Bros. Ralph Jenkins and George Montague be associated on a mission to East Virginia.

During intermission three precious souls were baptized by Bro. Eli Clothier.

Evening session.—The evening was spent in prayer, singing, and testimony. The hearts of the Saints were comforted, for the Lord did "confirm the word with signs following." Tongues, interpretations, and prophecy were enjoyed.

Forenoon session, Oct. 10.—Those baptized the evening before were confirmed by Elders Chas. Derry and Thos. Dobson.

The propriety of securing a large tent, in which the Semi-Annual Conferences may be held was then considered.

On motion, S. W. Condit, of Little Sioux, Iowa; R. M. Elvin, of Nebraska City; and James Caffall of Council Bluffs, were appointed a committee to ascertain what a suitable tent will cost, and report to each of the district conferences on the Western Slope, at their respective sessions.

Preaching, to a very large congregation, by Bro. E. Banta. Subject, Faith.

Afternoon session.—Preaching by Elder Charles Derry, followed by President Joseph Smith. Much interest was manifested.

On motion, Conference adjourned.

Semi-Annual Conference in and for the Utah District, held in Independence Hall, Salt Lake City, Utah, October 6 to 8, 1869.

Conference was called to order by E. C. Brand, and organized by appointing Alexander H. Smith, president, and Wm. Worwood, clerk.

The meeting was then opened by singing, "Give us room that we may dwell."

The opening prayer was offered by President Alexander H. Smith, who afterwards stated, in part, the business of the Conference, and showed the difference between the Conference of the Reorganized Church and that of the other party in the city, now in session.

Officials present: 1 high priest, 12 elders, 1 priest, 1 teacher.

The report of the Ogden District was given by Bro. John Anderson. The Salt Lake City Sub-District report was called for. Pres. Thos. Job and S. Kerry reported by letter. Elder Brand reported having baptized 25. He laid great stress upon the importance and necessity of circulating tracts.

The Salt Lake Branch was reported by Bro. Broadbent, and represented as follows: 60 members, 6 elders, 1 priest, 1 deacon; 1 cut off, 35 gone east; acting teachers, 2; children blessed, 4.

Malad Branch reported by A. B. Moore, represented as follows: 63 members, 9 elders, 1 priest, 1 teacher, 1 deacon.

Elder Samuel F. Walker had arrived from Nevada, and entered upon his mission in Utah. His report was then given.

Elder David H. Smith reported his travels to Malad. Had baptized 12.

Elder Wm. Worwood reported Nephi Branch. Bro. Lewis Miller, Elder Hurd, Elder E. C. Brand, Bros. Martin Rasmussen, Frank Wilson and T. Wells., reported in an agreeable manner. All reports accepted.

The president then called for report of Thomas Job's district. A reply was given by Elder D. Clark, of Lehi. Accepted.

Brethren were then called to volunteer their services for the ministry. The following names were given: Lars Edler, Anthony Metcalf, Wm. Worwood, A. B. Moore, John Anderson, Bro Bona, Henry Kersha.

The President said he was a preacher of the gospel, and taught as the Holy Spirit led him, and intended to remain in this city (Salt Lake) as long as the Lord would direct him.

Anthony Metcalf bore testimony to the truth, and workings of the Spirit to the convincing him that this was the work of God.

Evening session.—Preaching by Elder David H. Smith, followed by his brother, Alexander. Both beautifully portrayed the wonderful works of God in his great creations, and exhorted the Saints to give diligent attention to the strict requirements of the unchangeable God.

Thursday, Oct. 7, 10 a. m.—The business of Conference was resumed, reports were heard, and the following resolutions were adopted:

That Bros. Twells and Eccles be appointed to act as (door keepers) deacons. That Elder Thomas Job be released from the presidency of the Utah District, agreeably to his request. Carried unanimously.

That Elder Wm. Worwood be appointed to take the presidency of the Utah District.

That Lars, Edler be ordained an elder.

That Lars, Edler labor in the northern counties among the Scandanavian brethren.

That Wm. A. Holt be ordained an elder.

That Bro. Brand be authorized to ordain Bro. Wm. A. Holt.

That Bro. John Anderson be sustained in connection with Wm. A. Holt in the Salt Lake Sub-District.

That Henry Kersha be ordained an elder.

That A. B. Moore having been chosen by the Malad Sub-District as its president, be sustained in that calling.

That Cache and Box Elder counties be included in the Malad District.

That Bro. Metcalf labor in Cache Co., as his circumstances may permit.

That we tender our thanks to the Rev. Mr. Haskins, of the Episcopal Church, for his offer to educate our children.

That we tender a vote of thanks to Messrs Walker Bros. for their kindness in assisting us to obtain a place to meet in.

That David Bona be permitted to preach wherever his lot may be cast in Utah.

That this conference condemns the use of tobacco; also wine and strong drink as a beverage, as unbecoming to the Christian, and as vices that should be shunned.

That we sustain Bro. Wm. W. Blair as President of the Pacific Slope.

That we sustain Elder Joseph Smith, son of the Martyr, as President of the Church; his Counsellor, the quorum of the Twelve, and all the priesthood in righteousness.

That this Conference sustains H. P. Alexander H. Smith, Elders David H. Smith, S. F. Walker, and E. C. Brand, as travelling missionaries in our midst by our faith and prayers.

Friday, Oct. 8th, 10 a. m.—Congregation addressed by E. C. Brand on the subject of legal authority, taking the law and the testimony for his platform.

2 p. m.—The gifts of the Spirit were made manifest. Peace and good order

prevailed. Testimonies were given in an animated manner.

Evening session.—Elder Brand gave a lecture on polygamy, in his usual high-toned, plain, forcible, and spirited manner. During the lecture some tried to create confusion by asking questions; but their folly was made manifest, as their's also was who fought against the truth formerly.

Much good has been done during Conference, and much enquiry made concerning the work. Many are being turned to righteousness.

Original Poetry.

ON THE DEATH OF ELVA SHIPPY.

BY SALEDA D. SHIPPY.

"O be ye kind to one another;"
Was my cousin's pleading prayer;
As she lay upon her death-bed,
And her eyes gleamed death's cold stare.

Though she's gone, 'tis not forever;
In the silent tombs she lies,
But the trump of God will wake her
When the righteous dead shall rise.

Now she's sleeping free from trouble,
Pain nor death can mar her rest;
In the grave her body's mouldering,
But her spirit's with the blessed.

O 'twas hard to see her leave us,
Life is sweet, but death is sure;
But again we hope to meet her,
Meet where parting comes no more.

"You must give me up, dear father."
Were the words that she did say,
"For my blessed Saviour calls me,
And I can no longer stay."

A WEEK OF HAPPINESS.

Bro. Joseph:

This afternoon, as I sat writing in my little Journal, sketching an account of the progress of the work of late, and the goodness of God to unworthy me, some-

thing seemed to say, "Can't you let some of this light shine, that those who read by the light of the Spirit may feel cheered and encouraged that God is at work here as well as elsewhere?"

So, Mr. Editor, this must be my excuse for sending the following few leaves from my Journal:

Sunday, Sept. 5.—To-day our hearts were made glad by the hearing of the pure and yet powerful testimony of the elders to the Saints and to the world; such testimony as only inspired men of God can bear; in the evening the Saints met in prayer meeting, and the Lord did truly bless us; but we thirsted for still greater blessings from his hands.

Monday.—We spent in social converse one with another, having some of the Saints with us from a distance.

Tuesday.—We enjoyed ourselves together all day. Evening, prayer meeting. Satan knew what was going on, and tried to hinder me from going so that I might not receive a blessing from the Lord. A neighbor wanted me to go and visit a sick lady; she said it would do me more good than going to prayer meeting, and I certainly thought it my duty to deny myself in order to visit the sick. I consented to go. But no sooner had I done so, than the Spirit strove so with me, that no stillness could I have, nor peace, until my proposed visit was given up.

Accordingly I went to meeting; and long as memory lasts, shall I never forget this night. The God of Heaven did mercifully bless me with that gift which my soul did desire. How shall I thank him enough for such a gift to one so unworthy?

Over a year ago, I dreamed that I was led by some unseen power into the presence of my Savior, and I saw him and heard him speak unto me even as a kind elder brother; and while I stood before him with my unseen companion by my side, he conferred upon me the gift of prophecy, and told me not to cease prophesying, or Satan would overcome me. And

as I went forth from his presence, I began to prophecy, and the words of the Lord unto me followed. I felt the power of God upon me when I awoke,

Just the same way I felt on this memorable Tuesday evening. The word of the Lord came unto me, through Bro. D., telling me that the desire of my heart should be granted unto me. The words sank deep, for they were the words of God unto me, and as such they were precious to my soul. Yet after so much to encourage me from above, I still felt too weak and fearful to lay hold on the blessing in store for me. I even desired in my heart then that it might be removed from me, for I felt afraid:

Nevertheless I arose, and tried to speak my thanks for the goodness of God; when, suddenly, I turned round to Sister L., and the word of the Lord came unto her through unworthy me, and the power of God filled our whole being, as we stood there side by side. The Lord commanded her to arise and speak.

After I ceased, I had not power to take my hand from her shoulder, until she had opened her mouth to bear her testimony. She was no sooner seated than her sister arose.

Childhood, youth, and manhood; all were enabled to bear their touching and truthful testimony, while the Spirit burned within them. Before we parted, I was anointed, and had hands laid upon me, and prayer offered for the restoration of my health. Many blessings were pronounced upon me by the word of God through his servants. In power and demonstration of his Spirit they spoke, and never do I expect to forget these things whether in, or out of the body.

Wednesday, Sept. 8.—The Spirit has been my companion all day, so that I have felt to need neither meat nor drink. It has seemed to me that I have dwelt more out of the body than in the body. Evening prayer meeting was held at our house; we received much good teaching. There were

two strangers present, one of them a Spiritualist, and perhaps a sign seeker; therefore the Lord in his wisdom withheld the gifts. He doeth all things well.

Thursday, Sept. 9.—Another day of real enjoyment. Such days I have never before experienced. Ofttimes we have been greatly blessed of the Lord; but now he is drawing us still closer unto him, as the end approaches, and we begin to realize of a truth that "It's good to be a saint of latter days."

Evening, we all met in prayer meeting, except mother. The Lord met with his saints in power, causing them to speak in tongues, interpretations, and prophecy.

As I was trying to arise to speak, something tried to hinder, suggesting to me that I should look foolish before the Saints. Just then a brother told me to arise and speak in the name of the Lord. I arose, feeling as though I could not say anything scarcely; but, blessed be the name of the Lord, he loosened my tongue, and I spake forth his words in the liberty and power of the Spirit. Sister W. received many precious promises, even such as she had been praying and striving for, and expecting from his hands. The Spirit had testified concerning the same; and this made the prophecy more delightful and strengthening to us both.

My soul is filled with deep serenity; sweetly flowing peace and happiness. No words of mine can describe the enjoyment of these peaceful days, and nights of calm and quiet contentment.

Friday morning, Sept. 10.—Early this morning, immediately after breakfast, the Spirit told me I must go and visit Sister M. It seemed so unseasonable an hour, that I tried to smother the voice within. I knew not what I should go for; but yet I must go. I bowed in prayer to God, and asked that he would guide me in wisdom. The Spirit still said unto me, "Go." Accordingly I went. On my way, I scarcely knew how I went. My soul was filled with light, heavenly light.

Arriving at the house, Sister M. met me at the door, and invited me into the parlor; but I refused to enter. Something seemed to draw me toward Sister H., whom I immediately found, as she was preparing breakfast. As we met and shook hands, my tongue refused to bid her good morning, according to custom. But lo! like a flash of light from the bright regions of glory, the word of the Lord came unto her, through his unworthy dust. O the unspeakable bliss of that hour! Sweet foretaste of the rapturous joy which will be ours, when we can dwell forever in the light of God. We wept together tears of joy and holy gratitude. We felt our need of being blessed of the Lord, and he had supplied the need. Each felt as though she had found a new sister in Christ.

Such are the golden bands that bind the Saints together, high and low, rich and poor, all who are faithful to their covenants made with God, will flow together to Zion, where none but the pure in heart shall dwell; but they, ever and forever.

In the evening we had prayer meeting. God seemed very near unto his saints, and his Spirit like a fire was burning in every heart present.

Saturday, Sept. 11.—In the afternoon, we visited the sick. One poor woman wept as we talked of the gospel, and of God's willingness to bless his people in this day as well as of yore. We left some tracts, and she promised she would come to church; "for," said she, "if there is any good people on the face of the earth, they are the Latter Day Saints."

Thus ends the happiest week that ever I spent in my life. Truly hath the poet said:

"Heavenly joys and lasting pleasure,
None but Zion's children know."

JANE.

Some men are like weathercocks, never constant or fixed, till worn out or rusty. Silence is the best course for any man to adopt who distrusts himself.

Miscellaneous.

NOTICE TO THE ELDERS OF THE CENTRAL NEBRASKA DISTRICT.—Whereas the last District Conference enjoined upon me the duty of apprising all office-bearing members of the Central Nebraska District, that all who have failed to report themselves to our Quarterly Conferences, are requested to appear at our next District Conference, to be held in DeSoto, Nov. 6 and 7, to show cause why their licenses shall not be demanded. I take this method of advising you of this matter.

Come brethren, one and all, and let us reason together. Whether we are blest with talents few or many, they are God's gift to us, and as such, should be used in his cause. I entreat you brethren, affectionately, come. Buckle on your armor. Obtain your credentials, and let us put forth a vigorous and united effort for God and his glorious truth.

Your brother in Christ,

HENRY J. HUDSON, *Pres. of Dist.*

NOTICE.—There will be a Conference of the Massachusetts District held in Fall River, Mass., November 12, 13, 14, 1869. All the ministry in the District are requested to attend, as business of importance will be brought before the Conference.

CYBIEL E. BROWN, *Pres. of Dist.*

RECEIPTS FOR HERALD.

In consequence of the absence of the brethren from the office at the conference and two days' meetings, we are again compelled to omit the acknowledgment of receipts. We will publish them in the next HERALD.

Dr. Hall asks seriously whether parents do not commit a crime against society, who fail to instruct their daughters in the duties of the household and of maternity?—to know how to keep a tidy house, and well aired apartments; to know how to select the best kind of food; to know how to prepare it in the best manner; how to watch over helpless infancy, etc.

Young man! do not contract the habit of lounging about stores, shops, offices, hotels, and other places, where idlers congregate to talk and hear nonsense, or worse, perhaps, than mere idle conversation. Rather, as recommended, systematically employ your winter evenings in profitable reading, study and meditation, and so improve your minds.

Fellow mortals, do not linger
Weeping o'er what might have been;
Progress points with jeweled finger
To the battles yet to win.

Let us toil to heal the nations,
Waiting for the dawning, when
We shall read in deeds and actions—
"Peace on earth; good will to men."

MARRIED.

At Nebraska City, Nebraska, on the 9th day of September, 1869, at the residence of Mr. B. J. Newsome, by Elder R. C. Elvin, Bro. JOHN ANDERTON to Sister ELIZA STORER.

The cake was excellent.

Bro. Saml. Burgess forwards us an acrostic composed by Bro. Elvin on the occasion of their marriage, which want of space prevents our publishing.

At the residence of the bride's father, Somonauk, Ills., Oct. 8, 1869, by Elder Mark H. Forscutt, Mr. ENEAS S. OVITT to Miss FLORENCE A. WILLIAMS.

At the residence of Mr. G. Crum, Plano, Oct. 17, 1869, by Elder Mark H. Forscutt, Mr. ISAAC F. PIERSON to Sister MARY DENNIS.

We wish for each of the couples much and lasting joy.

THE TRUE

LATTER DAY SAINTS'

HERALD.

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

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 10.—Vol. XVI.] PLANO, ILL., NOVEMBER 15, 1869. [WHOLE No. 190.

TRIP TO CONFERENCE.

For the first time, I appear in the *Herald*, to tell my story, which will probably be short. We left our home on the afternoon of Monday the 4th, traveled about twelve miles and camped.

Started bright and early Tuesday morning; passed through the suburbs of Magnolia; was struck with the energy of that people in erecting tasty dwellings and commodious houses of worship. I wondered why the Saints should be behind other denominations, in such things. We passed on to the Willow, and found the bridge gone, and was obliged to go five miles up stream for a crossing. We saw some good farms and good places to make more. After many ups and downs, jolts and turns, arrived at the Boyer Valley, where we stopped for dinner. Rested the horses, and pushed on by Woodbine, a flourishing little railroad town in the Boyer Valley, and out on a high rolling prairie, and in some places the "rolls" were very high; for we left the traveled road, (not having a guide,) and took an old beaten track across the ridges. I said I had no guide, but I enquired of nearly every one I saw. It

made me think of the many asking the way of life and the many that essay to direct.

Well, we went on in the by-way, and came into Galland's Grove a little before night-fall, was directed by a friendly stranger to the conference ground, but failed to find it, as I wandered away in another by-road. We found the house of one Mr. K., where we staid all night, and partook of his hospitality.

In the morning he sent with us as a guide, his little boy, who conducted us safely to the meeting ground. There had not many arrived before us. We had the pleasure of meeting Bro. Joseph, our beloved president, on our first arrival, and afterwards many more friends.

Conference convened at ten o'clock on Wednesday morning, and the day was spent in business; the night for the benefit of the Saints, in preaching. Bros. Jas. Caffal, and D. H. Bays were introduced as speakers. Bro. Caffal proceeded to address the Saints upon the church finances; sustained the action of appointing the presidents of branches to act as bishop's agents in collecting tithing, &c. He cited the Saints to the many calls for missiona-

ries; the scarcity of efficient elders; and as an excuse for such scarcity, said there was not means forthcoming to support their families while they are gone. He said there were many trust-worthy men within his knowledge, whose bosoms burned with anxiety for the cause of Zion. "Consider the lillies of the field, how they grow; they toil not, neither do they spin; yet I say unto you that Solomon in all his glory was not arrayed like one of these." He argued from the above text that the elders should go to preach the gospel, untrammelled by the cares of the world. He urged upon the Saints the necessity of adopting and carrying into effect some means that will bring funds into the church coffers, for the support of the ministry and poor of the church.

Bro. D. H. Bays followed, confirming what had been said, and added a few further remarks, in harmony with the same.

Thursday morning was devoted to business; which went along quietly, almost dull, until the question concerning the school of the prophets was sprung. This drew forth some interesting remarks from some of the brethren. One brother was in favor of such a school, if in it should not be taught any of the original languages. He desired to see the principles of true theology taught; that the young men of the church might learn wisdom, and be prepared to preach the gospel in its purity and with power. Another brother was in favor of such a school, and thought it advisable to teach not only the original languages, but, also *all* the higher branches of science. A third brother had felt the need of an education. He was a friend of education. He desired to see the young men and young women, prepared to fill the high destiny that awaits them. They could not be too highly polished with all the education they might receive. Let them be educated in the sciences, in the fine arts, in language,

ancient and modern, in the history of nations, in politics, in theology. He was opposed to the resolution, that the interests of the church required a school for the education of their young men *with a view to the ministry*. Let them be educated, but not with a view to the ministry. Let God choose his own ministers. A good feeling prevailed throughout the discussion.

The afternoon was devoted to the preaching of the word. Elder Hugh Lytle opened the field. Subject, "Something good for the saints to eat." He gave quite a lengthy exposition of the wedding supper, in Luke, and coupled it with the revelation given to St. John, concerning the harvest of the world. Was followed by Elder Putney, of Council Bluffs, after which Bro. Joseph gave a few very interesting and stirring remarks, on the same subject; showing, in plainness, that the saints were not now permitted to sit down and enjoy those things portrayed in the Scriptures; but they must first invite others, warn the children of men, and send the gospel to every nation, kindred, tongue, and people. The Saints would not be permitted to partake at that feast unless they had on the wedding garment, the robe of righteousness.

There were some good strong testimonies borne at night; not such a feast of the Spirit as I have before witnessed. I think one reason was, they did not exercise themselves enough in prayer. I think I have never been at a meeting of the Saints, where the Spirit was poured out in abundance, where there was not considerable time spent in humble and devout prayer. In the night the clouds became dense and some rain fell.

In the morning, (Friday,) the brethren were loth to leave their camp-fires, but a cheerful call from the president on the stand brought together a small assembly. Some business was done; and we were obliged to adjourn. During the rain the Saints filled the

meeting house, and had quite an interesting time.

At two p. m. meeting was opened at the stand. Bishop Rogers and Bro. Banta proceeded to give their report, as committee of enquirers to seek out a location for the Saints in the "regions round about."

Bro. Banta stated the cause that led him into the enterprise; described their proceedings, and told how the Lord took possession of their minds, directing them to the plan that was to be carried out in locating the colonies, &c. They had not selected a place as yet.

Bishop Rogers proceeded to give the basis of the plan. It was something like this: There was to be a committee to select and purchase land. They were to do it on the principle of a stock company. The Saints were to gather on the lands in bodies, as openings presented. They were to improve the lands and pay for them, and the committee were to use the funds in buying more land. They were to be governed by regulations hereafter to be adopted. They had no selfish motive in view, and if they knew their own hearts, their only aim was to hit upon some plan that might work the redemption of Zion.

The president addressed the Saints upon the same subject; showing that the plan was in keeping with the revelations, testified his belief in the honesty and integrity of the committee. He did not wish to advise in temporal matters, as there was no promise of temporal wisdom to him, as a spiritual leader. The authority to govern the temporal interests of the church, was vested in the bishoprick. He showed that Saints would not redeem Zion, unless they did it upon the principle of righteousness. There must be a beginning to the redemption spoken of, and he believed the plan to be a good one.

In the evening there was prayer meeting at the meeting house, and our

hearts were truly made to rejoice. The Lord confirmed the word with those signs which characterized the ancient Saints. There were many admonitions, promises, &c., by the Spirit. One declared, through the gift of tongues, that the Lord had heard their prayers, and was ready to bless them, commanded them now to repent of all their sins. Another declared by the Spirit that we have this day heard from the stand the plan upon which Zion shall be redeemed, and, inasmuch as we were faithful, the time would be short. The Lord declared, through another, that the time was near when the wise should sit down at the marriage supper of the Lamb, and the door should be closed against the foolish virgins, and the Lord would come, and gird himself, and wait upon his Saints. There were many more promises and admonitions, which I cannot now remember, and which would take too much space to write.

We retired to our camp, and passed a rather cool night, but then our slumber was not disturbed by any feverish delirium.

Saturday morning was as clear as a bell. The clouds had all gone, and the bright light and warming rays of the sun, were really cheering, and duly appreciated by all. Met again for business; everything passed off without much discussion, until the question came up: "*Resolved*, That the propagation of the word by the distribution of tracts is reprehensible, being sectarian in its origin and tendency." Many brethren spoke in opposition to the resolution, bearing testimony to the good they had seen result from the distributing of tracts. They could be sent where an elder might not be permitted to go. A man might be too proud to be seen at a meeting of the Saints, to hear for himself, or too excitable to endure the preaching of an elder without getting into a passion, but he could take the *Herald*, or a well

written tract, and retire to his chamber or other solitary place, and in silence read and ponder upon the principle of truth.

Two brothers attempted to show the other side of the question. They proceeded to give a little of their experience in tract peddling. One had been in the business in the old country, and it raised all the old women in that part of the town with their tin trays and tea-kettles to drum him out of town. He presumed that he could have preached a good sermon there, appealing to their sympathies, and working on their feelings, without being disturbed, at least; but when he undertook to convince their judgment by the use of tracts, it raised an uproar. The other also attempted to sustain the resolution in pretty much the same way. Related seeing a tract peddler meet with a rebuff on the platform of a car. The tract peddler presented a gentleman with a tract, and he looked at it a minute, and with an exclamation of anger threw it down. When the "aye's" were called for the adoption of the resolution, all was silent; but the silence was soon broken by a general titter. The "noes" were called, and answered promptly and loudly.

The afternoon was devoted principally to preaching the word; the president, spokesman. I wish I could give it in full. He took for a text the words, "Fear God and keep his commandments; for this is the whole duty of man." He described the kind of fear that we should exercise toward God. It was not that abject fear, such as the slave exercises towards his tyrannical master, but a fear to transgress his holy law, to disrespect his wise counsel. He took up the principles of the gospel, faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, as the seal of adoption; descanted upon each in its order, and compared it with the religions of the

day; touched upon the resurrection and judgment; connected them into one vast chain; showed that to fear God and keep his commandments comprehended the observance of all these things, and presented it to the people as the "conclusion of the whole matter."

The meeting in the evening was held in the open air, which was rather cool. Many of the Saints enjoyed themselves very much, and the Lord manifested his willingness to bless them, declared through his Spirit that his angels rejoiced over them; but the power of the adversary was felt to a considerable extent, and some of the Saints quenched the Spirit, which gave the adversary advantage. Many rejoiced; many received strength; some were humbled, and, on the whole, the Saints had a time to be remembered. We separated with a new determination to serve God.

Sunday morning was fair, and the atmosphere warmer. The day was devoted to preaching the word. The congregation was larger than on any day previously. Bro. Banta spoke on the subject of faith, true and false; that true faith was based upon true principles, and false faith, upon false principles.

In the afternoon Bro. Chas. Derry spoke to the people; and I trust you will pardon me if I do not tell you much of what he said, for it is now Tuesday night, and I took no notes. However, those of you who know him can imagine that it was a splendid discourse. He is an Englishman by birth, an American by naturalization, a Latter Day Saint by profession, an orator by nature, and a good man by practice. I remember that he took up some of the objections to our faith and answered them in an able manner.

Bro. Joseph followed him, but not in the same channel. He had been solicited to speak; was prejudiced against speaking simply to satisfy curiosity. He had been an object of

curiosity all his life. He had desired to be looked upon as other men. He spoke about half an hour to a very attentive audience.

Conference adjourned.

The Saints that remained on the ground had a prayer meeting at night, and I am informed that they had a glorious time. The whole Conference was a success. The Spirit of God seemed to reign in every heart. There was scarcely a dissenting voice in all their business transactions. No contention nor disorder. In fact it was a time that will long be remembered by the Saints, as one in which they were blessed. They will look back to that time, and remember that their strength was renewed; that then they formed resolutions which, when carried out in after life, brought them peace and happiness.

L. G.

EXTRACTS FROM ELDER DAVID H. SMITH'S JOURNAL.

Salt Lake City, Oct. 3, 1869.—

Aug. 31st found me off in the ravines, writing letters, and also hymns for the new hymn book.

A very delightful place it was to write in. Nothing can exceed the peace of the eternal quiet of these mountain ravines. No birds, nor scarcely one noisy insect, so that one is almost afraid of the stillness.

One beauty of the mountains consists in the change of their hues with every varying light. Now blended in mists—now presenting a variety of sunny lights and purple shades—now frowning darkly under the shadow of a cloud—now flashing out in renewed splendor, as the sunbeams gild their craggy tops.

Sept. 2nd.—We left Malad, and took a nice little jaunt across the vale to a little settlement, held one meeting, and baptized two brethren

into the fold. Returning in the evening, we were informed that five more desired baptism. We repaired to the water, and as I went forward into the wave, thoughts of John's ministry on the banks of Jordan, and of the going forth of the Nephites into the waters of Mormon, presented themselves, causing grateful thanks to ascend to God that his church was yet upon earth.

Before leaving Malad, we enjoyed a fine concert given us by the "Josephite" choir.

But we were obliged at last to take the parting hand; and in company with Bro. Lewis and part of his family we repaired to Corrinne. The cars not starting until two o'clock, we camped out as nicely as possible, and were treated to music of various styles by the fast young town.

Here I first heard the wolves howl, and a more forlorn, melancholy sound never filled a listener with dark forebodings. High and clear their weird voices rang, dying away in a prolonged shivering cadence, that makes the flesh creep.

Two o'clock forty minutes, found us on board the train hurrying away to Uintah. We saw General Conner on the train, he who so kindly befriended Bro. Briggs, when the latter opened up the Utah mission so nobly and so fearlessly, amidst so very many, and such formidable difficulties.

At Uintah we took the stage, and jolted over the hills and round the promontories into the "city of saints" again. Here we found many cheering letters, and a hearty welcome. We found our work lively as ever.

Opening our meetings again, we broached the mooted question, with lively interest and attention. The numerous delegates of staunch Brighamites having ceased to come, (to crowd out the interested and sympathizing,) we have full and attentive congregations, without so uncomfortable and

numerous a crowd as formerly came. The work is not without its fruits also, as I have baptized twelve in all since our return to the city.

We have had some little cold and stormy weather, and the mountains present a new phase, that of being clad with snow nearly to their foot hills. This snow, contrasted with the summer greenness of the trees in the city, presents a pure and beautiful appearance.

To-day is the quiet holy Sabbath, and our fast-day beside. May God bless our Church, its leaders and members, its *Herald* and *Zion's Hope*. Amen.

Salt Lake City, Oct. 21, 1869.—We had a very interesting time during conference.

Now a conference anywhere else would not awaken half the interest that a conference of the "Josephites" in Salt Lake City would. Not that I would tire my readers with the business items; these will be furnished in the minutes; but the general enjoyment experienced, and good done by it, I fear will not be spoken of in those minutes.

At first the members of our gathering were not used to their liberties and privileges. It had not dawned upon their minds that they were expected to propose necessary measures of business, talk freely the convictions of their hearts in regard to those measures, vote conscientiously and without fear as they deemed best.

The people have so long been used to the arbitrary working of a system opposed indirectly, if not openly, to this liberal way of doing things, that even when this yoke is broken they fail to enter into the full privileges opened before them. But after a time the perception of this truth, as exhibited in the working of our conference, was realized, and did more to establish

confidence and faith in the minds of our recently received members and sympathizers, than a host of sermons.

True we were not so grand an assemblage as that convened in the Tabernacle, for our influential neighbors were holding conference at the same time; but if real enjoyment of religious liberty, freedom of speech and the presence of God's Spirit, were the standard, in my opinion at least, Independence Hall held the preference. Every one that I heard express an opinion were highly satisfied, and went away thankful, determined to preach the gospel by word and deed, with renewed strength.

After conference we renewed our usual labors. Our congregations, always full, have been rather on the increase since our return from up north; and are orderly, well dressed, and very attentive.

We preach as nearly alternately as our health will permit; sometimes one being a little unwell will cause the other to bear the burden for two consecutive meetings.

My health has been uniformly good since last writing. Alexander has suffered considerably from a cold that settled upon his lungs.

We do not confine ourselves to the consideration of polygamy alone; but teach all the cardinal principles of the gospel, examining them fully and minutely, and proclaiming their worth. This may seem odd, but the people here have heard water-ditches, agriculture, manufactures, political and domestic economy, discussed so long, that a religious discourse upon the first principles is a treat. When, however, we do speak of polygamy, we examine it fully and fearlessly, and denounce it heartily, and, especially in Alexander's case, effectually. The more we see its workings, and hear the flimsy arguments advanced in its defense, the more cordially we despise and proclaim against it.

One kind of opposition we are obliged to meet is peculiarly trying, more so than argument, namely, that of slanderous and wickedly false stories against our mother. You will say at once that this is a very low, cowardly, mean kind of opposition. I most heartily agree with you; and take particular pains to inform those who bring this kind of opposition and put it for argument, that such is the case.

Our respected Bro. Marks is also another target for their arrows; in fact they take peculiar pleasure in bundling the members of the Reorganization together as a set of old blood-thirsty, apostates, and young ignoramuses, whose stupidity and impudence are something sublime.

If all were taken into account, our work would be seen to prosper. So many are disaffected, and trying to sell; (singing low meanwhile;) so many are going; so many have gone, (thirty-seven at one time,) that the number baptized is no criterion.

Quite a number of influential men have been suspended and several members cut off from the Brighamite church.

I have baptized five since last writing. A very great number of the male population of the Brighamite church are over the river Jordan, encamped for a general train and drill; for you must know that the church of the valley is quite military in character, and believes in being acquainted with carnal weapons of temporal war. Their works are not altogether spiritual. I was much amused yesterday, while we were viewing the maneuvers of the infantry, cavalry and artillery, Alexander drew forth the Book of Covenants and Bible from his pocket, and declared that *these were his sword and musket*, and that the Book of Mormon was a weapon of peculiar power and strength!

The *Herald* and *Hope* come regularly to cheer us, and show the progress of the church. They both do ample

credit to the publishers and contributors, and give abundant promise of future excellence.

CREATION.

BY ELDER S. FRY WALKER.

"In the beginning God created the heavens and the earth.

The stars have been themes of poetic and devotional utterances in all ages. To the Chaldeans, who made them their study three thousand years ago—to the shepherds on the plains of Judea, who watched their flocks by night—to seamen, who single from the sky a star to steer their vessels by—to us all from the time we learned to say,

"Twinkle, twinkle, little star."

I knew a little girl who said,

"Stars together burning,

In one silent glow;

Angel's faces yearning,

O'er the sad below."

Byron has said of some one, "She walks in beauty like the night of cloudless climes and starry skies."

One experience of which the prospecting miner never tires, is sleeping out at night and gazing at the glory-beaming stars.

That the worlds in space have existed a great while is proven by the fact that the light of a star of the twelfth magnitude must travel four thousand years to reach our earth, and some stars are so distant that, as Herschel proved, light is millions of years on the long journey from them to us. They must have existed millions of years in order to have been seen by him.

Some vague idea of the size of the universe may be obtained by considering the time required for light to come from the sun, which is eight minutes, as a standard, and dividing millions of years by it. The imagination droops

under the mighty thought; pride is humbled; and instead of murmuring at God because we cannot harmonize all truth, we humbly thank him for the little he has been pleased to reveal.

By means of the largest telescope, it has been ascertained that the polar regions of Mars are covered with snow, and shadows like clouds are seen passing over the bright globe. The presence of snow proves the existence of water, and the clouds prove the presence of an atmosphere, and these conditions prove that Mars is a habitable world.

Everything about us has its use and its object. Wherever we see water and air, we see creatures to breathe the one, and drink and swim in the other, and we believe God has made nothing in vain. What, then, was Mars created for, but to support a joyous race of God's creatures, who, after passing through a mortal state like ours, become angels, archangels—sons of God—growing in knowledge and power forever? Christ said, "In my Father's house are many mansions." If these mansions be worlds, the promise is complete. Christ is said to be "heir of all things." It is also said "we shall be like him," and to the humblest saint it is said, he shall be a "joint-heir with Jesus Christ."

Connecting these texts with the great truths of astronomy, the christian faith is made astonishingly grand and attractive. Paul said truly, "It hath not entered into the heart of man to conceive the things the Father hath in store for them that love him."

What our future life may be is not revealed distinctly. A friend has said it was well that it was not made plain to us; that if our great men knew the blessedness of the future life, they would be thinking about that, and not care properly for the interests of their stations.

What we learn from scripture is positive, but not explicit and full. We

read that Moses came down from the mount with a shining face, and that while he was there, the mountain trembled and smoked, and the people were filled with awe. On Mount Tabor, the Lord was transfigured, and Moses and Elias appeared, and the disciples gazed in wonder and love.

St. Paul was caught up, and heard things that it is not lawful to utter.

St. John heard a voice crying, Hallelujah! Honor, and power, and glory to him that sat upon the throne!

[TO BE CONTINUED.]

FAITH.

BY BRO. JOHN G. VASSAR.

[Continued from page 203.]

"He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." 1 John v. 10.

See then the importance, the great importance, of faith in Christ. It is the hinge on which salvation turns. It is that, without which all knowledge, all impressions, all convictions, would be insufficient to save. Fix it deeply in your mind, therefore, that faith is connected intimately with salvation. Being brought under the influence of an active faith you would be saved, through obedience, though you died the next hour. Without faith, you would not be saved, even had you been for years under the deepest concern.

Faith, religious faith, in general, means a belief of whatever God has testified in his word; but faith in Christ means the belief of what the scripture saith of him, of his person, his offices, and his work. It is to believe that he is the Son of God, God manifest in the flesh, God, Man, Mediator. How can a mere creature be our

Savior? In faith we commit our souls to the Lord Jesus. What, into the hands of a mere creature!

The Divinity of Christ is thus not merely an article of faith; it enters also into the foundation of hope. We are required to believe in the doctrine of the atonement; that Christ satisfied divine justice for human guilt, having been made a propitiation for our sins, and that now his sacrifice and righteousness are the only ground or foundation on which a sinner can be accepted and acquitted before God; that all, however previously guilty and unworthy, are welcome, and may come to God for salvation, without any exception, or any difficulty whatever; that God really loves the world, and is truly willing and waiting to save the chief of sinners.

We are required to believe also that God is benevolent; that instead of dwelling in the idea of a mere general or universal love, we must bring the matter home to ourselves, and believe that God has good will towards us, has given his Son to die for us; that we are a part of the world which God loved, and for which Christ died. We must each realize God is well disposed toward me. Christ is given for me. He died for me as well as for others. I am invited. I shall be saved if I trust in Christ. I am as welcome as any one to Christ.

Faith, dear reader, is not a belief in your own personal religion, this is the assurance of hope; but it is a belief that God loves sinners, and that Christ died for sinners, for you among the rest. It is not a belief that you are a real Christian, but that Christ is willing to give you all the blessings included in that term. It is the belief of something out of yourself, but still of something concerning yourself.

The object of faith is the work of Christ for you, not the work of the Spirit in you. If I promise a man alms, and he really believes what I say,

and expects relief, I in the act of promising him, am the object of his faith, and not the state of his mind in the act of believing. If, therefore, you would have faith, or, possessing it, would have it strengthened, you must fix and keep your eye on the testimony of Christ, which you find in the gospel.

There is no mystery in faith when we speak of believing a fellow creature. When the rebel is required to believe in the proclamation of mercy sent out by his sovereign, and come and sue for pardon; or when the beggar is required to believe in the promise of a benefactor who has promised him relief, does it enter into his mind to ask how he is to believe? What, in each of these cases, does faith mean? A belief that the promise has been made, and a confidence in the person who made it—that he will fulfil his word.

Behold, then, the whole mystery there is in faith. It is a belief that Christ really died for sinners, that all who depend upon him alone shall be saved, and a trust in him for salvation. Yes, it is, if we may substitute another word as explanatory of faith, trust in Christ. Faith and confidence in Christ are the same thing. "For I know in whom I have believed," says the apostle, "and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. i. 12. Believing, being persuaded, and the act of committing, are the same act; they all mean faith. It is to rest on the word and work of Christ for salvation; to depend on his word and righteousness, and upon nothing else, for acceptance with God; and really to expect salvation, because he has promised it. If there be no expectation, there is no faith; for faith in a man's promises, necessarily implies expectation of its fulfillment. This then, is faith, looking for or expecting salvation for the sake of Christ's work alone, and because God has promised it. If you

want another illustration, take the case of the serpent-bitten Israelites, Num. xxi. 4-9. The people who were stung were commanded to look on the brazen serpent. Those who really believed the promise that such an act would be followed with healing, went out and looked at the appointed means of relief. Their looking was their believing, and what did that look imply? Expectation. Those who did not look, did not expect healing, and those who did look, expected relief. If, therefore, you are not brought to expect salvation, you do not believe, for as soon as you really believed you would indulge the expectation of salvation. "Faith is the substance [or confident expectation] of things hoped for, the evidence of things not seen." Heb. xi. 1.

Expectation of salvation for Christ's sake alone, and because he has promised it, being faith, faith may be said to be weak or strong in proportion as our expectation is more or less confident, and free from doubt and fears. But when is a sinner to believe? Strange question! and yet one that it is necessary to answer, because it is sometimes asked. Suppose, if, when you promised alms to a poor starving beggar, or forgiveness to a person who had injured you, either of these persons were to ask, "When am I to believe your promise?" Would you not feel some surprise at the question? The very nature of the case suggests the propriety and necessity of immediate faith. Your veracity is as great at that moment as it ever will be, and therefore demands immediate confidence. Suppose the beggar were to say, "I do not yet sufficiently feel my poverty to believe you now; but when I am more pinched with hunger, I will take you at your word and come," would not this be exceedingly presumptuous? Yet this is the very conduct of many persons in reference to Christ, and to faith in him for salvation. They know that trust in him alone is necessary to salva-

tion; that they must at length come, but they seem to regard it rather as an exercise or state of the mind, to which they are to be brought at some future time, and by some means they know not how, than as a duty to be immediately performed.

[TO BE CONTINUED.]

HOW AND WHEN ZION SHALL BE REDEEMED.

BY ELDER V. WHITE.

It is generally conceded that in the absence of present revelation we should abide by that which has been revealed, until God sees proper to reveal more. "If we speak not according to the law and the testimony, it is because there is no light in us."

We think there is sufficient revealed to establish the doctrine of Zion's redemption. The Lord once said that, "In consequence of unbelief, and treating lightly the things they *had received*, the whole church was brought under condemnation. And this condemnation rested upon the *children of Zion*, even *all*; and they should remain under this condemnation until they *repent* and remember the *new covenant*, even the Book of Mormon and the former commandments which he had given them, not only to *say*, but to *do*, according to that which he had written."

It is written that Zion must be redeemed, either by blood, purchase, or power, and her converts by righteousness; and as we are forbidden to shed blood, or resort to physical force, we prefer that means spoken of in the law as righteousness. If by purchase, we have no objections. Let us here ask ourselves, are we as a people prepared, at present, either temporally or spiritually, for the redemption of Zion; if so, then is the time near at hand. Let us examine ourselves and see whether we be in the faith or not.

Men can do many things; men have done many things; but surely the Lord God will do nothing until he revealeth the secret to his servants the prophets.

In a revelation given June 22, 1834, the Lord says: "Verily I say unto you, who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people.

"Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer. * * There are many who will say, Where is their God? Behold, he will deliver in time of trouble; otherwise we will not go up unto Zion, and will keep our moneys. Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands; and this can not be brought to pass until mine elders are endowed with power from on high, for behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me; therefore, it is ex-

pedient in me that mine elders should wait for a little season, for the redemption of Zion; for behold, I do not require at their hands to fight the battles of Zion, for, as I said in a former commandment, even so will I fulfill, I will fight your battles.

"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."

Reader, these quotations give us something of a clue both as to the manner, preparation, and time, when Zion shall be redeemed, and her children gathered. And as I do not wish to press matters before their time, let me say to those who urge the matter, take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. And let him that thinketh he standeth, take heed lest he fall. Let us therefore fear, lest a promise being left us of entering into His rest, any of us should seem to come short of it; and before that day comes, instead of being gathered into his kingdom, be cast out with all things that offend, and those that work iniquity.— And be it remembered that He that scattered Zion, will also gather her again; but in his own way, and in his own due time; and that when Zion's converts are *willing to be redeemed by righteousness*, that then, and not until then, will it be done.

Knowledge is not wisdom; it is only the raw material from which the beautiful fabric of wisdom is produced. Therefore let us not spend our days in gathering material, and live and die without shelter.

Be always at leisure to do good; never make business an excuse and decline the offices of humanity.

PARENTAL RESPONSIBILITY.

EDITOR HERALD:—While reading "Answer to Thoughts by the Wayside," in the *Herald* of Sept. 1st; I found it impossible to repress a smile of amused wonderment from first to last, and realized then, if never before, the force of that couplet of Burns':

"O wad some power the giftie gif' o us
To see oursel's as others see us!"

It is said that "to a drunken man the world goes round;" and though not able to affirm that it does, from experience of a like nature, still I am willing, (after a blunder of a like kind,) to admit the truth of the adage, for while reading Sister Weeks' article, I realized that while writing my own, it had never entered into my mind, that other children were more blessed than my own, inasmuch as they had both father and mother, whereas mine had but a mother. I shall not however apologize to your readers for the mistake, since I believe it to have been in itself productive of good, as it has led to Sister Weeks setting forth, in a manner so able, the responsibilities of fathers also, every word of which we admit as true.

When Paul wrote to the Hebrew brethren, he treated largely upon faith, so much so, that a casual reader might think that Paul thought little of works. When James wrote his epistle to the twelve tribes scattered abroad, he dwelt chiefly upon works, contending that faith without works was dead. Now because Paul wrote of faith, I have no idea that he did not believe in the works which faith must produce; nor yet that James, when he wrote of works, did not believe in faith producing works.

When speaking of Joseph, Alexander and David, I spoke, of course, with reference to their condition after having lost their father, and despite the fact of their father having been used as an instrument in the hands of God to

preach the gospel restored to the earth through him, I ask again, Where might they be to-day but for the guiding hand of a God-fearing mother? Might not the sons of Hyrum, now arrayed against them, answer!

Standing corrected, I acknowledge that the duty of rightly educating our children is equally incumbent upon father and mother. I am not, however, prepared to admit that I have imputed to the mother one iota of responsibility or influence which does not rest upon her, and that I, with every other mother in God's church, may be enabled to realize it in its length and breadth, is the prayer of

FRANCES.

SATURDAY NIGHT MUSINGS.

BY BRO. JEROME RUBY.

Another seven days have been numbered with those that were before the flood; and what have they brought, for weal or woe, to those "whose happiness is God's approval, and to whom 'tis more than meat and drink to do His righteous will?"

Are we happier to-night than we were last Saturday night? If not *who* is to blame?

Have we not had opportunities of doing good to our fellow-men? Might we not have increased our knowledge, and by that means our ability to keep in the straight and narrow path? Have we done unto others as we would have them do by us? Have we forgiven those who have trespassed against us?

If not, then the week is lost, and we are debtors, instead of having laid up treasures in heaven!

Saturday night is a suitable time to review the experiences of the week. If we have improved the opportunities God has given us, we must be happier, because we are better, having *kept the*

faith. If we have not done so, let us resolve, this Saturday night, that another week shall not be lost; that we will choose the better way, and make the page in life's history brighter this week than the last. Let us, by loving more, forgiving more, and doing more for each other's happiness, render pleasant the scenes in the picture of our existence.

The week just past, has passed forever! There is no recall! With its good acts and bad acts, its smiles and its tears, its promises kept and broken; hopes, fears, loves, hates, jealousies and strifes, it has gone to Him! The record has been made, whether *for* us, or *against* us; none but God can tell. It will appear in the day when the secrets of all hearts shall be made known!

Saturday night! Six more days has the laborer toiled, that he might gain the means with which to add to the comforts of his dear ones; and this night he has brought his earnings home—past saloons, past gambling houses, past idlers, congregated on the corners, ready to lure him into the paths of sin—he has safely brought the wages he has received for his six days of toil, and is rewarded by the smile and kiss of welcome, from her who has been awaiting his coming, and is glad that 'tis Saturday night! The little ones gather around him to receive the customary kiss and kind words—the room looks cosy—the table, covered with a snow-white cloth, and upon which is the evening meal, prepared by *her* hands, stands in the floor, and sitting down with his home ones, he thanks God for the comforts he enjoys, and for another Saturday night!

The week just passed, has been short, yet between this and the last Saturday night, there are many bruised hearts, many wrecked hopes! Many mounds have been made in the church yard, many a gay dress has been laid aside, and the wearer has donned the mourning robes; for some loved one has

been lain beneath the "Clods of the valley!"

Can we not speak peace to such, by pointing the way to eternal life? Perhaps 'tis a mother, whose little one God has taken home! If so, do not weep as those who have *no hope*. Your darling is safe with him who said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven?" Would you have your child again? You may, by obedience to His law, for there is a promise that those who are faithful to the end, shall

"Meet their loved ones gone before,
And joyfully sweet will the meeting be;
When over the river, the peaceful river,
The angel of death shall carry thee."

In this way let us do good,—relieve suffering—share, with others, their burden—gladden hearts, by increasing their hopes, and, thus, their happiness; then we shall be ready when comes *our last Saturday night!*

In this way let us improve the talent God has given us, lay up treasures in heaven, and make glad the hearts of our fellow men; then shall we have made good use of our time, and feel glad each Saturday night! To-morrow will be the first-day Sabbath! Blessed day of rest! We shall meet our dear brethren and sisters, and, together, worship him whose protecting care has been over us during the week. What a privilege!—what a pleasure! to strike hands with those of "like precious faith" with ourselves, each first-day of the week, and mingle our voices in songs of praise to him who has given us Saturday nights and Sabbath days.

Almost home! How the heart warms at the thought of soon being with *her* whom God has given for a companion through life! She is waiting to welcome me home from the wearying labors of the week—to whisper words of cheer when the cares of life have dulled my spirits—to tell me she is glad at my coming, thankful for

health and the blessings that make life desirable, and that heaven is nearer, by one more *Saturday night!*

CONSECRATION OF THE BODY.

BY SISTER M. GALLEY.

"I beseech you therefore, brethren, that ye present your bodies a living sacrifice, holy and acceptable unto God."

How often we have read these words of the inspired writer. But I fear few, even among saints, understand, as a part of their duty, that the body, in every part and member, must be devoted to the Master's service, as well as the soul.

From Sabbath to Sabbath we hear our duty in regard to the soul, and truly we cannot spend too much time in trying to consecrate it to God. But oh! how much more rapidly could we grow in grace if we would consecrate the body too.

Were man all spirit it would be only necessary to speak of the soul. But since he is compounded of a spiritual and a physical part, he must be taught how to bring the physical part to obey the Savior's will. Whatever man does should be to the glory of him whose blood hath bought us.

There are but few who know what a close connection exists between the physical and spiritual parts. All who know anything of physiology will admit that imperfect circulation of the blood, or a diseased state of the nerves, will more or less affect the brain. And by a feverish excitement, or by an unnatural depression of this organ, will not the mind be somewhat affected? Is not the fretfulness of the dyspeptic, the consumptive, and those suffering from serious other ailments, often caused by unfavorable bodily conditions? Can they serve God as well as if they were strong and healthful?

I have seen many a poor overburdened woman who would have been good and noble, had she, or those by whom she was surrounded, lived in accordance with the laws of our physical being. But instead of this, life was a bitter warfare, caused by aches and pains; a striving of the better part of her nature to be submissive to what she believed to be the will of God; whereas it was really disobedience to his will as manifested in the law of her physical organization, that produced her woes.

Let us all try to come to "a knowledge of the truth." It will cost us many a hard fought battle to gain the mastery over the lusts of the flesh, strive however earnestly we may.—Nothing doubting, let us stand firmly and decidedly, yet meekly, upholding our principles by righteous precepts and holy lives, trusting in one who is able to help; knowing that in his own time, "these vile bodies shall be fashioned like unto his own most-glorious body."

THINGS IN UTAH!

By the politeness of a friend we are privileged with laying a few facts before the readers of the HERALD, which though obtained from a private source, written in a private letter by one friend in Utah to another in Illinois, will yet be read with interest.

"— Called in the evening at Sister Browning's to see the boys. They were not in, and I spent an hour talking with Sister B. She was raised here, and all her relatives, as well as friends of former days, are in the bondage of error. She speaks of them as honest and devoted, praying for the redemption and hoping in the promises; but now that the boys, instead of coming in at the door, are preaching against them, they are confounded and

do not know what to expect. She says David and Alexander should not go to California, for the work of reform here is dependent solely upon them, and that during the short time they were away attending the conference, there was a reaction against the truth. True enough, other elders may preach to the world and the scattered sheep, but the sons of Joseph only, through the strengthening of Israel's God, can break the strong bands that hold the people down.

"Schuyler Colfax and party have been visiting here and were serenaded last evening. The Vice President made a speech to a large assembly of ladies and gentlemen—saints and sinners. I heard but part of his discourse. He quoted from the Book of Mormon and the D. & C. to prove to the people that they might retain their religion and yet not come in contact with the general government. He was followed by Governor Bross, who expressed his admiration of the many good characteristics of the people here, and his hope that they might give up those practices that did not square with the principles of our common government, with Christianity and civilization.

"Porter Rockwell, in a state of partial inebriation, then took the stand, and said: 'I have the blackest name among men. I have been here a long time. I came with the first party that came to this territory. I traveled over this great city when the grass was knee high. I walked from the mountain to the hot spring alone. I know all of you. I can show you all up. I can convict you all, every one of you. I know you by the backs. I will make a book. I never killed anybody that didn't need killing. I never murdered anybody that didn't want to be murdered. But I didn't mean to talk about that. I don't want to go back. We have got a good country. We might do well here, if it was not for the d—d grasshoppers. Gentle-

men, there is a worm in the bud. There is a little worm; there is a little worm less than the grasshoppers that will ruin us all if we don't do what is right.'

"Here he was pulled down to keep him from making further disclosures.
"SALT LAKE CITY, Oct. 6, 1869."

Address of Elders.

Joseph Smith, William Marks, Isaac Sheon, Mark H. Forscutt, Plano, Kendall Co., Ill.

Jason W. Briggs, No. 8, Mount Pleasant, Balsal Heath Road, Birmingham, England.
Zenos H. Gurley, Israel L. Rogers, E. Banta, Sandwich, De Kalb Co., Ill.

Wm. W. Blair, Box 513, San Francisco, Cal.

Samuel Powers, Box 278, Beloit, Wis.
Reuben Newkirk, Lloyd, Richland Co., Wis.

E. C. Briggs, Box 76, Joliet, Will Co., Ill.

Josiah Ells, No. 8, Mount Pleasant, Balsal Heath Road, Birmingham, England.
C. Derry, Manteno, Shelby Co., Iowa.
Alex. H. Smith, David H. Smith, E. C. Brand, G. S. L. City, Utah.

W. H. Kelly, Northfield, Rice Co., Minn.
Wm. H. Hazzledine, 2413, Broadway, St. Louis, Mo.

Isaac N. Beebe, care of S. G. Mayo, Pollard Station, Escambia Co., Alabama.
Benj. H. Ballowe, Johnsonville P. O., Humphrey's Co., Tennessee.

Charles W. Lange, Viola, Richland Co., Wis.

H. A. Stebbins, Hudson, St. Croix Co., Wis.

Thomas W. Smith, Machias, Maine.

HOLY LAND.—Mr. Meller, member of the Council of the Alliance has offered to visit the Holy Land with the view of instituting inquiries as to how far agriculture might be safely promoted among Jewish inhabitants of the country, and to favor immigration from Persian Jews who are anxious to escape from the persecution weighing upon them in their homes.

L. D. Saints' Herald

JOSEPH SMITH, Editor.

Plano, Monday, November 15, 1869.

PLEASANT CHAT.

The last of a series of two days' meetings beginning at Mission, LaSalle Co., Aug. 28th and 29th, and taking by course the several branches comprising the Northern Illinois District, was held at Sandwich, DeKalb Co., on the 6th and 7th inst.

We have reason to believe that good will result from these meetings.

Brethren from the HERALD office attended each, and labored in the preaching of the word.

Two were baptized at Amboy, three at Fox River, three at Batavia, during the holding of meeting, and several at different places since.

The results of these meetings do not show so materially in the numbers baptized; but are manifest in an increased spirituality, an advancement in the knowledge of the doctrines, and a firmer confidence of faith in the work of the last days.

Is there anything to hinder a like result in every district.

In Michigan, there has been such a series of meetings; and, although we have not at hand the numbers added, if any, we are assured by those who were present, that there was an advancement made in the right direction.

Brethren, revive your two days' meetings. At once commence a vigo-

rous effort to send forth the sound of the gospel to the ends of the earth.

We counsel a more Christ-like course towards recusant brethren. It is painful to contemplate that which they have lost; but far more painful to witness an exhibition of revenge and hatred against them by those who remain steadfast.

Malice, hatred and revenge are unseemly in devils; how much more so must they be in followers of the Lamb.

We have been moving office quarters and are hardly settled down to regular routine yet. Hope to be able to welcome our regular contributors, and a host of new ones.

The year is drawing to a close, and with it the sixteenth volume of the HERALD. We are anticipating an increase in its circulation: Will our friends aid in securing that which we anticipate?

Three were added to the church at Plano by baptism on the 4th inst.

Invitations to settle are offered by the brethren in different localities.— Bro. S. Maloney, Galesburgh, Mo., will gladly welcome saints moving into South-West Missouri, or South-East Kansas. Bro. Davis H. Bays, in N. E. Kansas, also. In fact the saints will find a general welcome wherever they may wish to locate, if they take the fruits of the Spirit with them.

One very good sign of a healthy im-

Improvement in spiritual progress, is the increasing disposition to work manifested among the saints, in all directions. Labor is the great leveler and up-builder, the power which creates and keeps pure the currents of public thrift.

Brethren desiring to correspond with Bro. Jesse W. Nichols, will please address him at Fairhaven, Mass.

By letter from Bro. J. S. Patterson, we are informed that the Adventists at Iron Hill, Iowa, admit that Mr. Grant got the worst of the argument in his debate with Elder Sheen. This Bro. Patterson learned from Bro. Larkey, and others.

Those desirous of corresponding with Elder Henry J. Hudson, President of the Central Nebraska District, should address him at Columbus, Platte Co., Nebraska.

We have published an eighteen page tract, written by Elder Thomas W. Smith, on the subject of baptism. Bro. Smith has handled this subject in a comprehensive and thorough manner; and supplied us with a tract that we confidently hope will result in much good.

The price will be \$2 25 per hundred, or by mail, \$2 60. Single numbers, by mail, five cents—per dozen, 35 cts.

Notwithstanding our recent effort to call attention to this subject, our correspondents and subscribers frequently fail to sign their name, or give their

address. To search our books through to find the address of correspondents is a waste of time, time that, multiplied and increasing demands of the church call for the using of in many other ways. Correspondents will oblige by noticing this hint.

The sixteenth volume will close in two more numbers. With our next issue we shall send subscription blanks.

What will our next subscription list be? If each one will put forth an effort to secure one new subscriber, and each non-subscribing member of the church that has six cents a week to spend in what is of no profit, will appropriate that to a subscription for the HERALD, our list will increase four fold.

Correspondence.

STEWARTSVILLE, DeKalb Co., Mo.,
September 28, 1869.

Bro. Joseph:

In our last conference, held on the last of August, we had a time of rejoicing. The elders expressed their desire to help roll on the work in this part, and they are at work.

There never has been so much enquiry as at the present time. I have spent every Sabbath in different places, preaching the word, since conference.

On the 19th., in company with Bro. Lee, we organized a branch of eight members, called the Union Mills Branch, in Buchanan county.

Bro. Lee baptized one the same day. The brother that was baptized had been sick with the chills for some time before his baptism; but is now well. Thank the Lord for his goodness!

We expect to organize another branch before long, about four miles east of here.

In Clinton county, there are quite a number ready for the water. The work is progressing fast in this part of the vineyard, although we are very weak. The Lord is blessing our labors. Circumstances almost seem to govern us; still there is a united effort with the brethren to spread the truth.

Your brother in the gospel,
WM. SUMMERFIELD.

KEWANEE, Illinois,
October 20, 1869.

Bro. Joseph :

I write to inform you of my movements and the prospect of the work in this District.

I left home, in company with Bro. Sheen, about five weeks ago, to attend a two days meeting at Buffalo Prairie. We arrived there in due time; found Bro. Gurley there, and spent a pleasant time with the saints. I have learned that there were eleven baptized there shortly after the meeting. Bro. Sheen returned home, while I, in company with Bro. Hendrickson, reached and crossed the Mississippi river, and met a hearty welcome from the saints at West Buffalo. The following Sunday was spent at Davenport, where the Buffalo saints joined us, and it was a day of rejoicing with me to meet with the saints of that lively little branch, and its worthy president, Bro. Rowley. I also had the pleasure of meeting Elder Jerome Ruby there. He is an able exponent of the truth, and energetic in his efforts to spread it. The saints are highly favored in having such a man with them. After spending a pleasant day in the worship of God, I returned to West Buffalo, and preached in the Methodist Church, and the following evening had the pleasure of baptizing Bro William

son's wife. We held a meeting and confirmed her.

We believe there are others in that place believing and will soon unite with us. This is the place, spoken of by Sister Ruby in her letter to the *Herald*, where they burned down the saints' meeting house. They have built some meeting houses there since, and the saints have subscribed to them; but when they want the use of them for any of our elders, they must pay for it. The saints are endeavoring to live down the prejudice against them; may God assist them in their efforts.

After leaving this place, I proceeded on to Inland, by way of Wilton, where I staid over night, at the house of Bro. Russel. I also stayed with them on my return trip, and was kindly entertained by them and their estimable son, Silas. I think there is a good opening there for preaching, and hope to be able to make an effort there before long.

Leaving there, I proceeded to Inland, where most of the Wilton saints reside, and among the rest, your able correspondent, Perla Wild. The saints here, under the presidency of Bro. Lester Russel, are trying, in their quiet way, to keep the law of God. We trust that his assisting grace may enable them so to do.

From here, by the assistance of Bro. Shumway, I was enabled to reach Iron Hill, Jackson county, Iowa, a distance of over fifty miles, and although he has past his three score years and ten, yet he faced the journey more like a boy, forgetting his age in the desire that we might reach there in time to do some good for the Redeemer's cause. I need not say he stood the journey well, for who ever suffered in body and mind while laboring for the Lord?

We reached our destination in safety, and had been there but a short time when we were called on to address a respectable congregation, and again in the evening at a school house near by the residence of Bro. Larkey, president of that branch. I

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enjoyed good freedom in speaking here, and in other places, and I hope that good may result. We held meeting at the house of Bro. Larkey the following evening, had a pleasant interview and ordained Bro. White to the office of a priest. I believe he will be a good help to the president there. This ordination was in accordance with the mind of the Spirit.

After spending a short but pleasant time at Iron Hill, we returned by way of Maquoketa, a thriving little inland town, (expecting a railroad soon, however,) where live two families of saints. Stayed over night, and preached at the house of Bro. Maudsley to the saints and a few neighbors who turned in. When parting from the saints there the next morning, I felt like one parting from dear relatives of long standing, although we had but known them a few days; in short, I felt that we were of one spirit. From there we returned to Inland, where we had a pleasant meeting with the saints at the house of Bro. Wildermuth.

Taking an affectionate leave of the saints, I returned by way of Wilton to Davenport, where I again spent a pleasant Sabbath with the saints. Bro. Rowley leaves Davenport soon for Chicago, where we trust he will carry the gospel seed and scatter it. He has resigned the presidency in favor of Bro. Moses Houghton, under whom, with the assistance of his brethren, we hope to see the branch continue to prosper.

In the evening at Rock Island, at the house of Bro. Jerome Ruby, where, in company with himself and lady, I spent a pleasant evening, conversing on the Latter Day Work.

Next morning I started for Buffalo Prairie, and reached there in time to hear Bro. Gurley preach an able discourse in the saints meeting room, on the prophecies.

Next day visited the saints on Eliza Creek, and in the evening preached in the house of Bro. Adams to an attentive con-

gregation, several of whom heard for the first time. Some that were present had been deceived by persons claiming authority they did not possess, and only desire to know that authority is with us, and they are prepared to unite. Our prayer for them is that they may be led by the Spirit in the only way through which this knowledge may be received by man, namely, through obedience.

I returned again next day, and was favored by hearing another discourse by Bro. Gurley, he has been visiting the Nauvoo District, and is returning homeward. I left him there, intending to stay with the saints at the Prairie over last Sunday, and then return home by way of Galva and Kewanee, in company with Bro. Wm. Cadman.

Last Thursday I came to Viola, and there got the use of the Congregational Church. Preached to a congregation of priests and people. The "Reverends" could not stand the truth; but left when the law and the testimony began to say, "Thou art the man that is perverting the gospel."

After spending the night at the house of Bro. Cadman, I took the train for home, Saturday morning, where I arrived in due time to find all well, and that in my absence God had been blessing me; our only son, Henry, having united with the church in my absence.

While I have been away, the saints I have visited have been very kind to me. While I have been endeavoring to administer spiritual things, they have remembered my temporal wants; they having supplied me with sufficient means to bear my travelling expenses, and a little to comfort my family on my return, for which we feel grateful.

I have good news by letter from the southern part of my district, which I propose to visit soon. Present prospects are bright for the churches under my care. *Zion's Hope* and the *Herald* are favorites with all. You must let me know when you

can visit Davenport, as the Northern Iowa saints propose to be there and want me to notify them.

The sisters in this place organized themselves, last Monday, into what shall be known hereafter, as the Kewanee Sisters Mite Society, Sister Hart, presiding; Sister Ann Davis, secretary; Sister Chisnell, treasurer. The object of the society is like that of the Gleaners, and Sisters of Dorcas, to help build up the kingdom by the use of their needles, in the making of all kinds of useful articles for sale, thereby collecting their mites to help roll on the work; and if we may judge of their future by what we saw last Monday, it will prove a success. The meeting room was like a hive of working bees. They propose to repeat this experiment once a week. We can only wish them God speed, and try to learn by the example they set before us. I am desired to say to you in behalf of the society, that if you have in your possession a constitution and by-laws suitable for such a society, a copy would be very thankfully received.

And now, last, but not least, I was privileged, last night, to witness what I know will be good news to you, and to all who know them, namely, the baptism of John Chisnell and wife. After all they have suffered for the truth, they have proved that it is still dear to them by identifying themselves with us. To-night they will be confirmed, and may the Holy Spirit strengthen them to tread the narrow path, and win a crown unfading.

J. S. PATTERSON.

SAN FRANCISCO, California,
October 15, 1869.

Bro. Joseph:

We had a most excellent time at our late conference. The attendance was full, and the reports encouraging. Nothing occurred to mar the good order of our assemblies, and the deep interest taken in

all the exercises of the occasion, by all present, was truly encouraging. Love reigned supreme, and unity marked all our efforts. The Spirit of God was with us in power.

The numerical increase, in Oregon, California, and Nevada, for the last fifteen months is fully twenty-five per cent, and we feel assured that the general character and prospect of the work is advanced fully one hundred per cent.

We now have a ministry who are faithful, honorable, spiritual men, the most, if not all of them. We look to see a steady, onward move throughout all this mission, and confidently expect the saints to avoid every appearance of dissension, and of those who seek to cause them. The bitterness of past experiences, by many will not go unheeded. God knows how dearly I love the saints in this mission. I find it no small trial to say the last "good bye." God bless them! Some of them I shall never see till the grave gives up the children of God, but many of them I hope to meet within the borders of "the goodly land."

I think to be in Nevada by Nov. 1st. Address me up to, the 20th at Carson City, after that at Salt Lake City, Utah.

I think to be at home by March 15th to 25th.

W. W. BLAIR.

WAUBECK, Pepin Co., Wisconsin.
Friday, October 8, 1869.

Bro. Joseph:

I was at Hudson nearly two months, and believe that I bore a faithful testimony to the inhabitants, preaching from two to three times each Sunday, while giving my course of twelve or fifteen sermons in the Court House; and some Sunday mornings and week-day evenings I preached across St. Croix Lake in Minnesota. The result was the baptism and confirmation of four souls into the kingdom of our Savior. The credit of winning these to Christ is mostly due to Sister Page, who had

prepared their hearts for further testimonies, when the long looked for ambassador should come to induct them through the door into the way that leads to life. Sister Page has lived in that section for twenty-three years, as the sole defender of the faith, and sees the first fruit of her patient waiting for a watchman to lift a voice against error and iniquity in that land. Though alone in the field, yet was I strengthened wonderfully in body and spirit, and made able in a measure to do the work set before me, and I pray that the Lord will bring yet more good out of the seed sown there, to his honor and glory.

The many calls made admonish us that the Lord will make a short work in the earth, and that our few laborers must strike rapid blows while they do stay in a place, yet to remain long enough to leave them without excuse, or in anything but self-willed ignorance of any part of the doctrine of Christ.

I arrived here yesterday, after a rough journey of sixty-seven miles through the forests and over the hills of this woody country. Brother and Sister Macaulay welcomed me gladly, as the first one of the Reorganization whom they have seen, and feel that their prayers for relief have also been heard in the Lord's good time. He was president of the Glasgow District, Scotland, in 1841, and has been here twenty years. I have an appointment out for to-night and three for Sunday, as I expect to stay two or three weeks about here, or as long as wisdom directs. I have the Baptist Church to preach in here, and shall preach in school houses from five to ten miles away part of the time.

Since my arrival here I have been busy giving a course of lectures on the doctrine of Christ, preaching seven times last week and twice yesterday. We used the Baptist Church, though much against the wish of the minister, who on the close of my second sermon spoke in a harsh and angry manner, being one of that class who

"know all about it," and yet nothing in truth. He desired an expression from the members that I should not have the house, but not a hand was raised. Attendance from forty to one hundred persons at each sermon. No preaching has been done here before and the truth has had its effect, convincing some, and spoiling others for the unsound doctrines of men. Our Reverend friend did not attend any more, but will probably bravely come forth after my departure. I am to baptize four next Sunday, the Lord having found that number of his own in this section, with more to come by and by, we believe.

The evenings of this, and part of next week, I expect to speak at Dunnville, five miles from here, and after that go to Prairie Du Chien. You will rejoice with me in the salvation of souls, and pray that those who labor may have the promise made in the B. of C., even "My power unto the convincing of the children of men." May that power attend the word preached every-where, is the prayer of

Your co-laborer in Christ,

HENRY A. STEBBINS.

CASEY, Adair Co., Iowa,

October 25, 1869.

Bro. Joseph:

Having visited this place on my way to Minnesota, I thought it expedient to inform you of the condition in which I found the work in this part of the vineyard.

Bro. Weeks has been laboring assiduously for the benefit of his fellow-man, to bring them to a knowledge of the truth, and has the prospects of a bountiful harvest.

I expect that ere long there will be a large and flourishing branch in Adair county. There are many who believe the work but wait to ascertain if there is not some horrid monster which we have hid from them. I expect to remain a few more days here, after which I will take

my course to Minnesota, by the way of Davenport, where I shall try to meet with the brethren.

Yours in the latter day work,
R. G. ECCLES.

MARTINEZ, Cal.,
October 23d, 1869.

Bro. Joseph Smith:

My labors, for the last year and a half, have been confined mostly to Antioch, and surrounding country, and I trust not in vain; as you will see by our conference minutes. There has been a branch of twenty members formed, and many others believing who have not the courage to face the frowns of the world, and embrace the gospel. I have just returned from our October Conference, of three days' session, which was well attended. A spirit of union and love pervaded the whole session, and good was done. I have visited many other places, and find in the church, with few exceptions, a general increase in the knowledge of the principles and doctrines of Christ, as set forth in the Reorganized church, with prophets and apostles, and that it is founded upon the rock, or commandments of God, by Jesus Christ through his chosen servants.

Bro. Blair has finished his labors with us, and is about to depart East, by Carson, to Salt Lake. May God bless and prosper him where ever he may go, as he has here in California, and more abundantly is my prayer. The mission of Utah is looked upon here as a great event by all, and its success wished and desired by all lovers of truth and righteousness. The advent of brothers Alexander and David in Utah, did more for the latter day work in throwing off practices and doctrines, than all the preaching in the world elsewhere could have done. The boldness and assurance in which the revelations of God were set forth by those men of God, and his cause vindicated and sustained were made manifest to every one

who heard of it. Previous to this, the elders in California as well as other countries, might denounce Utah with its unholy practices, but the world would not believe or give credence to our assertions; it is now made manifest, the world acknowledge it, and we are in a measure free from that disgrace.

ORRIN SMITH.

BINGHAMTON, Wisconsin,
November 2, 1869.

Bro. Joseph:

In the notice I sent a few days ago, of a two days' meeting, I made a mistake. The notice read the 13th and 14th of December. It ought to be 11th and 12th of December. Please make the correction in the notice, if this comes to hand in season; if not, correct through the next issue of the *Herald*.

Your brother in Christ,
GILBERT WATSON.

GRAND MANAN, N. B.,
October 24, 1869.

Bro. Joseph:

I feel this morning, an influence, moving me to communicate with the readers of the *Herald*, acknowledging the comfort I have derived from reading the various articles contained in that (to me) unrivalled paper.

Nearly a year has passed away, since I became interested in the "Latter Day Work," and my thoughts take possession of me this morning, and are running back taking "notes" of the past.

When I entered this "work," my friends predicted, "that in less than six months, I would turn away from this people, in disgust, that in that time, I would come to myself again." But instead of their predictions proving true, I feel my affections are being more closely interwoven with this "work," notwithstanding I have had my trials and persecutions. I have also enjoyed many precious seasons,

and when I contemplate the past, and think on the condescensions of the "Holy Spirit," in coming to, and communicating with me, in the way in which it did, it gives me new courage, and strengthens me for the coming conflict.

Let us brethren, be careful, that we do not fail to "declare the whole counsel of God."

Let us be diligent in helping the work onward. It is not an uncertain business, in which we have engaged, for we are to receive "wages." There is a "crown" for the faithful, and "eternal life."

Yours for the truth,

JOSEPH LAKEMAN, JR.

BRAMPTON, Ontario,

October 28, 1869.

Bro. Joseph
Bro. Snively has joined me in the mission in Canada, and we have labored in the Puce Branch, and baptized two. We preached in the Lindsey Branch, and baptized three. From there we went to the Trafalgar Branch. We found that branch in a cold state, but we preached to them and exhorted them to duty. From there we came to this place. We obtained the use of the Town Hall for eight nights. We have had seven meetings, and have baptized one. There are more believing, and I hope they will obey before we leave, as we expect to go below Toronto to the neighborhood where my mother lives, and where I preached the most when I was in Canada before. We expect to remain there sometime, if the Lord will.

The saints in Canada have been kind in providing supplies for our wants, and I hope the Lord will bless them for the same. The weather has been quite cold and the ground is all white with snow; and many of the farmers have lost most of their winter fruit by frost.

Yours truly,

JOHN H. LAKE.

JOSEPH SNIVELY.

COPY OF CHALLENGE TO MR. LORENZO SNOW.

SALT LAKE CITY, U. T.,

To Mr. Lorenzo Snow, Box Elder:

Sir:—Whereas, you not only refused me a place to preach, but also threatened to "attack me" if I did preach in your city; and did refuse to meet me in debate, I now (in compliance with section 91, par. 2, Doctrine and Covenants, which says: "Confound your enemies; call upon them to meet you both in public and in private, and their shame shall be made manifest,") call upon you to meet me in discussion, in Box Elder, any time within two months from date, when I will undertake to prove,

1st, That the doctrine taught by you as found in *Journal of Discourses*, volume 1, page 50, that "Adam is our God, and the only God with whom we have to do," is idolatry.

2nd, That Joseph Smith, son of Joseph the martyr, is the President of the church and Melchisedec Priesthood, and no one else.

3d, That polygamy is an abomination in the sight of God. The Bible, Book of Mormon, Doctrine and Covenants, and Times and Seasons, to be received as evidence.

Yours respectfully,

E. C. BRAND.

From Utah Daily Reporter, Sep. 30, 1869.

SAC CITY, Sac County, Iowa,

October 24, 1869.

Bro. Joseph:

As many report from various parts of the country, and it does me good to see these letters of information and reports of the dealings of God with the faithful saints, I am watching anxiously for the name of a brother or sister somewhere in these boundless prairies; but, to my sorrow, I have not found one within forty miles or more, and I am here in the midst of a

reckless, careless, and perverse generation. Sabbath breaking and profanity abound; and, to all human appearance, without a thought of God in all their ways. As for me, I am too weak an advocate of the work everywhere hissed at; but feel I must start a flame of some sort, and if need be, God will help me.

Yours truly, in Christ,

WM. N. ABBOTT.

Extracts from Letters.

Charles Howery, of Osseo, Trempealeau Co., Wis., writes: "I would that you could send us a preacher. There has never been a Latter Day Saint preacher through this country, but I think there is a good show for a branch of the church to be raised up in this place."

T. J. Andrews, writing from San Francisco, says: "Bro. Blair has tendered us his final adieu. Any word from us, in his praise, would be superfluous, as his sterling worth is too well known to require it. By his presence we have been strengthened, and cheered, in the work of the great salvation. By the saints of the Pacific mission his memory will be cherished as one of exemplary character abounding in many virtues, and but few faults; and especially as one of the able defenders of our faith. May God preserve him to the end. And believe us to be yours truly in hope of triumph."

Wm. Anderson, of St. Louis, says: "The case of Bro. Alexander Dow was disposed of on Sunday the 24th of last month. He was excommunicated from the church. We had several added to the church last month. Mr. George McKenzie, of Cottonwood Grove, Bond county, Illinois, is an old member of the church, and seems strong in the faith of the latter day work.

He warmly invites any of the brethren that are passing through that way, to call on him."

Bro. A. H. Smith, under date of Salt Lake City, Nov. 4th, to Bro. Mark, writes,

"Every week witnesses some addition to the church here by baptism; we have now four ready. Bro. Thos. Liez I baptized last week. Much excitement prevails. There have been more cut off the Brigamite church the last two months, according to report, than for two years previously. Something is the matter; what do you think it is? With the exception of slight colds, we, David and myself, are both well. Just received *Zion's Hope* and *Herald* for Nov. 1st. Good, very good. May God prosper both. Pray for us."

Bro. Albert Haws, of Austin, Nevada, writes, "I am preaching here every Sunday, and some are looking for the truth. I am a poor excuse for a preacher; but I do the best I can. The Lord has blest me beyond my expectations."

Bro. Robert L. Ware, of Carrollton, Carroll Co., Mo., writes: There has been preaching here by Bro. George Hayward, of Odin, Ill.; he has baptized Bro. Martin, my neighbor, and myself. There are some more who would unite with the church if they had an opportunity; and there are others in Ray county, Mo., some twenty miles from here, who, I am told, will unite as soon as they conveniently can. Can we not have some able minister here to gather up the sheaves? We need a branch here, and if some one will come, we can have one.

Bro. Hayward has returned home some time ago. We are young in the faith; but very well satisfied with the gospel. We hear no preaching; but we hope you will soon send some good elder here. Here is my name for the number spoken of."

Conferences.

Minutes of the Kent and Elgin Conference, Province of Ontario, C. W., held October 2, 1869.

Many of the saints being assembled at the house of Bro. John Traxler, in the Lindsley Branch in the morning before the opening of the conference, they went to the water of the river Thames, and Elder John H. Lake baptized John Shippy and Isabella Shippy. After confirmation, at 10 o'clock A. M., conference opened in the usual manner, by choosing John H. Lake to preside, and John Shippy to be clerk.

Officials present.—seventies, 1; elders, 4; priests, 1.

Reports of branches.—Lindsley: 4 added by baptism, 2 children blessed, 26 in number.

Buckhorn: 1 child blessed, 1 died, 18 in number.

Elder John H. Lake said he had been greatly blessed of the Lord by his Spirit; had organized the Olive and Puce branches, both in this conference jurisdiction. Olive Branch contains 7 members; Puce: 16 members. Eighteen of the above members he had baptized; had blessed 12 children; and had administered to many of the sick who recovered.

George Cleveland, A. Vickery, Joseph Snively and John Traxler reported. Afternoon meeting spent in the propounding and answering of questions.

Sunday, the 3rd, met at 9½ A. M., for prayer and social meeting. The gifts were manifested. Elder Snively addressed the audience. During intermission, one was baptized.

Afternoon session.—Three children were blessed.

Elder George Shaw moved that Bro. John Shippy be ordained an elder; seconded by Elder George Cleveland, and carried by the unanimous vote of the con-

ference. He was then ordained by the elders, Elder John H. Lake being spokesman.

Resolved, That this conference sustain by their prayers Joseph Smith, President, and all other officers in the church in their respective callings, in righteousness.

A glorious testimony meeting followed.

In the evening J. H. Lake and George Cleveland addressed the congregation.

Conference adjourned to meet at the Buckhorn Branch, on the first Saturday and Sunday in June, 1870. Thus ended one of the best conferences ever enjoyed by the saints in Canada.

Little Sioux Conference convened at Six Mile Grove, Harrison Co., Iowa, Sept. 26, 1869. Isaac Ellison chosen president, Nathan Lindsey, clerk.

Bro. Jones said that Bro. Hugh Lytle, President of the District, had requested him to say that the Raglan Branch had raised \$35 for the support of the ministry, in accordance with a resolution passed by the last District Conference, and that Little Sioux branch would raise \$25, if not more; and that a new branch had been organized at Preparation, Manona county, Iowa. Bro. Halliday, also stated that Union branch had raised about \$20 for the same purpose, and he thought more could be raised as he had not seen all the members yet. He also stated that a Sunday School had been organized in Union branch, (of which he is president,) at Union Grove, and it was well attended by members' and non-members' children, and that he thought in his neighborhood, which is somewhat remote from Union Grove, a Sunday School could be organized. *Zion's Hope* is favorably received everywhere among the saints.

Bros. Halliday, Sweet, Leland, Deggil, Lehi Ellison, Isaac Ellison and the clerk reported.

Report of Twelve Mile Grove branch approved; numbers 28 members, including 1 of the seventy, 3 elders, 1 priest, and 1

teacher, Isaac Ellison, president; Alma Ellison clerk.

Bro. Jones was given a roving mission among the branches. All missions given at the last conference were extended.

Official members present: 3 of the seventy, 6 elders, 1 priest, 1 teacher.

All the spiritual authorities of the church were sustained in righteousness, and particularly Bro. Hugh Lytle, president of the district.

Adjourned to meet at Little Sioux, Harrison county, Iowa, on the first Saturday and Sunday in December, 1869.

Quarterly Conference held Sept. 4, 5, 1869, in the Saints' Chapel, San Bernardino, Cal.

Conference organized by choosing Bro. Edward P. Prothero, president, and Bros. A. Whitlock and G. W. Sparks, assistants; Joseph Brown, clerk, and Alonzo E. Jones, assistant.

The following elders reported: Alma Whitlock, Daniel Brown, E. P. Prothero, Murdock McKenzie, F. M. Van Luvan, John Brush, G. W. Sparks, and Joseph Brown. Priests A. E. Jones jr. and James Prothero, and Teachers Robert Wallace and Richard Allen reported. The reports were all received.

The President of the District said he had been down to the El Monta and seen the saints, who were very busy with their hops; but they promised to send for \$10 worth of tracts, and distribute them from house to house.

The Alameda branch was represented by E. P. Prothero, but no report sent in.

El Monta reported 9 members, including 1 elder, 1 priest, 1 teacher.

Resolved, That we sustain Bro. Edward P. Prothero as our District President.

A call for laborers to distribute tracts and preach the word conditionally, was made, and responded to by Elders D. Brown, F. M. Van Luvan and Jas. Brown, and Priests A. E. Jones jr. and James Prothero.

Sunday morning.—Bro. Sidney Mee, a teacher, reported.

Resolved, That we establish a sinking fund.

Forty-three came forward and placed their names to the paper for ten cents per month.

Bro. Joseph Brown requested to be released from the clerkship and book agency.

Resolved, That we sustain Bro. Joseph Brown in his office, and Bro. Henry Goodsell as his assistant.

Afternoon session.—The Lord's supper was administered by Elders John Brush and David Brown. A soul-cheering time was experienced by all the saints in speaking in tongues and testimonies. One child was blessed in the name of the Lord. Bro. A. Whitlock opened the door for all who desired baptism, and five arose to their feet.

Resolved, That all the priesthood that have not legal licenses be requested to obtain them from this conference.

That we sustain Bro. Joseph Smith and all other officers in righteousness.

That this conference adjourn to meet at San Bernardino, on the first Saturday in December 1869.

The choir led the hymn, "When shall we all meet again." Benediction by E. P. Prothero.

Pittsburgh District Conference, Sept. 4, 5, 1869.

Conference opened by prayer. Joseph Parsons, president; H. M. Wilbraham, clerk.

Official members present: high priests, 2; elders, 9; priests, 4; deacon, 1.

Reports of branches.—Brookfield, Ohio: members, 40; elders, 9; priests, 2; 5 cut off, 3 scattered. Total 51.

Pittsburgh, Pa.: members, 60; high priests, 2; elders, 4; priests, 3; deacons, 1; baptized 3 since last conference. Total 70.

Waynesburgh, Ohio: elders, 2; members, 7. Total, 9.

Fairview, Va. no report.

Saltsburgh: elders, 2; priests, 1. Total 9.
Elders reported at conference: James Wagner, Wm. W. Wagner, James Brown, Edwin Hulme, Peter Ray, Henry M. Wilbraham, Joseph Parsons, Gordon E. Duel, Archibald Falconer, Jacob Reese, Jesse Price. Reports accepted.

Priests David D. Jones, Robert Wiper, and Samuel McBirney reported.

Question asked by James Wagner: "Are the baptisms of the Bickertonite faction valid, or can the Reorganization receive any of their members on their baptism?"
Answer: Reference to *Herald*, vol. 9, no. 8, of April 15, 1866, page 124.

The following resolutions were passed:

That James Wagner and G. E. Deuel be authorized to set in order the Fairview Branch.

That Jas. Wagner and G. E. Deuel be sustained and that the several elders to whom no special appointment is given, labor in their several localities as the Spirit may direct.

That a fund be established for the families of the traveling elders of this district.

That the several presidents of branches of this district be requested to present the subject of the fund to the members composing their branches, and make their reports to the conferences of this district.

That Robert Campbell be received into this church by baptism.

That we uphold and sustain Joseph Smith as President, with his council and all the authorities in righteousness.

That this conference adjourn to meet on the 4th and 5th of December, 1869.

The Michigan District Conference was held in Hopkins, Allegan county, Mich., Oct. 16, 17, 1869. Bro. Samuel Powers, president; A. S. Cochrane, clerk.

Oct. 16. Preaching in the forenoon by Samuel Powers and E. C. Briggs.

Afternoon session.—Branch reports: Cold Water: 25 members. Lawrence: 13 members. Hopkins: 34 members.

Official members present: 2 of the

quorum of the twelve, 5 elders, 2 priests, 2 teachers, 1 deacon.

Morning session Oct. 17.—Preaching during the session by Brethren S. Powers and E. C. Briggs.

Evening session.—Bros. Briggs and Powers stated, that the object in coming together was to take measures to have an effective ministry in the field, and suggested that measures be taken to accomplish said object.

The following resolutions were adopted:

That we have the ability, and are willing to sustain an active minister and his family in this district. In view of this resolution,

Resolved. That each branch immediately take measures to carry out the above resolution.

That we sustain all the authorities of the church in righteousness.

Adjourned to meet at Lawrence, Van Buren county, on the first Saturday in June, 1870.

DECISION OF CHARACTER.—There is nothing more to be esteemed than a manly firmness and decision of character. We all like a person who knows his own mind and sticks to it; who sees at once what is to be done in given circumstances and does it. He does not beat about the bush for difficulties or excuses, but goes the short-ist and most effectual way to obtain his own ends, or to accomplish a useful object, if he can serve you he will; if he cannot he will say so.

FLOWERS.—They that would learn something from the flower, it would tell them of the wisdom and love of God; how he sent these beautiful flowers into the world to please the eye of man.

To comfort man, to whisper hope,
Whene'er his faith grows dim,
For who so careth for the flowers,
Will much more care for him.

The reward of good words is like dates; sweet and ripening late.

The path of duty is the path of safety.

Original Poetry.

THE TWO PICTURES.

JEALOUSY.

"It is only the spirit of kindness and love,"
Said one, as he sharpened his dart
And dipped it in poison, more deadly to prove,
More surely his object of hate to remove,
When its venom should enter his heart,
While the smile of malignity played on his lip,
Whence issued both honey and gall,
That his victim, unwitting, the poison might sip,
As with him, like Judas, the demon would dip,
His object of hate to enthrall.

"It is only the spirit of kindness and love,"
Said the demon of jealousy, when
His hideous face became mild as the dove,
And his green eye was turned to the heavens above,
As he dip't in foul slander his pen:
While the poison so deadly that lurk'd in his breast,
Flow'd in streams from the flatterer's tongue,
As he vowed in his heart he would never take rest,
While stood in his path, whom he deem'd a great pest,
A man who had ne'er done him wrong.

"It was only the spirit of kindness and love,"
That led him to wander abroad,
As dally fresh poison to gather he strove,
Then dribbled it out both in valley and grove,
Regardless of man or of God.
As he scanned every nook, as but jealousy can
With his envious eye, to discern
Some folly or frailty of poor brother man,
To publish abroad with his infamous ban;
Not a stone of offence is unturn'd.

"It was only such spirit of kindness and love,"
That closed his green eyes to all good;
Or pass'd by in silence each virtue he saw,
Or set it all down as "transgression of law,"
Or crimes that were redder than blood.
The Alchemist's pow'r is revers'd in his hand,
Pure gold is transmuted to dross—
The noblest of virtues as vices are bann'd,
When touch'd by jealousy's magical wand;
Yes, blessings are turn'd to a curse.
It was thus with the traitor, whose envious eye,
Saw the kindness of one to his Lord,
When his rancorous hate would the blessing deny,
Declaring the ointment "too costly to buy—
A waste which his soul long abhor'd."
He loved not the poor, but he carried the bag;
His hand after plunder was prone;
It grieved him to know that his coffers must flag,
Though others must still in their poverty drag;—
He would envy them even a bone.

It was all meant in kindness and love, not a doubt,
As he kiss'd the dear Saviour of men;
Then shriek'd through the heavens his trait'rous
shout,
As the fiends of his treason encircl'd about
Their victim,—man's noblest friend.
Avaunt all such kindness! Misname it not love!
'Tis the drops of the bitterest hate,
'Tis the love of the hawk for the meek little dove,
The kindness of vultures which lambskins oft prove
When their talons declare their sad fate.
O, jealousy! Thou art a demon indeed;
A cold heartless plotter of hell!
Yet a fire's in thy bosom, but illy conceal'd,
And to its dread flames thou must finally yield,
Though thy victims unnumber'd may swell:
The truth will outlive thee, and virtue survive
Every stroke of thy murd'rous hand;
And each of thy victims will surely revive
From thy death-dealing blow,—thou backward to
drive,
To the den of the outcast and damn'd.

CHARITY.

Meek-eyed angel of the skies!
First-born of heaven, the friend of man,
I love to see thy beaming eyes,
Their light makes earth a paradise,
Wherever thou may'st choose to scan.

Thy beautiful face, with sunbeams clad,
Sheds cheering smiles on all around;
All faces bright—all hearts are glad—
No human soul can well be sad—
Where thou the queen of all art found.

Thy gentle hand wipes every tear,
Soothes all our sorrows and distress;
Supports the trembler at the pier
Who mourns the loss of all held dear,—
Thou lov'st to comfort and to bless.

Thy voice is heavenly music sweet;
All hearts are charm'd to hear the sound,
Swelling the air with music, meet
For angels, who each other greet,
The glorious throne of God around.

Thou lead'st the weary wand'ers home;
Thou bind'st the dying soldier's wound,
Thou art wherever sorrows come,
Dispensing life in death's dark gloom,
And making joy and peace abound.

The weak receive thy special care,
The halt and blind thy goodness prove;
The young and aged, strong and fair,
Uncouth, deform'd, all have a share
Of thy divine and peerless love.

Thy hand has bridg'd the gulf that stands
Betwixt the Liar and the Truth.org

The pathway to our Father-land,
By thee was laid, by thee was plann'd,
To save us from destruction's rod.

Thou canst envelop'd in the form
Of Jesus Christ, the All-divine;
In him endur'd the fiendish scorn
Of hell, and meekly brav'd the storm,
That we might all in glory shine.

No angry word, no keen retort,
No vengeful look by thee was given,
'Gainst him thy precious love had bought,
Who 'gainst thy love had vainly fought—
Thou only beckon'st him to heaven.

E'en those who still oppose thy love,
Thou smilest on through glistening tears—
Inviting all, thy worth to prove,
Enticing them to joys above
This world, with all its woes and fears.

Thou entiest not the sons of men,
Though wealth and fame and joy surround;
Thou spurnest not their meanness, when
Detraction, with its poison'd pen,
Or tongue, doth pour its hate around.

Thou hast no ears for slander's tongue,
No eyes for calumny's foul pen,
Believing, hoping, waiting long,
Thy fond heart struggling 'gainst the wrong,
'Till peace and love prevails again.

Thou art no thing of empty boast,
Puff'd up with vanity and pride;
But meek and humble, pure and just,
Preferring others far the most,
Thou in their goodness do'st confide.

Thy mantle with its silken folds,
Is thrown around each erring mind,
And when thine eye a fault beholds,
A tear of pity downward rolls,
An emblem of thy love divine.

"Forgive him Lord," is on thy tongue,
And angels swift the echo bear—
Its echo swells their plaintive song,
And though thy patience waiteth long,
This is thy constant, fervent prayer.

Angel of love and mercy dear,
Bright harbinger of peace and joy,
Dispeller of each doubt and fear,
When thou art with me God is near,
Imparting bliss without alloy.

Be thou my ever constant guest,
And let thy light illumine my soul;
Come dwell within this troubl'd breast,
And lull my turbid fears to rest,
And make my wounded spirit whole.

Help me to see, as with thine eyes,
The frailties of my fellow men.

Nor once their weaknesses despise,
Or close my ears to mercy's cries,
Nor let them sue for it in vain.

When they revile, help me to pray
That holiest prayer that tongue can tell,—
"Father forgive them, grant that they
May see their errors and obey
Thy word, and in Thy presence dwell."

PILGRIM!

Selections.

HOME LIFE.

The other day I chanced to enter a friend's house. He did not know I was in the parlor, and I overheard his conversation. He was very harsh in his dealing with his child. He was "out of sorts" that morning. "The wind was east," and the east wind blew into his lungs, and into his soul, and soured his mind; and grieved his heart, and so, like a base miscreant, as he was, he vented his bad temper on his wife and children. It is a bad habit some men have.

This man was talking in a hard, unchristian manner—talking as no father should talk. He had lost his temper. He was saying what he would be sorry for in a few moments. And then the servant announced my presence. Mind you, the man would have said, he could not help it: "The boy teased me! He did what I cannot endure, and on the impulse of the moment, I spoke my anger. I could not control myself."

There was a frown on his face; but when I was announced, being more or less of a stranger, demanding of him certain courtesies, he at once smoothed his face as though nothing had happened—as though the sun was shining brightly in the heavens, and the wind was south, and not east. He came into the room where I was, and, in the most cordial and courteous way

possible, gave me his hand, and smilingly bade me welcome.

He could not control himself, simply because he did not think enough of his boy, because he did not sufficiently appreciate his family; and because he thought that his home was a den in which he could roar with impunity, and not the great temple of God, where he should walk as priest and king.

And yet I, almost a stranger, was strong in my presence, to cause him at once to cool down into courtesy, into affability, into politeness!

I tell you, that many and many a man, and many and many a woman in this strange world of ours, in which many things seem to go wrong, will be gentle, and kind, and charitable, and full of smiles outside of their houses, with strangers, for whose opinion they do not care one jot, or one tittle, and in the house, where all the happiness of years depends upon their sweetness of soul, and where they are constantly shedding influences that will ripen into the good or bad life of a boy or girl, will yield to a pettishness and peevishness, unworthy of them as men and women, and wholly unworthy of them as christians.—*Hepworth.*

RAWLINSON ON EDEN.

At the annual meeting of the Royal Asiatic Society, held in London, last month, at the society's house, Sir Henry Rawlinson, in accepting the Presidency of the society, gave a sketch of the progress which was being made in Oriental studies, referring particularly to the labors of Mr. George Smith in collecting and arranging the fragments of the Nineveh library, and expressing his conviction of the connection subsisting between the Babylonian documents in our possession and the earliest Biblical notices. He had no doubt that they would be able to derive the whole of the history given in the Book of Genesis

from the time of Abraham from the original documents, and it was not too much to expect that almost the same facts and the same descriptions would be found in the Babylonian documents as in the Bible. He hoped very shortly to have ready a paper on the Garden of Eden, in which he should show that that was the natural name of Babylon. The rivers bore the very same names and it would be seen that the Babylonian documents gave an exact geographical account of the Garden of Eden. He was, of course, speaking merely of the geography, and not of the facts connected with it. The same remarks apply to the accounts of the flood and of the building of the Tower of Babel, which it would be found were most amply illustrated in the Babylonian documents.

Upon this the London *Spectator* remarks: "We are not sure that the late Professor Hengstenberg, of the English Recordites, would approve of this discovery. If Eden is the old name for Babylon, a complete ordinance survey of the country may possibly disprove the existence of any place guarded by cherubim and a flaming sword to keep the way of the tree of life. And surely it would be a great shock to them to find that not only has the tree of life disappeared but that the Garden of Eden is actually tenanted now by a miserable Oriental peasantry, and who look upon Pison and Gihon and Hiddekel and Euphrates only as so many water privileges for their thirsty land?"

OCCUPATION.—"Occupation! What a glorious thing it is for the human heart. Those who work hard seldom yield themselves entirely up to fancied or real sorrow. When grief sits down, folds its hands, and mourns, fully feeds upon its own tears, weaving the dim shadow that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master. When troubles flow upon you, dark and

heavy, toil on with the wave—wrestle not with the torrent—rather seek by occupation to divert the dark waters that threaten to overwhelm you in a thousand channels which the duties of life always present. Before you dream of it, those waters will fertilize the present, and give birth to fresh flowers, then they may brighten the future—flowers then will bloom pure and holy, in the sunshine that penetrates to the path of duty. Grief after all, is but a selfish feeling; and most selfish is he who yields himself to the indulgence of any passion that brings no joy to his fellow man.—*Cincinnati Times, Jan. 13, 1867.*

A curiosity was lately found in a coal bank near Knoxville, Tenn. It is a kettle, probably of iron or some other hard substance, but from long rusting has become like stone. It was incased in a bed of slate stone, just above the coal bed, 26 feet beneath the surface.

Miscellaneous.

NOTICE.—All persons sending letters or printed matter to box 513, San Francisco, for other than the undersigned, must address *in his care*, and pay the full amount of postage as required by law, or they will not be received by me. Please take notice and oblige,

T. J. ANDREWS.

My reasons for this are that the rent of my post-office box for the last quarter, deficient postage, legitimate postage, and letters coming for persons marked box 513, but not in my care, reached the nice sum of \$13.00.

NOTICE.—Sub-District No. 2, of the Saint Louis conference, will hold conference at Greenwood, near Alton, Illinois, on Sunday the 28th day of November.

J. SUTTON, Pres.

RECEIPTS FOR HERALD.

Up to November 8th, 1869.
To find how your account stands.

The present Number of the HERALD is, 100. The No. which follows your name, is the No. to which you have paid. If the No. paid to is greater than the present No. the difference shows how many No's. you have paid for in advance. If the No. paid to is less than the present No. the difference shows how many No's. you owe for.

When any person has sent money for the HERALD which has not been receipted in it at the proper time, they should write to us concerning it *without delay.*

\$1.00 each—J S Comstock 194, J L Ryerson 196, Wm Hall 194, Wm Summerfield 196, Richard Sanders 194, David McGoon 199, J B Dingman (old acc't.) Branson Lewis 192, H Randall 204, E Robinson 188, B F Kerr 192, John Thornton 195, N L Stone 196, S J Stone 196, Lydia Walling 200, Willard Fisher 188.

\$1.50 each—E C Brand 192, C H Jones 205, Wm Grice 196, James Lord 192, Joseph B Harris 192, N A Crane 192, Albert J Cowden 198, James H Eldrege 192, James Wood 199, John Wood 199, Robert Garland 192, J Warburton 200, Emily J. Jenks 192, Joseph Boswell 198, John Thompson 199, Mrs. Grimwood 198, J. W Smith, (no address sent,) Sam. M Schofield 198, John R McIntyre 196, John R Cook 160, Joseph Grimmet 198, Thomas Thomas 198, Miss C Coy 200, Robt. Holt 198, Jesse W Nichols 198, Thomas Womms 198, John McMillon 199, Isaac A Morris 200, Castine & Jenkins 200, L A Chafa 200, A K Anderson 200, Wm Hartshorn 200, Wm Lane 199, Wm M F Green 192, Wm M White 210, Wm Odell 202, W C Kinyon 201.

\$2.00 each—C F Stiles 204, David Klapp 196, James Perrin 196, Louis Jackson (credit at office expense) 204, Milton Lynch 204, V. White 208.

\$2.50 each—Eli B Clothier 208, Mrs Lane, (no address sent) G H Hilliard 214, Orrin Smith 208.

\$3.00 each—Wm Keck 244, Dr Morrison 216, Hugh Herringshaw 212, Nelson Norton 208, David Clark, 2 no's to 204, Lyman Little 211, Joseph S Howard 209, E R Briggs 204, C C Frisby 204, Fred'k Campbell 204, Joseph Lakeman 214, D W Lakeman 216, Aretus Geor 208, J B Lytle 208, Calvin Beebe 204, J H Gladwin 213, Ralph Jenkins 204, Geo. Sweet 227, Stephen, Maloney 208, John B Swain 205, Isaac Ellison 210, James Christensen 216, Wm. Strang 216, Sam'l Wood 212, Rowland Cobb 212, Elijah Cobb 212, Mary A Sylvester 216, John Rudd 213, A Hall 216, B F Wicks 213, A Crandall 212, Joseph W Lane 212, Melissa Jordan 212, Abram M Caudle 212, S Richardson 216, I A Tuck 204, Wm J Horner (gold) 211, Sarah Weller 211, J H Peters 212, H I Burnham 204, M E Salyards 212, David Eccles 204.

Various sums—\$4.50 James Hart (old acc't); \$5.00 John J Young 227; \$3.18 John D Bennett 205; \$0.75 A Taylor 192; \$1.45 Matt J D Day 202; \$3.24 A F

Haws 204; \$10 Mary Plumtree 274; \$1.05 R. Bronson 209; \$5 David Monroe 248; \$5 J M Putney 248; \$5 J D Heywood 256; \$2.67 Moses Olmstead 209; \$0.38 O N Hutchins; \$0.27 M M Gilbert 194; \$0.50 Louis Van Baron 192; \$1.90 Moses M Baker 207; \$1.55 Janima Calif (no address sent); \$0.50 W E Conner 192; \$0.75 Sam'l M Howe 195.

Agents—Joseph Brown \$1.50—\$1.50; James Stuart \$7.50; R M Elvin \$3.50—\$1.75; Wm France \$3; Benj. T Jones (gold) \$14.10.

DIED.

At Omaha, Neb., Sept. 24, 1869, JOSEPH ALEXANDER, son of Nicholas and Amanda Rumel, aged 11 months and 11 days.

At Omaha, Neb., Sept. 19, 1869, WILLIAM HENRY, son of Thomas and Julia Miller, aged 2 years and 4 days.

They were prepared; may we be also when the summons shall come.

At Quincy, Branch Co., Mich., Oct. 6, 1869, of Typhoid Fever, Bro. PHILANDER CORLESS, aged 69 years, 2 months, and 10 days.

He embraced the latter day work in 1834, and was ever bold in bearing his testimony to the truth of the gospel. He took his departure in full faith of coming forth in the morn of the first resurrection.

At Suamico, Wis., March 26, 1869, BETSEY HICKOX, aged 76 years.

She had been a member of the Church of Jesus Christ of Latter Day Saints since 1838, and joined the Reorganization in 1862.

WILLIAM VANAUSSDALE, of Galland's Grove, Shelby Co., Iowa, (high priest,) passed through the vale in triumphant faith, on the 1st day of January, 1869, in the 81st year of his age. He united with the Church of J. C. of L. D. Saints in its infancy—passed with it through its trials—witnessed with pain the apostasy—waited in faith for its rise—and gladly joined in the restoration in the year 1859, and held to "the rod of iron" until his Father called him to his rest.

UBIAH ROUNDY, of Galland's Grove, Iowa, (high priest,) ceased from his labors

and went to his rest, on the 2d of October, 1869, in the 78d year of his age, full of faith in God and the Latter Day work. Had served thirty-five years in the ranks of the great army of Immanuel, kept his armor bright, and ever ready to be used in the cause of truth, and ever bore an unwavering testimony to all men of the truth of the gospel until his Captain said, "Come up hither!"

At Kewanee, Ill., July 3, 1869, Brother JAMES ATKINSON, aged 60 years, from severe injuries received in the coal mines in England, three or four years since. He was for ten years a faithful brother in the church.

BETSY SUSANNAH EMBLINE, daughter of John and Ann Barber, of North Grove, Crawford Co., Iowa, passed from earth to the purer clime on the 18th of October, 1869, aged 7 years, 5 mo's. and 11 days.

Another sweet treasure of infinite worth,
Has passed to a happier clime.

EVA MARTHA, infant daughter of John and Sabina Cross, of Galland's Grove, Iowa, of Croup, on Oct. 20, 1869, aged 1 year, 11 months and 16 days.

Sweet little Eva, thou beautiful flower—
Thou art gone to bloom in a holier bower.

Sister ELIZABETH JANE, wife of Bro. Chauncy Williamson, of Galland's Grove, Iowa, fell asleep in Jesus, on the 25th of Oct. 1869, aged 39 years and 9 months.

Sleeping in Jesus thy sufferings are o'er,
Thy slumber is peaceful—thy rest is secure.

At Greenwood, Ill., October 24, 1869, of Consumption, Sister LYDIA CLIFFORD.—Born in Warrington, Lancashire, England, 1811.

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

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THE TRUE

LATTER DAY SAINTS'

HERALD.

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

“HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BY ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE.”—*Book of Mormon.*

No. 11.—Vol. XVI.] PLANO, ILL., DECEMBER 1, 1869. [WHOLE No. 191.

SPIRITUAL MANIFESTATIONS!

The present is an age in which men seem to be verging towards two extremes, one that of a gross materialism, the other that of a deceptive spiritism. In whichever direction the inclination is bent, Satan has a bait to allure it beyond the limits of truth and consistency. Scepticism and hardness of heart prevent the reception of revealed truth, misplaced faith and tender susceptibilities lead to accepting as truth all that professes to be revealed from a spirit-source. Both are dangerous tendencies, and should be carefully guarded against by watching, by wrestling, and by prayer.

Against a spirit of open infidelity, the readers of the HERALD are already warned, and we trust forearmed. But there is an influence that has wrought much evil among believers, and in respect to which many are but partially informed.

We republish in the present issue,

an article copied from the *Times and Seasons*, written by the martyred prophet, which we earnestly request the saints to read carefully and prayerfully, lest the “strong delusion” that is coming on the world find them unprepared, and overtake them also.

“TRY THE SPIRITS.”

“Recent occurrences that have transpired amongst us render it an imperative duty devolving upon me to say something in relation to the spirits by which men are actuated. It is evident from the apostles’ writings that many false spirits existed in their day, and had ‘gone forth into the world,’ and that it needed intelligence which God alone could impart to detect false spirits, and to prove what spirits were of God. The world in general have been grossly ignorant in regard to this one thing, and why should they be otherwise, ‘The things of God, knoweth no man but the Spirit of God.’ The Egyptians were not able to discover the difference between the miracles of Moses and those of the magicians until they came to be tested together; and if Moses had not appeared in their midst they would unquestionably have

thought that the miracles of the magicians were performed through the mighty power of God; for they were great miracles that were performed by them; a supernatural agency was developed; and great power manifested.

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

"It would have been equally as difficult for us to tell by what spirit the prophets prophesied, or by what power the apostles spoke, and worked miracles. Who could have told whether the power of Simon, the sorcerer, was of God, or of the devil? There always did in every age seem to be a lack of intelligence pertaining to this subject. Spirits of all kinds have been manifested, in every age, and almost amongst all people. If we go among the Pagans they have their spirits. The Mahomedans, the Jews, the Christians, the Indians; all have their spirits, all have a supernatural agency; and all contend that their spirits are of God. Who shall solve the mystery? 'Try the spirits,' says John; but who is to do it? The learned, the eloquent, the philosopher, the sage, the divine, all are ignorant. The Heathens will boast of their Gods; and the great things that have been unfolded by their oracles. The Mussleman will boast of his Koran and of the divine communications that his progenitors have received, and are receiving. The Jews have had numerous instances, both ancient and modern, among them of men who have professed to be inspired and sent

to bring about great events, and the Christian world has not been slow in making up the number.

"'Try the spirits;' but what by? Are we to try them by the creeds of men? What preposterous folly! What sheer ignorance! What madness! Try the motions and actions of an eternal being, (for I contend that all spirits are such,) by a thing that was conceived in ignorance, and brought forth in folly,—a cobweb of yesterday! Angels would hide their faces, and devils would be ashamed and insulted, and would say, 'Paul we know, and Jesus we know, but who are ye?' Let each man or society make a creed and try evil spirits by it, and the devil would shake his sides; it is all that he would ask, all that he would desire. Yet many of them do this, and hence 'many spirits are abroad in the world.' One great evil is that men are ignorant of the nature of spirits; their power, laws, government, intelligence, &c., and imagine when there is anything like power, revelation or vision manifested, that it must be of God:—hence the Methodists, Presbyterians, and others, frequently possess a spirit that will cause them to lie down, and during its operation animation is frequently entirely suspended; they consider it to be the power of God, and a glorious manifestation from God. A manifestation of what? Is there any intelligence communicated? Are the curtains of heaven withdrawn, or the purposes of God developed? Have they seen and conversed with an angel; or have the glories of futurity burst upon their view? No! but their body has been inanimate, the operation of their spirit suspended, and all intelligence that can be obtained from them when they arise, is a shout of glory, or hallelujah, or some incoherent expression; but they have had 'the power.' The Shaker will whirl round on his heel, impelled by a supernatural agency, or spirit, and think that he is governed

by the Spirit of God. A Jumper will jump, and enter into all kinds of extravagances. A Primitive Methodist will shout under the influence of that spirit, until he will rend the heavens with his cries; while the Quakers, (or Friends,) moved as they think by the Spirit of God, will sit still and say nothing. Is God the author of all this? If not of all of it, which does he recognize? Surely such a heterogeneous mass of confusion never can enter into the kingdom of heaven. Every one of these professes to be competent to try his neighbors spirit, but no one can try his own; and what is the reason? Because they have no key to unlock, no rule wherewith to measure, and no criterion whereby they can test it. Could any one tell the length, breadth, or height of a building without a rule? test the quality of metals without a criterion, or point out the movements of the planetary system without a knowledge of astronomy? Certainly not: and if such ignorance as this is manifested about a spirit of this kind, who can detect Satan if he should appear as an angel of light? Who can tell the color, the signs, the appearance, the glory, of an angel of light, or what is the manner of his manifestation? Who can detect the spirit of the French Prophets, with their revelations, and visions, and power, and manifestations? Or who can point out the spirit of Irvingites, with their apostles, prophets, and visions, and tongues, and interpretations, &c., &c? Who can drag into day-light and develop the hidden mysteries of the false spirits that are so frequently made manifest among Latter Day Saints? We answer that no man can without the Priesthood, and having a knowledge of the laws by which spirits are governed; for as, no man knows the things of God but by the Spirit of God, so no man knows the spirit of the devil and his power and influence, but by possessing in-

telligence which is more than human, and having unfolded through the medium of the Priesthood the mysterious operations of his devices; without knowing the angelic form, the sanctified look and gesture, and the zeal that is frequently manifested by him for the glory of God:—together with the prophetic spirit, the gracious influence, the godly appearance, and the holy garb which is so characteristic of his proceedings, and his mysterious windings. A man must have the discerning of spirits, before he can drag into day-light this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colors; for nothing is a greater injury to the children of men than to be under the influence of a false spirit, when they think they have the Spirit of God. Thousands have felt the influence of its terrible power, and baneful effects. Long pilgrimages have been undertaken, penances endured, and pain, misery, and ruin have followed in their train; nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage and desolation are the habiliments in which it has been clothed. The Turks, the Hindoos, the Jews, the Christians, the Indians, in fact all nations have been deceived, imposed upon and injured through the mischievous effects of false spirits.

“As we have noticed before, the great difficulty lies in the ignorance of the nature of spirits, of the laws by which they are governed, and the signs by which they may be known; if it requires the Spirit of God, to know the things of God, and the spirit of the devil can only be unmasked through that medium, then it follows as a natural consequence that unless some person, or persons, have a communication or revelation from God, unfolding to them the operation of spirit, they must eternally remain ignorant of those principles:—for I contend that if one

man cannot understand these things but by the Spirit of God, ten thousand men cannot; it is alike out of the reach of the wisdom of the learned, the tongue of the eloquent, and the power of the mighty. And we shall at last have to come to this conclusion, whatever we may think of revelation, that without it we can neither know, nor understand any thing of God, or the devil; and however unwilling the world may be to acknowledge this principle, it is evident from the multifarious creeds and notions concerning this matter, that they understand nothing of this principle; and it is equally as plain that without a divine communication they must remain in ignorance. The world has ever mistaken false prophets for true ones, and those that were sent of God they considered to be false prophets; and hence they killed, stoned, punished and imprisoned the true prophets, and they had to hide themselves in deserts, and dens, and caves of the earth; and although the most honorable men of the earth, they banished them from their society as vagabonds; while they cherished, honored and supported knaves, vagabonds, hypocrites, impostors and the basest of men.

“A man must have the discerning of spirits as we before stated to understand these things, and how is he to obtain this gift if there are no gifts of the Spirit? And how can these gifts be obtained without revelation? Christ ascended into heaven and gave gifts to men; ‘and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers.’ And how were apostles, prophets, pastors, teachers, and evangelists chosen? By ‘prophecy, [revelation,] and by laying on of hands;’—by a divine communication, and a divinely appointed ordinance—through the medium of the priesthood, organized according to the order of God by divine appointment. The apostles in ancient times held the

keys of this priesthood—of the mystery of the kingdom of God, and consequently were enabled to unlock and unravel all things pertaining to the government of the church, the welfare of society, the future destiny of men, and the agency, power and influence of spirits; for they could control them at pleasure, bid them depart in the name of Jesus, and detect their mischievous and mysterious operations when trying to palm themselves upon the church in a religious garb, to militate against the interest of the church, and the spread of truth. We read that the apostles ‘cast out devils in the name of Jesus,’ and when a woman possessing the spirit of divination cried before Paul and Silas, ‘these are the servants of the Most High God, that shew unto us the way of salvation;’ they detected the spirit, and although she spoke favorably of them, Paul commanded the spirit to come out of her, and thus saved Silas and himself from the opprobrium that might have been heaped upon their heads through an affiance with her, in the development of her wicked principles:—which they certainly would have been charged with if they had not rebuked the evil spirit. A power similar to this existed through the medium of the priesthood, in different ages. Moses could detect the magicians’ power and show that he was God’s servant. He knew when he was upon the mountain (through revelation) that Israel was engaged in idolatry. He could develop the sin of Korah, Dathan, and Abiram, detect witches and wizards in their proceedings, and point out the true prophets of the Lord. Joshua knew how to detect the man who had stolen the wedge of gold and the Babylonish garment. Michaiah could point out the false spirit by which the four hundred prophets were governed; and if his advice had been taken, many lives would have been spared. 2 Cron. xviii. 18. Elijah, Elisha, Isaiah, Jeremiah, Ezekiel and many other prophets

possessed this power, Our Savior, the apostles, and even the members of the church were endowed with this gift, for says Paul, 1 Cor. xiii., 'to one is given the gift of tongues, to another the interpretation of tongues, to another the working of miracles, to another prophesy, to another *the discerning of spirits.*' All these proceeded from the same Spirit of God, and were the gifts of God. The Ephesian church were enabled by this principle 'to try those that said they were apostles, and were not, and found them liars.' Rev. ii. 2.

"In tracing the subject to its foundation, and looking at it philosophically, we shall find a very material difference between the body and the spirit. The body is supposed to be organized matter, and the spirit by many is thought to be immaterial, without substance. With this latter view we beg leave to differ, and state that spirit is a substance; that it is material, but that it is purer, more elastic, and more refined matter than that of the body; that it existed before the body, can exist in the body, and will exist separately from the body, when the body will be moldering in the dust; and will in the resurrection be again united with it. Without attempting to describe this mysterious connection and the laws that govern the body and spirit of man; their relationship to each other, and the design of God in relation to the human body and spirit, I would just remark that the spirits of men are eternal, that they are governed by the same priesthood that Abraham, Melchisedec, and the apostles were; that they were organized according to that priesthood which is everlasting, 'without beginning of days or end of years'—that they all move in their respective spheres, and are governed by the law of God; that when they appear upon earth they are in a probationary state, and are preparing, if righteous, for a future and greater glory:—that the

spirits of good men cannot interfere with the wicked beyond their prescribed bounds; for 'Michael the archangel dared not bring a railing accusation against the devil, but said, the Lord rebuke thee Satan.'

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

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

"The 'French Prophets,' were possessed of a spirit that deceived; they existed in Vivarias and Dauphny, in great numbers, in the year 1688. They were people of all ages and sexes without distinction, though the greatest part of them were boys and girls from six or seven to twenty-five years of age. They had strange fits, which came upon them with tremblings and faintings as in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropped down. They struck themselves with

their hands, they fell on their backs, shut their eyes and heaved their breasts. They remained a while in trances, and coming out of them with twitchings, uttered whatever came in their mouths.' [See Buck's Theological Dictionary p. 149.] God never had any prophets that acted in this way; there was nothing indecorous in the proceedings of the Lord's prophets in any age; neither had the apostles, or prophets in the apostles' day any thing of this kind. Paul says 'ye may all prophesy one by one; and if any thing be revealed to another let the first hold his peace, for the *spirit of the prophets is subject to the prophets*,' but here we find that the *prophets are subject to the spirit*, and falling down have twitchings, tumblings, and faintings, through the influence of that spirit; being entirely under its control. Paul says, 'let every thing be done decently and in order;' but here we find the greatest disorder and indecency in the conduct of both men and women, as above described. The same rule would apply to the falling, twitchings, swooning, shaking and trances of many of our modern revivalists.

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

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

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

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

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

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

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

"Under the influence of this spirit the church was organized by these women; apostles, prophets, &c., were soon called, and a systematic order of things introduced, as above mentioned.

A Mr. Baxter (afterwards one of the principal prophets) upon going into one of their meetings, says, 'I saw a power manifested and thought it was the power of God, and asked that it might fall upon me; it did so and I began to prophesy.' Eight or nine years ago, they had about sixty preachers going through the streets of London, testifying that London was to be the place where the 'two witnesses,' spoken of by John were to prophesy: that (they) 'the church and the Spirit' were the witnesses, and that at the end of three years and a half there was to be an earthquake and great destruction, and our Savior was to come. Their apostles were collected together at the appointed time watching the event; but Jesus did not come, and the prophesy was then ambiguously explained away. They frequently had signs given them by the spirit, to prove to them that what was manifested to them should take place. Mr. Baxter related an impression that he had concerning a child. It was manifested to him that he should visit the child, and lay hands upon it, and that it should be healed:—and to prove to him that this was of God, he should meet his brother in a certain place who should speak unto him certain words; his brother addressed him precisely in the way and manner that the manifestation designated; the sign took place,—but when he laid his hands on the child it did not recover. I cannot vouch for the authority of the last statement as Mr. Baxter at that time had left the Irvingites, but it is in accordance with many of their proceedings, and the thing has never been attempted to be denied.

"It may be asked where is there any thing in all this that is wrong?

"1st. The church was organized by women, and 'God placed in the church *first apostles, secondarily prophets,*' and not *first women*; but Mr. Irving placed in his church first women,

secondarily apostles; and the church was founded and organized by them. A woman has no right to found or organize a church; God never sent one to do so.

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

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

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

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

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

"Some will say 'try the spirits by the word.' 'Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.' John iv. 2, 3. One of the Irvingites once quoted this passage while under the influence of a spirit, and then said, 'I confess that Jesus Christ is come in the flesh.' And yet these prophecies failed, their Messiah did not come; and the great things spoken of by them have fallen to the ground. What is the matter here? Did not the apostle speak the truth? Certainly he did—but he spoke to a people that were under the penalty of death, the moment they embraced christianity; and no one without a knowledge of the fact would confess it and expose themselves to death: this was consequently given as a criterion to the church or churches to which John wrote. But the devil on a certain occasion cried out, 'I know thee who thou art, the *Holy One of God*.' Here was a frank acknowledgment under other circumstances, that *Jesus* had come in the flesh.' On another occasion the devil said, 'Paul we know, and *Jesus we know*;' of course come in *the flesh*. No man nor set of men without the regularly constituted authorities, the priesthood, and gift of discerning of spirits, can tell true from false spirits. This power was possessed in the apostles' day, but it has departed from the world for ages. "The church of Jesus Christ of Latter Day Saints has also had its false spirits; and as it is made up of all those different sects professing every variety of opinion, and having been under the influence of so many kinds of spirits, it is not to be wondered at if there should be found amongst us false spirits.

"Soon after the gospel was established in Kirtland, and during the absence of the authorities of the church, many false spirits were introduced, many

strange visions were seen, and wild enthusiastic notions were entertained; men ran out of doors under the influence of these sprits; some of them got upon the stumps of trees and shouted, and all kinds of extravagances were entered into by them. One man pursued a ball that he saw flying in the air, until he came to a precipice, when he jumped into the top of a tree, which saved his life; and many ridiculous things were entered into, calculated to bring disgrace upon the church of God; to cause the Spirit of God to be withdrawn; and to uproot and destroy those glorious principles which have been developed for the salvation of the human family. But when the authorities returned, the spirit was made manifest, those members that were exercised with it were tried for their fellowship; and those that would not repent and forsake it were cut off. At a subsequent period a Shaker spirit was on the point of being introduced, and at another time the Methodist and Presbyterian falling-down power; but the spirit was rebuked, and put down, and those who would not submit to rule and good order, were disfellowshipped. We have also had brethren and sisters who had the gift of tongues falsely: they would speak in a muttering, unnatural voice, and their bodies be distorted like those of the Irvingites before alluded to; whereas there is nothing unnatural in the manifestations of the Spirit of God. A circumstance of this kind took place in Upper Canada, but was rebuked by the presiding elder. A woman near the same place professed to have the discerning of spirits, and began to accuse another sister of things she was not guilty of, which she said she knew was so by the spirit,—but was afterwards proven false—she placed herself in the capacity of the ‘accuser of the brethren’—and no person through the discerning of spirits can bring a charge against another; *they must be proven*

guilty by positive evidence, or they stand clear.

“There have also been ministering angels in the church which were of Satan appearing as an angel of light. A sister in the State of New York had a vision, who said it was told her that if she would go to a certain place in the woods an angel would appear to her. She went at the appointed time and saw a glorious personage descending, arrayed in white, with sandy colored hair; he commenced and told her to fear God; and said her husband was called to do great things, but that he must not go more than one hundred miles from home or he would not return; whereas God had called him to go to the ends of the earth; and he has since been more than one thousand miles from home, and is yet alive. Many true things were spoken by this personage and many that were false.—How, it may be asked, was this known to be a bad angel? By the color of his hair. That is one of the signs that he can be known by, and *by his contradicting a former revelation.*

“We have also had brethren and sisters that have had written revelations, and have started forward to lead the church. Such was a young boy in Kirtland, Isaac Russell of Mo., and Gladden Bishop, and Oliver Olney of Nauvoo. The boy is living with his parents, who have submitted to the laws of the church. Mr. Russell stayed in Far West, from whence he was to go to the Rocky Mountains, led by the three Nephites, but the Nephites never came, and his friends forsook him, all but some of his blood relations, who have since been nearly destroyed by the mob. Mr. Bishop was tried by the high council, his papers examined, condemned, and burned, and he cut off from the church. He acknowledged the justice of the decision, and said that he now saw his error; for if he had been governed by the revelations given before, he

might have known that no man was to write revelations for the church but Joseph Smith, and begged to be prayed for and forgiven by the brethren. Mr. Olney has also been tried by the high council, and disfellowshipped because he would not have his writings tested by the word of God; evidently proving that he loves darkness rather than light, because his deeds are evil."

WHO ARE EVANGELICAL?

"Evangelical Alliances," "Young Mens' Christian Associations," composed exclusively of "evangelical christians!" High sounding titles, and important claims, surely! Can they be admitted?

The term "evangelical christians," seems a strange phrase indeed, when critically examined.

What is an evangelical christian?—Evangelical is defined as being "according to the gospel." A christian is "a believer in, and follower of Christ, a believer in the gospel of Christ."—An evangelical christian then, is one according to the gospel.

The term presupposes that there are *unevangelical* christians, or christians not according to the gospel. But certainly that is an impossibility, an absurdity. He who does not believe and obey the gospel is no christian at all. A christian is a believer in the gospel—a follower of Christ, and as such, must be evangelical; he cannot be otherwise. If not evangelical, he is not a christian.

If the denominations represented in these evangelical alliances, or Young Mens' Christian Associations, are exclusively, or alone, evangelical; then all others, of whatever name or character, are *unevangelical*, or not believers according to the gospel. If not christians, according to the faith of the

evangelicals, they are doomed to suffer the pains of an eternal hell. If they are the only evangelicals, they are the only christians, the only followers of Christ, the only believers of the gospel, and as "he that believeth not shall be damned," they are the only ones that will be saved. And as according to the evangelical faith there is but one place and condition of salvation, and one of punishment hereafter, all these unevangelical professors are doomed to be the companions of liars, sorcerers, murderers, wicked men and devils, in the lake that burneth with fire and brimstone. "He that believeth and is baptized shall be saved." Believers then are christians, and evangelical.—Those therefore who obey the gospel are evangelical. For one portion of professed christians to distinguish themselves by the name of evangelical christians, is evidence that they consider themselves in some sense better or more worthy than others, and if so, should prove their claims by incontestible evidence.

Evangelical is said to be "agreeable to the gospel, contained in the gospel." What is gospel? What is *the* gospel? Gospel is said to signify *good news, glad tidings, good tidings, good tidings to the meek*. Isa. lxi. 1: is quoted in Luke iv. 18: as the "gospel to the poor."—"Glad tidings of the kingdom of God," in Luke viii. 1; is called "Gospel of the kingdom of God." Mark i. 14.

What is the good news, the glad tidings of? Is the history of the destruction of the world by the flood, or the overthrow of the cities of the plain, or the destruction of the temple and ruin of the city of Jerusalem and captivity of Judah, the gospel? No; for while they are historic truth, yet they lack the principle of *good news*. Is the doctrine of eternal misery or destruction of the wicked in the sense of their ceasing to be or exist, gospel?—No, for either is not *good news*.

The gospel is called the "Gospel of

God." Rom. i. 1; xv. 16; 1 Thess. xi. 2; 1 Tim. i. 11. "The gospel of the grace of God." Acts xx. 24. "The gospel of Christ." Rom. i. 16; xv. 27; 1 Cor. ix. 12, 18; Gal. i. 7. "Gospel of your salvation." Eph. i. 13. "Gospel of peace." Eph. vi. 15. Paul calls it "My gospel." Rom. xi. 16; xvi. 25.—"Everlasting gospel." Rev. xiv. 6.—"The gospel of the kingdom." Matt. iv. 23; xxiv. 14; Mark i. 14. Are all these different gospels, or do these phrases allude to the same gospel?—Evidently the latter, for there is but one gospel, as there is but "one faith," for "faith cometh by hearing the word of God." Rom. x. 17; which is said to be the gospel, 1 Pet. i. 25; Acts viii. 25; so if but one faith, so there is but one gospel to produce that faith.

It is called the *gospel of God*; because God is the author of it.

It is called the glad tidings of his kingdom, the *gospel of his grace*; because that in it is the goodness or favor of God made manifest in the gift of his Son, and the offer of eternal life, and the conditions thereof.

It is called the *gospel of Christ*, because that it was preached by him, and contains the plan of redemption perfected by him, and also the things concerning him.

It is called the *gospel of salvation*, because that it unfolds the need, and the character of salvation, and means and manner of obtaining it.

It is called the *gospel of peace*, because that it presents the time of peace when the Prince of Peace shall reign, and when peace shall prevail on the earth.

It also presents the terms of reconciliation, whereby peace can be made by man with God.

It is called *Paul's gospel*, because that a dispensation thereof was committed unto him, and he was an appointed minister thereof.

It is called the *everlasting gospel*, because that it is the good news of the

everlasting age, and its effects abide forever.

It is called the *gospel of the kingdom*, because it is the good news of the time, order and character of the reign of Jesus the Son of God, the heir of David's throne, over the kingdoms of the earth.

If to be evangelical, is to be according to, or agreeable to, the gospel, it is important to learn *what* the gospel is. That it is the good news of the kingdom of God, is evident from the scriptures.

Paul preached the gospel. At Ephesus, "he went into the synagogue, * * * disputing and persuading the things concerning the kingdom of God." Acts xix. 8. To these Ephesians he writes, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation." In his own hired house at Rome he was found "preaching the kingdom of God."—Acts xxviii. 30, 31. In Gal. i. 9, Paul says, "If any man preach any other gospel unto you than that ye have received, let him be accursed."

If Paul preached the gospel of the kingdom, it becomes of great, of absolute importance for us to know what the kingdom of God is. If we have an incorrect idea of the kingdom of God, we cannot have the proper view or conception of the gospel, as it is clearly the gospel or glad tidings of the kingdom.

What then is the kingdom? Is it the reign of Christ in the heart, or a kingdom beyond the skies, or what is it? In Daniel xi. 44, we read, "And in the days of these kings will the God of Heaven set up a kingdom." In the days of what kings? The kings represented by the ten toes of the great image, and in the days of the divided state of the Roman empire,—the fourth universal kingdom on earth.

Inasmuch as the "kingdoms of this world" become the kingdoms of the Lord and his Christ at the coming of

Christ, the kingdom of heaven, or of heavenly origin, must be set up before the days of these kings end, and therefore must be something other than the political kingdom, or Christ's reign as king over the earth. In other words, it is the spiritual organization called the church.

Jesus said to Peter, "Upon this rock I will build my church. * * * And I will give unto you the keys [power and authority] of the kingdom of heaven." Matt. xvi. 18, 19. This power and authority over the kingdom cannot be exercised in heaven; for Peter certainly has not the binding and unbinding power over earthly mortals now, nor can it be that Christ will resign his position as ruler on the earth, and as king of kings in the coming kingdom or immortal state, the new earth-state, to Peter.

Christ says to Peter and to the rest of the apostles, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."—Matt. xxviii. 18–20. The Ephesians, after hearing the gospel, were baptized, and received the Holy Spirit by the laying on of hands, and were sealed or bound by or with the Holy Spirit.—Eph. i. 1–13; compare with Acts xix. 1–6. See Acts viii. 12–18. Peter applied one key when he preached the gospel of the kingdom, by which the character of the kingdom was unfolded, by which they saw the kingdom (John iii. 3). Another when he baptized them into Christ,—or his kingdom, and thus they were born of water, and became citizens of the kingdom. Another key in laying on hands, whereby they received the Spirit and were sealed in heaven as heirs of life, and so entered the kingdom. John iii. 5.

Peter in preaching the gospel, or evangelism, taught, in harmony with

Jesus, that "Except a man be born of water and the Spirit, he cannot enter into the kingdom of heaven;" for he said on the day of Pentecost, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive [not that you have received] the gift of the Holy Ghost." Acts ii. 38. "As many as gladly received the word were baptized, * * * and the Lord added to the church daily such as should be saved." How added? Evidently through the administration of his servants, acknowledging the acts of his representatives or ambassadors.

What is the character of this kingdom into which the Colossians had been translated, or transferred from the power of darkness? Col. i. 13. The church is the body of Christ, composed of many members. What are they, churches of different names and faiths? Let us see. "But now hath God set the members every one of them in the body, as it hath pleased him. * * * Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. xii. 17, 27, 28; or as in Eph. iv. 11: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." These officers filled important positions as members of the body or church of Christ, as officers in his kingdom, and were given to perfect the saints, for the work and service of the ministry, and for the edification of the body of Christ.

Having pleased God once, and he being unchangeable, and no respecter of persons, (therefore not favoring a former age more than this), why does it not please him to have these important and necessary members in his church now? If cause produces effect, and effect ceases with the removal of

the cause, how can the saints be perfected, the ministry work, and the body be edified, *i. e.* built up, instructed, improved, profited, without them? If they formed parts of the body, is it a perfect body without them? If the saints are the body, and these are needed to perfect the body, then if among the evangelists, so called, there are none of these, are they not imperfect in form and character, and therefore not pleasing to God? How then acceptable to him?

Christ designs to present his church to himself as "a glorious church," not having spot or wrinkle, or any such thing; but that it should be holy and without blemish, therefore without fault, or deformity, or scar. How would a body deprived of its most important members answer this description? Will Christ accept this deformed and imperfect body as his church? What is the inharmonious, disjointed and disfigured body, represented as Evangelical? Answer, who can.

T. W. S.

FAITH.

BY BRO. J. G. VASSAR.

[Continued from page 293.]

Are you now a sinner? You know that you are. Can you do any thing now or hereafter to save yourself?—You know that you cannot. Is Christ now a Savior, able and willing to save you? You know that he is. Will he be more able or willing to save you a month or a year hence, than he is at this moment? Certainly not. Does he say, Come unto me, not now, but at some future time; believe me, but not yet; trust in me after a while? You know that he does not.

Every invitation, every promise, every encouragement, relates to the present moment. The words of scrip-

ture are "To-day if ye will hear his voice, harden not your hearts." "Now is the accepted time, now is the day of salvation." "Come, for all things are ready." Heb. iii. 7; Isa. xxx. 18.

What prevents? Why should not you now, as you read this, believe in Christ? Why not now, I ask? Would to God that you were ready to say, I will come; for I have no peace of mind. I feel that I am a sinner; and yet am distressed, at times, that I do not feel this enough. I cannot approach God as a reconciled father; on the contrary, I am afraid of him, and fear, if I were to die, I should not meet him in peace.

You can never be at peace till you have faith. Peace is the fruit; and let me tell you, it is the first-fruit of faith. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. 1 Pet. i. 8. It is said of the Philippian jailor, that "He rejoiced, believing in God, with all his house." Acts xvi. 34.

What is to give peace to a sinner feeling the burden of guilt upon his conscience? Nothing but faith in Christ. Not the faith itself; but the object which faith looks at, which is Christ.

Some are saying, If I did but know that I had faith, or if I could feel my faith stronger, I could then rejoice.—This is seeking peace in faith itself, instead of seeking it by faith in Christ.

Faith is not our Savior; but only the eye that looks to him, the foot that goes to him, the hand that receives from him.

When the Jews, who were pricked to the heart by Peter's sermon, cried out, "What shall we do?" he replied, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." Acts ii. 38.—They gladly received the word; that is they believed the promise, and were made glad.

Observe another case: Paul, in one of his epistles, says, "For our rejoicing

is this, the testimony of our conscience, that in simplicity and godly sincerity; not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to youward." 2 Cor. i. 12.

It is also of importance, that you should clearly understand, that you are never in a state of faith, if you are not brought to some degree of comfort, if you still feel the load of guilt upon your conscience, and all its tormenting fears in your mind. It is very common for persons to say they believe, and yet have no comfort; and then they are asking, Why am I not at peace? Because you really do not believe in Christ. You are deceiving yourself. It is faith—genuine faith you want; you have not yet really trusted in Christ. Believe then; believe truly. Believe now; and enter into peace.

HASTY WORDS.

The current of evil which like a mighty river is sweeping on through the world, destroying in its course beautiful and pleasant homes, blighting the prospects, and carrying away the hopes of the innocent inmates, and which stops not alone at this; but with its foul flood seeks to stain spotless character, and too often succeeds; its bitter waters corrupt the morals of all who drink thereof, and superinduce a rankling of tumultuous passions that lead to selfishness, envy, hatred and revenge, and which bear as their fruit, unrest, sorrow, pain and remorse.

As the mighty river has its tributaries, or small streams, which unite and form its flowing tide; so has the current of evil its tributaries of sin. Pride, haughtiness, self-love, evil-speaking, revenge, and, though last, yet not least among these sins, are hasty words.

Whether spoken in a fit of anger, or

in a spirit of careless indifference, they produce unrest in the bosoms of friends, and bind burdens of sorrow and doubt upon the heart, that, for aught we know, would not otherwise have to be borne through the whole journey of life. How careful then, how very careful ought we to be in speaking—if speak we must—of the affairs, faults and standing of a friend or brother, and mention them only as we would that he should mention ours under like circumstances.

Bear in mind that it is required of us to be, "swift to hear and slow to speak." The psalmist David once said, "All men are liars;" but he explains why, and the circumstances under which he said it, by saying, "I was greatly afflicted; I said in my haste, all men are liars." If we make hasty accusations against others, I pray we may be as willing to acknowledge our haste, and humble ourselves before the Lord in the payment of our vows, as David was.

"He that is hasty of spirit exalteth folly." "The words of the tale-bearer are as wounds; but the words of the pure are *pleasant words*." To obtain the reward of the pure, we must choose for utterance, "right words;" for, "a word fitly spoken, is like apples of gold in pictures of silver."

O! that instead of tale-bearing and evil speaking, all would strive to draw these rich and rare word-pictures. Too many are there who regard not their language sufficiently; but who under a mistaken notion of honest and frank utterances, speak hastily, angrily. It would be well for such to bear in mind that "anger resteth in the bosom of fools;" that "a good word maketh the heart glad;" and that "a soft answer turneth away wrath."

"Kind words can never die,
Heaven gave them birth;
Winged with a smile they fly—
All o'er the earth."

OBADIAH.

THE OTHER SIDE.

In the *Herald* of Oct. 15, 1869, appeared an article headed "The Temple of God." All that I have seen printed on this subject, thus far, has been all on one side. The truth is made manifest by contrasts. And as there are not a few of the saints who enjoy the "weed" and the "glass," it is but right that some defence be made for them, as they have many things to urge in defence, not made public.

Paul says, "Let every man be fully persuaded in his own mind." Rom. xiv. 5. Here is freedom offered, giving to man the right to exercise his agency.

God, in his kindness, has seen fit to give to all a portion of wisdom, to act for themselves, that they may not be bound down by the odious and irksome chain of bigotry and prejudice. I trust we have arrived at the epoch, that we shall break off the shackles, and stand forth in the true and refulgent light of liberty.

While it is incomprehensible why our every act is expected to be in strict agreement with the views of the total abstinent, there comes to our relief the remembrance of this language, "He shall judge every man according to his works." Matt. xvi. 30.

Thanks that the judgment is not in the power of man, and if we choose to receive our reward in the midst of the beautiful, superb and resplendent cloud of smoke, arising from a highly and sweet-scented cigar or pipe, whose business is it? Or if the old man wishes to try the experiment of rejuvenescence, and to this end indulges in the use of the extract of corn, whose business is it?

I should like to know if we cannot just as well receive the Spirit of God while in this condition, as that our good friend Samson could in the morning be filled with the Spirit of God, after his sin at night? "Not that which

goeth into the mouth defileth a man; but that which cometh out of his mouth, this defileth a man." Matt. xv. 10.

Without any additional, and wild, far-fetched argument, or speculative sophistry, let sound reasoning sway our minds, giving due consideration to the great promise of our Father, "He that believeth and is baptized shall be saved." Mark xvi. 15. This little word SHALL should settle all controversy, and forever set at peace, and silence those that quibble on technicalities.

FELIX.

Address of Elders.

Joseph Smith, William Marks, Isaac Sheen, Mark H. Forscutt, Plano, Kendall Co., Ill.

Jason W. Briggs, Ellis, Hardin County, Iowa.

Zenos H. Gurley, Israel L. Rogers, E. Banta, Sandwich, De Kalb Co., Ill.

Wm. W. Blair, E. C. Brand, Box 150, G. S. L. City, Utah.

Samuel Powers, Box 278, Beloit, Wis.

Reuben Newkirk, Lloyd, Richland Co., Wis.

E. C. Briggs, Box 76, Joliett, Will Co., Ill.

Josiah Ells, No. 8, Mount Pleasant, Balsal Heath Road, Birmingham, England.

C. Derry, Manteno, Shelby Co., Iowa.

Alex. H. Smith, David H. Smith, care of T. J. Andrews, Box 513, San Francisco, Cal.

W. H. Kelly, Northfield, Rice Co., Minn.

Wm. H. Hazzledine, 2413, Broadway, St Louis, Mo.

Isaac N. Beebe, care of S. G. Mayo, Pollard Station, Escambia Co., Alabama.

Benj. H. Ballowe, Johnsonville P. O., Humphrey's Co., Tennessee.

Charles W. Lange, Viola, Richland Co., Wis.

H. A. Stebbins, Hudson, St. Croix Co., Wis.

Thomas W. Smith, Machias, Maine.

When the righteous die, it is the world that loses;

Descend a step in choosing a wife, and mount a step in choosing a friend.

L. M. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Wednesday, Dec. 1, 1869.

PLEASANT CHAT.

A change of office quarters and consequent disarrangements, threw the issue for Nov. 15th behind time in its mailing.

THE end of the sixteenth volume of the HERALD is near at hand. We feel deeply interested in its continued success, and to aid in securing it, we offer to the one sending the largest list of NEW subscribers, subscription pre-paid, before the 1st of February, 1870, a copy of the Holy Scriptures, bound in Turkey Roxburg, with clasp, valued at four dollars and twenty-eight cents; and to the one sending the next largest list, one of the Holy Scriptures bound in Turkey Sup. Ex. worth, with postage, four dollars and three cents.

The seventeenth volume, commencing Jan. 1st, 1870, will comprise the yearly issue. One year making one volume, instead of two, as formerly.

We had thought to be able to increase the size this volume, but cannot, the subscription list is not yet large enough.

Those who feel an interest in the work, will please put forth an effort for success.

THE Certificates of Baptism and Confirmation, twenty-five of each, and

five Certificates of Ordination, bound together in small pocket books with flexible covers, for the use of the ministry, are now ready. Price 40 cents each.

Prayers should be observed in the season thereof. In the morning and at night, or if there be difficulties lying in the way of morning or evening prayers with reading of the scriptures, at one of these seasons without failure, should the family be called together, the scriptures be read and prayer be offered.

Thanks should be offered at meals, not formally, but fervently, and devoutly. The observance of family prayer leads to purity of life, neglect of it leads to depravity, or loose ways of thinking, and throws the mind into a state of unthankfulness for mercies past, and an indifference to trust for the future.

Let every family erect an altar and offer thereon daily an incense of holy prayer.

Bro. J. W. Briggs arrived home on the 26th of October, well, which is good news, as he was quite sick when he started from England. He had held two meetings in Hardin Co., Iowa, where he resides, when he wrote.

Bro. Eelki Jasper has returned from Holland. He reports but dull chances for preaching in the Netherlands.

An increase in the churches at Rock Creek, Illinois, and Keokuk, Iowa, betokens a good spirit prevailing there.

Bro. Z. H. Gurley's labors in that district are bearing good fruit.

The first of the series of two days' meetings to be held in the Northern Illinois District, was held at Leland, LaSalle Co., on the 20th and 21st ult.

GRANTING LICENSES.

When either the travelling ministry or branch authorities ordain a brother it would be better to give to him a certificate of ordination.

The law recognizes the right of an elder to grant licenses to other elders by vote of the church to which they belong, and to priests, teachers or deacons.

As, however, in the earlier days of the church, there have been many who have both given and used ministerial licenses very injudiciously, we think the action of the elders for some of the districts in vesting their right in the conferences, and leaving it entirely to the conferences to grant or refuse licenses, very judicious and proper; especially so since the great Lawgiver added the proviso, when permitting elders to grant a license that they "may receive it from a conference."

Under this rule, conferences, only, or quorums, if the party ordained is ordained or received into a quorum, can grant licenses. They may do so by naming the party to be licensed, or by giving their officers discretionary power.

When licenses are renewed, the old license should be deposited with or forwarded to the secretary of the district to which the licensed person

belongs, or if a member of some quorum, to the president or secretary of the quorum.

Evidence of ordination should be had before granting licenses.

When a new license is issued, and the brother to whom it is issued claims to have lost his former license or certificate of ordination, the word "*Duplicate*" should be written across the margin of the license. Should the brother subsequently recover his lost license, on his returning it and the duplicate to the proper authorities, he will be entitled to receive a new license.

Licenses returned should be filed away by the secretaries.

The church has suffered so deeply from reproach, that we cannot, if we keep within the confines of the law, throw too strong a safe-guard around ourselves; and it is our duty to see that our judicious and faithful representatives are not made sufferers or crippled, by the hasty licensing of the injudicious or unfaithful.

THE ISSUE.

We this number present to the readers of the HERALD "An Appeal to the People," and "Protest," copied from the *Utah Magazine*. They are sufficiently explanative in themselves to carry a correct understanding of the issue raised between E. L. T. Harrison and W. S. Godbe, and Brigham Young.

We have ever held that there was freedom in the church, for the expansion of the intellect and the affections,

for the increase of that which tends to make men wiser and better, for the attainment unto every higher, holier good to which man may legitimately aspire; that there was a right to think, to speak, to act, subject only to the general rules of ecclesiastical government under which church unity is secured unto us, and the specific commandments of God unto the church.

“Neither be ye called master,” is in the same strong spirit as, “But he that is greatest among you shall be your servant;” “for one is your master, even he whom your heavenly Father sent, which is Christ.”

We can not rejoice in schism, nor in the arraying of brethren in spiritual controversy, one against another; but having understood that the gospel was for the elevation of man, for the opposing and suppressing of evil and falsehood; for the upbuilding of right and true principles, which honorable men, seeking for life eternal, may advocate, sustain and abide by; and to which the outcast and depraved may seek for deliverance from their depravity and alienation from God, we can but hail with gladness the evidences daily accruing, of an early return to right ways of thinking, when men will, in their desires for the advancement of the cause of God, dare to counsel together freely and fairly, without fear of censure or hate, or the exercise upon them of arbitrary power, wielded by their fellow men.

We shall note with great interest the result of the struggle now going on in Utah; and if Messrs Harrison, Godbe and Kelsey, will permit us,

without ascribing unto us any desire to widen the breach between Brigham Young and themselves, we offer them our congratulations upon the manly stand they have taken in defence of God-given human right.

“AN APPEAL TO THE PEOPLE.

“Since the date of writing my last editorial, a startling change has taken place in my situation, although not in my feelings or sentiments towards the members of our Church. For writing such articles as ‘Our Workmen’s wages,’ ‘The True Development of the Territory,’ ‘Steadying the Ark,’ etc, a charge has been preferred against me of apostacy, on the ground that I have no right to publicly discuss the wisdom of any measure or policy of the Priesthood and expect to retain a membership in the Church at the same time. For asserting my belief that the Gospel gives me the freedom to differ with the leaders of the church, and the privilege of stating my difference of opinion, provided I do it honestly and respectfully, I have been deprived of my membership in the Church—the doctrine being positively laid down on the occasion of my trial by President Brigham Young and Elder George Q. Cannon, that ‘it is apostacy to honestly differ with the Priesthood in any of their measures.’

“If this definition of apostacy be correct, of course, I am an apostate, because it is true that I do not see eye to eye with our ecclesiastical leaders on the subject of the reduction of our workmen’s wages, the mineral development of the Territory, and similar matters.

“I wish to give, in a brief way, a statement of the circumstances attending my expulsion, and the reasons by which I have been guided in the course I have taken, so that all my friends may judge for themselves. In doing this I shall have to omit most of the

preliminaries connected with the case, inasmuch as they occurred at the 'School of the Prophets.' Suffice it to say that, on Saturday, 16th October, an announcement that we had been violently denounced by President Young reached our ears, and on the following Saturday we were publicly cited to appear before the High Council and 'be tried for our standing.'

"On Monday we appeared before the High Council at the City Hall, which was densely packed with the authorities of the Church—no ordinary members, except those who appeared as witnesses, or were specially invited, being allowed to be present. The following is a brief synopsis of the trial, from minutes made on the spot.

"After the charge of Apostacy had been preferred by Elder George Q. Cannon, on the ground of articles in the *Magazine* containing views on financial questions differing with those of the President, as well as on account of an expressed belief that members of the Church held not only a right to think but to express their ideas on such subjects, the question was put to Elder Cannon whether 'it was apostacy to differ honestly with the measures of the President,' to which he replied,— 'It is apostacy to differ honestly with the measures of the President. A man may be honest even in hell.' This idea President Wells confirmed by remarking, that we 'might as well ask the question whether a man had the right to differ honestly with the Almighty.' Thus the doctrine was unqualifiedly asserted that the Almighty and the Priesthood, so far as its official dictates were concerned, were to be accepted as one and the same thing, on pain of excommunication from the Church.

"William S. Godbe stated that his claim to conscientiously differ with the views of the leaders of the Church on certain questions, could not be apostacy, inasmuch as he had always be-

lieved that such were his rights. While he bore testimony to the divine mission of Joseph Smith, and to the appointment of Brigham Young as his successor in the Presidency of the Church, he denied his right to enforce unquestioning obedience upon all subjects secular and spiritual from its members. He believed the preservation of our unity was worth any price short of the concession of the right of thought and speech or any other true principle. That price he was not willing to pay even for unity. He claimed that he entertained none but the kindest feelings toward the Presidency and Priesthood severally, and trusted, however much they might object to his views, that they would at least concede to him honesty and purity of purpose.

"E. L. T. Harrison then stated that if it was apostacy to differ conscientiously with the Priesthood of the Church, he must be considered an apostate, for he certainly did differ with them on some matters. The point upon which he most particularly differed, was their right to expel people from the Church because of a difference of opinion on matters of Church policy. He admitted that they had a right to demand of him implicit obedience to every gospel ordinance, as well as to every condition of a pure life. All that he claimed as his right was respectfully and temperately to discuss any difference of opinion he might entertain, without being cut off from the Church for so doing.

"His reasons for considering that this was his privilege as a member of the Church were, that it was part of the gospel offered to him in foreign lands. He was told that in this Church the utmost freedom of speech would be permitted. Popery and other systems had muzzled freedom of speech, but in *this* Church such oppression was to be crushed forever, and never raise again its accursed head. He accepted the gospel on these terms, not simply be-

cause the Elders told him these were his rights, but because the Holy Spirit bore testimony that they but uttered the truth when they so taught, and he was there that day to claim these privileges of the Gospel.

"When he was examining the doctrines of this Church, he was advised by the Elders to use his judgment and his intellect to the fullest extent, and dispute every principle that he could not understand. This had resulted in his entrance into the Church. If he had mounted up the ladder of his own reason and judgment to get into the Church, why should he now be called upon to kick that down by which he had ascended, and go along without it? If it was a good thing, and had brought him blessing to use his own opinion at the first, why should he not continue the use of that which had done him so much good?

"He objected to the requisition for any man to accept any doctrine or principle that he did not fully understand: such a dogma could not be supported by sound reason. We could only be expected to accept any principle, because it was beautiful and true. We were not required to accept God or Jesus because they were God or Jesus, but because they presented teachings higher, holier and more heavenly than any other beings. How could we tell that any principle came from God, except it was that it was better to our intellect and judgment than other doctrine. Beyond this witness of the light of truth within us, we had nothing to fall back upon to guide us.

"It had been argued that we must passively and uninquiringly obey the Priesthood, because otherwise we could not build up Zion. He could not see this. A nation built up on such a principle could be no Zion. The only glory or beauty that there could be in a Zion must result from its being composed of people all of whom acted intelligently in all their operations.

Fifty thousand people acting in concert, building up excellent cities or doing any thing else well, but doing it mechanically, because they were told, was no sight to be admired. A dozen persons, not operating half as perfectly as to the nature of their work, but doing what little they did intelligently, must be a far more delightful exhibition to God and intelligences.

"These were his views. If they constituted apostacy, the Council must deal with him according to their laws. One thing, however, they could not do. They might cut him off from his brethren, but they should never cut his brethren off from his affections. He had been twenty years a member of this Church, and he intended to live and die with them, and no one should ever drive him from their midst.

"He knew and could bear testimony that Joseph Smith was a prophet of God. He could bear testimony that Brigham Young was divinely called to succeed Joseph Smith in the Presidency of the Church, and he knew that the President was inspired to bring this people to these mountains.

"He then read the following:—

"PROTEST.

"*To whom it may concern:*—We the undersigned, members of the Church of Jesus Christ, of Latter-day Saints, temporarily suspended from fellowship, on a charge of irregular attendance at the 'School of the Prophets,' before any further action is taken on our case, do present the following declaration of our faith, on the subject of Church control:—

"We hold that it is the right of all members of this Church to refuse to accept any principle or measure, presented to them by the Priesthood, further than the light of God within them bears witness to the same.

"We believe that it is the right of

all persons, so long as they obey the ordinances of the Gospel, and live pure and moral lives, to retain a standing in this Church, whether they can see the propriety of all the measures of the leaders of the Church or not.

"We also believe that it is the right of all members of the Church to discuss, in the pulpit or through the press, in public or in private, all measures presented to them by the Priesthood, provided that they do it in the spirit of moderation, with due regard to the sentiments of others.

"We, therefore, hold that it is an illegal and an unrighteous use of the Holy Priesthood to expel any person from the Church, because they cannot conscientiously admit the divinity of any measure presented by the Priesthood.

"We protest against counsel for the members of this Church to watch one another and observe how each votes or acts, as calculated to breed suspicion, coldness, and distrust between our brethren; and as opposed to that voluntary spirit which is the greatest beauty and glory of the gospel of Christ.

"We also protest against the inquisitorial practice of catechising the members of this Church, through the teachers, as to their private views respecting Church measures.

"And finally, we protest against the the spirit of compulsion in *every* form, as well as against the irresponsible investment of power in any person holding the Priesthood.

"We claim the right of, respectfully but freely, discussing all measures upon which we are called to act. And, if we are cut off from this Church for asserting this right, while our standing is dear to us, we will suffer it to be taken from us sooner than resign the liberties of thought and speech to which the Gospel entitles us; and against any such expulsion we present our solemn protest before God and Angels.

"As witness our hands this 23d October, 1869.

E. L. T. HARRISON,
W. S. GODBE.

"Speeches on the question were then made by Presidents Brigham Young and George A. Smith, also by Elder Cannon and members of the Council, and a verdict of excommunication against W. S. Godbe and E. L. T. Harrison finally rendered.

"For replying in the affirmative to the question whether he sustained the above brethren in their course, Elder Eli B. Kelsey was summarily cut off from the Church."

QUERY COLUMN.

Q.—Is it required of the Reorganization, that all old saints should be rebaptized?

A.—This question has been answered so many times that it really seems to be a waste of paper; but as it is presumed that the present questioner has not seen the answer, we again insert it.

It is not required of *all* old saints to be rebaptized. Those who have been legally administered unto in the ordinance of baptism, are held to be members of the church, when received by vote upon application. Baptisms administered subsequently to June 27, 1844, are subject to inquiry; hence that date is fixed upon as the dividing date, prior to which there is little doubt, subsequent baptisms must be endorsed by the Spirit, after which, there is no question. To avoid difficulty, therefore, all baptized since that date, it is considered safe to rebaptize.

Refrain not to speak, when by speaking you may do good.

Correspondence.

DES MOINES, Iowa.

October 5, 1869.

Pres. Joseph Smith:

By request of Bro. Geo. Walker, I now write you a few lines in regard to the Des Moines conference *district meeting*, on Sunday last. Meeting convened at ten o'clock A. M.

After opening with singing and prayer, Bro. J. X. Davis, of Newton Branch, preached a short but stirring sermon, after which Bro. George Walker addressed the meeting, on the subject of establishing a conference at Des Moines.

Bro. Walker was unanimously elected to be President of the District, and your humble servant, District Clerk. The time of the conference fixed for Saturday evening and Sunday the 30th and 31st of October. Meeting convened again at two o'clock P. M., when the saints partook of the emblems of the Lord's supper, and bore their testimony. The Spirit bearing testimony with them by the gifts of tongues and prophesy. Bro. S. M. Hurd, of Darlington, Wis., was with us, and was ordained to the office of a Priest. Immediately after the meeting, Bro. Walker baptized two. He then went to Pleasant Grove and preached to quite a number of people, saints and others. Attended to the ordinance for the healing of the sick, in which the blessing was received.

GEORGE BRIGGS.

WILLIAMSTOWN, Iowa,

October 21, 1869.

Bro. Joseph:

I have wanted to write a little for your paper a long time, but realizing my weakness both of body and mind, and my great want of language to express my ideas, I dare not undertake the task. I sent in my name to have it recorded among

the 144,000. And now I will try to describe the title I have to eternal life. I have submitted to the requirements of the gospel, by giving up all for Christ, by believing and being baptized; for he says, "he that believeth and is baptized shall be saved." I have then the promise of Christ himself, and I have the witness too, that what the Lord has enabled me to do has been pleasing in his sight. I mean by the grace of God to do what is pleasing in his sight while I live.

The *Herald* is a great comfort to me. I should not know how to do without it. I have had bronchial consumption for nearly twenty-three years, and now, brothers and sisters will you not pray for me, in faith, that I may be healed; for I want this generation to know that the Lord has power on earth to heal the body as well as the soul. My health is improving now, but I am not yet able to work. Praise the Lord. I am happy in God. Although I have no home on the earth that I can call my own, I fear not, I know the Lord will provide. Praised be his holy name forever. Amen.

Your sister in the gospel,

O. SMITH.

FALL RIVER, Mass.,

October 31, 1869.

Bro. Joseph:

It having pleased the Lord through his people here, to make choice of me for the president of this branch, I therefore desire in this to extend a general invitation, to the brethren in the ministry traveling this way, to Europe or elsewhere, to call and see us. We are not afraid that by your coming, we shall lose place and power, because we seek not office for selfish motives, and the office which we are now called to fill was offered to us upon several occasions, but we declined, until the Lord gave us the witness, that he desired us to stand in this place. Brethren, come, we want you to leave your testimony

here, of those truths for which "Christ both died and rose again."

We have commenced a series of lectures here, upon the faith which we believe; to hear which lectures we have had a goodly number, and I am in daily expectation of Bro. T. W. Smith, who shall lend a helping hand to the cause here.

The saints here hire a fourth story room, for which we pay one hundred dollars a year, and we have to furnish lights, cleaning &c., but it is in the most public part of the city, being on Main street, next to the City Hall. There is a Sabbath school here under the superintendence of Bro. J. Gilbert, which does its part toward educating the rising generation of Zion. There is likewise a "tract society," which has already furnished us with seven dollars worth of tracts, to be given away in our meetings, and we pray to God that such gifts may continue.

We have a saints' meeting on Thursday evening, the rest on the Sabbath, as there are a great many disadvantages to labor under here. The principal trade here is cotton mills which run sixty-six hours a week, eleven hours a day, and we have to work till forty-five minutes past six p. m. They have already been stopped three weeks this fall, but are now on full time again.

Last September there was a sister's society organized here, with a president, vice president and treasurer, which will do its part to the work. They have a weekly meeting.

In bringing my letter to a close, I cannot fail to speak, in terms of praise of the Robertson brothers, who conduct the *Monitor* in this city, for their liberality in bringing us before the public, by notice in their paper, and the efforts they have put forth to remove the prejudice in the minds of the people, they are deserving of the prayers of the faithful. One or two notices I enclose.

I would say therefore that the Lord remembers us here, and those who never realized the gifts of the gospel before,

begin to enjoy them, and the saints are united, with but one or two exceptions.

With prayers and hope for the welfare of Zion, I remain a defender of truth.

JOHN SMITH.

GARTSIDE, Illinois,

October 18, 1869.

Bro. Mark H. Forscutt:

Last conference appointed Brother John Sutton president of the sub-district. Things are looking better than before, and a good work will be done here at Gartside, Belleville and Reabs Station. The German tracts which you sent us, are being circulated among the Germans, and some of them want to have some of the English tracts. They like them first rate.

Yours in Christ,

GEORGE HICKLIN.

HYDE PARK, Cache Co., Utah,

November 8, 1869.

Bro. Joseph:

On the 21st of last September, I met Bro. Brand on the camp ground, at Logan, at a three days' drill. I had some talk with him. I found out he believed the Scriptures as they were written. Men of that faith were very scarce in Cache Valley. I invited him to come and see me, telling him that I should make him stick to the Scriptures; to the law and the testimony, if he spoke not according to this, there was no light in him. On the Friday following he came to see me. We talked until midnight; he kept me to the scriptures as close as I could wish him. Next day was the school of the prophets, (so called,) where men from all parts of the country meet. News had spread that I had harbored a Josephite elder in my house; my case would have to be inquired into. I asked the privilege to speak. The Spirit of the Lord rested upon me. I spoke on the gospel being the power of God unto salvation, and the signs following the believer. I referred to the Book of

Mormon that when these signs should be done away, it would be because of unbelief and transgression. This was more than they could stand, they dropt me from the school. I then challenged any of them to show me wherein I had said or done anything contrary to the gospel. None accepted me. I told them that truth was mighty and must prevail, and then left. My covenants with death and hell were disannulled. I then felt free. The next day being Sunday, Bro. Brand preached twice at my house. In the afternoon meeting the Spirit of God rested upon me, and I received evidence of the truth of the latter day work, and the Reorganized Church of Latter Day Saints. I yielded to the greater light and was baptized that same evening. The Spirit of God is a spirit of intelligence—truth is not afraid of error, it is like a well of water springing up unto everlasting life. The gospel produces the same effect here as it did in the days of Joseph the martyr. Men gnash their teeth because of the truth of God. My life is threatened if I persist in preaching against polygamy.

I have visited some of the settlements, and distributed tracts. The people to-day are like those in the Apostle Paul's day; but instead of saying great is the Goddess Diana, they say Great is Polygamy! Great is Polygamy. The whispering of the Spirit to me, is that there will be a great many embrace the truth in this valley; the fetters of bondage are drawing tighter; men's eyes are beginning to open. The Lord doeth all things well. I wish to subscribe for the True Latter Saints' *Herald*, and Zion's *Hope*.

Yours for the redemption of Zion.

ANTHONY METCALF.

Raccoon, Marion Co., Ill.,

November 4, 1869.

Bro. Joseph Smith:

We need a good talented elder here.

There are some that would like to hear preaching. We get some to read our papers and books; but have obtained no subscribers for the *Hope*. We like it very much, we think it cannot be beat.

MRS. LAURA I. O'DELL.

CRAIG, Holt Co., Mo.,

September 20, 1869.

Dear *Herald*:

I cannot find words to express our pleasure in the regular visits of our precious *Herald*. Only those isolated from all church privileges and the society of the saints, can appreciate its real value, as the only source of communication with those we love. I fondly hope that it will not be long before we shall have preaching here, to perfect the work in the hearts of many who are reading our books and tracts. O that I could write that my husband is preaching every Sabbath! But he works hard all the week, trying to obtain a home in this beautiful land, and his only preaching is in the practice of truth, industry, temperance and virtue, waiting for some one more talented, to come and commence the great work, and I know he would give every assistance in his power.

His health is not very firm, nor has been for three years. Will you dear brother remember this region, in the sending out laborers from the conference. May the blessings of our God rest upon all your acts for Zion's good. May I be permitted a few words to those saints who want homes, to ask them to remember poor forsaken Missouri. Why do we not remember to fulfill the injunction, to "gather together as much in one region as can be consistently with the feelings of the people," sec. 102, par. 7. I do believe, if we do this and deal justly, and love mercy, and do good, the feelings of the people would not only soften towards us, but many would receive the truth gladly. For has not our Father, whose, good

pleasure it is to give us the kingdom, already prepared the way, by removing both slavery and the rebellion, leaving the land easy of purchase, and I do believe we must still redeem it by purchase, to be blessed. There are large tracts of land that can be purchased with every requisite for farming, for from \$5 to \$10 per acre, even in Holt county, and if those who have money, would buy and let the poor but industrious have it, in 40 and 80 acre lots, and let them pay for it on time, with interest at ten per cent., they could bless the poor, without injury to themselves; for the value will increase four fold with improvement. O that the Lord would soften the hearts of our rich brethren that the poor might rejoice and be made glad, in this land of promise.

Your sister in the New Covenant,
MARY J. STYLES.

MANTENO, Shelby Co., Iowa,
November 2, 1869.

Bro. Joseph :

Perhaps you have been notified that a branch has been organized at Harlan, our county seat. Bro. John McIntosh and myself were there. On Sunday the 24th ult., I preached to a large and respectable audience, who paid marked attention. Bro. John baptized a lady, formerly a respected member of the Methodist church. By request I shall visit there in a few weeks, and give them as plain a view of the gospel as I can. On Friday next, I expect to be at Deloit, to preach, D. V., and then go with Bro. Thomas Dobson into the north eastern part of this district.

A better feeling exists in this branch since, than did before conference. The people are more awake to their duties.

The Sabbath after conference I spoke twice to the Union Grove branch. Many strangers present; and no displeasure manifested.

Last Sabbath, I listened to B. Clothier in this grove. He is a very earnest, sin-

cere man. At the close of the evening meeting, I received a very polite request to send an appointment to a school house about three or four miles distant, but my engagements were such that I could not. I believe the people are Methodists. I shall attend to it as soon as I can.

I remain your brother,
CHARLES DERRY.

TINNEY'S GROVE, Ray Co., Mo.,
October 28, 1869.

Bro. Joseph :

I am constrained to write you a few lines, that I may be comforted thereby. About three years ago, the Book of Mormon was revealed to me in a dream. I described the book to a person of whom I wished to get one. I had to do it before I could get it, having in times past, persecuted the faith, and she knew it. I received the book and read it through. I began to grow in faith and in the knowledge of God. I began to teach the truth, and was called a mormon; and was told that I taught the mormon doctrine. I never heard one preach, but have been so teaching ever since. There is therefore more left for me to do, and I need help before I can do it, for I am laboring outside of the church. You now see what I need. Send some one that has the power to ordain and set the church in order. I think there are several here, that will receive the truth. Yours in hope of everlasting life.

W. C. KINYON.

[Can Bro. Summerfield send or go into Tinney's Grove, Ray Co., Mo., and attend the work thus presented?]-Ed.

ELLIS, Hardin Co. Iowa,
Nov. 7, 1869.

Bro. Joseph :

According to the intention expressed in my last, I left England on the 6th of October, and reached home on the 26th.—

A few days previous to my leaving, I received yours by Bro. Forscutt, with the draft for ten pounds, which with the little remaining in hand, I left in the hands of Bro. Taylor, to be controlled by Bro. Ells while he remained, for the purpose for which it was sent. I expected that the late conference would have released Bro. Ells and myself.

The saints in general were in a good state of mind, in good faith and spirits, and some additions were being made from time to time, but the increase is slow, and the prospect is that such may be expected in the future. Three were added in Birmingham, the last week of my stay, and I think others will follow.

To-day I held a meeting at Point Pleasant, and next Sunday preach in that township again. I sent papers and letters to Bro. Jasper, but received nothing more from him. I cannot better give you my opinion of the English mission, than by saying its results seem to be too small for the outlay. Success in Utah will react to some extent in England, but not so fully as some suppose. Hundreds of old members have been convinced of their error in respect to the Salt Lake order of things, and now stand aloof from all churches.—The truth is, that the tendency among the masses of all classes in England, is to irreligion, and too often, if a form of religion is adopted, it is with a view to the loaves and fishes. The work will not improve much in Wales until a good Welsh elder is sent there who is able to travel, and capable of teaching and presiding; and such are not plenty in either division of the British Isles.

I found all in good health at home, and mine is quite good also, for which I am thankful. But in other respects I did not find things as prosperous as I expected. Crops are very light.

J. W. BRIGGS.

The joy of home is won by love, and is gained by kind words.

Extracts from Letters.

E. C. Brand, writes from Malad, Idaho, under date of Nov. 3d, "Four baptized in Logan City, and ten on the point of emigrating East."

Bro. H. J. Hudson, of Columbus, Neb., under date of Nov. 13, writes: "I have just received a letter from Utah. All my wife's folks take the train for this point on the 16th. They were all baptized two weeks since, about twelve of them. I expect to strike hands with about fifty that left this branch six or eight years since in the Brighamite faith. They have escaped the unclean thing, and are feeling for the truth."

Elder Henry Hemp, writing from Nebraska City, says: "Our branch is getting along first rate; there is more unity now, I think, than ever before. We baptized four this week, and six more to be baptized next Sunday. We expect to have a good time at our festival."

Conferences.

A conference was held at Pleasant Grove school house, near Des Moines, Polk Co., Iowa, Sunday October 31, 1869.

Elder George Walker, presiding.
Geo. Briggs, clerk.

Officials present:—6 elders; 2 priests; 2 teachers; and one deacon.

Branch reports:—Newton 24 members; including 5 elders, 3 priests, 1 teacher, and 1 deacon. Five baptized since last report; 1 received; 3 children blessed, and 1 died.

Independence 22, including 3 elders, 1 priest, and 1 teacher. Four cut off; 1 died; 1 removed, fifteen baptized.

Des Moines 17; including 3 elders,

and one teacher. Seven baptized, and 4 children blessed since the organization. Three members now absent.

Pleasant Grove 13; including 1 elder; 1 priest; 1 teacher. One baptized since the organization.

Elder Samuel Longbottom reported: He is laboring in and around Winterset, Madison County. Meets much opposition and some kindness.

The authorities of the Church were unanimously sustained by resolution; also the missionaries to Utah.

Bro. T. E. Lloyd, of Newton Branch, was ordained to the office of a priest. Preaching during conference by Elders Longbottom, Walker, R. Young, J. X. Davis, Myers and Lloyd.

Conference adjourned to meet again on the first Sunday in February, 1870.

Pacific Mission.—Semi-annual conference, held at Washington Corners, California, October 6, 7, and 8, 1869, convened by choosing Elder W. W. Blair, as President; Elder Gland Rodger and Elder J. W. Gillen, Vice Presidents; Elder Peter Canavan and Elder J. C. Clapp, Clerks.

After prayer and singing, Bro. W. W. Blair opened the session, by a brief address, exhorting the brethren, reporting their labors to be concise, clearly stating facts, making their reports, as if they were doing the Lord's business, to refrain from levity in their reports, and requesting all to pay attention to those who may be speaking. He then called for the Elders to make their reports.

The following elders reported:

Hiram Falk, Earl Marshall, D. P. Young, Jacob Adamson, J. Newman, Geo. Adams and Harvey Green.

Afternoon Session.—Gland Rodgers, J. W. Gillen, J. C. Clapp, Richard Amer, John Roberts; George P. Slayton, ——— Garlick, D. Crawley, R. R. Dana, L. S. Hutchings.

REPORTS OF BRANCHES.

San Francisco: 23 members; 1 cut off; 1 child blessed since last report.

Stockton: 46 members; 5 added by baptism; 3 cut off; 1 removed; 1 died; 1 child blessed since last report.

Sweet Home, (Oregon,) 34 members; 11 added by baptism; 1 elder ordained; 3 children blessed since last report.

Sacramento: 3 added by baptism; 4 children blessed; 1 cut off since last report.

Volcano: 28 members; including 2 baptized; 2 children blessed since last report.

Alameda Creek: 62 members; 5 received by letter; 1 baptized; 1 removed; 1 died since last report.

Humboldt Co., district, 19 members, 1 high priest.

Three elders were appointed as a special committee to enquire into certain difficulties existing in the church.

Adjourned to meet at 7:30 p. m.

EVENING SESSION.

Preaching by Elder D. Crawley on the first principles of the gospel.

Followed by Elder J. W. Gillen.

Adjourned to meet at 10 o'clock a. m., October 7th.

Committee to meet at 8 o'clock a. m., October 7th.

MORNING SESSION.

Met pursuant to adjournment. Elder George Smith reported the work in Nevada in a favorable condition. The spirit of the Lord was working with them. A lack of efficient ministers in this district. Preaches himself every Sunday, doing the best he can, and is willing to do all he can in the work. As a delegate from Nevada he reports five branches, viz:

Franktown: 21 members.

Jack Valley: 21 members; 1 received by letter; 4 removed.

Empire City: 4 members.

Carson City: 42 members; 2 baptized; 6 received by letter; 2 removed; 1 away from the branch.

Mottville: 15 members; 3 baptized since last report.

Branch reports continued.

Nortonsville: 17 elders; 3 removed since last report.

Watsonville: 31 members; 3 baptized since last report.

Petaluma: 49 members; 6 baptized; 2 children blessed since last report.

Official members present: Of the quorum of the Twelve, 1; Seventies 2; Elders 26; Priests 4; Deacon 1.

Records of the Pacific mission under advisement.

Resolved, That Bro. Peter Canavan and Bro T. J. Andrews be a committee to procure the necessary books for the church records.

Resolved, That the conference of the Pacific Mission, from time to time, furnish Bro. P. Canavan, with the means to obtain stationery, postage stamps, &c., necessary for his office as Recorder for Pacific Mission.

Resolved, That Elder Gland Rodger labor in the Petaluma district.

Resolved, That Elder J. W. Gillen labor in San Bernardino district, and in Petaluma district, returning north overland from San Bernardino.

Resolved, That Elder George Adams take charge of affairs in Santa Cruz, Monterey, San Luis Obispo, and Santa Barbara counties.

Resolved, That Elder J. C. Clapp labor in San Mateo, Santa Clara, Alameda, San Francisco, and Contra Costa counties.

AFTERNOON SESSION.

Resolved, That Elder H. Green be continued in the presidency of the San Francisco district.

Resolved, That Elder H. Falk labor in Sacramento and Marysville district.

Resolved, That Elder D. Crawley be sustained in his labors in the ministry, in the section of country in which he resides.

Resolved, That Elder Jacob Adamson take the lead of affairs in his immediate vicinity, subject to higher authorities.

Resolved, That Elder Cornelius Bagnell have the charge of church affairs in Sacramento and immediate vicinity.

Resolved, That Elder M. B. Oliver be sustained in his labors.

Resolved, That Elder Joseph Outhouse receive the sanction of this conference to act in his office of an elder, as his circumstances may permit.

Resolved, That this conference request the elders, and other officers of the church, to be efficient in preaching under the direction of the various presidents.

Resolved, That we sustain Elder Thos. Dungan in his present field of labor.

Resolved, That this conference tender a vote of thanks to Bro. W. W. Blair for his faithful and efficient labors in California, praying for his future welfare and prosperity in our Redeemer's cause.

The remainder of the session was occupied in bearing testimony in which Josiah Butterfield, and many others bore strong testimony to the work of God, in the latter days.

EVENING SESSION.

A short address from Elders G. Adams and J. C. Clapp, followed by Elder H. Falk.

MORNING SESSION.

October 8.—The conference by resolution accepted the labors of Elders H. Green and G. Adams in their efforts to settle difficulties existing in the Visalia Branch.

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

Resolved, That we sustain Bro. Wm. Marks as counsellor to Bro. Joseph Smith.

Resolved, That we sustain Israel L. Rogers as Bishop of the Church.

Resolved, That we sustain the Quorum, of the Twelve.

Resolved, That we sustain all the other Quorums in righteousness.

Resolved, That we sustain Bro. W. W. Blair and Bro. Alex. H. Smith, as Presidents of the Pacific Mission.

Resolved, That we sustain T. J. Andrews as book agent.

Resolved, That we sustain Bro. Peter Canavan as Recorder for the Pacific Mission.

AFTERNOON SESSION.

Administration of the Sacrament was celebrated.

Administration of the ordinances of the blessing of children.

Administration of the laying on of hands for the sick.

Testimony meeting. Powerful testimonies borne.

EVENING SESSION.

Minutes of proceedings of conference read and approved.

Financial report of T. J. Andrews read and accepted.

Moved and seconded that we adjourn to meet again on April 6th, 1870, at Washington Corners, Alameda Co., Cal.

Conference at Mission, La Salle Co., Ill., convened November 14th, at 11 a. m., Joseph Smith, President; J. D. Bennett, Clerk.

Plano Branch: Members 84; nine added since last report.

Mission: members 48; 1 received by letter; 1 by baptism since reported.

Amboy: 2 removed by letter. Total 68. Sunday school scholars 24; teachers 2. Jacob Doan, Superintendent.

Leland Branch: as last reported.

Resolved, That the clerk of the Fox River Branch, be requested to give a transcript of the names upon the church record of said Branch, known to be members of the Sandwich Branch, to the clerk of the said Branch, and that said names be stricken from said Fox River record. And that the same action be had in the cases of the members removed from Fox River Branch to other branches. That the same action be had in all other Branches within the district.

Question.—In case a member removes beyond the precincts of a branch without

requesting a letter; how should his case be treated?

Ans. by President.—Give or send them a certificate of membership, and enter the fact on the record opposite the member's name, with day and date.

Question.—In case a member should apply for a letter of recommendation and be refused, how should the clerk act?

Ans.—Record the fact.

Question.—Suppose a member could not be recommended to the confidence and fellowship of the church, how should his standing be reported in a letter?

Ans.—Say nothing about his standing; but simply give him a certificate of membership.

Sandwich: 32 members.

Fox River: 1 removed; 1 added; 1 deacon ordained; 2 married; 1 died.

Resolved, That when we adjourn, we do so to meet at Amboy:

The motion on dividing districts laid over from last conference, was called up, and, upon putting it to vote, was lost.

Adjourned to meet at 7 o'clock p. m. for prayer meeting.

Evening session—Bishop I. L. Rogers, presiding. The time was devoted to prayer and exhortation, closing with a short discourse by Bro. Banta, from the text, "The wages of sin is death."

Sunday morning session.—Upon motion, two days' meetings were appointed as follows:

Leland, La Salle Co., Nov. 19, 20, 1869.

Ambpy, Lee Co., " 27, 28, "

Mission, La Salle Co., Dec. 4, 5, "

Rochelle, " " 11, 12, "

Batavia, Kane, " " 18, 19, "

Capron, Boone " " 25, 26, "

Marengo, McHenry Co., Jan. 1, 2, 1870.

Burlington, Racine Co., Wis., January

8, 9, 1870.

Jayesville, Racine Co., Wis., January

15, 16, 1870.

Wilton Center, Will Co., Ill., January

22, 23, 1870.

Sandwich, Dekalb Co., Ill., January 29,

30, 1870.

Plano, Kendall Co., Ill., Feb. 5, 6, 1870.

Adjourned to meet at Amboy, Feb'y 12,

13, 1870. Preaching during the session by Pres. J. Smith, J. Landers, and E. Banta.

Minutes of a conference for the Central Nebraska District, held in DeSoto, Neb., Nov. 6th and 7th, 1869.

Organized by choosing Z. S. Martin, President, and Thomas J. Smith, Clerk. Adjourned to meet at 7 o'clock.

EVENING SESSION.

Bro. H. J. Hudson having arrived, Bro. Martin relinquished the chair to him. Appropriate remarks respecting the business before conference were made by Bro. Hudson.

Officials present: Of the seventy 2; elders 16; priests 3; teachers 2; deacon 1.

Branch reports: DeSoto, 48 members; 1 baptized since last report.

Florence: as last reported.

Omaha (English): membership of 46.

Omaha (Scandinavian): 20 members; 1 received by letter; 1 baptized since last report.

Columbus: 42 members.

The following elders reported: G. W. Martin, J. A. Taylor, E. G. Cannon, Z. S. Martin, B. V. Springer, Thos. J. Smith, C. G. Phelps, S. Butler, J. W. Webb, L. Warren, Pres. Hudson, E. B. Webb. Reported by letter: Elders Anderson, Jensen and N. Forkelsen. Adjourned till 10:30 a. m., Sunday 7th.

AFTERNOON SESSION.

Elders reports continued: M. V. B. Smith, M. Fyrando, J. Hodges, G. Hatt, J. Gilbert, reported: Wm. Hill, Teacher, reported.

Elders B. V. Springer, G. W. Martin, and G. Hatt, a committee appointed last conference to visit the Scandinavian branch of Omaha, to endeavor to reorganize and set it in order, reported. Reports accepted and committee discharged.

Licenses were granted to the following elders, they having reported themselves according to a resolution passed at last conference, Z. S. Martin, H. J. Hudson,

J. Hodges, G. W. Martin, E. B. Webb, J. W. Webb, C. G. Phelps, J. A. Taylor, L. Warren, M. V. B. Smith, M. Fyrando, S. Butler, G. Derry, T. J. Smith, G. Hatt, J. Gilbert, E. G. Cannon, C. Brindley, C. Thrush, and B. V. Springer.

Resolved, That these licenses remain good for three months only, and that the clerk be empowered to make out and forward them to the elders granted them.

EVENING SESSION.

A good, sound and instructive sermon from the president. Bro. Hudson was sustained as president of the district, also the presidents of the branches, with all the spiritual authorities of the church, were sustained in righteousness.

Adjourned to meet in Omaha, Neb., on the first Saturday in February, 1870.

Original Poetry.

REFLECTIONS, OR THE STATE OF AFFAIRS.

This is a splendid edifice, upreared above our heads,
And we will join in a merry dance as soon as *prayers*
are said;

It was sanctified a time ago, foundation, wall and all,
To the *work of God*, and makes fine show at our social
ball.

It takes the fiddler a while to tune, they say he's a
little tight,

I guess he stopped at that saloon, down Main street,
on the right,

An eye with "holiness to the Lord;" "beer ten cents
a glass;"

"Form on a set" progressions the word; first prin-
ciples gone to grass.

"Balance" and "swing" my wife on the left, my
other one on the right,

For the book of *Mormon* is laid on the *shelf*, the
Covenants out of sight,

For times have changed, what God called bad he
now calls pure as gold;

If the first wife run off terrible mad, we marry twenty
fold.

You see yon poor man across the room, he apostatized
of late;

Don't give him a stitch of work or help, till he begs
beside the gate;

We'll bring round to a right belief, or tell him,
where he may go,
Though Christ was kind to a dying thief, *we ain't*
such fools you know.

"Promenade all," so moves the world, we will save
it by our truth,
Don't deal with Gentiles, let them clear out, what
do they here forsooth;
A city that sitteth upon a hill, you know, was an old
time song,

We get in a valley and vow to keep still while the
rest of the world goes wrong.

There's a friend, and I have a present for him, for he
is one of the stamp,
And gives the right true grip with a vim, though a
jolly fatalist scamp,
A theater ticket, that is all, 'tis only a dollar for one,
For the play goes on like a golden ball by the help
of the temple stone.

"Alamande left," and how are you my dear, that's a
fine young lass I vow,
For in this wonderful city here, one is always in
tune for a beau,
For though he marry the twentieth wife, and each
be his heart's delight,
Yet still he may lead a youthful life, and go courting
each Sunday night.

Why, don't you see it? Though some things go wrong
never speak of it though,
Who cares for the written word, we have the priest-
hood, we can't go wrong you know;
So never bother about the books, but follow your
leader in file,
Just pay up tithing; and sail into glory, the tenth of
your increase a mile.

We will build up the Lord's house, on the top of the
mountain tops,
Or down in the valley, what's the difference? here
this figure stops,
Just do as I tell you, you will be safe, without the
trouble or care,
For now we don't go much on *agency*, so just remain
as you were."

Selections.

THE ENDLESS REST.—There are no weary heads or weary hearts on the other side of "the dark valley." The rest of heaven will be the sweeter for the toils of earth. The value of eternal rest will be enhanced by the troubles of time. A rest from sin; a rest from suffering; a rest from conflict; a rest from toil; a rest from sorrow. It will be undisturbed rest.

Here the rest of the body is disturbed by dreams, and sometimes by alarms; but there are no troublesome dreams or alarming occurrences there. Wearied one, look away from the cause of thy present suffering, and remember there is a rest remaining for thee. A little while, and thou shalt enter into endless rest.

FATAL ACCIDENT AT NEWARK.—Mrs. Manchester, a lady living at Newark, fell down a cellar stairway when visiting at the house of a friend, (Mrs. Edgerton), in the same village, on Friday of last week, and died from the injuries sustained, the following morning. Mrs. M. was an old citizen of Newark and was much respected.—*Aurora Beacon, Nov. 20, 1869.*

[This lady was the wife of Bro. Manchester, with whom and his children we sympathize in their loss. The funeral sermon of the departed was preached by Elder Mark H. Forscutt, to a crowded house in the Congregational church at Newark, on the 14th ult.]—*Ed.*

Miscellaneous.

MARRIED.

At the residence of Elder E. Banta, Sandwich, Ill., Nov. 7, 1869, by Pres. Joseph Smith, Elder S. F. WALKER, of Austin, Nevada, to Mrs. MARIETTA FAULCONER, of Sandwich, Ill.

At the residence of Bishop I. L. Rogers, in the Town of Fox, Kendall Co., Ill., Nov. 12, 1869, by Elder E. Banta, Pres. JOSEPH SMITH, of Plano, Ill., to Miss BERTHA MADISON, of Mission, LaSalle Co., Ill.

At the residence of Bro. J. S. Patterson, Kewanee, Henry Co., Ill., Nov. 4, 1869, by Elder James Hart, Bro. HENRY NORRIS, to Sister ALICE MORT, both of Kewanee.

[The rhyme is very forcible; but we have not room for it.]—*Ed.*

DIED.

At Plano, Ill., Nov. 6, 1869, of inflammation of the stomach, Sister ABIGAIL CRUM, in the 79th year of her age. She bore a

faithful testimony to the last, and went to her rest at peace with God.

At Casey, Adair Co., Iowa, Oct. 22, '69, Bro. PETER MILLER, aged 66 years, 4 months, and 19 days.

Near Liberty, San Joaquin Co., Cal., Nov. 1, 1869, DEWITT F., son of Frederick C. and Mary J. Warnky, aged 3 years, 1 month and 3 days.

"The Lord giveth and the Lord taketh away, blessed be His holy name."

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He who is ashamed will not easily commit sin. It is a good sign in man to be capable or being ashamed.

When the gates of prayer are shut in heaven those of tears are open.

What is becoming is honest, and whatever is honest must always be becoming.

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THE TRUE
LATTER DAY SAINTS'

HERALD.

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

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

No. 12.—Vol. XVI.] PLANO, ILL., DECEMBER 15, 1869. [WHOLE No. 192.

CREATION.

BY ELDER S. FRY WALKER.

[Continued from page 296.]

And the evening and the morning were the first day.

The day spoken of here could not have been twenty-four hours, for the sun was not yet created; and such a measure of time as sunrise and sunset was not known.

The scripture leaves the period indefinite, and according to scientific deductions, it was infinite to our conception. It was simply a period in the eternity of God.

The fact of an original heated condition of the earth is sustained by the teaching of eminent astronomers, in what is called the Nebular theory.

Far away in the regions of space, are seen immense collections of matter, called nebulae, which are supposed to be worlds, or systems of worlds, in an incipient state. It is also supposed that our sun and the planets were once such a body, reaching out beyond the orbit of Uranus, revolving rapidly, and the planets thrown off successively, as the attrac-

tion of gravitation gradually contracted the whole mass.

This supposition is supported by the fact that Saturn has a ring around it, which could most likely have been formed by the cooling and contracting process described.

The centrifugal force of a revolving semifluid mass, would raise a protuberance at the equator, which would be more speedily cooled and consolidated, and thus might become detached from the central mass, and remain a ring, or be broken into sections, and these sections formed into moons by the force of attraction and motion.

This theory is farther supported by the facts that the planets move nearly in one plane, and their moons in nearly the same plane, and the plane of the ecliptic of the moons and planets is nearly parallel with the plane of their orbits, and that the motion of the planets and moons is in the same direction, and the revolutions of them all are in the same direction.

A globule of oil, held in suspension in a liquid of its own weight, and caused to revolve, will form rings and moons exactly like those of the planets.

This theory, which harmonizes so well with the Mosaic account, includes

also the teaching that there was an era, when the earth was surrounded by heated vapors that stimulated vegetation, so that the most northern land produced an immense growth of tropical plants. It was after this period that the water became sufficiently cool to produce fishes, and they are mentioned in their proper geological order by Moses. Later still, the noxious and heated vapors become suitable for the existence of cattle and creeping things and beasts of the earth, and some of the reptiles of the ancient ages attained growth that it is startling to consider.

And last of all, man came upon the earth, and found it a garden prepared for his use.

Up to this period, geology and scripture harmonises, as well as the friends of either need wish; but here comes in the greatest divergence.

The Bible dates the creation of man six thousand years back; but geologists extend the period of his creation back tens of thousands of years. They admit that while the remains of other creations are buried deep in the more ancient strata, that the remains of mankind and of human implements and productions are found only in the most recent of diluvial and alluvial deposits.

The geological eras are incalculably great, but the human epoch, though comparatively small, is also great.

They find human bones in conjunction with those of the mastodon, and other extinct species, in ancient drifts, and under deep volcanic deposits in California, and arrow heads in deep beds of gravel, under strata of clay and peat, which according to any process known to them, would have required many tens of thousands of years for their formation. The only explanation that I know of is that the bible also tells of a flood that enveloped the whole earth, and all the high hills under the whole heaven were covered; fifteen cubits and upward did the water

prevail, and the mountains were covered, and the waters prevailed upon the earth a hundred and fifty days, and then gradually decreased. The windows of heaven were opened, and the fountains of the great deep broken up.

The effect of such a cataclysm would be to change the whole face of nature. Hills would be torn down and valleys would be filled up, and the strata formed under such an immense pressure as that of seventeen thousand feet of accumulated waters, would be such as to forever puzzle the geologist to determine its age.

Moses who wrote this account, we know was a prophet and seer. He knew of things to come; why not also know of things that were passed? The Lord also confirmed it by his testimony.

It may be that the account in the first few chapters of the bible are not of the exact and positive nature of ordinary history. It may be that visions that men had of the past were in their nature like visions unfolded to them of the future. It is enough that science cannot effectually contradict them; and that the holy ones of earth have believed them.

There is reason to believe that in scientific discovery, the human mind has nearly reached the acme of its proud career. The Newtons, Bacons, and Franklins, belong to a past age, the trace of which is not repeated. The world may never again be startled by such a wonder of scientific deductions as the "Principia" of Newton.

As we have the age of fishes, reptiles and mammals, and man, in the geological records of the past; so in the history of the mind we have groups of warriors, artists, architects, reformers, explorers, and discoverers. For all time, that group of immortal minds, from Gallileo to Agassiz, will be distinct, and from the watch towers on the rounds of the eternal ages, we will look back upon

the eighteenth and part of the nineteenth centuries as the epoch of discovery, an epoch radiant with the monumental light of inductive intellect.

The exact sciences may be said to be all discovered. The labor of the great scientists of the present day is only to perfect the details of systems already made known.

The latest and newest of the natural sciences is Geology. It is almost entirely a growth of the present century, though many of its facts were obvious to the first inhabitants of the mountains and shores where the strata of the earth are exposed. It has taken definite shape, and no very great discoveries are likely to be made in it hereafter. It is more nearly connected with theology than any other science; for it, like the Bible, professes to show forth visions of the misty past. For awhile it was thought to be in such conflict with the Bible that the pillars of the prevailing faith would be undermined by it. It has modified scriptural interpretation and corrected some irrational errors of belief. It can do no more.

It is true the greatest geologists of the day do condemn the Mosaic cosmogony. They have excelled by concentrating their energies upon one line of investigation, and are ignorant of the true claims of the inspired record. They exhibit both the greatness and the littleness of humanity.

Having weighed the planets as in scales, and walked the shining orbits of the stars, explored the depths of the sea, deciphered the hieroglyphics on the rocks, read the history of the distant ages buried in the earth, and pierced into the very secrets of creation; they now dare impugn the record God has given of things that man cannot by reason know. They can trace the foot-prints of the Creator in the rocks; but cannot find therein a clue to His origin.

It may be that a mad world will follow them and, like the French revo-

lutionists, strive to blot out divine revelation from the earth. Vain, puny man! Let him not dare to stretch out his profane hand to steady the ark of God! It is our business to hold fast to the truth, and harmonize when we can. Infidels have proven christianity false to their entire satisfaction; and yet christianity goes on in triumph over all opposition.

The religion that Jesus Christ supports will not have the support of men of inductive philosophy to any very marvellous extent. It never did have, and probably never will, unless God's dealing with the world shall assume a new and different character from what it ever yet has shown. Not because of antagonism between scientific and revealed truth; but because of pride.

There are different kinds of truths; and they must be arrived at in different ways. Whenever religion is made philosophy, it is not religion. Philosophy, under the exposition of some of the greatest minds that have adorned human annals, has proved the handmaid of christianity; but it is not christianity. They are separate. That they are really in harmony will be a part of man's employment in this or in another life to prove. And I do not doubt but that it will be done.

All men have not the same appreciation of truth. Their capacities and opportunities differ. Religious truths that have comforted and sustained some great souls in their contests with evil, are scoffed at by others. If, indeed, they be not truths, they should not have the high and holy place in the affections of men, that the Creator intended truth only should have. Truth is divine, and should have earnest support, constant devotion. Liberty, purity, and peace are her train.

I have no fears for the result of investigation. The greatest foe is indifference. Truth like a tree grows strong in the rocking winds.

As the crystal dome is built up out of the deep sea by successive generations of coral insects, until its top ascends above the dashing white-topped waves; so the fabric of our faith arises out of the past, built upon the lives of good and great men and women of all ages. The generation that forms its crest is secure amid the angry waves of a troubled and adverse world; and the truths upon which they securely rest, are laid down deep in the sea of time—in the still waters that cannot be reached. Our faith is as firm as those pillars in the sea, and more enduring than they, and will survive "the wreck of matter and the crash of worlds."

Passing down along the solitudes where rolls the Oregon, I looked out over the adjacent hills, upon the snowy top of Mt. Hood. It was so distant and so high, that it seemed to be no part of the world about me. It seemed like some other creation, suspended between heaven and earth. I likened it to our religion; something above man's power to assail, towering above the clouds, and mists of vain philosophy; firm, pure and unchanging.

THE POWER OF GODLINESS.

BY J. S. COMSTOCK.

All who are acquainted with the inspired scriptures, know that a plain prophecy is written therein, which finds its counterpart in the general feature characteristic of the nominally religious world of the present age, that they should have "*a form of godliness, but denying the power thereof,*" in the last days.

This prophecy is now being literally fulfilled, which thing I propose to show, by an appeal to some stubborn facts, which have recently come under my own observation. One of these stub-

born facts is, that not long since I sat, a witness for God, under the preaching of a (so called) celebrated revival preacher of the Methodist order, who stated that he would attempt to do for us what many more able than himself, had tried to do, and failed, *i. e.*, show to us in what that power consisted, which Jesus promised to his disciples that they should receive not many days after his ascension, after that the Holy Ghost should come upon them.

The preacher seemed to be entirely lost to the whole subject of the text, and context, during his discourse, and led his hearers into the wilds of imagination. I felt some as Paul did on Mars Hill, *viz.* my spirit moved within me, when I saw the people, (the whole city of confusion), thus given to idolatrous notions.

I knew before that the Catholics and Protestants, as one church, did all join together to deny the power of godliness, having heard it from their own lips, or from the mouths of their ministers and people.

A Catholic bishop who once boasted of a seven years' collegiate education, was astonished to find himself mistaken, in that he had asserted boldly to me, that those signs which Jesus promised should follow them that believed, were confined to the first twelve apostles, and that none but the twelve could or did work miracles.

Thus, he not only acknowledged the Catholic church as destitute of the power of godliness; but he denied it to all other churches, at the present day. Nor do any of the protestant churches materially differ from the Catholics, in reference to this matter.

And now I propose, by the light of truth, to show the reason of this almost universal denial, or apostacy. Having denied the power of godliness, there is nothing left in spiritual Babylon to prevent it from becoming the habitation of devils, and the hole of every foul spirit, as John the Revelator saw

it would be. It was already falling.—It now stands only in a slanting position. Its inhabitants are of a changed character from what they were but a few years ago.

The pride of the ancient Babylonians begins to manifest itself in their costly synagogues; and the merchants are made rich through the abundance of her delicacies. In her has been found slaves and the souls of men.

Even Spiritualists themselves detest and abhor the crimes of which the churches have been found guilty, and scorn a religion which confines the power of miracles to past ages.

It is evident to every man of sober reflection, that such a religion as denies the power of godliness, must soon give place to one which verily claims power over it by virtue of experiment. If the nominal churches ever rule, they must do so by changing their creed a little, by adopting spiritualism instead of continuing their present mode of spiritualizing the scriptures. It will be but a small change from their present mode of preaching; at least I deem it so. If the house of Judah means the Gentile churches, as themselves say, the Spiritualists may soon be arrayed or gathered against them.

The Book of Mormon unites with the Book of Revelations, by St. John, in showing forth but two distinct churches on earth. One being that great and abominable church, whose foundation is the devil, and the other the church of the saints, whose members are few, because of her who sitteth upon many waters full of names of blasphemy, and persecuting the meek. Destitute of power over unclean spirits, she is subject to all those evils which St. John predicts will eventuate in her final downfall, and utter destruction.

In the Book of Doctrine and Covenants, sec. 4, the Lord hath shown us, by his prophet Joseph Smith, Jr., the reason of this departure from primitive godliness. And what reasonable per-

son need to doubt it, after receiving such information as that revelation unfolds. I quote only for my present purpose one sentence. Whoever may desire to see or know of its connection with other parts of that revelation, can do so by reading the section entire.

The sentence to which I allude, reads thus:

“For without the *Holy Priesthood*, and the *ordinances* thereof, the *Power of Godliness* is not manifest to man in the flesh.”

Herein lies the whole difficulty, and hereby is the man of sin exposed.

The holy priesthood is wanting, or gone from Catholic and Protestant churches, with the ordinances thereof. None but the authorized priesthood ever did, or ever will have a right to administer in holy ordinances. This is abundantly proved by many examples in both the Old and New Testament. I will mention only one in this short essay, and this one from the New Testament. The apostles held the royal priesthood, and the ordinances thereof, when administered by any of them, had their desired effect upon the candidate. But when one who was destitute of this power attempted to officiate in the name of Jesus, whom Paul preached, a contrary effect was produced, and the man in whom the evil spirit was, instead of being subject unto him, leaped upon him and overcame him. This proves conclusively that even the devils then knew who had and who had not the right to cast them out in the name of Jesus.

It is proved thus by the New Testament, as well as by the Book of Doctrine and Covenants, that the power of godliness depends upon the priesthood and ordinances both; and that this is the power of godliness that men deny in this age, who can deny, or who doubt?

All churches have a *form* of godliness we know, but which one among them will now come forth and protest against the apostolic charge which ac-

cuses them of denying the *power* of godliness?

In the early rise of Methodism, they claimed a power; but it was not the power which the disciples received over unclean spirits to cast them out, nor to heal the sick, for with the power they claimed to have they could not move, nor scarcely breathe. Instead of having received power as the disciples did, they lost what little they before possessed.

If we should enquire about the power of godliness now, what answer should we get? Methinks all Protestant churches would unite with the Catholics as one body in denying the power to heal the sick or cast out devils.

"THE STONE MAN."

Intense excitement has been caused by the recent discovery of an image which is known as the "stone man" or "petrified giant," ten and one-half feet in height, and found three feet beneath the earth's surface, at Cardiff, Ondaga Co., N. Y. Thousands flocked to see this supposed relic of antiquity ere yet it was raised from its resting place; and as a further evidence of the high estimate in which it is held, we would state that a three-fourth interest in it recently sold for thirty thousand dollars.

We express no opinion as to whether this wonderful image is of ancient or modern origin; or, whether it has been buried in the earth by some shrewd persons for the purpose of speculation, or is really a work of antiquity, we do not pretend to say. The writer having found pleasure in reading the opinions of men in high standing gives them to the *Herald* for what they are worth.

The following extracts are from the report of a committee appointed by the Oneida Community to visit the spot

where the image was found, and published in the *Oneida Circular*.

"Arrived on the spot, our team was taken in charge by a young man in attendance, and we proceeded at once to the tent which surrounds the resting place of the wonderful image. For it is really a wonder, whatever be its origin. A certain quiet feeling, akin to awe, came over us on first beholding it, and there was no need of further explanation of the public interest it creates. The image is that of a perfectly nude man, lying horizontally on the back, very slightly inclined over towards the right, with the left arm thrown under the body, and the right hand placed palm downwards a little to the left of the lower part of the abdomen. The left leg lies somewhat upon the right, and the toes spread naturally, as if the man had never been troubled with tight boots. The attitude is one that might be assumed in sleeping, although it is considered by some as indicative of bodily pain. The features are noble and impressive, high forehead, Roman nose, large mouth and chin, with a massive neck and chest. The expression of the face is one of perfect repose and calm. All the proportions of the body are harmonious, except that the right hand seemed rather large, even for a man ten and one-half feet in height. But measurements of that would perhaps have shown it not out of proportion.

"The image still lies where it was discovered on the 16th of October, about three feet below the level of the ground, the dirt having been dug away for a small space around it. It rests on a bed of clay. Above the clay there is a stratum of gravel, through which water percolates freely, and which rises nearly to the level of the top of the image. Above the gravel is ordinary silt or alluvial soil. The image lies with its head nearly to the east, and its

feet toward the hill, and erosion by water has naturally taken place most on the parts which the water would first strike in its course through the gravel stratum."

The image, when first discovered, was supposed to be the petrified body of a human being, but the evidences against this idea are clear and conclusive. After demonstrating that this "Cardiff Giant" is "a work of art," the *Circular* says:

"As such a work it is of a higher order than any of the sculptures previously found on this continent. The specimens found in Central America are usually more or less grotesque or fantastic in design, either from the lack of skill or to suit some peculiar fancy of the people; but this statue, whatever may have been the purpose for which it was used, is evidently a careful study of nature, with no attempt at effect, (unless it be in size and position), aside from that which is given by a faithful representation of an original. Physicians and connoisseurs say that the position of the muscles, and the accurate fidelity to nature in all parts, indicate that the statue was made in the presence of an actual subject. Professor Boynton thinks it is intended to represent a corpse in the position taken at death, but the features are free from any expression of pain. What may have been the object of the designer, and how long the statue has been in its present locality, are mysteries which will perhaps never be solved. * * * The statue was evidently not intended to stand erect, but to lie horizontally, although no base for it to rest on has yet been discovered. The body was apparently finished underneath as far as has been examined.

"Since writing the above we learn that the statue has been removed to Syracuse. The back of the statue was found to be well preserved. Prof. Hall and Dr. Woolworth were present when it was taken up, and will undoubtedly

have a report to make. We shall await further developments with interest."

The following statement from Prof. Hall and Dr. Woolworth were given some days prior to the extracts quoted above:

"ALBANY, Oct. 27,

"The undersigned, on the 22d instant, visited and examined the 'Fossil Man,' or 'Sculptured Giant.' Negotiations for its purchase being at that time in progress, it was thought improper for us at that time to express our convictions of its character. The sale having been perfected, we are now at liberty to make the following statement:

"In common with all who have viewed this object, we are deeply impressed by its appearance, and as we looked upon it, our wonder at the intense excitement which it had produced immediately vanished. When we had fully comprehended its character, the inquiry spontaneously arose, by whom was it made? when and by whom was it placed here? It is not strange that it has been regarded as a petrification. The popular idea on this subject is vague and undefined. * * *

"The object is a statue, wrought by the hand of man, and as such is wonderful in the highest degree. The material of which it is formed is gypsum, and was probably taken from some of the deposits of that material in the county of Onondaga. When the statue has been raised from its present place, there will be a better opportunity of examining the character of the stone, of determining its relations to the gypseodized strata, and of ascertaining whether it was wrought by stone or steel implements. The statue lies on a bed of gravel and clay, and was covered by an alluvial formation of nearly four feet in depth. This has every appearance of having been formed after the statue was placed in its present position. As a work of art it is impressive. When it passed

from the hands of the artist it must have been expressive and beautiful.

"We do not propose any theory in regard to its origin. Much examination must yet be made, and various comparisons instituted, before any such theory can be formed. We are informed that the owners invite the most searching examination in regard to it, and we are permitted to say that the Regents of the university, to whom inquiries of this character have been committed by the Legislature, will soon adopt measures, evidently demanded by public interest, to ascertain and collect all the facts which can be gathered, bearing on the subject.

"JAMES HALL, State Geologist.

"S. B. WOOLWORTH, Secretary of the Regents of the University."

We have seen five different theories advanced with regard to the origin of this wonderful statue. 1st. It was the work of a half crazy Canadian. 2d. It was made by the early Jesuit missionaries. 3d. It was made by the Norsemen who visited this continent prior to its discovery by Columbus. 4th. It was the work of that race who inhabited this land long previous to the christian era, the evidences of whose skill is manifest in ruined towers, monuments and cities, and carved in stone, forged in iron and engraven in copper, all over the western continent. 5th. It is of Yankee origin—a scheme to make money. ||-||. †-†.

MY HOPE IN CHRIST.

BY ELDER WM. ANDERSON.

The life that now is is uncertain, and, in some respects, burdensome. But whether we love it or loathe it we must part with it. Judgment has passed upon all men to condemnation;

all have sinned and come short of the glory of God.

All are involved in the misfortune of a common mortality. Disease preys upon man. Infirmities increase with advancing years. A thousand casualties endanger his existence. Life glides away from his grasp; and death, stern and icy, comes to close the scene. We all shall fall as doth the flowers; and when life is gone, what remains? The great, the wise, the noble, the strong, all find a resting place here.

My hope extends beyond this state. It is like an anchor to the soul, reaching within the veil. It is not based upon guess-work, upon phantoms or fables; but upon the immutable word of Jehovah.

My hope does not consist in an expectancy to escape through death into some fancied sphere of progression, there to roam, and wander without any regard to Christ and his laws; neither in receiving communications through some old pine table. These are mere myths, phantoms of the brain.

My hope is, through Christ, to dwell on the earth, after it shall have been fully redeemed from the thralldom of sin, and sanctified by God's eternal power, and cleansed from pollution. My hope is when Christ shall here set up his everlasting kingdom on the new earth, as John represents it, and shall reign King of kings, and Lord of lords, there to enjoy eternal life with him.

Some hope to sing songs through all eternity. This would be poor enjoyment for me. If I should enjoy singing there no better than here, I would soon get tired, and seek other recreation.

I hope there, in my sanctified condition, to enter into the great college of God, with Christ as my teacher, and learn perfectly the science of language, mathematics, astronomy, chemistry and government. I hope by diligence and close application, to approximate unto

that perfection that Christ exhorted his apostles to; when he said, "Be ye therefore perfect even as your Father which is in heaven is perfect;" and as a source of amusement, to plant trees and vines, and eat the fruit of them, and sit under their foliage, with none to make afraid. There I hope to live to know the complete meaning of that word: "With long life will I satisfy him, and will show him my salvation." I hope to live, not ten, twenty, or an hundred, or a thousand, or a million ages merely, but to all eternity.

Here we steer our bark amid the narrow channels, the threatening dangers of mortality and death.

I hope by and by to launch forth and lose sight of these dark rock bounded coasts, and sail on the shoreless ocean of eternity, amid the lifting up of its everlasting floods, and the sweet soundings of its gently heaving billows.

I hope to live when time, sin, sorrow, pain and death, shall have disappeared in the far-distant past, and when all eternity shall roll forth its glories, and transfuse its brightness into my enraptured soul.

Our ideas of the life that shall then be are so small that we can scarcely grasp them. *Now* we call a man old at eighty; *then* he will be young at eighty million.

Now we part for a month, or a year, not knowing that we ever shall see each other again; *then* we will be sure of meeting again; though personally separated for fifty thousand years; death shall not overtake us.

Here we commence a work and lay it aside for some frivolous thing, and never have time to finish it; *then* if delayed ten thousand years by interruption, we can return to our work; our study, or our joy, and have no fears that time will be too short.

I hope for time enough, and room enough, to gratify every righteous longing of my soul. I hope for life to

which the lives of Methuselah, of Adam, of Enoch were but infancy. A life in which I shall soar aloft amid the countless myriads of worlds, infinite futurity through all the ages of eternity.

Oh is this not a great and a lofty hope? Can mortal aspire so high?

I hope to dwell on earth when Christ's celestial throne will be established forever; when the New Jerusalem, and Holy Jerusalem, will be firmly located on this planet, and its inhabitants are those who have passed through great tribulations, and washed their robes and made them white in the blood of the Lamb. Adam the patriarch of the whole earth will be there, and stand at the head of his dispensation; and so with Moses, and the head of each dispensation, with our own will be represented.

There we will be one family; governed by one head, receiving counsel from the same fountain, and enjoying the same glory.

The animal kingdom will then be subdued, and its savage part then be as harmless as when Adam called them up to name them.

Then will thorns and thistles be dispensed with; and all the vegetable kingdom will bud and blossom in all the glory and grandeur that they displayed when God called all that he made very good.

Then will the mineral kingdom be fully developed, and all the precious stones be gathered to beautify the city of our God.

Then will the earth have cast out her dead, and shall no more cover her slain. Satan have no more power, and our glorious planet be freed from the infirmities caused by his agency.

Then will shades depart, for it will be one eternal day.

Tears will then be wiped away, and all the realms of light, love and eternal gladness be opened to our wondering gaze.

Reader, have you this hope? If

not, seek it now. "For how shall we escape if we neglect so great salvation."

May God assist me and all of Israel to remain steadfast in our glorious hope.

TITLE OF LIFE.

BY BRO. ROBERT C. MOORE.

In penning these lines I do not presume that I am a perfect man, or that I am without sin, but knowing that I have obeyed from the heart that form of doctrine which is unto life, and have the hope within me that maketh not ashamed, I feel a boldness to speak in behalf of that hope which is unto eternal life, if I keep the commandments and remember to do them.

When the notice appeared in the *Herald*, "Wanted at this office, the names of an hundred and forty-four thousand, who can read their titles clear to an inheritance of eternal life;" the thought of the first reading was of derision; on reading again there appeared to be something for consideration, and the third time I was entirely at a loss as to the meaning, and was quite in the fog. The writer of the above has given something of an explanation, and the fog appears to be all sunshine. He asks still another question that I conceive, to be the first one repeated, only worded differently. He says: "Saints, what is your title to eternal life? Answer it who can." I, for one, feel that I have a title to eternal life as far as secured, and do not feel any intimidation to claim it. And further, I think if it were possible for Abraham, Isaac, Jacob and Moses, and the prophets, with all the ancient saints to speak, they would say they had a title to eternal life in this state of probation, and in death it was not lost.

What a glorious hope! Is it not worth knowing and living for? Yes,

those who keep the commandments and remember to do them, do know, without a doubt on their minds, of their title to eternal life. Would any of the saints that have passed before, sacrificed their lives—their all in this world, if they had not the witness of eternal life in the world to come.

"Faith is the assurance of things hoped for, the evidence of things not seen." What better testimony can one have than to have this testimony or evidence from God? They will not be any more certain when they receive their reward, than in the beginning when they receive the evidence from God by faith.

Paul, in writing to the Hebrew brethren, speaking of this, says: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country." What can be more conclusive than this? That they had this title or right to eternal life, none can doubt, for they had seen them, were persuaded of them, and embraced them, and confessed they were strangers on the earth, and declared plainly that they sought a country. Who can doubt that their names were written in the Lamb's Book of life? We read that Moses returned unto the Lord and cried, "Oh, this people have sinned a great sin, * * *. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of the book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book," showing plainly that none but the righteous, or those that did not sin, were kept in the book written by the Lord, and Moses knew that the Lord had written a book and his name was there, for says he, "Blot me out of the

book which thou hast written." The Lord did not say he would blot him out, but "whosoever had sinned against the Son, him he would blot out, showing that none but the pure and holy could have a part in the book."

John the Revelator, speaking of the holy Jerusalem, says, "And there shall in no wise enter into it any thing that defileth; neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." The Revelator here is speaking of a particular class of people, and we will let him answer who they are. Rev. vii. 13, 14: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Who are they? They are saints who have lived on the earth and listed to obey their Father's will, done a work unto life, had come up through much tribulation, secured their titles to eternal life, therefore are they before the throne of God, and serve him day and night in his temple. Amen

BACKBITING.

BY ELDER WM. W. WAGNER.

"Of all the evils that befall humanity, save me from the evil wrought by the cruel shaft of the backbiter.

I have no objection to meeting an enemy face to face, in a manly way; but the cowardly mode of warfare adopted by the backbiter is despicable. The backbiter; what is he? A mean, contemptible being; one pursuing a policy unworthy of man. His deeds are in the dark. Angels weep over his deeds; the heavens blush, and man

starts back appalled. He is an assassin, who with cat-like tread steals upon us unawares, and stabs us in the dark.

Many good men, many good women, have had to suffer without any chance of righting a wrong inflicted by the backbiter. The backbiter protects himself with a "Now dont say anything about it, or if you do, don't say who told you." Thus the good man or woman must stand and be shot at; stand with hands tied, while this vile traducer, destroys their character, and ruins their reputation with their fellow men.

Sometimes the backbiter will change his tactics. He will not utter a direct accusation. His words will be vague, yet with a purpose. Some low, dark insinuation, such as "I know him." "He is not just up to the mark." "Don't trust him too far." "Oh yes, he appears all right." "He had not used to be anybody" Truly, "the poison of asps is under their lips."

Saints of the last days, let us be rid of this pest of society. Spurn him from your firesides. Close his lips till his tongue shall cease to utter guile; for his conversation is not to edify, it is not "as though it was in heaven."

What is the backbiter? An accuser of the brethren. "We know we love God because we love the brethren," says John. As we show our faith, so must we show our love; by our works.

Query.—Can I love God and speak evil of my brother?

The single act of a man, by misrepresentation, can sometimes be made to appear as a great crime. But if the circumstances attending that act were peddled from house to house, as faithfully as the act itself is, "the horse would change its color."

A man's transgression, notwithstanding subsequent repentance, may embitter his whole after life. There are moments when the mind will revert to the past; when memory will paint in vivid

colors a picture of past actions, and while gazing upon it, the heart bowed in sorrow, perhaps a bitter, bitter tear will drop. Have none of us experienced this? Shall we make a life more bitter—shall we add to a cup of sorrow already filled to overflowing, merely to gratify an evil, a satanic propensity to tattle and backbite? Shall we not rather soothe the repentant one, conquer and subdue the lusts of the flesh? The strong should bear with the weak.

Forbid, Great Father, that thy people should so far forget their duty to thee and their fellow men, that they will wallow in the dirty, filthy waters of the backbiter, but may they bathe in the crystal streams of pure love, ever remembering the instructions of thy servant James, that he who "converteth a sinner from the error of his way, shall save a soul from death, and shall HIDE a multitude of sins."

SANCTIFICATION.

BY ELDER WM. ANDERSON.

The subject of the perfection of body and spirit, has been discussed heretofore; but it seems from taking a retrospective view of surrounding humanity, with the Latter Day Saints forming an integral portion of the sum, that it has not yet had its desired effect, in driving men from their idols.—Neither do I expect that this epistle will change the minds and manners materially. But I desire to hold the subject up to the gaze of mankind, and more especially the Latter Day Saints.

Paul prayed to God for the Thessalonians, that their spirits, souls and bodies, be preserved blameless unto the coming of our Lord Jesus Christ, and as we are waiting and preparing for the second advent of the Lord of glory, I feel to invoke the same blessing.

But before we shall be made recip-

ients of the heavenly glories, and shall have filled the mission and completed the work of the sanctification of the soul, we must cast our idols to the moles and bats.

A sanctification of the soul which leaves the body soaked with tobacco, opium and rum, or defiled with unhealthy food, with expensive, stimulating, and deleterious drinks, is not the sanctification which Paul prayed for in behalf of his brethren.

Preaching by example is essential unto the spreading of the cause of Christ. And the elder that stands as an ambassador for Christ, and type of sanctification, with a soul soaked in narcotics, with system full of poisons and stimulants, ought to be conscience-smitten as with a thunderbolt from the sky. They will speak of the sanctification of saints, while their bodies (the temples of the Holy Ghost) are saturated with tobacco from head to foot. They will talk of entire sanctification under the influence of a nauseous cigar, and argue about holiness of heart, while rolling their quids like sweet morsels under their tongues, and squirting tobacco juice in the sanctuary, or even in the pulpit itself.

They will profess the enjoyment of perfect love, the knowledge of their acceptance with God and full assurance of faith, when they could not enjoy one good meeting without the stimulus of a strong cup of tea or coffee, and when deprived of opium, snuff and tobacco, they would fall into condemnation and darkness before night, have the horrors for a month, and be so cross and fretful that Satan himself could hardly live with them.

Brethren, does this shot hit? Is it true? And if true, what spirit are you of?

But the question might be asked, what is to be done in the matter? Why, cast these most debasing idols away. Cry to God for help. He can

hear you, if it should be out of the belly of hell, and will assist you in tearing yourselves from the jaws of death, and the Holy Spirit will assist in the sanctification of the body and the spirit.

A FEW WORDS OF ADVICE.

Thoughtful reader; have you ever called to mind, a passage of scripture which reads as follows: "It is not good to eat much honey; so for men to search their own glory is not glory." If you have; did you for once think to what an extent to yourselves and to how many of your neighbors this very scripture would apply, with all the force the words can convey?

It is a remarkable fact, one that cannot be denied, that a great many men and women, and even children, seek to exalt themselves in the eyes of their fellow beings. And as there is a diversity of persons, so is there a diversity of ways resorted to by self-flatterers to uplift themselves in the estimation of others. So multitudinous are these ways, that no definite standard can be fixed whereby to judge correctly in this matter.

In carefully noting the many instances in which truly good, honest, upright persons are discovered seeking to honor themselves, to gratify ambition, one is surprised to find how many are guilty. Eloquence of a peculiar kind is used by some in vain trying to stir the enthusiasm of a few to induce a belief in their own greatness, who finally are forced to admit themselves, that "Even a fool when he holdeth his tongue is counted wise." But the worst phase of this spirit of self adulation, is that which leads us to wickedly disparage others that we may exalt ourselves. If we have so far forgotten ourselves as to think that we must be on the top of the tree, and everybody

else on the ground below, paying their oblations to us, it is time we were on the look out, for the winds and the rains may come and find us illy prepared to keep our seat in so exalted a place.

How much better it would be if each would give more heed to themselves, and pay less attention to others. And oh! how glad would be the hearts of those who obey the command to prefer each other before themselves, to know that such a common evil was overcome. T.

Address of Elders.

Joseph Smith, William Marks, Isaac Sheen, Mark H. Forscutt, Plano, Kendall Co., Ill.

Jason W. Briggs, Ellis, Hardin County, Iowa.

Zenos H. Gurley, Israel L. Rogers, E. Banta, Sandwich, De Kalb Co., Ill.

Wm. W. Blair, E. C. Brand, Box 150, G. S. L. City, Utah.

Samuel Powers, Box 278, Beloit, Wis.
Reuben Newkirk, Lloyd, Richland Co., Wis.

E. C. Briggs, Box 76, Joliett, Will Co., Ill.

Josiah Ells, No. 8, Mount Pleasant, Balsal Heath Road, Birmingham, England.

C. Derry, Manteno, Shelby Co., Iowa.

Alex. H. Smith, David H. Smith, care of T. J. Andrews, Box 518, San Francisco, Cal.

W. H. Kelly, Northfield, Rice Co., Minn.
Wm. H. Hazzledine, 2413, Broadway, St. Louis, Mo.

Isaac N. Beebe, care of S. G. Mayo, Pollard Station, Escambia Co., Alabama.

Benj. H. Ballowe, Johnsonville P. O., Humphrey's Co., Tennessee.

Charles W. Lange, Viola, Richland Co., Wis.

H. A. Stebbins, Hudson, St. Croix Co., Wis.

Thomas W. Smith, Machias, Maine.

Melancholy is the twilight that precedes the night of unavoidable sorrow.

Give the devil his due, but be careful there is but little due him.

Busybodies never have anything to do.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Wednesday, Dec. 15, 1869.

PLEASANT CHAT.

This number closes the sixteenth volume of the HERALD.

Through the varying fortunes of another year have we watched over the loss and increase of support in the subscription list, and been exercised in mind for the number and character of contributions to its pages.

It has been by no means an easy or a pleasant task for us to perform, that of conducting the HERALD; and nothing save the answering upon our head the faithful prayers, and the unwavering kindness and confidence of the saints, would have kept us in heart to labor during the time we have remained in Plano.

We feel very grateful to the friends of the HERALD, and thankful to its enemies; to the latter for the good which their bitterness has wrought to us; to the first for the evidences of goodness and spiritual increase their unswerving fidelity has given unto us.

To those who have contributed articles to the columns of the HERALD, our thanks are especially due, and we sincerely hope that their kindness will not decrease, nor their pens remain idle to rust, during the next volume.

Efforts are being constantly made to effect the organization of a company to

carry out the purpose expressed at the Semi-Annual Conference, respecting the redemption of Zion.

As soon as the preliminary arrangements are made, the articles of association, the object and design of its organization will be published in pamphlet form for distribution.

It is expected that those interested in the movement will take thought upon the matter; and those who feel so inclined are hereby requested to send to the HERALD office, suggestions respecting form, object, and the other general features of an association to be successful in the church.

We however do most respectfully request those sending suggestions, that they will give us the pith of their thoughts, or that our meaning may be more easily obtained, do not darken your counsel with words.

Let those who are thinking to put time, property or money into the movement, prepare themselves to do so at an early day. It is not intended that any time shall be lost now that an effort is decided upon.

There are some excuses which men make for their evil propensities, or rather for the acts which these propensities impel them to commit, that are certainly fallacious, and will eventuate in grievous disappointment.

One of these excuses, frequently urged when a man or woman is caught in an unchristian-like or wicked act, is that it is in their nature to do it and they can't help it.

That it is in their nature, and they do not help it, but do commit the acts

of wrong to which their nature prompts, is a truth; and if they anticipate that they shall be permitted to escape punishment, because they have supinely sunk beneath the attack of evil through their natures, and have not resisted, they will find themselves miserably mistaken.

The gospel is given for the purpose of subduing that evil which is in us, and, unless we by it do subdue the evil, we are overcome of evil, and must suffer the penalty.

One of the old-time saints,—one whose heart has burned within him for years, on account of the contumely which has been brought upon the church by the wrong acts of men who professed to love the truth, called upon us last month. He thinks of putting on the armor once again. May the Spirit move upon many more to the same end.

QUERY COLUMN.

Q.—In the 4th of Judges we read, "I will surely go with thee; notwithstanding the journey thou takest shall not be for thy honor; for the Lord shall sell Sisera into the hand of a woman." Also, that "The hand of the children of Israel prospered, and prevailed against Jabin, the King of Canaan." Query,—why was it that the work of subduing the Canaanites, commenced by Joshua, should be consummated by the hand of woman?

A.—That their subjugation might be more complete and humiliating,

women not being recognized as warriors. More dishonor attaching to the defeat of an army in the field by the loss of their general by death at the hand of a woman, than if he had fallen in open battle.

Q.—Again, we read in Micah vi. 4, "I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam."—Query,—was Miriam an authorized member, that she should fill the office of counselor to the Presidency of the High Priesthood; and why was Esther chosen instead of a man to effect the temporal salvation of her nation?

A.—There is no reason to suppose that Miriam was any such counselor. That Miriam was a prophetess, and frequently received advices which may have been profitable to Moses, may be granted; but what will our querist say to what is stated in the 12th of Numbers, where it is quite evident, that, although Miriam sometimes received the word of the Lord, it was not as a chosen and appointed member of the Presidency. We may just as well state here, that, although we are willing to grant many points aimed at by the querist, we do not yet believe from the word of God, that women are to be made, or to become the chief movers in the priesthood, either as chosen and ordained counselors to the high priesthood, or as unordained unauthorized advisers. If the Lord chooses a woman as a special agent, as in the case of Jael, Miriam, or Zipporah, we have nothing to say; but can find no warrant for supposing that any responsi-

bility, other than as lay members, is imposed upon them, in this dispensation.

Esther was evidently permitted to be the instrument through which good came to her nation; but was moved by the advice and solicitation of others.—The girl who danced before Herod, at whose request John was beheaded, may be said to be the instrument through which the cause of God lost its first defender. Love of woman was the passion in both cases; in one for good to the nation to which Esther belonged; in the other for evil against the messenger of good to the same nation.

If God intends ultimately to bring salvation to man, (further salvation than is offered in the gospel), through woman's direct agency, we think it fair to presume, that He will so manifest himself in due time.

Correspondence.

MILLERSBURG, Illinois,
November 27, 1869.

Bro. Joseph:

This snow storm made havoc with most of the farmer's corn, as there were but few that had their corn in the rick.—Trouble and anxiety are clearly seen upon the countenances of nearly all the farmers, yet they fail to look unto the Lord for help, that they may bear their troubles patiently. Things are moving slowly here. We have our trials and troubles to encounter, in common with all the children of Christ.

There have not been any additions to our numbers by baptism since our beloved brother Z. H. Gurley left us for home.—We had an excellent time while he was with us. May the Lord bless his labors wherever he goes.

Bro. Prettyman and family, from Indiana, arrived in our midst the week before last. He is an aged brother, and an elder.

There is a great call in this section of country for elders to preach. Bro. Boyle has obtained a convenient place to preach in the town of Aledo. Who is able to go, and improve this excellent opportunity? There are many of the influential ones that want to hear our doctrine preached. If it is the Lord's will, I hope He will cause Bro. Mark H. Forscutt to come again into this region of country; for I think there are some souls waiting for him to initiate them into the kingdom.

The *Herald* in its enlarged form is an excellent paper, and worthy the support of all saints who love the cause of truth. I like it very much, and hope to see the time when it will come every week.

EZRA T. BRYANT.

JEFFERSONVILLE, Wayne Co., Ill.,
November 2, 1869.

Bro. M. H. Forscutt:

Two weeks ago to-night, after prayers, I, weak in body and weary in mind, sought rest on my pillow. Thoughts of time and eternity, mortal life and immortality, eternal bliss or endless woe, one after another crowded my mind. At last the thought, "Am I prepared?" Then came to my recollection, the holy impressions, the many spiritual blessings I had received; the testimonies I had borne before men and angels. I viewed human weakness; the sorrow, the persecution, the saint must endure; and I cried, "Lord, increase my faith." Thus musing I fell asleep. I dreamed I had started to my father's house. My path lay up a rugged hill, at the base of which ran a dark and fearful stream. My father's house was on the summit, and it was with great difficulty and much care that I gained it. His table was spread with delicious food. Many of my brethren were there assembled, preparing to go to meeting. The

sun seemed but a few hours high, when pa opened the door and said, "Sis., come and see." I looked toward the northwest, and beheld what some thought to be a monument; but I knew it to be the glory of God, in appearance to me as a snowy cloud. I heard the thunder roar. I saw the lightning flash. I saw the earth part asunder, and roll up as a scroll. I saw the new earth, which to look upon was as the inside of a sea shell, though transparent as glass. I saw the heavens parted; and lo! to my wondering gaze, I saw the Holy City, the New Jerusalem coming down to the new earth. And the same snowy cloud, which was the glory of the Lord, rested upon the Holy City, and its illuminations were brighter than the sun. My joy was rapture indeed; for I knew it would be my future home, if I kept the testimony of Jesus. No mortal tongue can tell its wonderful beauties; nor can a mortal, unless in the Spirit, fully comprehend its loveliness.

To the time I awoke, we still were preparing to go to meeting; but some had become weary, left off preparing and gone about their work.

With a prayer to our Father for his blessings upon you, and upon all who are so devoted to labor for the final redemption of the pure in heart.

Your sister,
N. A. MORRIS.

KEOKUK, Iowa,
November 10, 1869.

Bro. Joseph:

Saints here on the gain, two baptized since you were here. Sunday school growing. "Zion's Hope" well liked. Children taking interest in the cause of truth; outsiders investigating. Good hopes and prayers for all, and most especially for the servants of the Lord, who are endeavoring by His aid to spread the work abroad.

W. C. LANYON.

COUNCIL BLUFFS, Iowa,
November 9, 1869.

Bro. Joseph:

In *Herald* No. 7, Vol. 16, I found a "Valuable Table," (at least so the *Herald* calls it), but for my part, I should rather buy by it than sell by it. When I went to school I learned a "valuable table" there, but it does not agree with yours. The Arithmetic that I studied only allows 2150 2-5 cubic inches for a bushel; your table contains 3224 cubic inches; for a half bushel 1075 1-5 cubic inches, yours contains 1242. My gallon contains 251 cubic inches, yours contains 264; my half gallon contains 115½ cubic inches, yours contains 231.

I hope that you will pardon me for sending this.

FREDERICK HANSEN.

[That is right Bro. Frederick, use your judgment. We did not criticise the article; but simply copied it. We publish your's the same, and leave it to our arithmeticians to decide which is correct.—*Ed.*

VIRGINIA, Nevada,
November 16, 1869.

Bro. Joseph:

Our Special Conference at Carson City, was concluded on the night of the 14th. We had a most excellent time. The Lord was with the saints by the power of His Spirit.

Reports of the elders show a fair increase, with good prospects for the future. Three new members have been baptized within the last twenty days, and ten or fifteen more express a determination to be baptized at an early day.

On the 23d inst. I am to leave Reno for Corrinne, where I hope to meet Brothers Alexander and David, with whom I am to attend the Malad Conference on the 27th.

I suppose you see by the papers that there is great trouble among Brigham's leading men.

Times are very hard in Nevada and California this fall and winter.

WASHOE CITY, Nevada, Nov. 23d, 1869.
—To-day I take the cars for Corrinne and Malad. My stay in Nevada for the last month, has been most pleasant to me; and, I trust, profitable to the church. We have baptized five new members, and I may safely say there are scores of others who are deeply and favorably impressed with the work we represent. Of a truth, God has been with us, both in ministering the word and the ordinances. His Spirit has been present with us to heal, and many hearts have been made glad by His marvellous power. Persons who have been sorely afflicted for years, and who have "suffered many things of many physicians," now rejoice in health restored through the miraculous power of God.

Much anxiety is felt by the saints, and by many not in the church, to see and hear Bros. Alexander and David. If they get away from California and Nevada under at least twelve months, it will be greatly against the wishes of the saints, and many friends.

After November 30th, address me at Salt Lake City.

Your brother in Christ,

W. W. BLAIR.

COLDWATER, Mich.,

Nov. 13, 1869.

Bro. Joseph:

We have been having a great deal of sickness and trouble here this fall; but have been able to bear it all, so far. We are having, aside from our trouble, good times. Unity and love prevail in our branch. We met last Sabbath at our house to partake of the sacrament; we had an excellent meeting; prophecies, tongues and interpretations, all showing the nearness of the coming of our Savior. We feel to lift up our heads, knowing that our redemption is drawing nigh.

ANN E. CORLESS.

MONTANA, Boone Co., Iowa,

November 27, 1869.

Bro. Joseph:

With pleasure I again write to inform you of my whereabouts, and what I am doing. Methinks I hear your gentle chide for my delay in proceeding to my proper field of labor; but the overruling hand of circumstances has ordered it otherwise than as I expected.

I stated in my former letter that I intended proceeding thither, via. Davenport; but after mature consideration, I found that plan was not feasible, not having sufficient means. I started northward from Casey, and in two days landed at Jefferson, Green County, having traveled through untracked snow most of the way, over uninhabited prairies of from three to ten miles, crossing frozen sloughs which let me through the ice into the cold water over my knees, and the snow flakes falling fast and thick around me; but withal, on I went, happy as a king, singing as I went along;

"O reapers of life's harvest."

From Jefferson I took the train to Montana, the day following, where I found Brother Standeven, who took me in. This was on the 18th of November. I have assisted them to organize a branch, ordained one priest, and preached in a number of places between Ogden and here, creating a great excitement upon religion wherever I went.

Last night I preached to a large and very attentive audience, expounding the scriptures to them in a way they said their preachers did not do, producing my strong reasons from the law and the testimony. Those who came expecting to hear fables were confounded. Satan could get no agent through whom to show his hydra head. People came from miles around to hear "the young Mormon preacher," as they called me. They were very anxious in their solicitations that I should remain and preach some more for them, that their absent friends might come and hear me;

but I felt so desirous of getting to my proper field that I could not promise them. One thing I did do, I opened the door for the two local elders and priest to publish salvation to those around them; publicly as well as in private, which they promise to do.

I found on my arrival that the brethren around here had spared no pains in teaching their neighbors, but I thought it would be better to have their labors more extended.

Every place I go, there is a cry for more laborers in the field, which I pray the Lord of the harvest He will speedily send, that the work may be accelerated in its progression, for which aim your humble brother sincerely works.

R. G. ECCLES.

MID OCEAN, Steamer "Minnesota,"

November 4th, 1869.

Bro. Joseph Smith:

I have long been intending to write you a few lines to make you more fully acquainted with the progress of the work of the Lord, which he has committed to our trust, in the city of Providence, where I reside when at home. But the many cares of business which rest upon me, and the various calls of duty and labor in our little branch, and the interested community which surround us, inquiring for the fullness of the truth, have occupied my whole time to the present.

I find myself now somewhat unexpectedly called by business duties to cross the Atlantic, and expect to stop for a while at London, from which place I hope to write you again.

I have left our little branch at Providence in a very favorable condition, I trust, with the promises of the Lord about them, and the communion of the Holy Comforter in their assemblies.

We have nearly every week since our organization been favored with the special manifestations of the gifts of the gospel of our Lord and Savior in our midst; in

prophecies, tongues, interpretations, healings, discerning of Spirits, and revelations. Although we are not old, or wise in the work of the Lord, yet He has graciously strengthened us, and confirmed our hopes, and our faith, by the signs which Jesus said should follow them that believe.

The basis of the Lord's work in Providence was not a company of old time latter day saints. The good seed was sown by the letters of Sister Carrie Thomas, of Michigan, was covered by her prayers, and having sprung up in the capital of Rhode Island, has been watered of the Lord, and He will prove to His faithful laborers that they may reap yet a hundred fold in this life.

Our number is small, but the Lord is adding to us still of such as shall be saved. On the Sabbath prior to my taking leave of them, I had the pleasure of baptizing a very stable man of faith, by the name of Stephen Morse. In the afternoon we enjoyed a confirmation and sacrament meeting, in which this brother was confirmed.

At the same meeting, Brother Stephen Morse and Brother Walter B. Fiske, both of the Providence branch, were ordained to the office of elders in the church, having each been called by the Spirit.

We enjoyed a season of union and brotherly love together, long to be remembered, and the testimonies of the saints were mingled with the words of the Spirit, in prophecy, in tongue, and in interpretation.

Our branch now numbers seventeen, the most of whom have been baptized in Providence, since the commencement of this year. Nine of the members are males; and those holding offices are, four elders, two priests, one teacher, and one deacon.

I regret for many reasons to be separated from this people at this time, but having been taught by that Spirit which guides into all truth, we have the assurance that it shall work for the good of God's cause, and the glory and advancement of His kingdom.

I hope to return before many months. The care of the branch in my absence is left with Brother Wm. Pond. Pray for us that we may prosper in the Lord.

Yours in the gospel of Christ.

CHARLES N. BROWN.

Austin, Nevada,

October 18, 1869.

Bro. Joseph:

We are new members, not yet organized, ten in number, all alone. We have but one officer, a priest, but we are getting along as fast as we can. Please give our love to brother Mark H. Forscutt; he is acquainted with most of us.

In the murder of the Morrisites at Weber, Utah Territory, my wife was shot from her seat, where she sat with the rest in meeting to worship; by the first cannon-ball the Brighamites fired.

We have returned and done our first works over again.

Yours in Christ,

JOSEPH MARSH.

De Witt, Nebraska,

November 21, 1861.

Bro. Joseph:

I thought I would give you a short history of this beautiful country, and if you feel disposed to publish it to the saints who are seeking a good and a cheap home, they can come to the State of Nebraska, Madison Co., Battle Creek Township. It is a beautifully located country. The land on the Elk Horn river bottoms, is generally level, about one mile back from the river it is rolling, but none but what can be cultivated. The high land is almost level, gently rolling. There is a multitude of springs and spring brooks. The land is like the land of Illinois. It is a great chance for a poor man to do well.

Through the request of the saints in this place I write this. We want to get the saints in a branch.

Yours in the latter day work,

ISRAEL A. HUTCHINS.

VINCENNES, Iowa,

November 4, 1869.

Bro. Joseph:

I think the *Hope* a very valuable paper, not only for the young, but that the old may be profited by its instruction. I hear it highly spoken of in every place. May it wend its way to every household.

Your sister in Christ,

MARYETTE R. LAKE.

NEBRASKA CITY, Neb.,

November 18, 1869.

Bro. Joseph:

I arrived here last week. I could not stay any longer in Holland, for I did not have money, and I could not find any man to assist me. I had to pay for every meal. The Brighamites overrun the country, so that "Mormonism" has become a reproach.

I think I did some good there; I traveled as much as possible. In Zaandam I convinced a little branch of from five to six families; some in Amsterdam, and some in Rotterdam, all very good people; but too poor to assist in the work. And then they have been oppressed and deceived so much by the Brighamites, that they will stay awhile by themselves and see how we get along. If an emigration fund could be established, I think after a while a great work could be done there; but it requires some means to establish truth in that language. I brought two converts with me, a young man and his wife.

A Presbyterian preacher in Holland, asked me if I could send him the history of Joseph; he would like to know the root of this work, and whether Joseph the martyr was called of God to do this great work. He was anxious to know this through the printed word. He is a very honest man, and is just as well acquainted with the English as with the Holland language. I gave him several tracts, and asked him if he would translate them, as he got time. He promised me he would. Can you send

me the history of Joseph, or any other work you think proper, then I will send it to him. This I promised him. I think it will do some good. I wrote Bro. J. W. Briggs from Liverpool. I rejoice in this glorious work, and in being in the midst of the saints.

Please greet the brethren in the office from me, and also yourself.

Your brother in the gospel,

E. JASPER.

GARTSIDE, St. Clair Co., Ill.,

November 13, 1869.

Bro. Joseph:

This morning while lying in my bed, there appeared to me some personage and spoke to me, and said to me: "Be faithful to the covenant which thou hast made with thy God, for in a few more years the judgments will come upon the nations of the earth, and soon after the judgments, will be the coming of the Son of God in his glory, taking vengeance on them that know not God. Be faithful and do right."

GEORGE HICKLIN.

WILLIAMTIC, Conn.,

Nov. 14, 1869.

Bro. Joseph:

I send you five dollars for *Zion's Hope*. You may send me one, and send one to my brother, Cyriel E. Brown, at Fall River, Mass., if he does not already take it, and distribute the others where they are most needed. If you know of any widows in the church that have children, and are poor, they are the ones that I think should have them.

Your brother in Christ,

W. H. H. BROWN.

[An excellent example

Wanted the names and addresses of nine worthy widows, having children, to whom we can send the *HOPE* free for 1870, to meet the above request of our worthy brother.—Ed.]

WAVERLY, Lafayette Co., Mo.,

November 14, 1869.

Bro. Joseph:

Hoping that a few lines from this part of the country may not be amiss, I write of our proceedings here. Since our arrival here we have been in a scattered condition, but as there was no visible prospect of our getting any closer together, we met on the evening of the sixth inst., and organized a branch of ten members, including three elders; E. W. Cato, pres., A. J. Cato, clerk; said branch to be known as the Cottonwood Branch. While we were assembled together, we had the promise of the Father, through the gift of tongues, that He would bless us inasmuch as we would put off slothfulness, and seek to do His will. So that though we be in a land of strangers and enemies to the cause of our Master, He is ready to bless His people when they call on him in faith, not doubting His promises.

Yours in Christ,

A. J. CATO.

BURNT CORN, Alabama,

November 19, 1869.

Bro. Joseph:

In this part of the vineyard of the Lord, I have been preaching every opportunity, but cannot fill half the calls. I have organized one branch in Conecuh county, Ala., with fourteen members. There are more that will unite, probably, on the next appointment for two days meeting, the 20th and 21st inst.

The members of other churches are opening their eyes. They acknowledge they cannot condemn the preaching, for it is the truth which is preached. They are speaking of opening their church doors to me. The Missionary and Primitive Baptist are kind. Some have said "come in;" others say "we will wait for the pastor to discuss the matter." If there is any good elder that will come south, he will be welcome and amply supplied. We want a

man who who does not fear the world nor its combined powers; for they are great. If you have such an elder as this, send him down here.

GEORGE R. SCOGIN.

NEBRASKA CITY, Neb.,
November 24, 1869.

Pres. Joseph Smith:

Our Conference just passed may be considered a source of encouragement, giving us emphatic evidence of firmness and confidence.

The festival was all that we expected it to be. Sunday morning, at the close of Sunday School, we repaired to the edge of the water, and after cutting a hole in the ice, and imploring the protection and blessing of the Father, I administered the ordinance of baptism to six candidates, and yet the future promises still good.—We are doing the best we can to establish the truth of the gospel.

Yours in the gospel,
ROBT M. ELVIN.

GUILFORD, Nodaway Co., Mo.,

Bro. Joseph:

Tell Bro. Forscutt that the little branch he organized here, in Nodaway Co., Mo., with twelve members, all natives of Denmark, has increased to twenty-one members, all in good standing.

Will there be any chance to have a tract, some such as the "Plan of Salvation," printed in the Danish language? Excuse my short letter; it is hard work for me to write in the English language.

C. CHRISTENSEN.

Good men are masters of their pleasures; the bad are their slaves.

Piety, prudence, wit and civility, are the elements of true nobility.

Cast no dirt into the well that has given you water when you were thirsty.

He who gives you fair words feeds you with an empty spoon.

Conferences.

Fall River Conference was held in Fall River, Mass., in the Saints' Meeting Room.

Conference organized by choosing Elder C. E. Brown president; and John Smith, clerk.

Resolved, That we have a bulletin prepared for Sunday services.

Elder A. Cowden, president *pro. tem.* of afternoon session. The time was spent in asking and answering questions upon various points of law.

C. E. Brown presiding at evening session.

The minutes of the last conference were read and accepted.

Officials present: of the seventy, 1; elders, 7; priests, 2; teacher, 1.

Reports of branches.—Fall River: 53 members, including 5 elders, 3 priests, 1 teacher, 1 deacon. 2 received by vote, 4 removed, 4 cut off, 6 scattered, 1 doubtful, 1 child blessed, since last reported. John Smith, president; John Gilbert, clerk.

Providence: 17 members, including 3 elders, 1 priest, 1 teacher, 1 deacon. 4 added by baptism, 2 ordained, 1 child blessed, since organized. Wm. Pond, presiding priest, and clerk.

Boston: 23 members, including 4 elders, 1 priest, 2 teachers. 2 scattered, 2 removed, 1 cut off since last reported. Geo. C. Smith, president; Elias N. Webster, clerk.

The minutes of a court of elders was read, upon which arose the following question: "Had a court of elders a right to cut an elder off without the consent of the branch of which he was a member? or had a court only the right to remove his priesthood, and the branch his membership?"

After much debate affirmatively and negatively, subject pending, adjourned.

Sunday morning:—Elder T. W. Smith, president *pro. tem.* On motion the subject

pending at adjournment, be laid on the table, till we hear the reports of elders.

Elders reported; Albert Cowdin, John Smith, Jesse W. Nichols, Elias N. Webster, Cyriel E. Brown, John Gilbert, George C. Smith, (by letter.)

Released from missions: Elders C. E. Brown and J. Smith from Little Compton. Elder A. Cowdin from Pawtucket, R. I.

Released in consequence of being presiding elders in the limits of their mission; G. C. Smith from Boston, Charles N. Brown from Providence.

Released for not reporting: John Holt from Pawtucket, R. I.; Robert Farnsworth from Bristol, R. I.

Missions continued: Elder E. N. Webster, to the vicinity of Boston; Elder J. W. Nichols, to New Bedford; Elder J. Gilbert, under the direction of the President of the district.

Action of elders' court sustained in the cutting off of Elder Thomas Gilbert for neglect of duty, and at his own request. In the withdrawal of the license from Elder James Hacking, for profanity and drunkenness. (The latter has since been cut off from the church for a similar offence.) In the removing the priesthood of W. Cottam, and considering him unworthy of the fellowship of the church.

Adjourned for service in the forenoon. The time was spent in prayer and testimony, in which the Lord displayed his power and might, through the gifts of the gospel, cheering the drooping spirits of the saints.

On motion Elder C. E. Brown was released from the presidency of this district, at his own request.

On motion Elder E. N. Webster was unanimously chosen president of this district.

A motion to reconsider the decision of the case of Elder W. Cottam obtained, and the following resolution was then passed:

That we sustain the action of the court in cutting off W. Cottam, and request the branch of which he was a member to raise their hands against him.

Afternoon session: Preaching by Bros. W. B. Fiske and J. Smith, after which, the presentation of a "New Translation" was made to George Robertson, Esq., of the *Monitor*, by the sisters of the Fall River Branch. Bro. J. Smith made the presentation in behalf of the sisters, stating that it was given as a mark of esteem and respect for the charitable spirit manifested towards the Latter Day Saints, in bringing their true position before the public, by means of the press.

In the book was the following inscription:

"Presented to Mr. George Robertson, by the ladies of the Fall River Branch of the Church of Jesus Christ of Latter Day Saints, as a token of their appreciation of gentlemanly and christian courtesy and kindness manifested to this people.

"Fall River, Mass., Nov. 14th, 1869."

The receiver of the gift replied in an appropriate manner, expressing his thanks and gratitude for so valuable a gift, as it purported to be a correct translation. Closing remarks by Elders T. W. Smith and A. Cowdin, in commendation of the course pursued by Mr. Robertson, stating that the cause had suffered much through the misrepresentation of the press, and hoped the day was not far distant when the receiver of the gift would, upon the platform as well as by the press, use his powers in defence of the gospel.

Joshua E. Howes was ordained to the office of an elder, by Bros. T. W. and J. Smith.

Licenses were granted to Elders Joshua E. Howes and W. B. Fiske.

Resolved, That we procure some licenses of the new series, from which the elders are requested to renew theirs.

Sacrament was administered.

Preaching in the evening by Elder E. N. Webster, followed by Elder T. W. Smith.

Missions appointed: Elder W. B. Fiske, to Central Falls, R. I.; Elders A. Cowden and Joshua E. Howes to Brewster, Mass.

Resolved, That the District Clerk be

empowered to remedy all defects in branch reports on points that are not defined by the rule regulating such reports.

That we sustain Joseph Smith as President and Prophet, with all the spiritual authorities of the church in righteousness.

That we sustain T. W. Smith as president of the Eastern Mission.

That we sustain E. N. Webster as president and J. Smith as clerk of this district.

That we return a vote of thanks to the saints in Fall River for their generosity in ministering to our wants during Conference.

That the next District Conference be held at Dennisport, Mass., the second Saturday and Sunday in March, 1870.

The Fremont district convened in conference, at the school house, in Manti, Nov. 5th, at 1 o'clock p. m. house called to order by H. P. Wm. Baldwin. President, Wm. Redfield was called upon to preside, and J. R. Badham, as clerk.

Adjourned until 7 o'clock in the evening, at which time H. P. Elijah B. Gaylord was requested to preside. After singing and prayer, the saints spent the evening in bearing testimony of the truth, and in prayer. The gifts of the gospel were made manifest to the great gratification of the saints. Adjourned until Saturday morning at 10:30 a. m., at which time conference met and opened in the usual manner, and proceeded to business.

Plum Creek reported: 2 baptized; 3 removed; 2 received by request, since last reported.

Elm Creek: 15 members.

Farm Creek, Fremont and Nephi branches not reported.

Report of Missions.—H. P. Wm. Baldwin reported that he had done all he could.

J. R. Badham reported having preached during the last quarter, and baptized three. Good prospects.

Reports of Elders.—J. Leeka, A. Sharer, B. W. Fletcher,

Afternoon session.—The following resolutions were passed:

That we sustain the elders in the missions assigned them last conference, except Bro. S. S. Wilcox, who wished to be released.

That we heartily endorse the movement of the bishop, and the general conference in purchasing land for the settlement of the saints, both with our prayers and means.

That Bro. T. Nutt be ordained an elder.

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

That an elder's council be organized in each branch.

Bro. T. Nutt was ordained under the hands of High Priests W. Baldwin, and E. B. Gaylord.

Adjourned for prayer meeting at 7 o'clock.

Saints met pursuant to adjournment—had a good time. The Lord blessed by sending signs.

Adjourned until Sunday, at 10 o'clock.

Met at the hour appointed. Preaching by Bro. Sharer, followed by Bro. Wm. Redfield.

Adjourned until 3 o'clock. Preaching by W. Fletcher and S. S. Wilcox.

Adjourned to meet at the school house, in E. B. Gaylord's neighborhood, Plum Creek Branch, the 1st Saturday in Feb'y, at 10 o'clock a. m., 1870.

Minutes of a Special Conference, held at the Willow Creek Branch, in Gallatin Co., Montana Territory, Nov. 6, 7, 1869.

John Thomas, president; James Thomas and Ezra Depue, clerks.

Gallatin Valley Branch, reported by Elder John Thomas, has 26 members, including 3 elders, 1 priest, 1 deacon; 4 removed by letter.

Willow Creek Branch, reported by Elder R. C. Moore, 30 members; including 2 elders, 1 priest; 2 added by baptism since last reported.

Bros. Jas. Thomas, Jas. Bamber and

Alexander Williams, volunteered to go into the field to labor this winter.

Resolved, That we sustain Bro. John E. Rees, as president of this district.

Preaching by Bro. Alexander Williams in the evening.

Preaching by Bro. R. C. Moore in the morning.

Prayer meeting in the evening, in which the Lord blessed us with His Spirit.

Original Poetry.

THE INEBRIATE'S SOLILOQUY.

Supreme Creator, whose eternal hand
Sheds copious blessings. Upon thee I call.
Sad my condition; therefore pity me.
My sorrow is my making, piercing keen
Its subtle anguish. Shield me from the scorn
Of my own kind; for it but maddens me,
Nor heals the aching of my misery.

I have encountered in life's path a vice
Weak in appearance, and whose first approach
Was with soft steps and blushing, winning smiles;
But when its hold was on me, it became
A ruling tyrant with a giant's strength.
The wine-cup with a shimmering flash of light
Within its purple heart, wooing my thirst.
It held a bane before which strength of mind
Became as ice when in the sunlight placed,
Cold and unyielding though it seem at first,
The stealthy creeping heat, so seeming soft,
Caressing with a power, no less firm
Because 'tis gentle, melts it all away.
I grasped the mocker; sought its wicked smile;
Although there lay a viper, 'neath the rose.
'Twas like the ivy creeping o'er the oak,
Feeble at first, but gathering in its strength,
Clasping the branches in its poison arms,
Intruding with small fibers each pure vein;
O'er-loading all the tree-top, shutting out
The healthful light; encompassing with bonds
The life once free; breaking and marring still,
With a keen relish and a changeless will.

My peace hath fled! That pure unsullied peace,
With which my better hours were always blessed,
'Ere I became the wine cup's willing slave.
My self-esteem, that once upheld my steps,
Became degraded; and the pleasant light
Of memory obscure, save of my shame,
And that at last grew dull. My body's health
Fell a sad sacrifice to this fierce flame,

That seemed to feed on all the good in life
And multiply the evil. Then my store,
The little store that industry, the bee,
Had gathered in her hive, was robbed from her.
These treasures rifled, she would try no more;
But fled away from this foul vampire's touch.
Then my fair name went down; and I became
A hiss, and those that once my company
Sought out for social joy, and words of worth,
Passed by the other side. My comrades were
The idle and the vicious; such as once
I pitied even with no lack of scorn.—
One yet remained, methought would keep for me
A sacred trust, loving me spite of all.
How can we love the loathed? Love is a flower
That blooms in purity. Ah! the vile mire of sin
Gave it no life. This one lone fount of bliss
At last grew tainted—then would flow no more.
This, oh thou fiend! was cruel. But one stroke,
More cruel still, fell on my tortured mind,
Thy welfare, oh, *sweet Zion!* *thy* fair name
Suffered because of me! Oh! bitter thought!
That I to thy white robe could add one stain;
Causing my Savior's blood to flow afresh;
To see His hallowed kingdom here below
Polluted by its children. Yet one woe
Was added. One bright source of joy led forth
And immolated on thy altar, Fiend
Of the full bowl. The favor of the Lord,
My God in heaven, from my soul withdrawn;
Stripped of his kind approval, oh! how bare
Was I of all things holy, pure and true;
How thick the shades of gloom around me drew.

All, all consumed by this unhallowed flame,
That, like a miser, would make a world poor
But to enumerate its wealth his own.
Or, like the grave, that hideth all things fair,
All lovely forms of life, and still cries out
As if with famine.

What came in return?
Hah! hah! nought but a world of pain, disease,
Promise of future ruin; even death,
And then *damnation*. With but a fever flame
Of wild delirium, with less of joy
Than the poor maniac's laugh which echoes through
The blackest darkness; even like a cheat,
Who takes your goods and gives you worse than
naught,
See unto what an ebb my sea of life is brought!

Have no kind influences urged reform?
Yes, many. First, my own desire for right,
My thirst for righteousness, and love of all the
Upper paths of wisdom and of truth.
The eager voice of friends, pleading ofttimes,
The hallowed tones of prayer, like incense sweet;
Of purity like unto lilly bells.
Arising to the Lord, wafted from hearts
E'en worldly wisdom and the hope of gain
Have turned Good Templars. Then the tones of
love,

Trembling with fullness, ere its life died out
 Before this evil, called upon my heart.
 God's chosen servants labored for my soul,
 Seeking to save me by all holy means,
 Directing hands of whiteness to the law
 Wherein *God* speaks in thrilling words of fire,
 Forbidding this rash ruin. Oh! my soul,
 Wilt thou be deaf to all these warning words,
 Walking straight on till the impending death
 Falls on thy wretched form, blotting thee out;
 Like the wild antelope, that nearer draws
 To the pale fire, behind which lies concealed
 The well-armed hunter, who will touch the spring
 To send the winged death straight to its heart?
 Or like a rash man on the iron track
 Of Naäman's chariot, stand until too late;
 With fascinating rush the fiery car
 Draws swiftly near, and yet he cannot move,
 Until the blinding fury o'er him pass,
 Leaving him broken utterly 'neath its might.
 Now, Oh! my father, aid the willing mind;
 Though the flesh falter, give of thy great strength
 Unto thy servant, self-denial too,
 And resolution firm, to cast aside
 This weight that bears him downward.

Grant that he
 May with pure lips again approach thy throne,
 To gather of thy glory beams enough
 To clothe him for the coming of thy Son
 And his bright angels; and thy future scan
 When judgment shall reward the sons of man.

AORUL.

Selections.

NEWS FROM UTAH.

[THE following extract from a letter received from Salt Lake City, has been sent us for publication in the HERALD.]—ED.

SALT LAKE CITY,

November 25, 1869.

'I have kept my feelings smothered a long time, thinking, perhaps, that I could not see aright, or was prejudiced; but now I am determined to wear a masked face no longer. I am no fool; neither am I blind that I cannot see when things come under my own observation. That 'Mormonism' is corrupted here no one can deny. That the people are robbed of their tithing is also a fact. That serfdom exists here is apparent, (I mean theologically). That claims

to free speech, mental liberty and free agency, are looked upon in men as evidences of the grossest phases of apostacy. That polygamy is an institution for rich men to gratify their pride, and appease their passions. That polygamist's children are not the noble, righteous seed that we used to talk of, but puny, dwarfed, degenerate, and in most cases, vulgar, voluptuous, and immoral offspring. That polygamy (under the present administration) debases, and not exalts the people here, is as clear as the noon-day sun; by the talk of men, women and children. You can take Brigham's family, and go down, and you will see 'Rank corruption mining all within,' telling a sad tale for celestial marriage.

'Our obedience has brought us into bondage! We have looked upon the Presidency as immaculate, infallible men, while they were no more than ordinary men, to be tempted with riches, and corrupted by the absolute rule over the people. They abused their power, we saw it not, and have allowed them to lead us captive at their will. God has kept removing them one by one, and yet we saw it not, we saw not the Omnipotent hand in all this.—While we sought isolation, God tracked us out, and caused us to be surrounded by the eye of man, or civilization. He showed us that while we were retrograding, and becoming semi-barbarians, with the light of the Holy Spirit (?) the world, without it, was progressing far ahead of us. This order of things could not exist, and we, as a people fill our destiny; so God is speaking to us, and telling us that a *new era* is about to dawn upon the earth; that Zion will have a new prince to lead her, and that she must become 'the joy of the whole earth.' This is as true as, that God reigns, whether I have the influence to convince you or not. I do not mean to say that Joseph or David will take the lead, (for I do not know), but there *is* a man, and he *may be* either of those, that will as surely take Brigham's place, before long, as that we live. You might well say, 'They had

almost made an infidel of me.' It is true. I did almost renounce, and cast from me all thoughts of God, Joseph Smith, and all theology; but my conscience tells me it is not God, but man that has erred. We are an inspirational people, and 'The visions and blessings are returning,' which make our hearts to rejoice. The *voice of inspiration* has been hushed here for many years; but, thank God, the old familiar voice has been heard again. Brigham and the Twelve are gnashing their teeth, for they hate it; it wrests the power out of their hands. The people will be free! Dictatorial power will be known only as a thing of the past."

VOLUME OF MAGNETIC LIGHT.

It is a little remarkable how many strange things are occurring in these days, that are calculated to set people to wondering in relation to coming events. The people seem satisfied that they forbode some event of no ordinary character, and often intimate that they indicate the second coming of Christ. The following are samples:—

"The sun's atmosphere, say the scientific men, is in a highly excited condition. A column of magnetic light is shooting out further and further from the solar sphere, and it is now stretching out forty-five millions of miles. In other words, it has accomplished half the distance between us and the sun! The interesting question, and one on which, perhaps, we do not wish any more light of this character, is: How long will it be before it finishes the rest of the distance and bridges the gigantic chasm between the earth and the sun? Is it a messenger sent out to snatch us up as food for the insatiate monster that keeps himself warm by devouring planets, and whose fire-eating propensities this whole earth would satisfy for a few days only? If so, how long will this emissary be in reaching us, and carrying the globe away

as if it were a gigantic lump of coal for a roaring furnace? This column of light at intervals indicates its approach by flashing and corruscating with fresh brilliancy. So decided are its effects that two astronomers, one at London, the other at Oxford, and neither knowing the experiences of the other, supposed that the dark glass of their telescopes had been broken or put out of range, so strong was the flash of golden light upon the vision. It is predicted that before the end of next year this magnetic light will have got near enough to us to make its immediate and actual influence upon the earth distinctly felt. It is announced that in consequence we may expect to see phenomena that have never been seen or known before by the human race. If any of our readers are therefore yet disposed to complain of the weather and the earthquakes, let them remember that, by this time next year, that they may have an entire new line of experiences to explain and endure, in comparison with which the fitful winter and rough, rude autumn of to-day, may seem like a June morning in paradise, and the earthquake's shock and lightning's storm, a placid rocking in the cradle with a pleasant lullaby of thunder."—*World's Crisis*.

MEN WANTED.—The great want of this age is men. Men who are honest, sound from centre to circumference, true to the heart's core. Men who will condemn wrong in friend or foe, in themselves as others. Men whose consciences are as steady as the needle to the pole. Men who will stand for the right if the heavens totter and the earth reels.

Men who can tell the truth and look the world and the devil right in the eyes. Men that neither brag nor run. Men that neither flag nor flinch. Men who can have courage without shouting to it. Men in whom the current of everlasting life runs still, deep and strong. Men who do not cry nor cause their voices to be heard

on the streets, but who will not fail nor be discouraged till judgment has set in the earth.

Men who know their message and tell it. Men who know their places and fill them. Men who know their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have earned, and wear what they have paid for.

It is officially announced that on and after the 1st of January, 1870, the single rate of postage on half an ounce or under, for prepaid letters between the United States and the United Kingdom of Great Britain and Ireland will be reduced to six cents (three pence.) If not prepaid, or insufficiently prepaid, a fine of six cents (three pence) will be added to the deficient postage, and collected on delivery. The rates of postage and conditions of payment on newspapers, book packages, and samples of merchandise remain unchanged.

DIED.

Near Guildford, Nodaway Co., Mo., Sept. 20th, 1869; Bro. HANS JENSEN KRUSE, aged 69 years.

In Delavan, Walworth Co., Wis., Oct., 20, 1869, of scarlet fever, CLARIE SOUTHWICK, aged 2 years and 4 days.

On the 29th of the same month, CLARENCE SOUTHWICK, aged 2 years and 9 days.

In Coldwater, Mich., Oct. 31st, 1869, LAURA, wife of John Sullivan, and eldest daughter of Philander (lately deceased) and Phebe Corless, aged 46 years and 3

months. Our sister united with the church while in her youth, in the days of Joseph the Martyr.

In the Atchison Branch, Kansas, of dropsy, Nov. 16, 1869, ELLEN KINGSTON, aged 63; born in Moulton, Yorkshire, England; baptized into the church Aug. 15, 1869.

RECEIPTS FOR HERALD.

Up to December 4th, 1869.

To find how your account stands.

The present Number of the HERALD is 192. The No. which follows your name, is the No. to which you have paid. If the No. paid to is greater than the present No. the difference shows how many No's. you have paid for in advance. If the No. paid to is less than the present No. the difference shows how many No's. you owe for.

When any person has sent money for the HERALD which has not been received in it at the proper time, they should write to us concerning it without delay.

\$1,00 each—Wm. Hall 202, Christen Christensen 198.

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\$2,00 each—J. W. Brackenbury 210, Lovina Newman 209.

\$3,00 each—Christian Andreason 212, Sarah L. Bass 216, Eleanor McIntosh 216, Rachel S. Seward 216, Marg. McGuire 218.

Various sums—\$8,90 Benj. Hughes 228; \$5,00 Ole Madison 228.

Agents—J. Stuart for H. Palmer \$1,50, 198; H. Cook \$1,50, 202; Wm. Lewis \$7,50, 5 to 192; E. Penrod \$35,00.

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